

-December 31 – January 6
We Are responsible for Our Own Learning

The purpose of this resource is in addition to the *Come, Follow Me – For Individuals and Families* manual provided by the Church of Jesus Christ of Latter-day Saints. This resource should not be used in place of the manual, but may supplement your study and preparation of the lessons provided by the Church. This is not an official publication of the Church of Jesus Christ of Latter-day Saints.

This resource has not attempted to include everything from the study manual. It is only an additional resource to use in your study of the scriptures and of the gospel doctrine lessons at church and at home. It is hoped that this resource proves of worth to at least one. Scriptures that are colored in purple and with ~~strike throughs~~ are to show the changes made by the Joseph Smith Translation (JST) of the Bible.

For comments and/or suggestions, you may contact me: Brad Constantine, (916) 759-5743 or bwconstantine@outlook.com. I look forward to your comments and suggestions to improve this resource.

OVERVIEW:

The purpose of *Come, Follow Me—For Individuals and Families* is to help you come unto Christ and become more deeply converted to His gospel. This resource can help you understand the scriptures and find in them the spiritual strength you and your family need. Then, in your Church classes, you will be prepared to share insights and encourage your fellow Saints in their efforts to follow Christ.

Record your impressions:

“What seek ye?” Jesus asked His disciples (John 1:38)

This is the JST version: 38 Then Jesus turned, and saw them following (him), and sai(d)th unto them, What seek ye? They said (say) unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

You might ask yourself the same question – for what you find in the New Testament this year will greatly depend on what you seek. “Seek, and ye shall find” is the Savior’s promise (Matthew 7:7)

JST: 7 ¶ (Say unto them, Ask of God;) ^aAsk, and it shall be ^bgiven you; ^cseek, and ye shall find; ^dknock, and it shall be opened unto you:

So ask the questions that come to your mind as you study, and then seek diligently for answers. In the New Testament you will read about the powerful spiritual experiences of disciples of Jesus Christ. As a faithful disciple of the Savior, you can have your own powerful spiritual experiences as you accept the Savior’s invitation, found throughout this sacred volume, “Come, follow me” (Luke 18:22).

Ideas for Personal Scripture Study

To truly learn from the Savior, I must accept His invitation, “Come, follow me.”

Matthew 19:16-22 (along with the other comparable Gospels side by side):

JESUS TEACHES A RICH YOUNG RULER		
<p>16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have ^aeternal life?</p>	<p>17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? (This same question was asked in Luke 10:25-37 by a lawyer. Matthew 19:16-22 is a different version of this same story. The answers for each were different. One needed to love his neighbor, the other to not rely on his riches.)</p>	<p>18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit ^aeternal life?</p>
<p>17 And he said unto him, Why callest thou me good? <i>there is</i> none ^agood but one, <i>that is</i>, God: but if thou wilt enter into ^blife, keep the ^ccommandments.</p>	<p>18 And Jesus said unto him, Why callest thou me good? there <i>is</i> none (is) ^agood but one, <i>that is</i>, God. (Jesus does not accept the compliment, but defers it to His Father. When we are given compliments, don't take it personal. It may only be because of your calling or talents, but God should always get the credit for any accomplishments others may see in us.)</p>	<p>19 And Jesus said unto him, Why callest thou me good? none <i>is</i> ^agood, save one, <i>that is</i>, God. (Don't take compliments personal.)</p>
<p>18 He sai(d)th unto him, Which? Jesus said, Thou shalt do ^amurder (not kill), Thou shalt not commit ^badultery, Thou shalt not ^csteal, Thou shalt not bear ^dfalse witness, 19 ^aHonour thy father and <i>thy</i> mother: and, Thou shalt ^blove thy ^cneighbour as thyself.</p>	<p>19 Thou knowest the commandments, Do not commit ^aadultery, Do not ^bkill, Do not ^csteal, Do not bear false witness, ^dDefraud not, ^eHonour thy father and mother.</p>	<p>20 Thou knowest the commandments, Do not commit ^aadultery, Do not ^bkill, Do not steal, Do not bear ^cfalse witness, ^dHonour thy father and thy mother.</p>
<p>20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?</p>	<p>20 And he (the man) answered and said unto him, Master, all these have I observed from my youth.</p>	<p>21 And he said, All these have I kept from my youth up.</p>

<p>21 Jesus said unto him, If thou wilt be ^aperfect, go and sell that thou hast, and ^bgive to the ^cpoor, and thou shalt have ^dtreasure in heaven: and come and ^efollow me. (Bruce R. McConkie: There is no blanket instruction which applies to all men that they should sell their property and use the money for the poor. This was a specific instruction needed by a particular person who was covetous by nature. His personal inclinations and desires were such that he needed the spiritual testing that such a course would require. DNTC, 1:556)</p>	<p>21 Then Jesus beholding him loved him, and said unto him, One thing thou lackedst: go thy way, sell whatsoever thou hast, and ^agive to the poor, and thou shalt have treasure in heaven: and come, take up the cross (a symbol for sacrifice), and ^bfollow me. (Live the law of consecration. Joseph Smith: A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation... The faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. Lectures on Faith, 6:7)</p>	<p>22 Now when Jesus heard these things, he said unto him, Yet lackedst thou (lackedst) one thing: sell all that thou hast, and distribute unto the ^apoor, and thou shalt have treasure in heaven: and come, follow me.</p>
<p>22 But when the young man heard that saying, he went away sorrowful: for he had ^agreat (many) possessions.</p>	<p>22 And he (the man) was sad at that saying, and went away grieved: for he had great possessions. (That to which we are most attached, where our hearts are, that is exactly what the all-wise God might ask us to give up, to determine our commitment and thus go on to perfection. Verses by Verse, the Four Gospels, p. 432. Joseph F. Smith said: “No man can obtain the gift of eternal life unless he is willing to sacrifice all earthly things in order to obtain it. Gospel Doctrine, p. 261. This wealthy youth has his riches and now he wants to obtain a hope in Christ, but Jacob, knowing the danger of this sequence of events, said, “But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them, and ye will seek them for the intent to do good.” Jacob</p>	<p>23 And when he heard this, he was very sorrowful: for he was very rich.</p>

The Savior's teachings (see Matthew 6:14-15; 18:21-35)

3 Nephi 13:14 For, if ye ^aforgive men their trespasses your heavenly Father will also forgive you;

15 But if ye forgive not men their trespasses neither will your Father forgive your trespasses. (Jeffrey R. Holland: "Life is too short to be spent nursing animosities or in keeping a box score of offenses against us... We don't want God to remember our sins, so there is something fundamentally wrong in our relentlessly trying to remember those of others. When we have been hurt, undoubtedly God takes into account what wrongs were done to us and what provocations there are for our resentments, but clearly the more provocation there is and the more excuse we can find for our hurt, all the more reason for us to forgive and be delivered from the destructive hell of such poisonous venom and anger. It is one of those ironies of godhood that in order to find peace, the offended as well as the offender must engage the principle of forgiveness." (*Ensign*, Nov. 1996, p. 83 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 423) We are to forgive to be forgiven. To wait for them to repent before we forgive and repent is to allow them to choose for us a delay which could cost us happiness here and hereafter. Henry B. Eyring, *Ensign*, Nov 1999, 34.)

