



“He Taught Them as One Having Authority”

Show Notes & Transcripts

Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints’ *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Friday and Saturday.

Podcast Episode Descriptions:

Part 1:

How do the Savior’s teachings help us focus on heavenly things? Dr. Lili De Hoyos Anderson examines the Sermon on the Mount, righteous judgment, and many modern topics that affect the modern Saint.

Part 2:

Dr. Anderson continues to examine how to have the spirit of discernment as we follow the teachings of Jesus Christ.

Timecodes:

Part 1

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- 08:38 Harnessing the Natural Man
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Part 2

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- 05:57 Moroni 7 and how to judge
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- 37:07 Beware of false prophets
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- 1:01:03 End of Part II–Dr. Lili De Hoyos Anderson

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Biographical Information:



Lili De Hoyos Anderson is a first generation American. Her mother is French and her father is Mexican. She was born in a little border town in Texas, but her family soon moved to the Midwest, where she grew

up in Michigan and Indiana. When she started high school, both her parents began teaching at BYU, so the family moved to Provo and she graduated from Provo High School.

Dr. Anderson attended BYU and graduated in Sociology. Social science runs in the family. Both her parents are retired professors of Sociology and her husband, Chris Anderson, is also a social worker with Church Family Services.

After almost 20 years of being a full-time homemaker, Dr. Anderson completed her own Masters in Social Work degree. She is a Licensed Clinical Social Worker and has a full-time private practice in individual, marriage and family counseling. Later, Sister Anderson completed her PhD in Marriage, Family, and Human Development at BYU and for several years taught part-time there for the School of Family Life.

The Andersons have eight children. They are affectionately referred to as the “Alphabet Kids” because their names are Adam, Bethany, Caitlin, Dominic, Eden, Faith, Graydon, and Harper. The Andersons now have thirty-seven grandchildren.

Sister Anderson is an avid reader. She also enjoys sewing, music, quilting, making stained glass windows, and photography — not much of which she currently has time for.

She has published in the *Ensign* and in various books and journals. She wrote her first book at the request of the BYU students taking her class on the Family Proclamation. Her second book, *Choosing Glory*, is available in paperback and Kindle.

After moving to Utah, Sister Anderson served two terms as president of AMCAP (Association of Mormon Counselor And Psychotherapists), a worldwide organization. She has also served on committees for the Public Affairs Department of the Church of Jesus Christ of Latter-day Saints. Lili’s greatest love, after the gospel and her family, is teaching. One of her favorite callings was 5 years of teaching early-morning seminary in Las Vegas. In June 2021, Lili started a weekly podcast, also called “Choosing Glory,” and is delighted to be able to teach, testify, and defend the faith that she loves in a medium that is accessible to people everywhere.

The Anderson family has lived in Oklahoma, Chicago and for 15 years in Las Vegas, where their first four children graduated from high school. The family moved to Utah in 1998 and the younger four finished growing up here, where Chris and Lili still make their home in Draper.

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Hank Smith:	00:00:01	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their Come, Follow Me study. I'm Hank Smith.
John Bytheway:	00:00:09	And I'm John Bytheway. We love to learn. We love to laugh. We want to learn and laugh with you. As together we follow him.
Hank Smith:	00:00:20	Hello my friends. Welcome to a new episode of followHIM. My name is Hank Smith and I'm your host. I'm here with my unhyprocritical co-host, John Bytheway.
John Bytheway:	00:00:30	You know me so unwell.
Hank Smith:	00:00:32	Yeah. John, I was reading this week's lesson and it said, hypocrites do this, and hypocrites do that, and I was like, well, John doesn't do any of those things, so he must be an unhyprocite. I don't know if that's a word, but it's you. You're an unhyprocritical co-host John Bytheway.
John Bytheway:	00:00:48	I'll try to live up to that. Thank you.
Hank Smith:	00:00:49	Yes. Please do. Hey John, we're going to be in second half of the Sermon on the Mount today. Great stuff, but we need an expert to join us. Who is with us?
John Bytheway:	00:01:00	Yes. Past couple of days I've just been thinking. Yeah. All we have is the rest of the Sermon on the Mount. Just that, which is amazing. So, we have Lili De Hoyos Anderson, who has been with us before. One of our most listened to guests by our listeners. I just love her. So, I'll tell you, I'll refresh your memory. For those of you might not remember, Lili is a first generation American. Her mother is French, her father is Mexican. She was born in a little border town in Texas, but her family soon moved to the Midwest where she grew up in Michigan and Indiana. When she started high school, both her parents began teaching at BYU, so the family moved to Provo, and she graduated from Provo High School. What a great background.

00:01:42 Dr. Anderson attended BYU, graduated in sociology and social science runs in the family. Both her parents are retired professors of sociology, and her husband, Chris Anderson, is also a social worker with Church Family Services. The Andersons have eight children, and you might remember this Hank, they're affectionately referred to as the alphabet kids because their names are Adam, Bethany, Caitlin, Dominic, Eden, Faith, Grayden, and Harper, and they now have 37 grandchildren and one great-grandchild. Did I hear that?

Hank Smith: 00:02:13 Wow.

Dr. Lili Anderson: 00:02:14 That's correct.

John Bytheway: 00:02:15 Yeah. And Sister Anderson has served on committees for the Public Affairs Department of the Church of Jesus Christ of Latter-day Saints. Her greatest love after the gospel in her family is teaching. She taught five years of early morning seminary in Las Vegas. In June of 2021 Lili started a weekly podcast called Choosing Glory and is delighted to be able to teach, testify, and defend the faith she loves in a medium that is accessible to people everywhere. So, we are so glad to have you back and I'm really looking forward to going through these chapters today. Thanks for being back with us again, Dr. Anderson.

Dr. Lili Anderson: 00:02:50 It's a pleasure to be here. I should mention one other thing because this is a new thing for me besides the podcast being new just a couple of years ago. So, I'm branching out still. Some of my kids have pushed and a lot of my clients have pushed to do an audiobook. So, I'm actually taking my own book and finally recording it into an audio format, which should be available in sometime in April.

John Bytheway: 00:03:13 What's that called?

Dr. Lili Anderson: 00:03:15 Well, that is the book that I wrote, Choosing Glory. So, I keep using that same wonderful title and then hopefully I'm really trying to figure out how I can beg borrow or steal enough time to finish a manuscript I started a few years back on healthy emotional boundaries. Such a huge need in our world with so many people who get hurt or don't know how to handle difficult relationships or situations where they feel victimized. So that's something I just feel so passionate about and I'm just really praying that the Lord will guide me to moments where I can finish that project so that it can get out.

John Bytheway:	00:03:50	Can bless some people. Absolutely.
Hank Smith:	00:03:52	Yeah. FollowHIM is a big fan of Lili Anderson. All right. Lili, we're going to be in Matthew 6 and 7 today. We'll just hand the reins over to you. John and I will jump in every once in a while, but we want to hear what you think about these two amazing chapters.
Dr. Lili Anderson:	00:04:06	Well, they are amazing chapters, these opportunities that we have to read the words of Christ as he preaches, the people are just loaded. I mentioned this and we were just visiting that as I sat down to try to put some thoughts together and organize them. I just felt flooded. I felt totally flooded with the value of the admonitions here, the meanings, the applications were just so overwhelming almost. I love it, but I was like, "Okay. This is going to be a little challenging to try to put this in a place that it's consumable without it just being a list of good ideas." I didn't want to just go through and say, "Well, here's a thought. Here's a thought. Here's a thought. So, here's the arc that I started to see. Let me start with this, and I use this title as you know all the time, Choosing Glory because in section 88 of the D&C, it talks about a law being assigned to every glory and that he that cannot abide the law of the celestial kingdom cannot abide celestial glory. Same is true of the terrestrial and the telestial right?
	00:05:02	I remember going through that and thinking like, well, what is celestial law and how does it differ from terrestrial law and how do those differ from telestial law? I kind of wanted to make sure which law I was living, and that ended up becoming a whole book that I apply that principle to. I kind of present that model and apply it to marriage, family, mate selection, stress, all kinds of things. But those three ways of looking at life are very helpful, and they can help us understand some of the messages in the gospel and they can help us understand the choices we're making and what we're teaching our children. I mean, the applications are endless. So, let me just quickly talk about what I summarize those laws to be, and this is all based on scripture. I think you'll recognize the themes.
	00:05:39	I would suggest that telestial law is the rule of the natural man. In other words, the appetite satisfaction, and immediate gratification are driving the bus. People are a law unto themselves as the scripture says, they want to do what they want to do. It's carnal central devilish. All those appetites are preeminent. People do what they want to do without heed to God's opinion or even the wellbeing of the people around them necessarily. It can be very hurtful and destructive, and it does

bring about the destruction of relationships typically. So very, very lousy way to live. And of course, it cannot be approved by God. It cannot have the attendance of the spirit in our lives when we are indulging the natural man. And look, we're in a world that talks about indulging the natural man constantly follow your heart, but they really mean follow your natural man.

00:06:26 And when they say things like be true to yourself, they mean be true to your natural man's self. So, there are all these messages about why should you wait? FOMO, YOLO, you only live once. Just do it and do it now and grab all the gusta you can get. I mean, every commercial basically is about how we deserve that pleasure and that pleasure now. So that is really a telestial life if we live that way, if we allow our children to continue to just focus on their appetites and the satisfaction of those appetites when and where they want to without regard for the commandments of God and the structures of even society. We're not serving them well, they are living telestial law and that's the kingdom they'll inherit. So, basically, we are choosing glory every day, every day in every action we are choosing, am I living telestial law? Or do I choose something better? Do I choose terrestrial law?

00:07:14 Let's talk about that even though we're not going for the gold yet, but I would suggest after years of considering these things and studying and applying them in lots of places, that terrestrial law is the foundation of celestial laws. You can't really skip it. You need to go from the telestial to the terrestrial and have a good foundation there, and then the celestial is added upon. So, what is the terrestrial? It's the harnessing of the natural man. That's Job 1. Remember, we know King Benjamin gave that great warning in Mosiah 3:19, that the natural man is an enemy to God and has been from the fall of Adam and will be forever and ever unless he yields to the enticement of the Holy Spirit and put off the natural man.

00:07:52 So, this is step one in our progression to first harness those appetites to no longer allow our appetite's passions, desires to rule us and not to be a law unto ourselves, but actually to acknowledge sacred law, the laws of society, the laws of family, the laws of relationships. Any way just recognize that there should be constraints on the fulfillment of our appetites so that we can get along better with people so that we can stop causing trouble so that we can stop being hurtful and destructive. Of course, we can see that addictions and self-defeating behaviors really do fall into the telestial realm because there's a lot of destruction involved in those things, but we can lift those things

up and if we need to get help and use resources, please do. That's wonderful. They're available for us so that we can gain mastery over the natural man.

00:08:38 And that mind you is just terrestrial. That's just terrestrial. And think about how many of our children remain in telestial realm. I mean, went off on this last time with a Daniel podcast about how important it is for us to teach our children to harness their appetites. To harness that natural man and how we as parents incentivize them to do so and be committed to that because otherwise, they leave our homes as natural men and the spirit cannot be with them because they are constantly offending the spirit.

00:09:07 So that terrestrial realm, again is just such a good safety net. It's such a good landing spot for the growth toward the celestial but getting out of the intellectual and in a world that is constantly advertising the intellectual, no small commitment, but really an essential first commitment. Now what's next is added upon the terrestrial, and that is not just doing the right thing which harnesses the natural man. So. Even if I want to say something nasty to somebody or I feel selfish or I'm angry and I want to yell, I don't, I bite my tongue, grit my teeth or clench my fist and say, "Okay. I really want to do that bad thing, but I'm not going to because I know better. I'm not going to just let into my appetites. I'm actually going to control this and I'm going to do the right thing." Now, that's wonderful terrestrial stuff, but in order to become celestial, there's only one law to the celestial kingdom, and that's Christ-like being not Christ-like behavior because we can actually behave like Christ at the terrestrial harness the natural man level.

00:10:08 I don't have to say mean things. I don't have to do things that are bad. I don't have to expose myself to sin or impurities of thought or in the media or whatever. I can behave more like Jesus Christ at the terrestrial level, but what separates me from being more celestial or being like him, it's that integration of the heart with the behavior. So that I'm not just doing the right thing. I am motivated by the right thing. I am feeling the right things. This isn't like, okay, I want to really say a mean thing to you, but I'm going to hold back.

Hank Smith: 00:10:41 I'm not white knuckling through life. Yeah.

Dr. Lili Anderson: 00:10:44 I don't even have a desire to say anything mean to you because I am learning to see you the way the Lord sees his children and to see their value in their worth. And I would know more do that than go throw myself over a cliff because I don't want to

treat people in a way that is not consistent with their value. And now, how does that happen? It's not white knuckling it. It's not like I'm just going to sit here and grit my teeth until I love everybody because just doesn't work, but it's the Holy Ghost. And what characterizes the movement from the terrestrial to the celestial is the sanctifying power of the Holy Ghost that changes our hearts, that writes God's law in our hearts. Now, Alma talks about a mighty change of heart that comes from that sanctifying power where elements of corruption are burned out of us.

00:11:30 This is one of the great roles of the Holy Ghost. He has several roles, and this is one of them that he sanctifies us. If we are consistently obedient and we ask for that and we ask for that wonderful gift of sanctifying power, that sanctification, which then helps to create in us that death of the old man of sin and the birth of the new child of Christ that is clean in a whole new way and no longer having that tug of war with the flesh. The cartoons where they'd have an angel on one shoulder and a devil on the other. You can still have that tug of war going on at the terrestrial you can win that tug of war at the terrestrial, but to be at the celestial realm, the sanctifying part of the Holy Ghost removes that tug of war. It changes us to be more fully conformed and desirous and feeling the ways that Christ feels.

00:12:18 This is high level stuff and it's so marvelous that God makes this available to us. Now, what's going on in the Sermon on the Mount is that God is inviting these people who have lived the law of Moses. Now, some of them have been pretty consistent and good about living the law of Moses, but that mostly got them to a terrestrial level. It was about don't indulge the natural man, honor God, remember him. Do these sacrifices, do all these observances and further don't kill, don't. I mean, even the 10 Commandments basically are the barrier between the telestial and the terrestrial. The first four have to do with our respect for God. No other gods before me. Don't take my name in vain, no idols, no graven images and keep the Sabbath day. So, we are reverencing God instead of offending him all the time.