Matthew 6:14 For if ye ^aforgive men their trespasses, (who trespass against you,) your heavenly Father will also forgive you:

15 But if ye ^aforgive not men their trespasses, neither will your (heavenly) Father forgive (you) your trespasses. (Ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. D&C 64:1-14. Spencer W. Kimball: Remember that we must forgive even if our offender did not repent and ask forgiveness. It frequently happens that offenses are committed when the offender is not aware of it. Something he has said or done is misconstrued or misunderstood. The offended one treasures in his heart the offense, adding to it such other things as might give fuel to the fire and justify his conclusions. Do we follow that command or do we sulk in our bitterness, waiting for our offender to learn of it and to kneel to us in remorse? And this reconciliation suggests also forgetting. Unless you forget, have you forgiven? No bitterness of past frictions can be held in memory if we forgive with all our hearts. CR, Oct 1949, 132-33. B.H. Roberts: Since the Lord requires so much mercy, such a generous spirit of forgiveness in his children, may it not be reasonably concluded—inasmuch as every noble quality that man possesses, is, in Deity, enlarged and perfected—that God is infinitely more forgiving than he has commanded his children to be? Man may drive compassion from his heart, God never will. ...Because of the loving kindness of our Father in heaven, as abundantly manifested in his willingness to pardon our transgressions, let us not lay the flattering unction to our souls that we can go on sinning, carelessly and recklessly, without making an effort to resist evil. *The Gospel and Man's Relationship to Deity*, 134-35)

Matthew 18: 21 ¶Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I ^aforgive him? till seven times?

22 Jesus sai(d)th unto him, I say not unto thee, Until seven times: but, Until ^aseventy times seven. (This means that we are to forgive perfectly, completely.)

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, ~~which~~ (who) would ^atake account (Gr settle accounts) of his ^bservants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. (millions of dollars. Herod's yearly income was 900 talents.)

25 But forasmuch as he had not to pay, his lord commanded him to be ^asold, and his wife, and children, and all that he had, and payment to be made.

26 (And) The servant ~~therefore fell down, and worshipped~~ (besought) him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. (The servant, therefore, fell down and worshipped him.)

28 But the same servant went out, and found one of his fellowservants, which owed him ^aan hundred pence: (approximately three months' wages of a poor working man) and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very ^asorry, (Gr distressed) and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that ^adebt, because thou desiredst me:

33 ^aShouldst not thou also have had ^bcompassion on thy fellowservant, even as I had ^cpity (Gr compassion) on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts ^aforgive not every one his brother their trespasses. (If we want to be forgiven, we must forgive. What would Jesus answer if you asked Him what you must do to repent? Ask Him, and forgive others.)

An example from His life (see Luke 23:33-34):

THE CRUCIFIXION			
MATTHEW 27	MARK 15	LUKE 23	JOHN 19
		32 And there were also two other, ^a malefactors, led with him to be put to death.	18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.
33 And when they were come unto a place called Golgotha, that is to say, a place of ^a a skull (burial),	22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull (burial).	33 And when they were come to the place, which is called Calvary,	(Jesus was not crucified on a hill, but most likely on a well traveled road where many people would see it.)
34 ¶ They gave him ^a vinegar to drink mingled with gall: and when he had tasted	23 And they gave him to drink wine mingled with myrrh: but he received it not. (vinegar)	(Jesus refused to drink the wine because of the deadening agent in it. He wanted His full	

<i>thereof</i> (the vinegar), he would not drink.	mingled with gall; and when he had tasted the vinegar, he would not drink.)	faculties during the ordeal on the cross.)	
38 Then were there two thieves crucified with him, one on the right hand, and another on the left.	25 And it was the third hour, and (when) they crucified him. 27 And with him they crucify(ied) two ^a thieves; the one on his right hand, and the other on his left. 28 And the scripture was ^a fulfilled, which sai(d)th, And he was numbered with the transgressors.	There they crucified him, and the malefactors, one on the right hand, and the other on the left.	(9 am)
THIS IS JESUS THE KING OF THE JEWS			
37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. (And Pilate wrote a title, and put it on the cross, and the writing was,	26 And the superscription of his accusation was written over, (And Pilate wrote his accusation and put it upon the cross,)	38 And a superscription also was written over him	19 ¶ And Pilate wrote a title, and put <i>it</i> on the cross.
JESUS OF NAZARETH, THE KING OF THE JEWS, in letters of Greek, and Latin, and Hebrew.	THE KING OF THE JEWS.	in letters of Greek, and Latin, and Hebrew, THIS IS THE ^a KING OF THE ^b JEWS.	And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
			20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, <i>and</i> Greek, <i>and</i> Latin.
And the chief priests said unto Pilate. It should be written and set up over his head, his accusation, This is he that said he was Jesus, the King of the Jews.	(There were certain of the chief priests who stood by, that said unto Pilate, write, that he said, I am King of the Jews.		21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

But Pilate answered and said, What I have written, I have written, let it alone.)	But Pilate said unto them, What I have written, I have written.)		22 Pilate answered, What I have written I have written.
FIRST WORDS FROM THE CROSS: FATHER, FORGIVE THEM			
		34a ¶ Then ^a said Jesus, Father, ^b forgive them; for they know not what ^c they do. ((Meaning the soldiers who crucified him,))	

I am responsible for my own learning.

John 7:17 If any man will ^ado his ^bwill, he shall ^cknow of the doctrine, whether it be of God, or *whether I speak of myself.* (Are we willing to put the Lord to the test and live his teachings to see if they're true?)

1 Thessalonians: 21 ^aProve all things (examine, put to the test); hold fast that which is good.

James 1:5-6, 22 **Scripture Mastery:** 5 ^aIf any of you lack ^bwisdom, let him ask of God, that ^cgiveth to all *men liberally*, and ^dupbraideth (reproaches, censures) not; and it shall be given him. (Written to Joseph Smith, and to all of us. This scripture launched the dispensation of the fullness of times. President Spencer W. Kimball said: Because the fourteen year-old boy went out in the woods to pray, having read in the scriptures...because he did live the revelations from on high, we have the Church of Jesus Christ of Latter-day Saints. We have all of the blessings that can make us the happiest people in the whole world, because a boy of fourteen went out into the woods to pray. CR, Melbourne Australia Area Conference 1976, p. 23. JS-H 1:12-13, 26: 12 **Never did any passage of scripture come with more power to the heart of man than this did at this time to mine.** It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. 13 At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to “ask of God,” concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. 26 I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain, and not be upbraided. **This single verse of scripture has had a greater impact and a more far reaching effect upon mankind than any other single sentence ever recorded by any prophet in any age. It might well be said that the crowning act of the ministry of James was not his martyrdom for the testimony of Jesus, but his recitation, as guided by the Holy Ghost, of these simple words which led to the opening of the heavens in modern times. And it might well be added that every investigator of revealed truth stands, at some time in the course of his search, in the place where Joseph Smith stood. He must turn to the Almighty and gain wisdom from God by revelation if he is to gain a place on that strait and narrow path. DNTC, 3:246-7. How has the First Vision affected your life? What might be different in your life if Joseph Smith had never followed the prompting of the Spirit to pray? How does**

asking for wisdom differ from what we often request in prayer? What is the difference between asking Heavenly Father to solve your problems and asking for the wisdom to deal with problems? How could asking for wisdom bring more power to our personal prayers?)

6 But let him ^aask in ^bfaith, nothing ^cwavering (doubting, hesitating). For he that wavereth is like a wave of the sea driven with the wind and tossed.

22 But be ye ^adoers of the word, and not hearers only, deceiving your own selves. (What does it mean to be a doer of the word?)

James 2:17-18 Even so ^afaith, if it ^bhath (have) not ^cworks, is dead, being alone. (Faith and works are like two oars of a row boat. You need both to move forward.)