00:13:09 That's just going from the telestial to the terrestrial. And then the last six have to do with our relationship with other people. Honor your father and mother. Don't kill. Don't commit adultery. Don't steal. Don't lie, don't covet. So, those things make us easier to live with on the planet. We're no longer offending God and our neighbor all the time, but they don't celestialize. That's just the foundation of celestial law. And you have to, it's the bare minimum requirement. In some respects,

our temple recommends are also just mostly about being terrestrial, although they do remind us of the celestial potential that exists in our obedience to covenant in terms of our, how are we feeling about our relationship to God, how strong is our testimony of the Atonement and all of those wonderful things that remind us about how we can take this to another level.

00:13:58 But frankly, if we are at least at a terrestrial level, we're not going to offend the spirit in the temple because we're not involved in these destructive behaviors or attitudes toward God or toward our fellow men. But that's just the beginning. I remember hearing Truman Madsen once, one of his daughters who was a good friend of mine in high school and we were in his home and he was talking about how, I think it was Chauncey Riddle that was his stake president and when he went in to get his temple recommend signed by his stake presidency member, it was Chauncey Riddle and they were chatting and Chauncey said, "So, do you want the questions in the book or do you want my questions?"

00:14:33 And Truman said I was feeling pretty good about myself that day. So, I said, "Give me your questions."

Hank Smith: 00:14:38 Give me the hard ones. Give me the AP questions, AP Temple recommend.

Dr. Lili Anderson: 00:14:42 They were celestial questions. That was the difference. The only ones I remember and actually had a chance to ask Brother Madsen about this later on in his life, and he didn't remember too well either, but I remembered a couple of them, and he said, "Yeah. That's right. Those were two of them." But it was one of them was, are you living your life in such a way that at least one of the gifts of the spirit is manifested daily, through you. Talking about like are we really being sanctified by however of the Holy Ghost and then being able to access those powers of heaven and be a light through us that, anyway, that lifts and blesses and does the work of the Savior and nice reminder that we're just starting out when we are obedient to commandments and if we're still sinning in acts of commission or sense of commission and we're offending the spirit that we really need to get ourselves out of that terrestrial realm if we have a hope of heaven and then once into terrestrial, we don't want to be complacent.

00:15:34 These are honorable men and women of the earth. You can make it into the millennium because you don't cause trouble, but you won't make it out of the millennium into anything but a terrestrial kingdom if you don't hunger and thirst after

righteousness. So, what is he doing here? He's telling them, "Okay. I offered you this from Sinai and you rejected it. I'm offering it to you again." This is celestial law. I'm not just talking about the thou shalt and the thou shalt nots. I'm talking about how you can be integrated. How you can be sanctified by the Holy Spirit to become to a higher, holier way, which is what President Nelson has invited us to consider again, and all the prophets have invited this. You can be higher and holier. You might be pretty good people. You might not be causing a lot of trouble.

00:16:21 I hope that's true all of us. But there's something more. There's something that helps us conform to the image of the son, Christ himself. Where's that? Romans 8, that we can conform to the image of Christ and it's the sanctifying power of the Holy Ghost that does that, and he is giving us a vision of that in the Sermon on the Mount. So, this is message that started in Sinai was rejected. Okay. We'll have to go with basic terrestrial stuff to try to keep you from destroying yourselves at the terrestrial level. But now, I'm offering you this again, the higher law and you can become something much more than obedient and compliant. You can become like the Savior himself, but that requires this change of heart and that's what we see here. Remember, I mean the Savior says that it has been said of old time, don't murder.

00:17:15 And I'm saying don't even be angry. You see the difference to not murder, it's a salivary terrestrial, but to not be angry. Now we're talking celestial stuff. We're talking about a change of heart. So, we're not just clenching our teeth and biting our tongues, but we are changing our hearts through the power of the spirit and that is the role of the Holy Ghost, one of his great roles. So, I think that that's really important to see in this Sermon on the Mount and so many of the messages, but here it is, this huge sermon that is just loaded with celestial living. He's saying, "You are capable of becoming like God. Don't get complacent. Don't stay at a terrestrial level where you're just not a big problem anymore to the planet."

00:18:04 We can do something higher and something holier. It's exciting to see this shift. Now, let me tell you, a lot of people rejected. We were once with our son. One of our sons did Columbia Law School. We'd go out there and visit every once in a while. It was always wonderful to see that place and we were in church with him occasionally and his wife and their little kids. Anyway, there was a teacher once teaching on the Sermon on the Mount that Sunday and she was teaching religion at one of the local colleges or whatever, and she got to that part about, I say,

"Don't even be angry with your brother." And she just totally blew it off. She was like, "We know that's not really possible." She said, "Everybody gets angry." So, I think this is sort of metaphorical and just try to be nice, but he doesn't really expect us not to get angry.

00:18:49 And you're like, "Wow. How sad is that?" We're starving to death in the banquet hall when we say stuff like that because we are capable of a higher holier life. And let me tell you as a counselor how destructive anger is. Like you didn't know that. Anger destroys love. So, in some respects, we're not even talking terrestrial. If it's really unharnessed anger, it destroys. And God is saying, "Don't just stop at the outward manifestation of anger, which is murder or injury to your neighbor, but let's go to the core. Let's root that out of our hearts. Let the spirit change us. Now it starts without terrestrial compliance and we stop saying nasty things to people or it's being explosive in our tempers, but we can do more if we seek it.

00:19:33 Now we have to ask, knock, seek which is in our chapters today, that amazing and repeated message. Boyd K. Packer referred to that in his book Teaching Diligently as perhaps the most repeated of all gospel admonitions was to knock, to seek, to ask. That he wants us to come to him so that he can help us become higher and holier and we have to involve him in that process, this is not something I can sit in my little corner and I'm going to be better if it kills me. I mean it will probably kill me if that's my approach.

John Bytheway: 00:20:05 You better if it kills me.

Dr. Lili Anderson: 00:20:06 I'm going to yield myself to the process of the spirit, which by the way is not going to help us be sanctified if we're not trying to be, and I use this term all the time in my podcast, boringly consistent in our obedience, boringly consistent. I mean, it's like God needs to set his watch on our obedience. He can turn his back on us and know that we are obedient. We're not looking to have secret sins if nobody's watching or in our closets. We are really becoming boringly consistent. It is at that point that we go, we ask, we seek, we knock for the Holy Ghost to come and sanctify us. And as we petition the Lord, and in fact in the D&C, one of the most often repeated admonitions is to the saints to sanctify themselves.

00:20:50 So here it is. Christ is giving us this sermon on the Mount to teach us a higher holier sanctified way to live, which is the difference between the terrestrial and the celestial kingdom. He's not kidding when he says he wants us to be like him and

that he will facilitate. He doesn't expect us to invent that out of a whole cloth. He has marked the path and led the way, and he has endowed us with the Holy Ghost. If we are baptized and confirmed as members of the church and that power is what can bring us to that higher and holier being, that's the integration of the heart with the behavior. I'm no longer just doing the right thing because I don't want to do the wrong thing, but I'm doing the right thing because I am becoming like the Savior. Now, some people have said over the years, and I have to make a little note here, that they'll say things like, "Well, if you're not going to do the right thing for the right reason, just don't do it at all."

00:21:41 And I couldn't disagree with that more, so I'm like the alternative is doing the wrong thing and that's telestial. So, how's that go there? How about we stop doing the wrong thing, but we don't expect that we're going to go from zero to 60 in 3 seconds. We get to that boringly consistent terrestrial safe zone where we're not offending the spirit and we have the right then to invite the Spirit into our lives to help us line upon line, precept upon precept become higher and holier. Now that sometimes people debate whether or not it's an event or a process to be sanctified, and I'm not going to try to answer that for everybody, but I think that what the scriptures demonstrate most of the time is that it's a process. Although occasionally there are some remarkable events where it seems to happen in that moment that somebody is sanctified, but again, they would've had to do all the trench work because God honors our agency and people are not doing the work that qualifies them for that spiritual happening.

00:22:37 Then it's not like, okay, I just decided to sanctify this person because they asked, no, we have to prepare. We have to prepare ourselves. So that's what I think is going on in the Sermon on the Mount. And then what I saw is that in that each of these chapters... and this was kind of new for me because although I've read these chapters many times as we all do, I had not seen this quite this way before. So, I'm really grateful to the Spirit that continues to teach us new ways to look at things and hopefully gain another perspective or deeper understandings. I think that there are two themes here, one for chapter six and one for chapter seven with lots of examples of those themes. And because there are so many great truth statements in these chapters, I hadn't really seen that before, but here's what I think and then we can see what we do with it. Okay?

00:23:32 I think that the theme of chapter six emerges in verse 24, no man can serve two masters for either he will hate the one and

love the other or else he will hold to the one and despise the other. You cannot serve God and mammon. I think that's what this whole chapter's about, and I think he's going to give us lots of examples of places where we might try to serve both God and mammon. And he's saying, "Don't do it. Don't do it." Because again, at the terrestrial level, you might still have a lot of competing desires in your life. You might still be motivated by some different things, but if you want to be higher and holier, you choose me and you choose me alone. There are no other gods that you can worship even in slightly human terrestrial ways where you're not actually sacrificing to idols and you're not maybe defiling yourself in worship of idols, but no, I want your whole heart now.

00:24:33 We're going to take this to another level. I want all of it. God doesn't settle for just the leftovers of our hearts after we're done worshipping at all these other important things to us, mammon, the world. So, he's like, "Come on, let's get out of Babylon completely and come unto Zion." So, look, what does he say? "Do not your alms before men." Look at the competition there. Who are you looking to for reward? God or mammon? God or the world? Who are you trying to please? Choose because you can't serve two masters, only one. So, are you trying to get your recognition from the world from other people? All right. How about it? You have your reward, but don't come to me because I want your whole heart and I won't take half. That's what the message of this is, and he says that on several different little examples here then.

00:25:24 And of course, he mentions as you gave us a little preview there Hank. He talks about the hypocrites because there are plenty of hypocrites who seem to use gospel principles or gospel behaviors or even gospel observance to get their rewards from mammon or from the world or from men or from church members and not from God. And he's like, "I'm done with that. If you want what I have to offer you, I want your whole heart. You stop trying to impress other people with your prayers, with your fasting, with your alms. Who are you doing this for? Look at your heart and see if the spirit can integrate that heart with your behavior." These people are doing alms, they're praying, they're fasting. That's good terrestrial stuff, and it's not enough if we want the kingdom of God at the highest level.

John Bytheway: 00:26:10 I like how in chapter six, I think three times we get this postscript to some of the things the Lord is saying, "Thy father, which see it in secret himself, shall reward thee openly." And yeah, doing things for others, that's different. I have always

thought we call it a higher law when I read this. I think it's an inner law too.

Dr. Lili Anderson: 00:26:33 That's what it is, that integration of the heart with our behavior.

John Bytheway: 00:26:37 Not just higher, it's inside because it's not outward and observable when you're doing things to be seen. Yeah, that's different. So, do things that only your father can see, and he'll reward thee openly. I love that. I did, it's repeated three times-

Dr. Lili Anderson: 00:26:53 He does, he really wants to make his point. Who are you trying to serve? And who are you seeking those rewards from? So sociologically, we talk about reference groups. I mean we have membership groups that we are a part of, like a family. I'm a member of my family. I'm a member of the church. I'm a member of a friend circle. Or it could be a club, or it could be a work set of colleagues. We're members of different groups, but then the reference group is the group to which we refer for approval.

00:27:23 Who do I look to for my approval to know if I'm doing what's right, whose opinion do I care about? And that's what God's saying, "I want to be your reference group and get rid of the others. Just get rid of them. Look to me and do these things for love of me." And that you're right, John, it's an internal yielding of our hearts to worshipping God alone and not letting these other voices interfere or get in the way of our worship of God and our yielding and submitting to him because of our love and desire to be like him.

00:27:59 So, let me just mention how challenging this can be. I had this wonderful opportunity one year when I was doing Adult Religion in Vegas. I chose my own course and I decided to teach on the latter-day prophets that year. So, I read a ton and I mean, I had studied the prophets before, but not at that depth because I had opportunity to go and delve a little deeper into each latter-day prophet. I think President Hinckley was a prophet there, so we stopped with him at the end of the course, but I was fascinated by how many of these amazing men struggled with not seeking recognition from the world. And they wrote about it sometimes in their writings or talked about it, and I thought, look at that.

00:28:42 These are men who are trying to live a higher, holier celestial law, and this is something that they are so aware of because it can creep up and grab the unwary foot, in just a heartbeat and drag it down. So, remember, there's some fun stories about this. Well, remember I think it was President Hinckley who

talked about this. Most of us have heard this how after he was called to be an apostle, one of his brethren came and said something like, the people of this church love their leaders. You're going to hear a lot of nice things about you. Don't believe them. Do you remember that? Don't believe them.

Hank Smith: 00:29:17

Yeah.

John Bytheway: 00:29:18

I remember Sheri Dew talking about trying to write his biography and bringing him, I don't know, man descriptor something, and he said, "Gordon Hinckley. Gordon Hinckley. I'm sick to death of reading about Gordon Hinckley. Adulation is poison or something Sheri going, but it's your biography. Who am I supposed to write about here?"

Dr. Lili Anderson: 00:29:37

It is a wonderful story. And so, he was really taking that counsel. Don't believe all those things. Don't focus on those things. I'm not trying to impress anybody. I just want to please God. I just want to please the Lord. That's my focus. I have only one master because you can only serve one and I will not serve the world. I won't even serve the members of the church in terms of trying to cultivate their adoration or recognition or praise. No. That is poison. If I get caught in that and see, that's what the hypocrites did, that's what the Pharisees did. They wanted to have that praise of men and God is like, "I'm done with you. I'm done. That's the master you've chosen to serve." So, even in our good works, we can get it completely wrong if we're serving the wrong master because we are getting our ego stroked and God's like. "That's not what this is about."

00:30:30

And look how quickly we do this in the church. I mean, come on, we have this amazing gospel and then we have Mormon cultural tradition, which sometimes is a true ball and chain. We get into these patterns in our culture like, "Oh, what callings have you had?" Or we introduce ourselves by our professions or our calling. I mean, it comes up quickly in the conversation, or which apostle is a friend of ours or is in our ward, is our neighbor and we have dinner with them regularly or we name-drop, we talk about it's that ever-present trap for the unwary foot. Like I said, we can fall into it so easily, but we are not serving God. We are serving a different master. And he's like, "If you want to be celestial, this has to end. You need to look to me. I am your reference group. You can't serve both."

00:31:17

Another story was one that in that course that I read about President Kimball, this was pretty interesting when he was called into the 12, he was in Arizona. Thatcher, wasn't it? And he was a businessman there, and they were called to of course,

move to Salt Lake for him to fulfill this new call in the quorum. Camilla had to take the children a little earlier than President Kimball when, then Elder Kimball, was going to go because they had to start school. So, they packed up and everything and the community had a big farewell party before Camilla took the kids on the train, and then President Kimball had to stay and finish up some business affairs before he could leave, and he went to the train station to take it to Salt Lake, and nobody was there.

00:32:00 No, brass band, no balloons, no loving neighborhood or community saying goodbye to him. And he felt a pang that he talked about. Then in a letter, I think he wrote this to Camilla or in his journal, I forget, but he actually wrote these words himself and he said, "Why am I still wanting to have the praise of men?" Even in such a simple way? He was very sensitive to how important this message is in chapter 6 of Matthew, you can only serve one master, only one. A man's reach should exceed his grasp else what's a heaven for?

00:32:37 I mean, all of us live beneath our privilege. We are flawed, we are human, we are imperfect. We're still in the journey. Without Jesus Christ, we're all going to hell. So, we have to... I mean, if we desire, we want to close that gap. Now, let me mention, I should have mentioned first that the space between those two lines, we usually refer to as cognitive dissonance or noise in the system of the fingernails on the chalkboard that get to us when it's like, "I should do better. I know better and I'm not doing as well as I know. I-

John Bytheway: 00:33:10 Divine discontent.

Dr. Lili Anderson: 00:33:12 Divine discontent is another word for that, that cognitive dissonance, divine discontent. So, it's noise in the system that makes us uncomfortable, and that can be a really good thing if we respond correctly. But there are two ways that people typically respond, sociologically speaking, and this is what my parents would talk about. The one classic way is to... and the best way, is to close the gap by moving upward again, line upon line and our imperfect way, we rise a little, always take a step back, but hopefully we continue and we whatever, and eventually we close that gap more and more and again through the sanctifying power of the Holy Ghost, we can close it all the way, which is wonderful if we persist and become qualified for that great gift of sanctifying power. But that stops the cognitive dissonance. I mean, it doesn't stop it completely until we're done, but it really tones it down so that we don't feel that discontent.

00:34:00 We realize I am heeding the call of my master to follow him, and he is helping me along that way and making it possible. And he has marked the path and led the way I can do this by following him. It is possible. There's a great hope in it, and that creates this great joy and positive energy in my life. That means that I don't feel that nasty feeling of like, "Oh, I'm just not what I should be." Because even though I'm not finished, I'm on my way and I trust that Christ will help me complete the path because I am firmly on that path. But there's another way to close the gap and to stop the cognitive dissonance, and that is to dumb down the law, to dumb down the ideals.

John Bytheway: 00:34:44 To bring the law down. Yeah. It's like the being angry thing. Well, that can't be-

Dr. Lili Anderson: 00:34:50 Exactly. That's exactly what she's doing. Oh, let's get that off a plate because that makes us uncomfortable.

John Bytheway: 00:34:57 Do we have any comfortable laws?

Dr. Lili Anderson: 00:34:59 I don't think he meant that. And how many times do we do that? Well, I don't think the Lord cares that much about what I do on the Sabbath day. I mean, I don't think this is a big deal. I mean, it could be even so much worse. I went to church or most of the time I watch good movies, but I don't think he minds once in a while if I watch something really awful or whatever it is. Every commandment has its areas where we can try to dumb down, water down and change the law to more suit our current behavior so that instead of-

Hank Smith: 00:35:30 We can reach for.

Dr. Lili Anderson: 00:35:30 Or we can reach for it. Now, I'm going to say this, but I really want to first do a disclaimer. We love being in Utah. It was a good move, tricky move in some ways actually said god used it to teach us a lot of lessons, but it's good. There's so many wonderful opportunities here. It's great to be with so many saints, but there are some real challenges. I think we all know, again, this pioneer corridor, this Wasatch Front church, it has some interesting challenges for the brethren have reminded us of sometimes and certainly these things can help to remind us of. And I guess all of that is to say that I am not trying to be down on any place where the saints seem to be gathered in large numbers.

00:36:09 But it was when we lived in a place that was where the saints gathered in large numbers that I saw a third part to that

sociological model that I had that my parents never talked about. But it became evident to me here, and that was a third way to stop the cognitive dissonance that I, like I said, the sociologists don't talk about this, but Christ does. And he talks about it right here in Matthew 6. It's ramping up our public zealously, ramping up our public observances, trying to look more Christian and be more fervent in our observances in ways that can be observed.

- Hank Smith: 00:36:52 Can be seen.
- John Bytheway: 00:36:53 That's very Matthew 6. That's the way it starts.
- Dr. Lili Anderson: 00:36:56 And then at the same time, not lifting our behavior.
- Hank Smith: 00:37:01 Our private life.
- Dr. Lili Anderson: 00:37:01 Yes. And in fact, that very fact that we are trying to appear to be something unto men and not really trying to close the gap through following Christ and becoming higher and holier. What actually happens is our behavior deteriorates and we end up having these secret lives, these secret sins, but we don't want anybody to know about it. And in public we are trumpeting our alms or our prayers or our testimonies or our callings. We are so fervent and righteous in public, and then we don't really do much about closing that gap at all. And so, the gap grows bigger, and those are the hypocrites, those are the Pharisees. That's what Christ was saying. And as we know, and I know President Oaks said this in a speech once, that Christ reserved his harshest criticisms for the Pharisees because they were trying to dismiss that cognitive dissonance by shouting it down, by trumpeting their good works, trumpeting their testimonies, acting more fervent in all their observances of the gospel and trying to look holier in public while inside they were like dead men's bones.
- Hank Smith: 00:38:14 Yeah. And you can see why they'd use the word hypocrite, because in Greek it means actor, pretender.
- John Bytheway: 00:38:20 And I guess what you're saying, the problem is when you're comfortable with that, if you're uncomfortable with the dissonance, then you know, "I got to do inside your I got to do better." But if you get comfortable with the idea of, I'll show this on the outside, but keep doing this on the, if you're comfortable with that, ooh, that's the problem.
- Dr. Lili Anderson: 00:38:37 You descend pretty rapidly.

Hank Smith: 00:38:38 Yeah.

John Bytheway: 00:38:39 I was thinking as you were talking about this tribute that Hyrum Smith gets in section 124 where the Lord says, "I, the Lord love Hyrum because of the integrity of his heart and because he loveth that which is right before me." And I can remember seeing if you can see my hands, those of you that are watching, somebody said once that integrity is making your behavior come up to the level of your understanding, and that was a good definition of integrity and here's Hyrum who understood here. And he was so close to living exactly there. And so, you called it cognitive dissonance, the space in between there, this is where I ought to be. This is where I am.

Dr. Lili Anderson: 00:39:22 Yeah. And it should be like you say, it should be uncomfortable. But Alma tells Corianton, don't let these other things trouble you. Only let your sins or that distance trouble you with that trouble that brings you down into repentance. Like close the gap, close the gap. So that you can have a greater peace and confidence and hope in Christ. He's the one through whose power and atoning sacrifice we are even enabled to close that gap. It even becomes a possibility. And then the sanctifying power of the Holy Ghost can complete that task of integration where our heart is completely conformed to our behavior. Yes. No gap.

00:39:57 So that is the goal. And yet how sad that here we see those three things where it's like, well, some people just dumb down the law like, "Oh, I don't think he really meant not to get angry. I don't think this is that immodest."

Hank Smith: 00:40:09 I'm not uncomfortable anymore.

Dr. Lili Anderson: 00:40:10 That's right. I don't think you have to wear your garments all the time. I mean, all of those things are closing the gap the wrong way. And then of course then there's the scary one that Christ talks about that are the Pharisees where you are so fixed on serving your public face, your public persona.

Hank Smith: 00:40:28 Reputation.

Dr. Lili Anderson: 00:40:29 Your reputation that you are seeking the honors of men and Christ condemns that in the harshest terms. You are a hypocrite because you're not even closing the gap at all. You just want people to think that you have.

Hank Smith: 00:40:40 It's a facade.

John Bytheway: 00:40:41 That's the two masters thing then, yeah, that you've been talking about.

Dr. Lili Anderson: 00:40:44 And it's throughout this whole thing now. And we have to mention a couple of things about prayer because I think this is just so cool. Well, first of all, can we just say something about vain repetitions? I think we all know that we shouldn't say the same prayer all the time and it should be meaningful, not meaningless and so on. And of course, we are sensitive to little children praying, but they can learn this pretty soon. In fact, when my kids were little, I did make this one point, no, I made lots of points, but here's one that I made. I said, "Please, let's just do me this favor that whenever you're asked to bless the refreshments that you don't say that they can nourish and strengthen our bodies. You just give me that much."

Hank Smith: 00:41:20 We're grateful.

John Bytheway: 00:41:21 Just say we're grateful.

Dr. Lili Anderson: 00:41:22 I know we're grateful for those who prepared it. Help us to enjoy them as we visit with each other and share a moment of fellowship for pete's sake. But you would get caught in these vain repetitions that are so prevalent in our culture again and we can do better. God is like, come on, can we have some meaning? I mean, if you really want us make meanings, say like, "And Lord, please take the calories out."

Hank Smith: 00:41:43 Because that's what we're really hoping for. Yeah.

Dr. Lili Anderson: 00:41:46 But at any rate, it is important that we think about that. Now I kind of in conjunction with this idea of not saying all these big prayers to be seen of men. And I remember that Bruce R. McConkie once said that it shouldn't take more than, what did he say? Two and a half minutes to open any meeting and 30 seconds to close it. That's a good reminder. That's a good reminder. And sometimes, you can tell who wanted to give a speech but only was asked to give a prayer because their prayer becomes a speech. You're like, "I think maybe they wanted to have a chance to share a little bit more of a message." But that wasn't really the right place for it. And I don't mean that we should be timing each other's prayers. Please don't do that.

00:42:25 Please don't time the brethren when they pray. But I think it's just a good reminder. Let's understand the meaning of prayer, and it is to acknowledge our dependency on the Lord and our desire to invite him into our lives. And I love that the Lord's

prayer here, which is a beautiful piece, and we could spend hours on it, which we're not going to do today.

00:42:44 But I do want to mention this line that I think is so important just before that begins in verse eight for your father knoweth what things you have need of before you ask him after this manner, therefore pray ye, In other words, don't think you have to bring a grocery list to God or your entire wish list or everybody that you love and care about that you are hoping he will bless and be mindful of. This can become burdensome and frankly a little OCD and people get a little neurotic about it. I actually had a client once who told me that she had called every temple that was open in the world, and I think it was before we had cell phones so that it would've cost her some decent long distant money to do that, to put a loved one's name on the prayer roles of every temple.

Hank Smith: 00:43:38 She doesn't want it missed.

Dr. Lili Anderson: 00:43:40 I mean, my heart broke for her because I'm like, "Oh, obviously you care so much about this person, and you desire so fervently that the Lord will be mindful of this person and bless them." But I mean, is this trying to stuff the ballot box? I mean the Lord doesn't require that we become somewhat superstitious about like did I mention, oh no, I forgot to mention this friend or this family member or this child. I don't think I... And the Lord won't know, oh no. Now I'm responsible if they're not blessed, if I know that's my fault, I didn't pray for that person. I forgot I or I got busy, or I couldn't stay awake after I was trying to go through my whole list. It's kind of like really? I mean, can we just understand the Lord for who He is and how good and merciful and gracious God is and that he is omniscient.

00:44:29 He already knows what we need. Now, the Bible Dictionary is very clear on this, and it says that God does require that we pray. He wants to hear from us. He wants us to invite him into our lives because he will not come where he is not invited, period. He never comes in with a brass band. That's Satan. God comes when we open the door. We've all seen that picture without the doorknob. And I, yes, he knows what we need. We need to invite him in and invite that blessing. And basically, that's what this simple prayer style does. We give glory to God. We praise him, we acknowledge his magnificence. There's a little nod here to the second coming. Thy kingdom come. That's second coming stuff. And boy do we want to pray that prayer these days, thy will be done on earth as it is in heaven.

00:45:06 That's the millennial stuff because his will is not currently being done on earth as it is in heaven, but it will be during the millennium. So, some nice little gems here. But basically, well, there's a pretty blanket statement here. Give us this day our daily bread. You know what we need? I'm inviting that into my life. I want your blessing. And remember that in the Bible Dictionary it says, "Some blessings are reserved for us if we are deserving and righteous and qualify for those blessings but are contingent upon our asking for them." And again, not in a superstitious way where I have to, "Oh, if I can't think of what God wants to give me, then I'm not going to get it."

00:45:41 But it's inviting him into our lives and asking that we are aligning, that he help us align our lives with his, that we walk together through this world, that we don't walk alone. We've invited him in. We welcome his presence. We try to live in such a way to be worthy of it. And that opens the door. And that's why Alma talks about 1 Amulek. Of course, pray over your flocks and fields and everything like that, but not by name. Okay? You don't have to name all the flocks or all the business concerns or everybody that's sick. Let's just keep it.

Hank Smith: 00:46:13 Just invite the Lord.

Dr. Lili Anderson: 00:46:14 Invite the Lord and trust him. Again. It's not a game He's playing with us. He's not saying, "Oh, you missed that hoop." So, no blessings for that person. Let's not go there and sometimes we're tempted to.

Hank Smith: 00:46:27 You quoted this Lili "prayer is the act by which the will of the Father and the will of the child are brought into correspondence with each other". So, we can align ourselves with God if we see prayer as a way to be still and align ourselves with God. I think that's what we're after here, not long-drawn-out prayers.

John Bytheway: 00:46:49 I underlined the word "therefore" in my verse nine and pointed an arrow to verse eight. I really like that Heavenly Father knows what you need, therefore pray like this. That's really nice. Elder David E. Sorensen, that's a name that should be familiar to our listeners, right Hank?

Hank Smith: 00:47:04 David Eugene Sorensen was a general authority passed away in 2014. His wife Verla is still very much alive and has a lot of energy, which we love. He's, our sponsor. And so is his wife, Verla.