1 Nephi 10:17-19: 17 And it came to pass after I, Nephi, having heard all the ^awords of my father, concerning the things which he saw in a ^bvision, and also the things which he spake by the power of the Holy Ghost, which power he received by faith on the Son of God—and the Son of God was the ^cMessiah who should come—I, Nephi, was ^ddesirous also that I might see, and hear, and know of these things (In speaking of making one's calling and election sure and subsequently gaining the blessings of the Second Comforter – the right to the literal presence of the Savior – Joseph Smith taught: “God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them. TPJS, p.149), by the power of the ^eHoly Ghost, which is the ^fgift of God unto ^gall those who diligently seek him, as well in times of ^hold as in the time that he should manifest himself unto the children of men. (Those who live worthy of the companionship of the Holy Spirit – whenever and wherever they may live – are blessed equally with those who experienced the Savior's ministry among them in mortality. DCBM, 1:72)

18 For he is the ^asame yesterday, to-day, and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him.

19 For he that diligently ^aseeketh shall find; and the ^bmysteries of God shall be unfolded unto them, by the power of the ^cHoly Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the ^dcourse of the Lord is one eternal round. (The Father knows the past, present, and future, since all their dimensions are continually before Him, said the Prophet Joseph Smith, constituting “one eternal now.” TPJS, in *One More Strain of Praise*, p. 47)

2 Nephi 4:15 And upon ^athese (the small plates) I ^bwrite the things of my soul, and many of the scriptures which are engraven upon the plates of brass. For my soul ^cdelighteth in the scriptures, and my heart ^dpondereth them, and writeth them for the ^elearning and the profit of my children.

Alma 32:27 But behold, if ye will awake and arouse your faculties (Gordon B. Hinckley: “Far more of us need to awake and arouse our faculties to an awareness of the great everlasting truths of the gospel of Jesus Christ. Each of us can do a little better than we have been doing. We can be a little more kind. We can be a little more merciful. We can be a little more forgiving. We can put behind us our weaknesses of the past, and go forth with new energy and increased resolution to improve the world about us, in our homes, in our places of employment, in our social activities. We have work to do, you and I, so very much of it. Let us roll up our sleeves and get at it, with a new commitment, putting our trust in the Lord.” (*Church News*, 04/08/95)), even to an experiment upon my words (My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7:16-17), and exercise a particle of faith, yea, even if ye can no more than ^adesire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words. (We consider that God has created man with a mind capable of instruction and a faculty which may be enlarged

in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment; he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. TPJS, p. 51)

D&C 18:18 ^aAsk the Father in my ^bname, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are ^cexpedient unto the children of men. (Joseph Fielding Smith: **If members of the Church would place more confidence in the word of the Lord and less confidence in the theories of men, they would be better off.** I will give you a key for your guidance. Any doctrine, whether it comes in the name of religion, science, philosophy, or whatever it may be, that is in conflict with the revelations of the Lord that have been accepted by the Church as coming from the Lord, will fail. It may appear to be very plausible; it may be put before you in such a way that you cannot answer it; it may appear to be established by evidence that cannot be controverted, but all you need do is to bide your time. Time will level all things. You will find that every doctrine, theory, principle, no matter how great it may appear, no matter how universally it may be believed, if it is not in accord with the word of the Lord, it will perish. Nor is it necessary for Us to try to stretch the word of the Lord to make it conform to these theories and teachings. The word of the Lord shall not pass away unfulfilled. . . . The theories of men change from day to day. . . but the word of the Lord will endure forever. (Utah Genealogical and Historical Magazine, October 1930, pp.155-56.))

D&C 58:26-28 **SCRIPTURE MASTERY:** 26 For behold, it is not meet that I should command in all things; for he that is ^acompelled in all things, the same is a ^bslothful and not a wise servant; wherefore he receiveth no reward. (Ezra Taft Benson: **Usually the Lord gives us the overall objectives to be accomplished and some guidelines to follow, but he expects us to work out most of the details and methods. The methods and procedures are usually developed through study and prayer and by living so that we can obtain and follow the promptings of the Spirit. Less spiritually advanced people, such as those in the days of Moses, had to be commanded in many things. Today those spiritually alert look at the objectives, check the guidelines laid down by the Lord and his prophets, and then prayerfully act—without having to be commanded "in all things." This attitude prepares men for godhood.** Sometimes the Lord hopefully waits on his children to act on their own, and when they do not, they lose the greater prize, and the Lord will either drop the entire matter and let them suffer the consequences or else he will have to spell it out in greater detail. Usually, I fear, the more he has to spell it out, the smaller is our reward. CR, Apr 1965, p. 121-22. The desire to do that which is right and proper ought to be innate to the soul. "Virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy" (D&C 88:40). To be devoid of such virtues is to be devoid of the Spirit. When we have been compelled to do a particular work, we typically do it according to the letter of the law, which "letter killeth"; but if our offering is freely given, that spirit will give it life (2 Corinthians 3:6). The virtue of all actions is in the motive behind them. Revelations of the Restoration, 423)

27 Verily I say, men should be ^aanxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; (Marvin J. Ashton: When the wise counsel "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness" (D&C 58:27) was said, the time structure referred only to now, today, and without delay. **How unwise are those who want to delay repentance until tomorrow. With each passing day the process becomes more difficult to pursue. Most of our hurts and misunderstandings could be cleared**

away if treated today instead of waiting for them to go away tomorrow. To live more fully each hour and to glean the most from each day is wisdom. How unwise we are to waste our todays when they determine the significance of our tomorrows. We should wisely live a day at a time because that is all we have. While our families are available to us we should take time to develop oneness, unity, and character. Girls of today are the women of tomorrow. Boys of today are the men of tomorrow. The kind of men and women we produce for the future depends on how they are taught to use today. How fortunate a child is to be raised in a home where love, respect, honor, integrity, and commitment are appropriately displayed each day. Mothers and fathers, we invite you to enjoy the fruits of improved parent-child relationships beginning now. Mothers and fathers classified as truly wonderful by appreciative children earn that rating by daily performance rather than by threat, procrastination, or purchase. We never give our children a lift when we give them a free ride. (CR, April 1975, p. 127.)

28 For the power is in them, wherein they are ^aagents unto themselves. (As an agent unto yourself, you have the power of self-action. That is, you determine how you are going to act or what you are going to do. In the dictionary of Joseph Smith's day, agency was defined as "exerting power" or the "state of being in action." An "agent" was defined as one "entrusted with the concerns of another." The dictionary cited as examples an attorney or a minister (Webster, Dictionary, 1828, s.v. "agent"). There is no hint or intimation that the word has anything to do with choosing or the freedom of choice. Teaching this principle, Joseph Fielding Smith said: **"I have heard people say, and members of the Church too, 'I have a right to do as I please.' My answer is: No, you do not. You haven't any right at all to do just as you please. There is only one right that you have, and that is to do just what I read to you: keep the commandments of Jesus Christ. He has a perfect right to tell us so. We have no right to refuse. I do not care who the man is; I do not care where he lives, or what he is— when the gospel of Jesus Christ is presented to him, he has no right to refuse to receive it. He has the privilege. He is not compelled to receive it, because our Father in heaven has given to everyone of us, in the Church and out, the gift of free agency. That free agency gives us the privilege to accept and be loyal to our Lord's commandments, but it has never given us the right to reject them. Every man who rejects the commandments of our Father in heaven is rebellious"** (Conference Report, April 1967, 120-21). Scripture speaks of our being moral agents (D&C 101:78). **A moral agent is someone who is obligated to act morally. To act morally is more than being moral. All infants are moral beings; they simply cannot do things that are wrong. They are not, however, moral agents because they do not have the power to act, the power to bring about change. The more mature the child, the greater his or her agency and ability to grow up into the power to act for himself, to make his own choices. Similarly, as we grow in intelligence—meaning light and knowledge—in obedience, and faith, our agency grows proportionately. To increase in faith and knowledge of spiritual things is at the same time to increase in agency. Thus, God becomes the perfect example of a moral agent. No one has a greater power to act in a responsible and moral manner than he does. Salvation can be granted only to moral agents, for only moral agents have the ability to distinguish between right and wrong and they alone have the capacity to be righteous.** Revelations of the Restoration, p. 424) And inasmuch as men do good they shall in nowise lose their ^breward.