John Bytheway: 00:47:19 Yes. And in the April conference of 1993, he talked, I think about this verse. He said, "I believe that our Heavenly Father teaches us to pray because the very act of praying will improve us. We worship our father in heaven as all-knowing and all powerful, surely as our creator. He knows our cares, our worries, our joys, our struggles without our informing him. The reason our Heavenly Father asks us to pray cannot be that we are able to tell him something he does not already know rather, the reason he asks us to pray is that the process of learning to communicate effectively with him will shape and change our lives." And also, I wanted to refer to, I have this in my margin next to Matthew 6:8 is Romans 8:26. Lili, you'll love this. Likewise, the Spirit also help with our infirmities for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered. That's a great verse, have you ever wanted to pray and just aah, groanings, which cannot be uttered because he knows.

Dr. Lili Anderson: 00:48:30 That's right. He knew what I needed in those moments. And I think that sometimes those are just kind of those silent internal prayers that where our heart reaches out and the Lord completely understands. But it is good to utter the words when we can. But this is not about being fearful or superstitious. And that's the little place where I see some people start to slide. It's something that can be so easily remedied if we remember who He is and who He has told us we are to Him. Honestly, to wrap up chapter six, not that there aren't a lot of really great little statements in here that are worthy of a lot of study, and I hope people have enjoyed this time to reflect on these words again and discuss them in their families and ponder and pray about them. But I do want to just mention quickly along the lines of our theme that you cannot serve two masters.

00:49:18 Of course, it's in this chapter that Christ tells us to lay not up for yourselves treasure on earth, which is verse 19, where moth and dust doth corrupt, and where thieves break through and steal. Same message but lay up for yourself treasures in heaven. In other words, forget mammon and come to me. Come to me with your whole heart. And then, I do want to mention something very personal that I'm indebted to this chapter four in my own life on one occasion. But to set that up, I'm going to say that the rest of the message here of chapter six after verse 24 where he says, "No man can serve two masters, so choose me." Then he basically tells us, "I will choose you. If you choose me, then you are chosen by me." And this is what the chosen people are. The chosen people are people who choose God.

00:50:09 Remember that's what John the Baptist said just a little while ago about God can raise up from these stones children unto Abraham. Like, don't think your inheritance is going to get you into the kingdom. It's you are choosing God, not serving the world, not serving vain recognition or whatever, and anything else. You put your treasure here and you become my treasure. I will choose you because you have chosen me. And then he tells these beautiful things, which I have to say, I recognize that in a lot of commentaries or some of the teachings that it tells us. These next verses are specifically for the apostles that he's sending out to preach the gospel. But I'm going to suggest something a little different from that as well. Not disagreeing with what they're saying, but I want to add another layer.

00:50:49 So, because what does he say then? Take no thought for your life, what you shall eat, what you shall drink, nor yet for your body, what you shall put on. Is not life more than meat and the body than raiment? Behold the fowls of the air for they sew not, neither do they reap nor gather into barns, yet your Heavenly Father feedeth them. Are you not much better than they? Now we're talking about Matthew 10, which is to come, and I do want to say that there is one of my, I have so many favorite scriptures, but one of them is in Matthew 10. Where God says this beautiful thing, fear not them that can destroy the body. And you're like, "Can I, wait, what was that again?" Do you know what they can do to my body? I mean, people do terrible things to other people's bodies, but he says, "I've got it covered."

00:51:35 Not a hair of your head will be lost. Stop worrying about temporal things. I have you eternally and I have already performed the resurrection that broke the bands of death and hell and the grave, and you don't ever have to worry about that again. If that's the worst that can happen to you, you have no problems. If you have chosen me, stop being afraid. Now look at what happened during COVID-19. People were so terrified of death, and you know why? Because they forget God. And they don't trust him, and they don't believe in the resurrection anymore. Life becomes much more important than God is telling us it needs to be. Not that we should be careless about our lives, not that we should be cavalier about this stewardship. We should take care of ourselves. Nevertheless, we should not be afraid of the inevitability of death.

00:52:23 And we should recognize God's got it covered. I have chosen you. If you have chosen me, that is not a problem. Stop governing your life by fear. Fear is a lousy way to live, and it makes us make stupid decisions when we make them fearfully.

So, he's saying, "Don't be afraid of that." And then he goes on and he says, "Fear only them that can destroy both the body and the soul and hell." Now, when I taught at BYU, I'd asked my students, "So who can do that?" And their first answer always shouted out was, "Satan." And I'd say, "Think again." And then they would think for a moment, and somebody would always say, "It's us." I said, "That's right." Satan has no power over us that we don't grant him. And how do we grant power to Satan? By not repenting. God is so generous. It's not even sin that we need to be afraid of. It's unrepented sin. I think how generous the plan is, I know you're going to make mistakes that is not your defeat.

- Hank Smith: 00:53:20 That's why repentance is upfront. The second principle-
- Dr. Lili Anderson: 00:53:22 Say nothing but repentance out of this generation because that's the only thing that we should be afraid of is unrepented sin. Let the rest of it go. And you have total control over whether or not you repent. You don't have to stay in your sins. There are lots of people who can help you along the way. Christ, first and foremost, the enabling power of the Atonement. We have all kinds of structures around us. Love people, leaders and resources around us that can help us repent and we can use them so that we don't have to be afraid of anything but our own unrepented sin, which we have total control over. It's such a generous plan. God is so kind. And then, he says this beautiful thing He says, anyway, it makes me cry every time when I say these words, "Are not two sparrows sold for a farthing?"
- 00:54:09 And he's just talked here about the fowls of the air, right? I love these words. I actually asked my grandchildren to memorize them for a family reunion quite a few years back. We should probably do it again so that they'll might be reminded are not two sparrows sold for a farthing and yet not one shall fall without my father. Fear not, therefore, thou art worth many sparrows. That is so incredibly tender. We need to trust it. We need to trust God more than we do. We need to be unafraid. If we have chosen him, he has chosen us and he has made us incredible promises about his love. These cheap little homely, two for a penny birds. God loves them and he tells us, you are worth many sparrows. I mean, maybe on a good day, two or three, but at least we are worth more than these plain homely little birds.
- 00:55:02 Just this is one of my quirks. I take pictures of sparrows because they remind me of God's love. And every time I see one of these homely two for a penny birds, I feel the love of my Heavenly Father in such great abundance. And I want everybody to feel

that because it's a cold planet. And if we don't reach for that love and understand it and practice feeling it's a colder planet then it should be because His love surrounds us. But sometimes we don't feel it. Sometimes we kind of shut it out. We forget. We get caught in the negative, we're hurt. But it's there. His abundant love is everywhere. Watch for sparrows. I have some really beautiful pictures of sparrows. Some of them are blurry because they move pretty fast, but I have some really beautiful pictures. I've taken them all over the world.

00:55:48 By the way, when we travel, I'm always looking for sparrows because I want to feel again my father's love. A dear friend gave me a little clay sparrow that is on my desk. I look at it every day when I'm there and I feel loved. We can feel the love of God more than we do. Remember these sparrows, he loves us even more. That's so sweet. God is so kind to us. Okay? I'm going to go on then. He says, well, I'm going to skip to verse 28, back in Matthew 6, "And why take ye thought for raiment? Consider the lilies of the field, how they grow. They toil not neither do they spin."

Hank Smith: 00:56:26 Lili, I thought we have to hit this verse. It's very rare that we have the first name of our guest in the text.

Dr. Lili Anderson: 00:56:34 That's true. I wasn't really thinking that right now, but I do love this verse. But that is so beautiful. And of course, the Tab choir sings that gorgeous rendition of this great scripture. So, here's my personal story. And I'm going to try to make it quick, which as you know is very difficult for me.

Hank Smith: 00:56:49 We want to hear it.

Dr. Lili Anderson: 00:56:53 We were in Las Vegas, and we were building a home. God had directed me very firmly to go back and do my master's program and I did. And my family stepped up in amazing ways as my husband. Stepped up in amazing ways and God was kind and made it possible. And we all worked really hard. It was pretty grueling. And then after the second year, I mean, I had to do my master's thesis and I had this really strong impression that I needed to do the master's thesis during the Christmas break, which nobody was doing. They were just going to take the time off and enjoy and then get back to it and do it in the spring semester and defend.

00:57:23 But I felt this really strong feeling. And back then we didn't have it all online, so we were the last ones to leave the library at UNLV before they closed for the holiday because they were not going to be open for the holiday. And all my kids, my older kids

were going into the stacks because I'm finding these abstracts and saying, "I need this one. I need this one. I need this one. And then somebody's at the... we had two copy machines commandeered and the kids are copying, and some are getting these things and Chris is helping and they've got a little kids-

Hank Smith: 00:57:48 You didn't have Google Scholar available to you?

Dr. Lili Anderson: 00:57:50 Things are a little easier now than they used to be. We left the library, like I said, we were the very last people to leave. My entire family, eight kids were carrying these stacks of articles that I'm going to use. And sure enough, after Christmas I really hit it hard, and I wrote my thesis so I was ready to defend. And the earliest time we could was early February. I think there was one kid who did it the day before I did. And then I was like the second, on the second day possible. I defended and I was done with my master's program, and I didn't know why the Lord had prompted me with such a strong urgency to get it done so quickly. But two weeks later I found out because I discovered that the guy that was building our home whose references I had scrupulously checked, he gave me a whole list of references including bank managers, people that he'd worked with before, whatever, because his plan was a little bit unusual.

00:58:36 And I called every single one and got nothing but the highest recommendations of his honesty and integrity and his work. So, we had done our due diligence and you know what, you can still get mugged. He started taking money out of our loan and not paying the subs to the tune of about the amount that Chris earned in one year. So, a whole year's income for our family was lost and those subs had not been paid and our house was progressing, but it was horrible. I was the one who discovered it and it was devastating because we didn't know if we could recover. And I won't go into all the details. It was a trial that lasted years before we knew we would be okay. And we had our oldest child was on a mission. Our second one was ready to go to BYU the next year.

00:59:26 We had six other kids beyond that, and they all had needs. We had tried to live worthy. We had done our due diligence in checking this guy's references and he was not dicey. I didn't check so scrupulously because he had a bad reputation at all. It was just because I wanted to be extra careful, and we didn't know him previously. So, I just did what they all said to do. And you can still get mugged. So, it was awful. It was awful. The thought of declaring bankruptcy was horrific to us. We didn't even want to consider it, but we had to think that there might be a point at which we would have to do that. At which point I

thought, I will keep a scrupulous account of everybody including the bankruptcy and I will pay them back as we're able. But I don't, it just didn't know how we were going to stay afloat.

01:00:05 We were in a rental at the time. We're not in our old home that had lots of space. So, we're crammed into this rental that doesn't really meet our needs. It has no backyard at all. It was devastating. And I sometimes felt flooded with fear. I mean, it was like a tsunami. It would just catch me at these moments as I went about my busy life, and it would just sweep over me, and I would be terrified of what was going to happen and I could make a really good circumstantial case. I emphasized the words circumstantial case for abandonment because we had to try to be good and we were trying to live worthy of our temple recommends and accepting callings. And I had followed that strong admonition of the Lord to go back to school. And we had sacrificed to do that. And yet now this is happening to us.

01:00:50 We could have said like, "Wow. Why has the Lord abandoned us?" But I know those cases are always circumstantial because the Lord does not abandon his people. That is not in His character. It's not who He is. So, I knew that wasn't true, but I still couldn't stop sometimes those waves of fear until, and it wasn't too long into this horrible time that I remembered of course, that faith and fear cannot coexist. And I mean it sounds so simple, but it's hard to apply. And this is how it felt to me. I understood a different dimension of the exercise of faith. I felt like the faith for some reason was on this side, the right brain and the fear was on the, but anyway. I felt like sometimes I had to reach in figuratively into my brain and take the faith I had faith. We have faith.

01:01:36 That's why remember the church. That's why we try to study the scriptures. We have faith, but sometimes we don't use it to pull over the fear. And that's what I had to learn to do. I had to go in and take my faith and stretch it. And how else did I think it was going to grow? So, I stretched my faith, and I chose to believe the promises that God has made. I chose to believe we were tithe payers. We had always been tithe payers. We had always given generous fast offerings. I chose to believe that the Lord would fulfill his promises. Now, I didn't know when. I didn't have to know when. I didn't know how. I didn't know how much. I didn't know what it would look like. Maybe we would have to limp for the rest of our lives or stay in a smaller home.

01:02:22 I didn't know. But I knew the Lord would honor his promises because he is a promise keeper. That's who he is. And I was not going to forget it, not especially now when I needed to believe.

So, I chose faith, and it conquered the fear. I'm not saying I didn't get those tsunamis that every once in a while, would catch me by surprise. But I knew how to deal with them, and I would cast them out and I would bring my faith ever stronger faith forward. This truly is the exercise. It was like a physical exercise of faith. And it works. It works. I don't remember... I've not been able to Google this successfully, but I try every few years. But somebody, I thought it was Dallin Oaks who said, "There are some kinds of faith that can only grow in the dark when we can't see."

01:03:13 That's exactly how he defines it. It's believing when you can't see, I could not see how we were going to survive. I could not see how God could reverse our fortunes and rescue us from this dire situation. And he did, so I had chosen to believe before I could see it. And my faith grew in ways that I would not have known were possible. We have to grow our faith in the dark. But fear is not the answer. It is faith. It is faith in God. And he tells us, if you choose me, I have chosen you and I will take care of you. It may not look the way you want it to look. It may not be at the time that you want it because I'm going to stretch your faith while I can. If you'll let me, I'll help you grow that to proportions you didn't understand previously.

01:04:05 That will bless your life forever eternally. But this is the chance. Cast out the fear, replace it with faith, stretch our faith over this new fear. Whatever it is, a problem with a child, a sickness, a terminal illness, whatever it is, financial troubles, all the troubles of life, spiritual concerns. Stretch our fear. We can stretch our fear over our faith, we can exercise it. So, a little postscript to this story that is so tender, God is amazing, and I am so grateful for how he works with me. During this miserable time, I was sitting in sacrament meeting on the stand behind the organ because I was leading the congregational music in those days. So, I would lead the opening hymn and then lead the sacrament hymn. And then I would take the sacrament sitting behind the organ and then I would go join my family and then come up later to do the closing hymn.

01:05:01 But I was up there during the sacrament time, and I was praying and pleading with the Lord for a direction forward because here we were in the middle of this financial disaster, but my kids had needs. I had one kid that needed to go to the dentist. I had another kid who was wearing expired contact lenses. Another kid who needed shoes. And the list was constant and growing all the time and changing all the time. And I didn't know what to do because I'm like, can I just go out there and swipe a credit card that I'm not sure I'll ever pay off? It was too soon in the process

to know what was going to happen. And yet my kids had needs and I didn't have the cash. Every penny had gone into this house and was still, we were trying to finish it.