D&C 88:118 And as all have not ^afaith, (The knowledge of God and those things associated with him must precede faith. We cannot exercise faith in that of which we have no knowledge. Therefore, the Saints are to teach one another that faith might increase among their number. It naturally follows that there is no place in a Church classroom for that which is not productive of faith. Revelations of the Restoration, p. 649) seek ye diligently and ^bteach one another words of ^cwisdom; yea, seek ye out of the best ^dbooks (The Lord's people are to be a literate people. They should be constantly reading good books. As to "the best books," men and women of faith and goodness will always write them. Revelations of the Restoration, p. 649) words of

wisdom; seek learning, even by study and also by faith. (Much learning would come to Latter-day Saints were they to couple their study with greater faith. For instance, the revelations of the Restoration—including the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price and the Joseph Smith Translation—can unlock an immeasurable amount of knowledge about the teachings of the Old and New Testaments if we have the faith to allow them to do so. Were we as a people less concerned with having everything that we are told by revelations conform to the findings of the science of our day, our understanding of the origin of man and life beyond the grave would be greatly enhanced. We too are entitled to that same Spirit and the same knowledge known to Joseph Smith and the great prophets of dispensations past in which they, clothed in the robes of righteousness, have had the mysteries of heaven unfolded to them. Revelations of the Restoration, p. 649)

I need to know the truth for myself.

Matthew 25:1-13 **PARABLE OF THE TEN VIRGINS**

1 (And) ^aTHEN (, at that day, before the Son of Man comes,) ~~shall~~ the kingdom of heaven (shall) be likened unto ten ^bvirgins, (According to Jewish authorities, it was the custom of the East to carry in a bridal procession about ten such lamps. In Palestine, ten was the number required to be present at any office or ceremony, such as at the benedictions accompanying the marriage ceremonies. MM, 3:466) ~~which~~ (who) took their ^clamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five (of them) were foolish. (“Surely this parable is not intended to divide half the saints into one group and half into another. But it does teach, pointedly, that there are foolish saints who shall fail to gain the promised rewards.” DNTC, 21:685)

3 They that were foolish took their lamps, and took no oil with them: (Olive oil was used anciently for culinary, cosmetic, funerary, medicinal, and ritual purposes. Its most important use, though, was to provide light. It provides the clearest, brightest, and steadiest flame of all the vegetable oils. Verse by Verse, the Four Gospels, p. 531)

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried (In last week’s lesson of Matthew 24, the idea that the Lord delayed his coming, is again mentioned in this parable.), they all ^aslumbered and ^bslept.

6 And at midnight (And then at midnight, while the world sleeps – a most unlikely hour for a bridegroom to come and claim his bride – behold he cometh and his reward is with him. MM, 3:467) there was a cry made, Behold, the ^abridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their ^alamps. (The common household oil lamps of 2000 years ago had enough capacity for an evening’s light. It was small enough to be cradled in the palm of the hand and was about an inch or slightly more in height. It had a hole in the middle of the top for oil. The oil lamp also had an elongated spout like extension where the cotton string wick protruded. Extending the wick provided a brighter flame while consuming the oil faster. Trimming the lamp meant extending the wick just enough to keep a flickering flame and using a minimal amount of oil. When more light was needed, a pin could be used to pull the wick out a little further, thereby increasing the light. In the parable of the ten virgins, they were invited to light the way of the bridegroom. The foolish virgins may have used up too much light on themselves early in the evening and were left unprepared for the Master when He arrived later. Daniel Rona, New Testament Supplement, p. 104. **If they had been dedicated to serving Him, they would not have wasted their oil.**)

8 And the foolish said unto the wise, Give us of your oil; for our lamps ^aare gone out (Gr are going out). (The five foolish virgins thought that their meager supply of oil was sufficient when they went out to meet the Bridegroom, but found they were not prepared for a longer usage of their oil.)

9 But the wise answered, saying, ~~Not so~~; lest there be not enough for us and you: ~~but~~ go ye rather to them

that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ^aready went in with him to the marriage: and the door was ^bshut (Gr locked)

11 Afterward came also the other virgins, saying, Lord, Lord, open (un)to us.

12 But he answered and said, Verily I say unto you, I ~~know you not~~. (Ye knew me not.)

13 ^aWatch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. (Though all ten have every intention of meeting the Lord, only those who have thoroughly prepared their vessels to take up their light and let it shine once the Bridegroom arrives will be allowed to join him on the path that leads to the sacramental altar of the wedding feast. The theme of being watchful was taken up in Matthew 24 last week. **“Spencer W. Kimball “I believe that the Ten Virgins represent the people of the Church of Jesus Christ and not the rank and file of the world. All of the virgins, wise and foolish, had accepted the invitation to the wedding supper; they had knowledge of the program and had been warned of the important day to come.** They were not the gentiles or the heathens or the pagans, nor were they necessarily corrupt and reprobate, but they were knowing people who were foolishly unprepared for the vital happenings that were to affect their eternal lives. They had the saving, exalting gospel, but it had not been made the center of their lives. They knew the way but gave only a small measure of loyalty and devotion. I ask you: What value is a car without an engine, a cup without water, a table without food, a lamp without oil? Rushing for their lamps to light their way through the blackness, half of them found them empty. They had cheated themselves. They were fools, these five unprepared virgins. Apparently, the bridegroom had tarried for reasons that were sufficient and good. Time had passed, and he had not come. They had heard of his coming for so long, so many times, that the statement seemingly became meaningless to them. Would he ever come? So long had it been since they began expecting him that they were rationalizing that he would never appear. Perhaps it was a myth. Hundreds of thousands of us today are in this position. Confidence has been dulled and patience worn thin. It is so hard to wait and be prepared always. But we cannot allow ourselves to slumber. The Lord has given us this parable as a special warning.” (*Faith Precedes the Miracle*, 252-253.) **In the parable, oil can be purchased at the market. In our lives the oil of preparedness is accumulated drop by drop in righteous living. Attendance at sacrament meetings adds oil to our lamps, drop by drop over the years. Fasting, family prayer, home teaching, control of bodily appetites, preaching the gospel, studying the scriptures – each act of dedication and obedience is a drop added to our store. Deeds of kindness, payment of offerings and tithes, chaste thoughts and actions, marriage in the covenant for eternity – these, too, contribute importantly to the oil with which we can at midnight refuel our exhausted lamps.”** Faith Precedes the Miracle, Spencer W. Kimball, p. 256)

(D&C 45:56-57: 56 And at that day, when I shall come in my ^aglory, shall the parable be fulfilled which I spake concerning the ten ^bvirgins. 57 For they that are wise and have received the ^atruth, and have taken the Holy Spirit for their ^bguide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the ^cfire, but shall abide the day.)

Luke 11:9-13 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that (who) asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that (who) is a father, will he give him a stone? or if ~~he ask~~ a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion? (Can we take the gifts that God has given us and turn them into stones or serpents or scorpions? How? Remember, God always gives us good gifts. But we can turn them into bad gifts by our bad attitude.)

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give (good gifts through) ^athe Holy Spirit to them ~~that~~ (who) ask him? (James E. Talmage: The Lord's lesson was, that if man, with all his selfishness and disinclination to give, will nevertheless grant what his neighbor with proper purpose asks and continues to ask in spite of objection and temporary refusal, with assured certainty will God grant what is persistently asked in faith and with righteous intent. No parallelism lies between man's selfish refusal and God's wise and beneficent waiting. There must be a consciousness of real need for prayer, and real trust in God, to make prayer effective; and in mercy the Father sometimes delays the granting that the asking may be more fervent. But in the words of Jesus: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Jesus the Christ, 435)

John 5:39 ¶ ^aSearch the scriptures; for in them ye think ye have eternal life: and they are they which ^btestify of me. ("Gospel scholarship is woefully lacking both in the Church and in the world. There is only a handful of people now living who have an intelligent and comprehensive working knowledge of the recorded revelations. None know as much as they should. Many of the rising generation in the Church take the gospel and its truths for granted without ever coming to a personal knowledge of the basic doctrines of salvation." DNTC, 1:201. Jesus rebuked and condemned the unbelieving Jews, saying, in a sense, that they searched the scriptures because in them they thought they had eternal life, but the scriptures testified of him. (The Greek text itself suggests the following translation, in modern terms: Just knowing the scriptures, you mistakenly think you have eternal life.) In truth, the rabbis taught that study of the words in scripture brought eternal life. Hillel said, "He who has acquired words of Torah has acquired for himself the life of the world to come" (Pirke Aboth, II:8, page 48) Jesus is contradicting the erroneous rabbinic notion, and saying, essentially, that if they really understood the words of life and had the accompanying Spirit with them, they would have recognized him on whom all the scriptures testify. Verse by Verse, The Four Gospels, p. 267.)

John 7:14-17 **JESUS TEACHES AT THE TEMPLE**

14 ¶ Now about the midst of the feast (perhaps about the 4th or 5th day of the feast. Elder McConkie said: "Without warning he was there; his arrival was then as the Second Coming will be. MM, 3:125. It is my opinion that the Second Coming of the Lord Jesus Christ will occur during the month of October, during the time when the Feast of Tabernacles would be celebrated. Just as He came suddenly to the temple during the feast, so He will come suddenly at the Second Coming.) Jesus went up into the temple, (One must climb some stairs to enter the temple.) and taught. (This is the last time that the Feast of Tabernacles will be legally approved for worship by God, until its millennial restoration, when not only the Jews, but all nations will go up to Jerusalem to worship the King, the Lord of Hosts, according to the new rituals and performances that are part of that eternal fullness which supersedes the lesser Mosaic system. MM, 3:122) 15 And the Jews ^amarvelled, saying, How knoweth this man letters, having never learned? (Where are his credentials? He was taught by His Father. Joseph Smith also did not have much worldly education. He was taught by heavenly messengers.)

16 Jesus answered them, and said, My ^adoctrine is not mine, but his that ^bsent me.

SCRIPTURE MASTERY: JOHN 7:17 If any man will ^ado his ^bwill, he shall ^cknow of the doctrine, whether it be of God, or *whether* I speak of myself. (Are we willing to put the Lord to the test and live his teachings to see if they're true?)

Acts 17:10-12 10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of

mind, and ^asearched the scriptures daily, (This is the only place in the standard works where it says searching the scriptures daily.) whether those things were so. (These Jews were ready to learn the gospel and accepted it. (Like the Berean saints, we must be ready and willing to accept the instructions of true prophets. "Behold, the Lord requireth the heart and a willing mind," says latter-day scripture (D&C 64:34) "and the willing and obedient shall eat the good of the land of Zion." What were the Bereans ready and willing to do? To receive the word of the Lord and to act upon it. Also, the Berean saints followed the sound practice of testing the teachings of Paul against the scriptures. They "searched the scriptures daily" in order to verify the words of Paul. The Greek term translated here as "search" actually means "to scrutinize closely, to examine"; apparently, a key difference between the Thessalonian and the Berean Jews was this habit of closely examining the scriptures in search of truth. Latter-day Saints must also make a habit of scrutinizing the scriptures on a daily basis if we wish to be attuned to the voice of truth as the Bereans were. Breck Englund, Lesson 31)

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

1 Corinthians 2:9-11 9 But as it is written, ^aEye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath ^bprepared for them that love him. (Revelation is for everyone in the Church. "Thus saith the Lord" – to every member of his Church – "I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end. Great shall be their reward and eternal shall be their glory. And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations. And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught. For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will – yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." (D&C 76:5-10; 121:26-28) Joseph Smith said: "God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them. TPJS, p. 149. DNTC, 3:320-21. Neal A. Maxwell said: "We are not now ready for all things the Lord has prepared in the City of God for them that love Him. (See 1 Cor. 2:9.) Our present eyes are unready for things which they have not yet seen, and our ears are not prepared for the transcending sounds and music of that city. "The trek will be proving and trying. Faith, patience, and obedience are essential (see Mosiah 23:21; Abr. 3:25), but he who completes the journey successfully will be immeasurably added upon. (see Abr. 3:26.) And he who does not will have subtracted from the sum of his possibilities. "When we arrive home, we shall be weary and bruised. But at last our aching homesicknesses will cease. Meanwhile, our mortal homecomings are but faint foreshadowings of that Homecoming!" ("Called and Prepared from the Foundation of the World," Ensign, May 1986, 36))

10 But God hath ^arevealed them unto us by his ^bSpirit: for the ^cSpirit ^dsearcheth (explores, investigates) all things, yea, the deep things of God.

11 For what man ^aknoweth the things of a man, save the spirit of man which is in him? even so the things of God ^bknoweth no man, ~~but~~ (except he has) ^cthe ^dSpirit of God.

Alma 5:45-46 45 And this is not all. Do ye not suppose that I ^aknow of these things myself? Behold, I testify unto you that **I do know that these things whereof I have spoken are true.** And how do ye suppose that I know of their surety?

46 Behold, I say unto you **they are made ^aknown unto me by the Holy Spirit of God.** Behold, I have

fasted and prayed many days that I might know these things of myself. (Even though Alma had seen an angel, he needed to obtain a spiritual witness of the truth.) **And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me.** (Robert L. Simpson said: Testimonies built on miracles alone are at best shallow and can only be perpetuated by other miracles. Such is not the eternal process considered best for the acquisition of a testimony that can withstand ...troubles (New Era, March 1972, p. 4).)

January 7-13
Matthew 1; Luke 1
“Be It Unto Me According to Thy Word”

OVERVIEW:

As you read and ponder Matthew 1 and Luke 1, record the spiritual impressions you receive. What doctrinal truths do you find? What messages will be of most value to you and your family? The study ideas in this outline may help you discover additional insights.

Record your impressions:

SCRIPTURES:

Elder Bruce R. McConkie said: “A God was coming to earth and everything connected with his birth and life and ministry and resurrection and ascension to eternal glory – everything! – must be perfect. It must conform to what the prophets have foreseen, foreknown, and foretold. Truly Omnipotent Wisdom had left nothing to chance. A God was coming into the world, and the world must be ready for his Advent.” (The Mortal Messiah 1:284-85.)