01:05:43 I had to take over the building of the house, learn lots of stuff because we couldn't afford a contractor now. And I had to wrestle with the bank that wanted to close the loan. It was a nightmarish effort. I grew lots of muscles during that time. But here I was like, is it honest for me to go and buy these things that my children need? My daughter's eyes are on the line and my son's teeth and this other son's feet. I mean, what am I supposed to do? And as I was praying and reaching out to God for help on how to move forward, the thought came into my mind. The choir is singing today. Now that seemed relevant to nothing, but that was the thought that came. And we had a wonderful choir director, Lynette. Well, oh my gosh, I love this lady. And she was great.

01:06:31 And we always were singing beautiful music that she found and taught us. And so that thought comes in the choir is singing today. And I'm like, yeah. And then it's like, well, what is the choir singing? And I didn't know because it could have been any one of a few numbers that we would practice every week, but I was sitting right behind the organ and there was a manilla folder on the organ with the choir music in it. So, I reached up and I pulled down that folder and I opened it up. And this was before it became a big Tabernacle choir album, but it was Consider the Lilies.

Hank Smith: 01:07:01 And that's beautiful.

Dr. Lili Anderson: 01:07:02 I can't tell you what happened in me, honestly. My first thought was, you're demanding. You really want me to believe. You really want me to stretch my faith even more than I have already. You want me to stretch it all the way home. You want me to doubt not and fear not. And I went out and I bought the contacts and the shoes and took that kid to the dentist. We were not extravagant. We did not spend money for frivolous things. We were very careful. But I learned to trust the Lord at a level that I didn't know was possible. And he fulfilled his promises. We did not have to declare bankruptcy. I know some people have to. I mean, our journeys are somewhat different, but we can always learn these lessons. We were rescued. It took years. It took years before things were completely resolved. And we came out and we were preserved, and our children were preserved. And I grew because I was in the dark.

01:08:14 I share that story because I want the people to love these words and to believe them. Can we consider the lilies? They toil not neither do they spin. Yet Solomon, in all his glory was not arrayed as one of these. And if God so clothed the grasses of the field, how much more will he clothe the children that have chosen him that he chooses, that he loves?

Hank Smith: 01:08:40 Wow. That was fantastic.

John Bytheway: 01:08:43 Lili, that was beautiful. I want our listeners to notice a footnote here in verse 25. Therefore, I say unto you take no thought for your life, but you've been talking about fear and anxiousness and worry. Look at footnote 25B. The word thought there, go down below Greek for anxious concern. That's worry. And I came across something years ago in a strange source. I was looking at Dale Carnegie, the How to Win Friends and Influence People. He wrote another one called How to Stop Worrying and Start Living. And he pointed out something. It's the only thing I remember from this book is that he said, "That King James uses thought there." Look at verse 34, therefore take no thought for the morrow. But all the other translations say worry. And I verified that. I thought, oh, because that didn't sound very President Monson, tomorrow's here. Think about it.

01:09:40 I mean, no, you're supposed to think about it, but you're not supposed to worry about it. And that was a flood of light for me. So yeah, you got to think about tomorrow and you have to plan. We all do. But anxious concern is a different thing than thought. And also, you mentioned it, but I wanted to make sure we underlined it a little bit, is that if you go to the Book of Mormon, you see that the Lord's talking to you said it, Lili, to the apostles here. He's not saying to all of us, ah, don't worry about this or that, just go to the park and hang out. No. We're supposed to, but you don't worry about it. That's the fear versus faith thing you are talking about.

Dr. Lili Anderson: 01:10:17 I think that is a good point. And I would say that God doesn't stretch us to these levels that are higher and holier until we are solidly into self-reliance, or the Lord does not want us to be slackers. He says, "The idler shall not eat the bread of a laborer." So, when I have heard people sometimes, not too often, but sometimes use these verses to justify laziness or indolence and say that, "Don't do anything, the Lord will take care of it." And their families suffer. And it's miserable when people do not do work that is before us, especially when a man won't support his family. Let's be honest that that is required of God. And of course, women sometimes help with that labor as

needed. And we want our men to not be afraid of work, and we don't want our children to be afraid of work.

01:10:59 But once we have secured that terrestrial self-reliance where we are obedient to the laws of work, then the Lord wants to make us higher and holier. And sometimes that can only happen when our hardworking, obedient arms fail, when even our best efforts to do what is right are met with some betrayal or sabotage. Not because of our own sins, but because of the sins of others. And in those instances, this applies because it takes us to a higher holier, celestial way where we don't just trust in our own obedient arm, which frankly as good as it is to have a hardworking, obedient arm, it is still the arm of flesh. And he wants us to repose all our trust in him once we have secured the terrestrial. Again, you can't skip from the terrestrial.

01:11:44 So, if you're using this to justify indolence or sloth, shame on you and shame on us if that's what we're doing. But no, it is absolutely what you say and that's why he could take it to the apostles, they were already at, at least a secure terrestrial level, and he's like, "Now, when I send you out on the Lord's errand, I will provide." But that was a special circumstance and I love your clarification because that is really essential.

John Bytheway: 01:12:09 Please join us for part two of this podcast.



- John Bytheway: 00:02 Welcome to part two with Dr. Lili Anderson, Matthew 6 and 7.
- Hank Smith: 00:07 Lili, today has been fantastic. Let's move on to chapter seven, if you don't mind. Great paragraph in the manual. I want to start with this. The Sermon on the Mount is one of the best known discourses in Christianity. The Savior taught with rich images, such as a city set on a hill, lilies of the field and wolves disguised as sheep. But the Sermon on the Mount is far more than a beautiful speech. The power of the Savior's teachings to his disciples can change our lives, especially when we live by them. Then, his words become more than words. They become a sure foundation for life that, like the wise man's house, can withstand the world's winds and floods. Whoever wrote that, great writer. How do you want to go about chapter seven, Lili?
- Dr. Lili Anderson: 00:49 It's all about judgment. Again, this is something I hadn't really seen in previous readings of this, which are many. But this time, I saw this arc and I saw that this is the message of chapter seven. It's about righteous judgment and he gives us many applications and things, I think, that you're going to see them fit together, and we're going to have fun discussing it. So, let's start. It's right there in the first verse: "Judge not, that you be not judged." Now, can I just say this is one of our favorite false doctrines in the church?
- Hank Smith: 01:18 Yes, it is. Yeah. Don't judge me.
- John Bytheway: 01:19 It's got the JST.
- Dr. Lili Anderson: 01:22 It has done so much damage. And I can tell you as a counselor, it continues to do terrible damage to the saints, and to our children, and to our families, and to our communities to not judge. And we are sitting ducks for Satan if we don't judge. Now, here's what I think happened. As you say, Hank, Joseph Smith ... bless him forever ... came through in his translation of the Bible and corrected this to say, "Judge not unrighteous judgment." Now, why didn't that fix the problem? Because people don't know what righteous judgment is. So they would

say, "I'd rather be safe and not judge at all because I don't want to judge unrighteously."

- 01:59 So even though this has been incredibly illuminating and clarifying, if we allow it to be, too many people have retreated into what they think is the comparative safety of not judging at all, and it's not safe. It's a disaster, which we are going to talk about today. So let's go to Moroni 7, which we're going to spend a little time in today, but let's start with verse 15. "For behold, my brethren, it is given unto you to judge." Oh, please. Can we just accept this once and for all? That we are commanded to judge? Try to explain to me, if you can, how you can use your agency without judgment.
- John Bytheway: 02:38 Making judgments every single day, we have to! It's so cool that President Dallin H. Oaks is a former Utah State Supreme Court Judge.
- Dr. Lili Anderson: 02:47 That's right.
- John Bytheway: 02:48 And he wrote this classic talk called Judge Not and Judging.
- Dr. Lili Anderson: 02:51 Judge Not and Judging.
- John Bytheway: 02:52 Yeah. Is that where you were going?
- Dr. Lili Anderson: 02:52 Yeah! It's absolutely essential that people know about that. I mean, they should know about it. It's such a great resource where he explains how to judge.
- John Bytheway: 03:03 Yeah. Let me give you just introductory paragraphs because I hope people will go look it up. Find it in your August 1999 Ensign. But he said in that talk, "There are two kinds of judging: final judgments, which we are forbidden to make, and intermediate judgments, which we are directed to make, but upon righteous principles." And just that has helped me so much. We don't do final judgments-
- Dr. Lili Anderson: 03:25 That's right.
- John Bytheway: 03:26 But we have to make intermediate judgements every day.
- Dr. Lili Anderson: 03:29 So before President Oaks gave that speech, I actually taught my children this way. But it was the same message, so it kind of depends on which terms are easiest for us to use or to use to describe these things to our children. President Oaks', then Elder Oaks', speech is wonderful and his terms are great

because he does differ between intermediate judgment ... which we must make, to navigate our lives on this planet and use our agency ... and final judgment, that John just described. The way I had used terms before with my children was the difference between judgment and condemnation. Same idea because final judgment is a condemnation, and I taught my children we have no right to condemn. That is way above our pay grade. There's no way we know enough. And as Elder Oaks mentions in that speech, he says, "There's only one prerequisite for being a judge, a final judge, and that's omniscience."

04:17 You're like, "That makes sense." You got to know everything in order to judge correctly. And none of us do that, but He does. And again, we can leave it in his hands with complete confidence because mercy won't rob justice, but mercy will temper it, and God will get it exactly right in every case. I am so grateful for that. We can leave that aside and never condemn, but we must judge. And I love that Elder Oaks also specifies that we have to judge people because I tried that first with my children when they were very little. I thought maybe that was the way I could teach them, that we judge behaviors, not people. And you know what? It doesn't work. So I know there are some of you out there who are trying to do that. It doesn't work! We still have to make judgments about people because we interact with people! We date people. We marry people. We go into business with people.

John Bytheway: 05:06 We hire them to babysit our children!

Dr. Lili Anderson: 05:09 Exactly! Are we not going to judge? Thou fool! I mean, how crazy would that be? Of course we make judgements, and so it's so ironic. Every semester that I taught at BYU ... and any other class that you ever teach, it happens ... but every semester, you could count on it. And almost in the first week or two, somebody would raise their hand and say, "I know we shouldn't judge." But you know what? I never let that occasion pass without launching into my explanation about how we must judge because this is a really dangerous part of our culture. And what's ironic is that we're in total denial when we say that because everybody's making judgements all the time, as you just said. But we pretend we're not, and then when it really counts, we don't! So we're doing the worst of it, doing the unconscious judgment without even considering what we're doing or how wise we are about it. And then, we won't judge when it's right in front of us to judge.

05:57 So let's just go on with this wonderful Moroni 7, which as you remember, these are the words of Moroni's father, Mormon.

"Behold, my brethren, it is given unto you to judge, that ye may know good from evil." That's the whole point. We came to this Earth so that we could learn to discern good from evil to make judgments. "And the way to judge is as plain." I mean, it is so simple. God is going to lay it out for us right here through the prophet, Mormon. "That ye may know with a perfect knowledge, as the daylight is from the dark night." He's setting this up! This is not hard. Stop making this so complicated and then avoiding it like the plague!

John Bytheway: 06:38

Like night and day.

Dr. Lili Anderson: 06:38

It's like night and day. Can you tell day from night? Then you can judge. And here's the way. Okay, am I getting passionate again? I can't help it. Verse 14, I'm going to go back one, "Wherefore, take heed, my beloved brethren, that you do not judge that which is evil to be of God, and that which is good and of God to be of the devil." Now, that's the judgment that we are warned against in Matthew 7. Do not judge unrighteously. And what is unrighteous judgment? It's right there. If we take good things and we condemn them, or we turn away from them or we think they're bad ... Now, Isaiah warned about this, right? That good would be called evil and evil would be called good, and that is unrighteous judgment and it will condemn us.

07:25

And then he goes on, this wonderful speech that the spirit of Christ is given to us to know good from evil. This is verse 16. "And I show you the way to judge; every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God." And then the opposite, "Whatever persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil." There it is. There it is. It couldn't be more clear. If it leads you to Christ, it's good. If it leads you away from Christ, it's evil and it comes from Satan. Banish it from your life and don't hang with people who try to lead you down that road.

08:11

And we do need to judge people, like then Elder Oaks said. We do need to make judgments of people, but they are intermediate judgments. They are not condemnations. We don't know enough to know final outcomes for people. There are so many variables God will take into consideration, and he'll get it exactly right. Plus, this is just the second act of the third act play as we've talked about before, so there's more information that God will use. That's not our business. Our business, though, is to judge and please ... those single brethren

and sisters out there ... please judge before you marry. Can I just say please exert judgment? And use judgment in who you date and in how long you date them, or if you want to continue or if you want to stop dating them. And then, finding the people that you should date and that you should marry. Those are judgments, please make them.

09:03 And then, when we are raising children, look at the judgements we need to make. "What am I letting into my home? What TV shows am I letting my kids watch? Am I trying to be non-judgmental? Oh, well somebody made it and I guess we just won't condemn it." We're not going to condemn filth? We're not going to condemn evil that wants to come knocking on our internet doors? I mean, how foolish could that be? Or their friends, "Well, I don't want to judge." Are you kidding? This kid treats you badly. Are you really supposed to go back and play with them more or hang with them more or spend time there? We have to judge all the time. Now people say, "But we don't condemn." People say, "How can your kids be missionaries and a friend to everybody if you're only letting them play with people who are already good?" or whatever. And my answer to my children was always, "It's about turf. You make a judgment about turf. Is it good turf or bad turf? If it's good turf, you associate with everybody."

09:55 Like at school, if it's in a safe place and you're not hanging out in the dark recesses of D-Wing or whatever. But if you're out there in school, where it's supervised and it's a safe place, safe turf, then you really have to be friendly to everybody. Because yes, maybe you can share the light of the gospel. Maybe you can invite, maybe you can lift and bless and be kind and all of those good things, be a missionary. But you don't go on bad turf with anybody. We don't send our missionaries into the Red Light District. We will not send the elders on that turf. We have to judge that constantly. Our associations need to be about turf. Then, we can see daylight from the dark night. We keep safe and we are able to be able to come to Christ and we see the things that invite and entice, and the people who invite and entice us to serve God and to strengthen our testimonies and to do what's right and keep our covenants.