THE GENEALOGIES OF JESUS

MATTHEW 1	LUKE 3
<p><u>1</u> THE book of the generation of Jesus Christ, the son of ^aDavid, the son of Abraham. (Matthew is writing to Jewish converts.)</p>	<p>38 Which was the ^eson (And) of Enos, which was the son (and) of Seth, which was the son (and) of ^bAdam, ^ewhich was the ^dson of God (who was formed of God, and the first man upon the earth). 37 Which was the son (And) of Mathusala, which was the son (and) of Enoch, which was the son (and) of Jared, which was the son (and) of Maleleel, which was the son (and) of Cainan, 36 Which was the son (And) of Cainan, which was the son (and) of Arphaxad, which was the son (and) of ^aS(h)em, which was the son (and) of Noe, which was the son (and) of Lamech, 35 Which was the son (and) of Saruch, which was the son (and) of Ragau, which was the son (and) of Phalec, which was the son (and) of Heber, which was the son (and) of Sala,</p>
<p><u>2</u> ^aAbraham begat Isaac; and Isaac begat Jacob; and Jacob begat ^bJudas and his brethren; (Judas is Judah)</p>	<p>34 Which was the son (and) of Jacob, which was the son (and) of Isaac, which was the son (and) of ^aAbraham, which was the son (and) of Thara, which was the son (and) of Nachor,</p>

<p>3 And Judas begat ^aPhares and ^bZara of Thamar; and Phares begat ^cEsrom; and Esrom begat Aram;</p>	<p>33 Which was the son (and) of Aminadab, which was the son (and) of Aram, which was the son (and) of Esrom, which was the son (and) of ^aPhares, which was the son (and) of ^bJuda,</p>
<p>4 And Aram begat Aminadab; and Aminadab begat Naasson; and ^aNaasson begat Salmon;</p>	
<p>5 And Salmon begat ^aBooz (Boaz) of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;</p>	<p>32 Which was the son (and) of Jesse, which was the son (and) of Obed, which was the son (and) of Booz, which was the son (and) of Salmon, which was the son (and) of Naasson,</p>
<p>6 And Jesse begat David the king; and David the king begat ^aSolomon of her that had been the wife (whom David had taken) of Urias;</p>	<p>31 Which was the son (and) of Melea, which was the son (and) of Menan, which was the son (and) of Mattatha, which was the son (and) of Nathan, which was the son (and) of David,</p>
<p>7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;</p>	
<p>8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;</p>	
<p>9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;</p>	<p>30 Which was the son (and) of Simeon, which was the son (and) of Juda, which was the son (and) of Joseph, which was the son (and) of Jonan, which was the son (and) of Eliakim,</p>
<p>10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;</p>	<p>29 Which was the son (and) of Jose, which was the son (and) of Eliezer, which was the son (and) of Jori(a)m, which was the son (and) of Matthat, which was the son (and) of Levi,</p>
<p>11 And Josias begat Jechonias and his brethren, about the time they were carried away to ^aBabylon:</p>	<p>28 Which was the son (who was a descendant) of Melchi, which was the son (and) of Addi, which was the son (and) of Cosam, which was the son (and) of Elmodam, which was the son (and) of Er,</p>
<p>12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat ^aZorobabel;</p>	<p>27 Which was the son (and) of Joanna, which was the son (and) of Rhesa, which was the son (and) of Zorobabel, which was the son (and) of Salathiel, which (who) was the son (and) of Neri,</p>
<p>13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;</p>	<p>26 Which was the son (and) of Maath, which was the son (and) of Mattathias, which was the son (and) of Semei, which was the son (and) of Joseph, which was the son (and) of Juda,</p>
<p>14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;</p>	<p>25 Which was the son (and) of Mattathias, which was the son (and) of Amos, which was the son (and) of Naum, which was the son (and) of Esli, which was the son (and) of Nagge,</p>
<p>15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;</p>	<p>24 Which was the son (who was from the loins) of Matthat, which (who) was the son (and) of Levi, which was the son (who was a descendant) of</p>

	Melchi, which was the son (and) of Janna, which was the son (and) of Joseph,
<p>16 And Jacob begat ^aJoseph the husband of ^bMary, of whom was born ^cJesus, (as the prophets have written) ^dwho is called ^eChrist. (The Greek word Christ and the Hebrew title Messiah are the same and mean Anointed One. Joseph’s genealogy is essentially Mary’s because they were cousins. Luke’s record is the genealogy of Mary, and Matthew’s is that of Joseph. Joseph is named as son of Jacob by Matthew, and as son of Heli by Luke, but Jacob and Heli were brothers and it appears that one of the two was the father of Joseph and the other the father of Mary and therefore father-in-law to Joseph. DNTC, p. 94 Heli was the father of Joseph and Jacob was the father of Mary. Mortal Messiah, p. 316. Matthew’s account is that of the royal lineage, establishing the order of sequence among the legal successors to the throne of David, while the account of Luke is a personal pedigree demonstrating descent from David without adherence to the line of legal succession to the throne through nearness of kin. Jesus the Christ, p. 81)</p>	<p>23 And ^aJesus himself began to be about ^bthirty years of age, being (as was supposed (of the world)) the son of ^cJoseph, which was the son (who was from the loins) of Heli, (The infancy narrative of Matthew answers the question of who Jesus was by first focusing on Jesus as the promised Messiah of the line of David (see <u>2 Samuel 7:12–16; Psalms 89:4, 132:11; Isaiah 9:7, 11:1; and Jeremiah 23:5–6</u>). Beginning with and descending from Abraham, Jesus’s genealogy is broken into three sections: Abraham to David, David to the exile in Babylon, and from the exile to Joseph and thence to Jesus (<u>Matthew 1:1–16</u>). David thus plays a pivotal role in this succession of ancestors. The fact that Matthew uses 14 generations for each of these divisions stresses Jesus’s Davidic heritage because 14 is the numerical equivalent of David’s name in Hebrew, the original language of the text. Mary also seems to have been of the House of David, which provides an important genealogical tie for the Savior. By carefully noting that her child was “of the Holy Ghost” and by quoting <u>Isaiah 7:14</u> that a virgin would conceive, Matthew establishes Mary’s purity and the divine nature of her child’s conception (<u>Matthew 1:18, 23</u>), points that Luke and the Book of Mormon also emphasize. However, because kingship descended through the male line, this legal genealogy needed to be traced through Joseph to have the requisite authority. Joseph was not the biological father of Jesus, but by accepting Mary’s son and giving Jesus a name, he legally claimed the child, thereby making Jesus an heir of the royal line. Moreover Matthew emphasizes Joseph’s important role as Jesus’s foster father. Joseph’s actions of protecting his young family echo those of Joseph in Genesis. Joseph the carpenter also receives revelations through dreams and takes his family into Egypt to save them. Eric Huntsman, Glad Tidings of Great Joy, Ensign, December, 2010.)</p>
<p>17 So all the generations from Abraham to David are (were) fourteen generations; and from David until the carrying away into Babylon are (were) fourteen generations; and from the carrying away into Babylon unto (until) Christ are (were)</p>	

fourteen ^agenerations. (Elder James E. Talmage said: “Had Judah been a free and independent nation, ruled by her rightful sovereign, Joseph ... would have been her crowned king; and his lawful successor to the throne would have been Jesus of Nazareth, the King of the Jews. Jesus the Christ, p. 82. He also said: “No mention is found of even an insinuation that He could not be the Christ through any ineligibility based on lineage.” P. 82)

ANNUNCIATION TO JOSEPH

18 ¶ ^aNow (as it is written) the ^bbirth of Jesus Christ was ^con this wise (Gr in this way): ~~When as~~ (After) his mother **Mary was espoused to Joseph**, (they were not married, but promised to each other) before they came together, she was found with child of the Holy Ghost. (This should read, by the **power** of the Holy Ghost. DNTC, p. 82. Alma 7:19 says: Christ shall be born of Mary...she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost and bring forth a son, yea, even the Son of God. 1 Nephi 11: 13 And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of ^aNazareth I beheld a ^bvirgin, and she was exceedingly fair and white. 14 And it came to pass that I saw the ^aheavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou? 15 And I said unto him: A virgin, most beautiful and fair above all other virgins. 16 And he said unto me: Knowest thou the ^acondescension of God? 17 And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things. 18 And he said unto me: Behold, the ^avirgin whom thou seest is the ^bmother of the Son of God, after the manner of the flesh. 19 And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the ^aSpirit for the space of a time the angel spake unto me, saying: Look! 20 And I looked and beheld the virgin again, bearing a ^achild in her arms. 21 And the angel said unto me: Behold the ^aLamb of God, yea, even the ^bSon of the Eternal ^cFather! Knowest thou the meaning of the ^dtree which thy father saw? During the espousal period, the bride-elect lived with her family or friends, and all communication between herself and her promised husband was carried on through a friend.)