10:46 That's great. I can judge those people to be worthwhile companions. I have to judge holy ground, standing on holy ground. What is holy ground? That's the turf we're talking about. Also, back to Matthew 7, when people say that you shouldn't judge people, I always kind of laugh and I think, "But I'm pretty sure when Christ says, 'Cast not your pearls before swine,' I'm pretty sure he is not talking about livestock."

Hank Smith: 11:08 That's a judgment. Yeah.

Dr. Lili Anderson: 11:08 "I'm pretty sure he doesn't really mean pigs." So I think there's a judgment there.

Hank Smith: 11:13 Yep.

Dr. Lili Anderson: 11:14 And that's what I said. Matthew 7 is all about examples of this. Now, let me mention this because I think this is really important. In a world like ours ... and we're going to talk about sophistry in a minute. That is going to be our big finish today, so make sure I get there and push me if I need to be pushed. But we have to think critically. Now, I've been thinking about this with my grandchildren. Because I really try to teach my children to be critical thinkers, and now I'm seeing that my grandchildren also need to become critical thinkers, of course. And their parents are pretty good about helping them see this. I get to help with that sometimes in our associations. Let's consider critical thinking for a moment. What is it?

11:50 Now this is basically discernment that we're talking about, and the Lord wants us to have discernment. Discernment is another word, basically, for judgment. But it's a little bit more subtle perhaps because sometimes, with the sophistry of the world, we can be deceived if we don't understand how to think critically or make these discernments. So we could divide critical thinking into these component parts. First, you need to know the doctrine. There is no way you can tell truth from error if you don't know the truth. And I know I say this every once in a while, but my children grew up hearing me say the gospel is the best kept secret in the church. But don't worry, I know where to find it. It is in the scriptures and it is in the words of the prophets, but we have to study them. We have to learn the doctrine so that when you hear something that pretends to be doctrine, it'll sound a false note because you already know the doctrine.

12:47 You're like, "That doesn't sound quite right," because I know what God has said on this subject. So I'm already able to discern better because I know what God has said and what he teaches us. So this is essential, and can you imagine how inspired our leaders are in these last days full of sophistry and deception, that they are instituting this home-centered, church-supported gospel study, where we take ownership for our gospel scholarship. Like what Moses said, "All men were prophets." That all God's people were gospel scholars. Let's not starve to death in the banquet hall, brothers and sisters. We have such access! I mean, it's everywhere. It's on our phones. We still have

our old, hard copies. We've got everything. We've got videos. We've got expansive access to the prophets, to commentaries. But we have to partake, or we'll starve to death in the banquet hall and we will be deceived. I guarantee it. In a world like this, we will be deceived. We've got to know. That's the first part of discernment and critical thinking is we have to know the doctrine. Study like crazy.

John Bytheway: 13:54

If you're going to discern truth from error, you have to know what the truth is.

Dr. Lili Anderson: 13:57

So you can hear those false notes. You can hear those discordant parts. Exactly. And then, you have to listen carefully enough to what people are saying that you find those false notes. You hear that inconsistency. You don't just absorb it and go, "Oh, yeah. I suppose that's true." But you think, "Well, wait a minute. Did that match up?" So we're talking about that critical thinking part, that evaluative part. "What are they saying? Am I listening? Well, I have to understand where they're going with this and what the implications of what they're saying might be. If they're stating that this is true, what does that lead to? Does it line up with obedience of commandments? Does it lead me to Christ because that would be good and I want to make that righteous judgment, or does it lead me away? Does it lessen my resolve to live my covenants, to be obedient, to become more like Christ, to conform to the image of the Son?"

14:45

And so it really is knowing the truth and then listening and trying to see where does it match up? Oh, if it matches up, it's true. That leads me to Christ. If it strengthens all that it's true. If it doesn't, where's the falsehood? What part did not match up, and where does it lead? It leads us away from Christ. And then, we have to be willing to be courageous and call it out. Now, we call it out in appropriate stewardship situations. I'm not suggesting that we start fights in the street or online and stuff like that, because we can get into the weeds that way too. But we teach the truth, and we testify of the truth in situations that are kind of murky. So we can be a light, and we shouldn't hide that light under a bushel. We should be defenders of the faith.

15:29

This is what Elder Holland invited us to when he went to BYU in August of 2021. Let's defend the faith, for Pete's sake. Can we not defend the truth? We have the truth and we hear this error. There are people who are spouting worldly philosophies. And we know that much of this has started in the university settings all over the world, where it's pushing in more secular line of thought. It's pushing more godlessness, more worldliness, and trying sometimes, incorrectly, to combine the two. Worldly

philosophies, maybe we can kind of conform that into something that one of the prophets said. But there is discord there, and I'm going to use an example here in a little while. But anyway, this righteous judgment has to be used with critical thinking, which means we have to know the truth and then we have to listen for the false notes.

16:14 Now, look at some of the examples he gives in this chapter, and I want to go kind of quickly over this because even though this language is so beautiful and worthy of a lot of thought, I don't want to miss our big point that's coming. But he talks about righteous judgment includes not confusing beams and motes. Now there's a good warning in there, of course, not to be so critical of other people and to be willing to look in the mirror and say, "Lord, what lack I yet? Where do I need to improve? How can I repent? What should I repent of next? How can I grow in the way that thou wouldst desire that I focus on next?" Sometimes revelation is hard to get, but that revelation seems to always come easily.

16:48 You ask or pray about how you should change and grow and improve and it seems like all of a sudden, every scripture's about something that you should change, or every talk in church. And it's wonderful because the Lord so values us in our petitions to him to help ourselves become better, and not to sit there and try to correct everybody else. There was a great version of the Serenity Prayer that somebody wrote a while back that says, "God, grant me the serenity to accept that I cannot change other people, the courage to change the person I can, and the wisdom to know it's me."

Hank Smith: 17:19 That's awesome.

Dr. Lili Anderson: 17:20 A little more right to the point, wouldn't you say?

Hank Smith: 17:22 The wisdom to know it's me.

Dr. Lili Anderson: 17:24 The wisdom to know it's me. And this is really applicable in marriage. We really want to change our partners sometimes, but we need to change ourselves and use that opportunity to grow in ways that the Lord can help us be refined in whatever circumstance. Now, I will say that there is a difference here, and I'm going to talk about that in terms of beams and motes. I already talked about that three realm model, and I'm going to suggest that some behaviors, as I have before, are celestial behaviors. They are destructive. They are sins. And then there are terrestrial problems, which are human imperfections. So there's a big difference between indulging a pornography

addiction, or who lies, or who isn't honest or isn't faithful in their marriage, or who won't work to support a family. Things like that. There's a big difference between those celestial component behaviors that are destructive and condemned by God, and watching too much TV.

18:21 I mean if you're watching really ugly, horrible, pornographic TV, that would be celestial. But if we're watching the news too much, or we get too much into some Netflix series or whatever, we can be doing something that's not really helping us progress and it's kind of keeping us attached to some of the world. I'm not saying you can't enjoy a movie once in a while, or shows or whatever. I'm just saying some people overdo it. Or they watch too many sports on TV, or they go to too many sporting events and they're not spending time with their family or with their spouse, or they get a little too intense about some of that stuff. And we've been warned by our leaders over the years to simplify and not put the family in a secondary position, and not put the things that matter most at the mercy of things that matter less and so on.

18:58 But those are more terrestrial problems, to get overburdened with good activities. They may all be good works, but that's a problem. And we have been warned about those things, but can you see the difference between those kinds of terrestrial problems? Like I start every year thinking I'm going to lose 10 pounds or 15 pounds, and I don't. That's okay. I'm kind of a weak terrestrial person in there, maybe, but I'm not indulging an addiction. I'm not destroying myself or other people through my behavior. I don't have a terrible temper that I let fly all the time. So let me give you an example of how people confuse these beams and motes and how damaging it is.

19:32 I had a couple that came in to see me. I mean, I could tell you this story a zillion times with different details, but this pattern repeats incessantly. So here was a husband ... They were both members of the church. They had been married in the temple, he was a returned missionary, they went to church and so on. But he would still, sometimes, smoke pot. He really liked to smoke pot. He knew it wasn't right and he wasn't worthy of a temple recommend and stuff like that, but he continued to indulge himself in that. Pot is now legal in some places, but it wasn't legal back then where he was and whatever. And so he was breaking the law of the land, as well as the laws of the church and the laws of God. And this is a little unusual with pot, sometimes, although it does all kinds of other damage. But he was a mean drunk. Sometimes pot makes people mellow, but

not this guy. He was one of those guys who would've been a mean drunk.

20:22 So instead of getting mellow, he got nasty. He would come home stoned and he would wake up his wife from a dead sleep in the middle of the night and say, "The kitchen floor isn't cleaned well enough," and he would insist that she'd get down and scrub the kitchen floor in the middle of the night, or things like that. And it was really awful and abusive and it was horrible. She was really just being hurt and mistreated again and again. So anyway, she came into counseling and he didn't like the way she was becoming a non-victim. So he came into counseling, which is the good thing. Because sometimes, if one person in a marriage changes, the other person might be more interested in, "Well, what's going on here? Because something's changing and I'm no longer able to get away with my behavior," and that's a really important thing.

21:05 He came in and he said, "Well, when do I get to talk about what she does wrong?" and I said, "Right now." So he said, "Well," and it's kind of what I just mentioned. "Well, every year she plans to lose 10 pounds, and then she just stops exercising and she gets busy and she doesn't really lose the weight." Now let me just say, this woman was sitting there right in front of me, and maybe she could have lost 10 pounds. Maybe. She was certainly not obviously heavy, and she had six kids or something, so she was taking pretty good care of herself. But okay, maybe she wasn't slimmed down to model size. And then, the other complaint he had was that she doesn't follow up on the kids' chores very consistently. So they complained because when they were doing their next chores, sometimes it wasn't finished well by the sibling who did it before. So she has some problems too.

21:48 And I said, "Okay. Okay." I said, "Let's look at this. Here we've got a woman who won't complete her physical fitness regimen and routine and lose 10 pounds. And am I getting this right? She doesn't always follow up on the job chart as consistently as you think would be good and could help the children? And you break the law, and are a mean drunk, and are abusive." I'm like, "Let's just measure that out in the balance of God!" Beams and motes. Now, let me tell you. That makes me a pretty unusual counselor because I have heard, sadly, from too many people. And I'm not sure. I think there are other counselors who do that, but sometimes they don't know how to judge this beam and mote situation. And so what happens is that somebody comes in with those kinds of different level problems. Some are celestial and some are terrestrial. The principles of the gospel

can help us discern beams from motes. Which weeds do you pull out of your garden first? The tiny ones?

Hank Smith: 22:52

Yeah.

John Bytheway: 22:53

The worst.

Dr. Lili Anderson: 22:55

It's the worst ones that draw us to the garden because they're so obvious, from the street or from the back window. And so we're like, "Ah, got to go weed that garden," and we take out those huge weeds first. We have to address first things first. That is judgment. Prioritizing correctly. Please help people in your stewardships to do that. I just have to tell a quick story that I heard from a good friend about a Bishop that he knew, who became kind of legendary for helping people. Marriage problems, parenting problems, all these different problems. I think it was the stake president or something. Anyway, somebody came and said, "How do you seem to be such a good judge in this role?" And he said, "Well, I guess what I do is I listen and I find out where the sins are, and I help them repent."

23:39

That's exactly what we're talking about! But let me just first say that as part of this admonition on how to judge in chapter seven, God makes a big point about fruits, that this is another tool for judgment. Look at the fruits. That's what we were saying about what are the implications? Where does this lead? If this is a true idea, does it lead to good things? Because it will. It will lead people to Christ. It will lead people to a better life, to better peace and safety in their personal lives and in their families. So what are the fruits? And use that to judge these false prophets as well. What are the fruits? Many people will use this in a good way with Joseph Smith, and other people are foolish about thinking that, "No. I mean the church is great, but Joseph Smith must have been a fraud or a charlatan," and you're like, "Fruits and roots, buddies. Fruits and roots." You can't get that kind of fruit out of bad roots. And God makes that point right here, again. Do you try to harvest grapes from thistles? Who does that? Who does that?

Hank Smith: 24:47

Weeds, yeah.

Dr. Lili Anderson: 24:48

You don't expect grapes to grow from thistles. No, it doesn't happen. And then, again, let's go back to our other great judgment chapter, Moroni 7 and Matthew 7, remember? And he says this earlier than what we read before, but it's also a very powerful message that I love the language of. "Behold, this is verse six, "God hath said a man being evil cannot do that which is good." Now, that's interesting. And then he goes on, because

he said in the verse before, "By their works, ye shall know them." Same thing as fruits, right? And then verse eight, "If a man being evil giveth a gift, he doeth grudgingly. It is counted unto him as if he had retained the gift," et cetera.

25:24 And then, verse 10. "A man being evil cannot do that which is good; neither will he give a good gift. For behold," here's the nice metaphor, "A bitter fountain cannot bring forth good water." Yeah, same thing as good fruit. Doesn't come from thistles. "Neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil cannot follow Christ; and if he follow Christ, he cannot be a servant of the devil. All things which are good cometh of God; and that which is evil cometh through the devil." Again, these are all ways to judge. Pay attention. Use critical thinking. What are the fruits? What's going into this and what's coming out of this? And is it blessing? Is it bringing people to Christ? Is it helping to keep covenants? Is it helping people to flourish or be protected, or have the blessings of light and truth in their lives, or is it pulling them away? Is it causing disruption, confusion, pain, angst? Is it taking them away from basic gospel principles?

26:15 And let's just hit that, because I know that time goes so rapidly here and I want to spend some time on this. Let me talk about our fruits for a minute. As a counselor, again, I see sad situations where I hear a lot of sad stories, and I'm glad people come and talk about them. But sometimes, people are so unhappy because of the troubles that they are experiencing, and we understand that. It's very human to bleed when you get cut. But if we can't find our hope in Christ, if we can't see the fruits of gospel living in our own lives, sometimes we are a terrible advertisement for the gospel of Jesus Christ, even to our own children. If Mom and Dad are miserable but, boy, they're faithful ... they go to church, they pay their tithing, they go to the temple, but they are miserable ... what kind of sermon are we really preaching? And where are our kids going to go for fruit, for good fruit, if they can't see the fruits of gospel living in our lives?

27:15 Now, I realize that we have some limited control. We might have a spouse who's very difficult to live with. Maybe they are involved in some very hurtful behaviors and they're not ready to repent yet. I'm not going to get into all the details of how to deal with that. That's another topic. But I am going to say that we still can find peace in Christ. You remember this great Groberg story that he told about being on his mission in Tahiti, and they were going to a far island that was four hours away and the local fishermen were taking them so they could go

teach a family? They're on the Lord's errand, this exciting thing to teach a family in the mission. And a storm is coming, and the local fishermen are like, "Hey, we got to pull into one of these islands because that's a bad storm."

27:50 They pray about it and ask the Lord to bless them and protect them in the weather and whatever, and they keep going. And then those local fishermen are like, "This is a really bad storm. We can see it coming. We got to pull in," and they're like, "No, we're on the Lord's errand." Anyway, they're capsized and they lose all their scriptures and everything else, but that's not what's most important. They are fighting a storm-tossed sea for a very long time. I forget how long, but I think it was hours before they were able to swim to one of those islands and get on dry land again.

Hank Smith: 28:18 Oh, goodness.

Dr. Lili Anderson: 28:19 Elder Groberg describes, as a young missionary having this, he said, "Worse than losing all of that, worse than fighting the storm-tossed sea, was fighting my own confusion because we had prayed to the master of the universe who commands the winds and the waves, and they obey him. And we had asked for his protection on the Lord's errand, and he didn't calm the seas. What's going on?" And he felt so confused and hurt and kind of disrupted by that. And then, this beautiful message from Elder Groberg that he learned as such a young man. He said, "I learned that sometimes, the Lord doesn't calm the sea. Sometimes, he reaches his hand through the storm to calm his child." That's so powerful. No matter what the storms of our lives, we can be a better advertisement to our children and others of the fruits of gospel living. We can find that calm in the midst of the storm if we seek it, if we trust in it, if we know the end.

29:24 Remember, God has told us the end. Christ has already won the victory. All we have to do is stay on that team, stay on the Lord's side, and the victory is ours as well. And yes, it will vanquish every foe. It's what he told Joseph Smith and everybody else who had trouble. He said, "If thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. This will be but a small moment." It's part of the refining process. Let it refine you. Don't become miserable. Maintain a bright hope in Jesus Christ because he is the conqueror and we can conquer in his victory too ... if we overcome our fears, our doubts, our despair, and exchange it for the hope of gospel living in Christ ... because He is our hope.

- 30:15 And then, how our children can be blessed by seeing us ... even in the midst of the storm ... have a bright faith and find the happiness. Brigham Young used to say this, "We should be the happiest of all people." And it doesn't mean we haven't had crazy trials, as a people and as individuals, and that will always be the way because that is the way of refinement, and there is no other way. But if we let it destroy our attitudes, if we let it bear us down, we are not bringing forth good fruit. And that is so tragic because so many faithful people then discourage their children from following this path. Don't do it. We can do better, and God will help us find that peace in the storm. So are we mostly happy? Can we have that bright hope in Christ? What fruit does God really want?
- 31:06 Well, he tells us right here in this chapter. He wants us to come to know him. These people try to bring forth their fruit in the judgment day. "Lord, have we not done many mighty miracles and didn't we have all these callings? Didn't we show up for the blood drive? Didn't we do all these donations? Didn't we deal with the young men or young women girls camp? Didn't we do all that stuff? And we even were able to do some healing blessings, and we were able to do temple work. Wasn't that it?" And then what does he say? And of course, again, we're so indebted to Joseph Smith for this wonderful clarification because instead of, "I never knew you," the real answer is, "You never knew me. You got so caught in the busyness of your life that you did not find me in the wilderness. I was there with opened arms waiting to embrace you, so you could come not only to know me, but to be like me," which is what we talked about before.
- 31:59 That conforming to the image of Christ. Closing the gap between the ideal and the real. Stifling that divine discontent with growth and progress and that bright hope that if we continue ... it's not a race and it's not time limited ... but if we set our feet on this gospel path and we pursue it diligently, that the Lord will promise that we can complete it. If we fault or not, if we endure through whatever our life journey is, he will consecrate that for our gain. So that's what he wants from us is to come to know him, to become integrated, to become not just Christ-like in our behaviors but Christ-like in our being through the sanctifying power of the Holy Ghost. We talked about all that.
- 32:40 I want to mention this because this is a quote that I've loved forever. Marvin J. Ashton, April 1992, in a speech called The Tongue Can Be a Sharp Sword. I quote this all the time. Marvin Ashton said this. He said, "The best and clearest indicator that

we are progressing spiritually and coming unto Christ is the way we treat other people." I heard that. It leapt off the screen. That's the fruit, that we actually treat people like the Savior treats them and they feel that love.

- John Bytheway: 33:08 That is John 13:35. "By this shall men know." It's not how many callings. It's not who's in your genealogy. It's not the blood drive. This is how you know. And Sheri Dew talks about that in one of her books, seeing somebody ask the question, "How do you know when someone's truly converted?" and writing all the answers on the dry erase and this unnamed general authority erased everything except for how we treat others." Maybe it was Elder Ashton, I don't know.
- Dr. Lili Anderson: 33:33 It might've been because he tells a similar story about writing all those things on the board. But that is the punchline. And when the Ensign came that time around, I copied that and I put it on the refrigerator, and I asked my kids to learn it and memorize it because this is the fruit God wants from us, is that we are conformed to the image of his Son and we treat people in the way he does. And it is love that comes to them. They feel the love of Christ through us. Now, can we just look at our close relationships? Because there are some people who can be great in their church callings and they're lousy at home, and that's just the truth. They get too angry at home. They're too critical. They're too controlling. But they sure bear a rousing testimony that brings the masses to tears. And they can teach a great lesson, or they can do great service, or they can actually run these programs great ways, or they can be great missionaries, but they do not treat the people closest to them in the way that the Savior would.
- 34:28 It is not acceptable. And he will tell us, "You never knew me. I love you, but you never knew me. And I cannot let you enter worlds without end because you didn't use your experiences in life to become like the Savior." It's a long journey, but let's get on it. He'll help us! He enables us. He lifts us. But we have to have the determination and we have to stop being hypocrites. We have to stop thinking, "My works will save me. My callings will save me. My temple recommend in my pocket will save me, or my tithing donation slip." No. It's how are we conforming to the image of Christ and do the people around us feel it? What would they say of us in that moment of judgment where the secret acts of men are revealed and shouted from the housetops?
- 35:21 How did my dad treat us at home? How did my mother treat us at home? How did they treat each other? I mean, this is what

the Lord wants from us. That's the fruit. That's the fruit. He's telling us, "You want to judge your fruits? You want to judge your life? This is it. This is how to judge." Matthew 7 is telling us how to judge and what pitfalls to avoid in our judgment. So, let's talk about a vital use. Here we go! We're getting to my topic now. Sophistry. We hear this word every once in a while in the words of the prophets and in scripture. One time, I decided ... I'm quoting President Hinckley. Remember when he introduced proclamation to the world on family? He used those words. He said, "With so much of sophistry that is passed off as truth." That was kind of his introduction to the presentation of this wonderful proclamation, which like we said, back then, was a snoozer. And now, it's hate speech.

- 36:21 Really prophetic, really powerful. Saving doctrines. Saving doctrines in the storm of this world. In the last days, these are saving doctrines. And he warned us of sophistry, which, wow. This is so relevant. So I looked up meanings for sophistry just to get my favorite definition, and there are a lot that came up that I didn't really care for too much. And then this one came up, and I like it. It said, "Unsound or misleading, but plausible, clever, or subtle argument or reasoning." I think that nails it. Unsound or misleading, but plausible, clever, and subtle argument or reasoning.
- 37:07 That's a great definition of sophistry, brothers and sisters. And Elder Ballard gave this great statement in October Conference of 1999, "Therefore, let us beware of false prophets." Now, we just read about that in Matthew 7. He warns against false prophets. He wants us to judge. He wants us to have critical thinking skills so that we can evaluate and we can find the discord, we can find those dissonant notes, those harsh notes that don't match up with gospel music. "Beware of false prophets and false teachers, both men and women, who are self-appointed declarers of the doctrines of the church." They're all over social media, brothers and sisters. They're all over. "And who seek to spread their false gospel and attract followers by sponsoring symposia, books, and journals whose contents challenge fundamental doctrines of the church. Beware of those who speak and publish in opposition to God's true prophets and who actively proselyte others with reckless disregard for the eternal well-being of those whom they seduce. Like Nehor and Korihor in the Book of Mormon, they rely on sophistry to deceive and entice others to their views."
- 38:27 Now what does that mean? That means it sounds clever, plausible. It's subtle, but it's unsound and misleading. And that's what they're saying. They're making statements that sound

right. They have that initial clever or plausible sound, but they are unsound and misleading, and they take people away from God. "They 'set themselves up for a light unto the world, that they can get gain and praise of the world; but they seek not the welfare of Zion.'" Now, we have great examples in the Book of Mormon of antichrists, of sophists. Zeezrom and Korihor are the two that come to mind quickest, but there are others in other times, But let's talk about Zeezrom, that talks to Amulek in Alma 11:34 and look at the language. Let me find that for a second. Alma 11. Did I mark that?

- John Bytheway: 39:21 That's awesome.
- Dr. Lili Anderson: 39:22 Yeah, it's a great statement. It's a great statement. Okay, let's look at this verse in the Book of Mormon here, when Zeezrom is going after Amulek. Listen to the language and think of that definition. Unsound or misleading, but plausible, clever, subtle argument and reasoning. So here's Zeezrom, who says, "Is it the Son of God that's coming? And Zeezrom says again: Shall he save his people in their sins?" Okay, now if we know the gospel, we heard the discord. Right there, we heard the false note.
- John Bytheway: 39:49 Yeah, in.
- Dr. Lili Anderson: 39:50 Will he save his people in their sins? But that's subtle. That's subtle. The other language is very familiar. Christ will save. He is the Savior. He will save his people. But he throws in this little word that makes it totally unsound and misleading. But it's clever and plausible, and there could have been a lot of people who didn't catch that because they weren't as solid on doctrinal ground.
- Hank Smith: 40:15 No.
- John Bytheway: 40:15 They weren't listening for the discordant notes, like you said a minute ago.
- Dr. Lili Anderson: 40:18 Yes! Listen for that false note. "Shall he save his people in their sins? And Amulek answered and said: I say unto you he shall not, for it is impossible for him to deny his word." Now Zeezrom, who jumps in there all excited now, says to the people: "See that you remember these things; for he said there is but one God; and said the Son of God shall come, but he shall not save his people, as though he had the authority to command God." He skips over the entire point in order to continue his misleading doctrine to deceive the people. And Amulek says, "Behold thou hast lied." Now, let's not kid

ourselves. Sophists lie. They are not mistaken. They're not just making a human error. They are deceiving. These people lie.

- Hank Smith: 41:07 On purpose.
- Dr. Lili Anderson: 41:08 On purpose. They are twisting little words. They are using language and clever ideas to try to resonate truth while they are actually telling lies. Amulek answers and said, "Behold thou has lied, for thou sayest that I spake as though I had authority to command God because I said He shall not save his people in their sins. And I say unto you again that he cannot save them in their sins; for I cannot deny his word, and he has said no unclean thing can inherit the kingdom of heaven; so how can ye be saved except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins." So he explains, "This is the error with this sophist. This deceiver, this anti-Christ is trying to twist things and use clever, plausible, and misleading but subtle argument to twist the truth into error so that you will be deceived and destroyed. He cares not for the welfare of Zion. He wants to tear it down. He wants to prevent it from even being built in the first place."
- 42:03 So there's our great example. There are plenty of others, but let's talk about this further. Let's listen to the language of some of these things. Now this is one that a lot of people still make an error of, and I am not accusing you of being a sophist if you say this sometimes, because this is kind of a cultural remnant. But free agency.
- John Bytheway: 42:25 Yeah, President Packer said, "Take the word free off of there!"
- Dr. Lili Anderson: 42:29 That's right. He says, "The scriptures never say free." Now, I think back in the day when I was young and growing up, which was a long time ago now, people didn't really think you meant free when you said free. Because it was a more terrestrial society, at least back then in middle class, post-World War II America. And people didn't really take your word if you said it was free. They knew that you had to pay a price somewhere. But now, when our world has become increasingly selfish, increasingly about the natural man, increasingly hedonistic, then when people say free, they think you really mean free. And how many times have we heard people take that argument? And it's true, they can. God won't stop because he has given us agency. But it is not free. It is not without consequence. We choose the beginning of the path. We choose the end of the path. As you say, Boyd K. Packer in the speech said, "Let's stop calling it free. It is moral agency and there is a consequence attached to the use of our agency."

- 43:15 How about this one? Judgment versus love. Judgment versus charity. Now we've talked about how, again, this is one of our favorite false doctrines. To not judge. And I have seen this used as a weapon all over the place. In families and situations with others, in relationships, where people say, "You shouldn't judge this person." Now, we talked about how sometimes you have to judge people in an intermediate, not condemning or final, way to navigate life effectively. And God does not want us to be victims. I've talked about that. We need to be anti-fragile. We need to be non-victim Christians. Again, there's a whole sermon on that someday, but not now. What he wants is he doesn't want us to be chronically victimized. What's he going to do in the kingdom with a bunch of victims?
- 44:06 We need to act, as Lehi said in 2 Nephi 2, and not to be acted upon, not to be acted upon consistently by evil people. Section 98 talks about that. Honestly, that's what the book this year ... if I can get that done ... is going to be talking a lot about that. But this is a sophist argument. Again, not always said with intention to deceive, but it is very deceptive and destructive. Because if we think that we can't judge, then we don't protect ourselves from evil people. If we are told that we have to keep giving people the benefit of the doubt, if we have to keep trusting them, you have to give them another chance. You have to give them another chance because otherwise you're judging. "You're judging. Don't judge them. You need to be more charitable than that. You need to forgive."
- 44:45 Forgiveness creeps in here a lot, too, with the not judging. And so we become victims and we are kind of like, "How come this isn't working as well? Where is the good fruit of gospel living if this means that I get beat up by the same person again and again, or deceived or betrayed or injured by this person again and again? And is this really what God wants? That I just keep putting my hand in the same lion's mouth and then I'm surprised when it gets bitten off again? Is it better to not judge here, or should maybe I make a judgment? And if I do that, am I not loving?" Now, look what President Monson said in April 2008. "The face of sin today often wears the mask of tolerance." Isn't that the truth?
- 45:25 And look how the world, through sophistry ... and I don't even have this one on my list, but it's good to talk about ... has reversed the two great commandments. When God was asked what are the great commandments of the law, he gave two in correct order. The first is to love God with all our heart, might mind and soul, and the second is to love our neighbor as ourself. The second. And it does not supplant the first, but look

how our world wants to have commandment number two supplant commandment number one. And that's what's happening. That sin is wearing the mask of tolerance. That, "I have to love everybody to the point where I never make a judgment," which, please, I hope we've convinced you that we must judge. And if we don't judge, we're fooling ourselves. I mean, we're just not making the right judgments, and we're avoiding judgment where we should, and we're probably judging where we shouldn't.