19 (DID JOSEPH BELIEVE MARY’S STORY?) Then Joseph her husband, being a just man, and not willing to make her a publick ^aexample, was ^bminded (ie he desired to release or divorce her secretly) to ^cput her away privily. (He could have had her brought before a public trial at which she could have been sentenced to death. Deut 22:20-21. He chose the most merciful way of dealing with the situation. He was truly a kind and gentle and forgiving man. Joseph did not believe Mary, because he was going to divorce her. Elder McConkie said: “We may well suppose that Mary told Joseph of her condition; that she then went to Elizabeth; that Joseph struggled with his problem for nearly three months, being fully tested; that Gabriel brought the word; that Joseph sent word to Mary of his conversion; that she returned again in haste and joy; that immediately the second part of the marriage ceremony was performed; and that Joseph, to preserve the virginity of the one who bore God’s Child, refrained from sexual association with her until after Jesus came forth as her child. Mortal Messiah 1:333)

20 But while he thought on these things, (Joseph wrestled with this problem. The Greek word translated as “thought” more properly conveys “agonized.” He had decided to divorce her in private when the angel gave him instructions.) behold, the angel of the Lord appeared unto him in a ^adream,

(vision) saying, Joseph, thou son of ^bDavid, fear not to take unto thee Mary thy wife: (espoused persons were considered married.) for that which is conceived in her is of the ^cHoly Ghost. (After Joseph was tested, the angel appeared to him.)

21 And she shall bring forth a son, and thou shalt call his ^aname ^bJESUS: **(WHAT IS JESUS' NAME? Russell M. Nelson said at a BYU Devotional in 2002, December 10: Mary and Joseph did not need to be taught the deep significance of the name Jesus. The Hebrew root from which it was derived, Jehoshua, means "Jehovah is salvation." So the mission of Jehovah, soon to be named Jesus, was salvation, and His supreme destiny was to become the Savior of the world.)** for he shall ^csave his people from their sins.

22 Now all this was ~~done~~ (took place), that it (all things) might be fulfilled which was (were) spoken of the Lord by the prophet(s), saying,

23 ^aBehold, a ^bvirgin shall be with child, and shall bring forth a son, and they shall call his ^cname ^dEmmanuel, which being interpreted is, God with us.

24 Then Joseph ~~being raised from sleep~~ (awaking out of his vision) did as the angel of the Lord had bidden him, and took unto him his ^awife: **(WHY WAS IT IMPORTANT THAT JOSEPH MARRY MARY BEFORE THE BIRTH OF JESUS? They finished the marriage ceremony. By promptly taking Mary as his wife, under Jewish law he was acknowledging the child as his own, therefore there was no need for adoption because Jesus became the legal, legitimate son of Joseph.)**

25 And knew her not ~~until~~ (until) she had brought forth her ^afirstborn son: and he (they) called his name JESUS.

Luke 1

Gabriel promises Zacharias that Elisabeth shall bear a son, whom they shall name John—He also tells Mary she shall be the mother of the Son of God—Mary visits Elisabeth and utters a Psalm of praise—John the Baptist is born—Zacharias prophesies of John's mission.

LUKE'S PREFACE

1 ^aFORASMUCH as (JST: As I am a messenger of Jesus Christ, and knowing that) ^bmany have taken in hand to set forth in order a declaration of those things ^cwhich are most surely believed among us (Gr which have been fulfilled), 2 Even as they delivered them unto us, ~~which~~ (who) from the beginning were ^aeyewitnesses, and ministers of the word; (There may have been many others who wrote accounts of the life of Jesus.)

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent ^aTheophilus, (Luke, although not an eyewitness of these things, believed from the testimony of others.)

4 That thou mightest ^aknow the certainty of those things, wherein thou hast been instructed. (These first four verses are a preface to his Gospel. According to Elder Bruce R. McConkie, "Luke was a legal administrator. He held the Melchizedek Priesthood, served as an official minister of Christ, quite likely wrote his gospel by assignment of the church officers, and spoke as one having authority." DNTC, p. 69-70)

ANNUNCIATION TO ZACHARIAS

5 ¶ THERE was in the days of Herod, the king of Judaea, (Judea) a certain priest named ^aZacharias, of the course of ^bAbia: (Abijah was the name of one of the 24 orders of priests organized under King David. When the Jews returned to Jerusalem prior to Jesus' birth, only 4 of the orders were represented. See 1 Chronicles 24:10.) and his wife was (being) of the daughters of Aaron, and her name was Elisabeth. (Both

were descendants of Aaron.)

6 ~~And they~~ were both righteous before God, walking in all the commandments and ^aordinances of the Lord blameless. (Bruce R. McConkie: Though many of the Jews in the meridian of time were in a state of direful and awful apostasy, such darkness of mind and spirit was not universal. It did not envelope the whole nation. Elizabeth and Zacharias were righteous saints. Both were lineal descendants of Aaron, and Zacharias held the office of priest in the Aaronic Priesthood. DNTC, 1:78 There were many priests in Israel, literal descendants of Aaron. Elder McConkie estimates between 20,000 and 24,000.)

7 And they had no child, ~~because that~~ Elisabeth was ^abarren, and they (were) both ~~were now~~ well ^bstricken in years. (Gr advanced) (How can we keep hope when we pray for something that does not happen?)

8 And it came to pass, that while he executed the ^apriest's office before God in the order of his ^bcourse, (priesthood),

9 According to the ~~custom of the~~ ^apriest's office (law), his lot was to burn incense when he went into the temple of the Lord. (The honor of officiating in the temple seldom fell to the same person twice in a lifetime.)

10 ~~And~~ the whole multitude of the people were praying without at the time of incense. (Not all Israel was in a state of apostasy. There were many righteous, including Elizabeth and Zacharias.)

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw ~~him~~, (the angel) he was troubled, and fear fell upon him.

13 But the angel said unto him, ^aFear not, Zacharias: for **thy prayer is heard;** (Zacharias had prayed that Elizabeth would have a child.) and thy wife Elisabeth shall bear thee a ^bson, and thou shalt call his name John. (John means Jehovah is gracious.)