46:11 But if we supplant in our effort to be kind, in our effort to not judge our neighbor, then we throw God and his gospel under the bus. We end up ashamed of the gospel of Jesus Christ because it makes people feel bad if they're sinning. Don't cast aside the gospel of Jesus Christ, and the sacred atoning sacrifice of His Son, Jesus Christ, on our behalf, in order to not offend our neighbor by defending the truth, is sophistry involved in all of that. And sometimes, I see this in family life. "You are not forgiving so-and-so. You should be more tolerant. You should be more loving. You're not charitable. You're judging," instead of, "Well let's see. Help me understand what's been going on here," if it's your business in the first place.

46:54 But if you have a close relationship, you could ask, "Well, what's been going on?" And then if you see a pattern of injury or abuse or mistreatment or exploitation, then heaven forbid you should keep putting your hand in that lion's mouth. Good for you that you are choosing a wiser, safer agent course rather than victim course. And you're acting rather than being acted upon in unrighteousness. That's a big one.

John Bytheway: 47:14 I don't know, Lili, if I heard this from you, but I liked the idea that Nephi got to a point where he didn't say, "I guess I'm just judging Laman and Lemuel." He just, "We have to go. It came to a point where I have to leave. I'm sorry Lehi. I couldn't keep the family together, but we have to go."

Dr. Lili Anderson: 47:33 And the Lord inspired it.

John Bytheway: 47:35 Yeah. I was intrigued by that idea that sometimes, you can't fix it. "I just got to go."

Dr. Lili Anderson: 47:41 Yes!

John Bytheway: 47:41 "For the safety of me and my family"-

Dr. Lili Anderson: 47:44 To be an agent.

John Bytheway:	47:45	"We have to leave."
Dr. Lili Anderson:	47:47	A non-victim Christian.
John Bytheway:	47:50	Yeah.
Dr. Lili Anderson:	47:50	And again, what is God going to do in a kingdom with a bunch of victims? We'll be hugging our inner child while he's building worlds. We need to find safety in this journey. You can see how that just wouldn't work. The same thing is true in scripture of Abraham. God tells him to leave his father behind. And I hear so many times people saying, "Well, I need to honor my father and mother." And so they put their head in a lion's mouth, or their hand in the lion's mouth, every time they go over for dinner, or for a holiday, and are mistreated perhaps by maybe some telestial-living parents. Now, I'm not saying all parents are like that, but if parents are harmful to you and/or your children, why are you doing that? What is that teaching your children? To be a victim. And that, somehow, we have to love people who are doing damage to us? Now, I'm not saying we have to hate them, but I'll tell you it's a lot easier to love them if you stay out of the range.
	48:42	Get out of range, and you can have some soft feelings still because you have divested them of the power to continually abuse or hurt you. But this is a problem that people have all the time in counseling. They come in and they don't know what to do with these very painful relationships. And you know what's so ironic? Talk about not knowing how to judge. And bless their hearts, I know these people are trying to be so kind, but they'll come and they'll tell me this litany of problems that have emerged over the years with a painful parent or a painful spouse, or a painful somebody in their life that they have to have continual interaction with. And at the end they say, "But they're really good people," and I'm like, "Hang on. Hang on just a minute. Didn't you just tell me that they do this and they say this and they treat you in this way, or your children? How does that work with being a good person?" These are serious problems.
John Bytheway:	49:36	If you're sitting here in counseling, then what are the fruits of that?
Dr. Lili Anderson:	49:41	I do say often, "God's stuff works better than that." I say that a lot. "And if this were what he wanted, it would work better. But you are chronically being hurt."

John Bytheway: 49:50 Let me throw in another talk of Elder Oaks, called Love and Law. It's very similar to what you're talking about right now. Does one supplant the other? No.

Dr. Lili Anderson: 50:00 Here's another one. President Monson's statement. After saying, "The face of sin today often wears the mask of tolerance," he went on to say, "Do not be deceived. Behind that facade is heartache, unhappiness, and pain. You know what is right and what is wrong, and no disguise, however appealing, can change that." President Oaks talked about that in another speech he gave at BYU called Weightier Matters of the Law. Very excellent speech that is worth reading and re-reading.

John Bytheway: 50:30 There's a place in the Book of Mormon ... and I'm so grateful for this because it gives me a chance to have my students make a note to the proclamation to the world on the family in the Book of Mormon ... of those three P words. To preside, provide, protect, like you've been talking about. And when it talks about the stripling warriors and their mothers who were so wonderful, I say, "Well, where were their dads?" and the students sometimes say, "Maybe they died in the war before." I say, "No, go backwards and look what it says here. 'We received provisions from the fathers of those my two thousand sons.' Look. Look what they're doing." And Hank, didn't you do a talk about wise men's foundations or something?

Hank Smith: 51:09 Yeah. I was talking about the last part of chapter seven. I've always loved these two stories in chapter seven about the mote and the beam, which I think is kind of funny. This guy's got a 2x4 in his eye.

John Bytheway: 51:21 What, you can't tell? You didn't know?

Hank Smith: 51:24 Yeah, he's walking around going, "You've got something in your eye, pal."

John Bytheway: 51:27 "I do?"

Hank Smith: 51:27 Yeah. I've always found that kind of funny like, "Have you looked in the mirror?"

John Bytheway: 51:30 "You been at the lumber yard recently?" Yeah.

Hank Smith: 51:32 And the other one, with the man who builds his house upon a rock. I've always loved this story because I think the foundation of the house is what we talked about previously, Lili, with your private life. That's what gives strength to your public life, is your

private life. And I figured this foundation ... If you don't have a foundation, if you don't have a strong private life between you and God, and no one else, your public life-

- Dr. Lili Anderson: 52:03 And how you treat the people closest to you.
- Hank Smith: 52:03 Yeah. Your public life is going to fall apart if you do not have that foundation. Your public life is really creaky. It's a beach house.
- John Bytheway: 52:13 There will be storms. I like that part too. It's the Helaman 5:12 thing. They'll come, but what's your foundation? And then you'll be all right.
- Hank Smith: 52:21 Let me read something from Elder Holland. I think it goes along with exactly what you're saying here. He says, "No child in this church should be left with uncertainty about his or her parents' devotion to the Lord Jesus Christ, the Restoration of His church, and the reality of living prophets and apostles who, now as in earlier days, lead that church according to the will of the Lord. In such basic matters of faith, prophets do not apologize for requesting unity, indeed conformity, in the eloquent sense that the Prophet Joseph Smith used that latter word. In any case, as Elder Neal A. Maxwell once said to me in the hallway, 'There didn't seem to be any problem with conformity the day the Red Sea opened.' Parents simply cannot flirt with skepticism or cynicism, then be surprised when their children expand that flirtation into a full-blown romance."
- 53:09 "If in matters of faith and belief, children are at risk of being swept downstream by this intellectual current or that cultural rapid, we as their parents must be more certain than ever to hold to anchored, unmistakable moorings clearly recognizable to those of our own household. It won't help anyone if we go over the edge with them explaining that through the roars of the falls all the way down, we really did know the church was true and the keys of the priesthood really were lodged there, but we just didn't want to stifle anyone's freedom to think otherwise." And then this last statement, "No, we can hardly expect the children to get to shore safely if parents don't seem to know where to anchor their own boat."
- Dr. Lili Anderson: 53:50 That's beautiful.
- John Bytheway: 53:50 A Prayer for the Children.
- Hank Smith: 53:52 A Prayer for the Children, April 2003.

John Bytheway: 53:55 What you were talking about, Lili, do our kids see the fruits of the gospel living in our home? And as I've said before on this podcast, I sometimes have to repent in front of my children. "Sorry, I was mad about this," or whatever. And I want them to see that, "Yeah, I make mistakes and I have to repent too. But let's have family prayer and ask to help us tomorrow." So I love that talk.

Dr. Lili Anderson: 54:15 It's so important. If we don't have that certainty and help our children to come back and testify of it and exemplify it by our fruits, they're lost because they are being bombarded with this false, anti-Christ message.

Hank Smith: 54:30 All right. So Lili, there's a talk called When Thou Art Converted by D. Todd Christofferson, then of the Presidency of the Seventy. He said, "Years ago when I served as stake president, a man came to confess a transgression. His confession surprised me. He had been an active member of the church for years. I wondered how a person with his experience could have committed the sin that he did. After some pondering, it came to me that this brother had never been truly converted. Despite his church activity, the gospel had not penetrated his heart." That's what we've been talking about in this episode with you, Lili. "It was only an external influence in his life. When he was in wholesome environments, he kept the commandments, but in a different environment, other influences might control his actions." And then, Elder Christofferson asked some questions. "How can you become converted? How can you make the gospel of Jesus Christ not just an influence in your life, but the controlling influence the very core of what you are?"

55:27 He goes through and he talks about how to make this happen. And at one point, he says, "Is there something in you or in your life that is impure or unworthy? When you get rid of it, that is a gift to the Savior. Is there a good habit or quality that is lacking in your life? When you adopt it and make it part of your character, you are giving a gift to the Lord." And then he finishes ... it just feels like this entire episode was kind of talked about in this talk ... this is the last paragraph, "We have talked of desire, submissiveness to God, study, prayer, service, repentance, and obedience. From these, coupled with your worship and your activity in the church, will come testimony and conversion. The gospel won't just be an influence in your life. It will be what you are." I just feel like that was a second witness to all you've said today.

Dr. Lili Anderson: 56:22 That's beautiful. That's beautiful. Let me just end with the last verse of McConkie's beautiful paean of praise to our Lord and

Savior, Jesus Christ. "I believe in Christ. He stands supreme. From him, I'll gain my fondest dream. And while I strive through grief and pain, his voice is heard, 'Ye shall obtain.' I believe in Christ, so come what may. With him, I'll stand on that great day. When on this Earth, he comes again to rule among the sons of men." I testify of our Savior, Jesus Christ. He does stand supreme and he invites us to be lifted up to become co-heirs with him. The mercy, the generosity, the grace of that, astounds me every day. I am willing to follow in his path. He is love, but it is his love and his way. And if we submit to it, nothing can stop us from gaining the victory with him.

Hank Smith: 57:30 Very well said. I can see why it says at the end of Matthew 7:28, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine." They were very impressed by this sermon. And we have been, with both Dr. Blumell and Dr. Anderson, really seeing this sermon in a new way. John, you have any closing thoughts?

John Bytheway: 57:56 The next verse, "For he taught them as one having authority," and the JST adds, "authority from God, not as having authority from the scribes." It's one of my favorite JST entrances. Not just authority by his personal presence or the way he spoke, but there was something, I guess, in what they felt, the way the Spirit carried his words. He has authority from God. And Lili, you've helped us just acknowledge that authority today as you've talked. We have to acknowledge that authority.

Hank Smith: 58:31 Excellent. We want to thank Dr. Lili Anderson for being with us today. What a treat, Lili. Thank you so much. We love having you on followHIM. We want to thank our executive producer, Shannon Sorensen, who's also good friends with Dr. Lili Anderson. They share grandchildren. We want to thank our sponsors, David and Verla Sorensen. And of course, we want to remember our founder, the late Steve Sorensen. We hope all of you'll join us next time. We have more New Testament to go through on followHIM.

59:03 Today's transcripts, show notes, and additional references are available on our website, followhim.co. Followhim.co. And you can watch the podcast on YouTube with additional videos on Facebook and Instagram. All of this is absolutely free, so be sure to share with your family and friends. To reach those who are searching for help with their "Come, Follow Me" study, please subscribe, rate, review, or comment on the podcast, which makes the podcast easier to find. Thank you. We have an amazing production crew we want you to know about: David

Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, and Ariel Cuadra. Thank you to our amazing production team.

WHAT CAN I LEARN FROM THE
SERMON ON THE MOUNT?



- Hank Smith: 00:04 Hello, my friends. Welcome to another followHIM Favorites. My name is Hank Smith, and I'm here with the amazing John Bytheway.
- 00:11 John, you know what it's like for followHIM Favorites. We take a single question from this week's lesson. This week we're in Matthew six and seven, and John, I thought a good question would be, we were talking a lot about the sermon on the mount the last two weeks. Everybody's, "Wow, sermon on the mount this, sermon on the mount that", and I might be sitting here going, "I didn't get anything out of the sermon on the mount." So, what do you see that could be helpful for someone who just needs a quick version of the sermon on the mount?
- John Bytheway: 00:37 I think a great way to think of it is we always talk about Jesus giving a higher law. I like to think of it as an inner law, because the folks in that time and place were very focused on outward, measurable physical law of Moses type things. And Jesus is saying, "Don't do that to be seen. Do that inwardly, and your Heavenly Father which seeth in secret shall reward thee openly." So it really focuses on what we're becoming, not just what we're doing, wouldn't you say?
- Hank Smith: 01:04 Absolutely. I think the Savior is saying, "Focus on your private life." He talks a lot about not being a hypocrite. Not doing things outwardly without doing them inwardly. Often, we judge other people when we ourselves have problems that we should be dealing with on our own. Then he says, "You got to be a wise man and build your house upon the rock." All of these tell me that Jesus says, "Get square with me privately and your public life will take care of itself." You don't need to serve in public and pray in public. You won't have a need for that. You might be doing it, but you'll be doing it for the right reasons. You won't be doing it to be seen.
- 01:40 If I had a major takeaway from sermon on the mount, it's if you're thinking to yourself, "How can I be more like Jesus? I'm, I'm pretty nice to people," well, there's a lot more to it than that. You need to go read Matthew five, six, and seven and take

it slow, one at a time, and really try to understand it. I don't think you'll find yourself looking down thinking, "I'm the worst," but you will be inspired to live better.

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| John Bytheway: | 02:02 | I love what you said, Hank. It's like you get your act together inside, not so much worrying about appearances, but get things together on the inside, and we all need to work on that. |
| Hank Smith: | 02:12 | Absolutely. |
| John Bytheway: | 02:12 | Well, join us on our full podcast. It's called followHIM. You can get it wherever you get your podcasts, and then join us back here for another followHIM Favorites. |