14 ~~And~~ thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither ^awine nor strong drink; (This did not make John a Nazarite) and he shall be ^bfilled with the ^cHoly Ghost, even from his mother's womb. (Elder McConkie said: "John alone, of all the prophets, as far as our present scriptures record, was the recipient of this promise. Because of this special endowment, John, yet unborn, and while literally in his mother's womb, recognized and saluted Mary the mother of Jesus. DNTC, p. 79)

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before ~~him~~ (the Lord) in the spirit and power of ^aElias, (Elias is a forerunner.) (This is the Greek form of the Hebrew name, Elijah) to turn the hearts of the ^bfathers to the children, and the ^cdisobedient to the wisdom of the just; to make ready a people ^dprepared for the Lord. (John as the forerunner was to point the attention of the disobedient children to the wisdom of their just fathers who, in repeated majestic Messianic prophecies, had foretold what to them was the future mission and ministry of the Lord in mortality. The hearts of the fathers – the prophets and patriarchs of former ages – had been centered on their children when these great Messianic prophecies were recorded. DNTC, p. 80)

18 And Zacharias said unto the angel, Whereby shall I ^aknow this? for I am an ^bold man, and my wife well ^cstricken (Gr advanced) in years. (Zacharias doubted.)

19 And the ^aangel answering said unto him, I am ^bGabriel, (Noah, TPJS, p. 157) ~~that~~ (who) stand in the presence of God; and am sent to speak unto thee, and to ~~shew~~ (show) thee these glad tidings. (Noah was sent by Michael or Adam. Clearly there is an angelic hierarchy. Michael the archangel, the greatest of all, the one who stands next to Christ. Angels are under the direction of Michael or Adam, who acts under the direction of the Lord. TPJS, p. 167-69 Adam, who is Michael, holds the keys of the priesthood from generation to generation, and Noah, who is Gabriel...stands next in authority to Adam in the priesthood. TPJS, p. 157. What could be more fitting, then, than for Michael, who presides over the angels and directs their labors, to send Gabriel, his next in command, to announce to the mortals involved those things they needed to know concerning the Promised Messiah and his Elias? Mortal Messiah, p. 312)

20 And, behold, thou shalt be ^adumb, and not able to speak (he was also deaf) until the day that these things

shall be performed, because thou^b believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. (He was also deaf.)

23 And ~~it came to pass, that~~, as soon as the^a days of his ministration were accomplished, he departed to his own house. (This event became well known in Jerusalem and other areas.)

ELIZABETH'S SECLUSION

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my^a reproach (from) among men.

ANNUNCIATION TO MARY

26 And in the sixth month the^a angel Gabriel (Gabriel was Noah and Elias, the person who appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple.) was sent from God unto a city of Galilee, named Nazareth, (Hebrews prayed 3 times a day, and it was probably at one of these times that the angel Gabriel appeared to Mary.)

27 To a^a virgin espoused to a man whose name was Joseph, (An espousal was the beginning of a marriage, although they weren't living together as man and wife, yet and it could only be broken by divorcement. The penalty for adultery was stoning or divorcement which would result in her being a scourge and the child illegitimate. The predicament would result in scandal.) of the house of David; and the virgin's name was Mary. (WHAT DO WE KNOW ABOUT MARY? WHAT WAS MARY'S NAME IN HEBREW? Mary's parents were Anna & Jehoakim (McConkie says Jacob). They were wealthy. Anna had trouble having a child and promised the Lord that if he would bless her with a child, she would dedicate that child to the Lord. When the child was born they named her Miriam (Mary). After weaning the child, at about age 3, they took her to the temple to live and be reared by the priests. Such a child was called the candlestick of the Lord. Mary would serve in the temple the spring and fall of the year and spend her summers in Nazareth. Several years later her parents died and she inherited everything that was theirs. Hebrew custom was that a girl would be engaged at age 13, 14 and sometimes 15. A man between the ages of 19-21. Bruce R. McConkie said: "As there is only one Christ, so there is only one Mary. And as the Father chose the most noble and righteous of all his spirit sons to come into mortality as his Only Begotten in the flesh, so we may confidently conclude that he selected the most worthy and spiritually talented of all his spirit daughters to be the mortal mother of his Eternal Son." (Doctrinal New Testament Commentary. 3 vols. Salt Lake City: Bookcraft, 1965-73, 1:85.))

28 And the angel came in unto her, and said, Hail, thou (virgin) (who) art highly favored (of the Lord), the Lord is with thee: (for thou art chosen and) blessed among^a women.

29 (WHY WAS MARY TROUBLED?) And when she saw (the angel), she was troubled at his saying, and (pondered) in her mind what manner of salutation this should be. (Mary was troubled at the salutation of the angel. It was a salutation to the elite. He addressed her as an equal which thing was not done by a Hebrew male, let alone an angel.)

30 And the angel said unto her, ^aFear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and (shall) shalt call his name^a JESUS.

32 He shall be great, and shall be called the^a Son of the Highest (God the Father is a perfected, glorified, holy Man, an immortal Personage. And Christ was born into the world as the literal Son of this Holy Being; he was born in the same personal, real, and literal sense that any mortal son is born to a mortal father. There

is nothing figurative about his paternity;... he is the Son of God, and that designation means what it says. Bruce R. McConkie, Mormon Doctrine, p. 742): and the Lord God shall give unto him the ^bthrone of his father ^cDavid: (Jesus was heir to the throne of David.)

33 And he shall ^areign over the house of Jacob for ever; and of his kingdom there shall be no ^bend.

34 Then said Mary unto the angel, How shall (can) this be, seeing I ~~know not a man~~?

35 And the angel answered and said unto her, The ^aHoly Ghost shall come upon thee, and the power of the Highest shall overshadow thee (Of the Holy Ghost, and the power of the Highest): †Therefore also that holy thing which (child that) shall be born of thee shall be called the ^bSon of God.

36 And, behold, thy ^acousin (Gr relative (not necessarily a cousin) Elisabeth, she hath also conceived a son in her ^bold age: and this is the sixth month with her, who was called barren. (This was counsel to Mary to go and receive comfort and help from her cousin. The inference is that Mary's mother was dead, and that Elizabeth could speak peace to the young virgin's heart as no other mortal could. Mortal Messiah, p. 319. It seems improbable that Mary and Elizabeth were actually cousins because Elizabeth was of the tribe of Levi and Mary of Judah. It's certainly possible they were cousins, but unlikely. John the Baptist was, without question, a relative of Jesus on his mother's side. Verse by Verse, Ogden, Skinner, p. 41)

37 For with God nothing (can) shall be ^aimpossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. (Mary was humble and submissive.) And the angel departed from her. (How old was Mary? About 15 years old. Mortal Messiah 1:322)

MARY VISITS ELIZABETH

39 And Mary arose in those days, and (Mary) went into the hill country with haste, into a city of Juda; (Zacharias and Elizabeth may have lived in Hebron, south of Jerusalem, where also Abraham and Sarah lived (Gen 13:18). Hebron was a Levitical city. (Mortal Messiah, p. 311) or Jutta, about 100 miles away from Nazareth. Jesus the Christ, p. 78, Mary would have walked the distance with a sister and brother and other family members. She would not have gone alone, camping out and facing the ever present danger of thieves and robbers. Mortal Messiah, p. 323)

40 And entered into the house of Zacharias, and ^asaluted (Gr greeted) Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; (Back in verse 15, Gabriel promised that John would have the Holy Ghost from his mother's womb.

According to Elder McConkie: "The spirit enters the body at the time of quickening, months prior to the actual normal birth. MD, p. 768) and Elisabeth was ^afilled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among ^awomen, and blessed is the fruit of thy womb (We may confidently conclude that he selected the most worthy and spiritually talented of all his spirit daughters to be the mortal mother of his Eternal Son. DNTC, p. 85)

43 And ^awhence is this to me, (why is it, that this blessing is upon me,) that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that (art thou who) believed: for there shall be a performance of those things which were told her from the Lord. (Those things which were told thee by the angel of the Lord, shall be fulfilled.)

46 And Mary ^asaid, My soul doth ^bmagnify the Lord,

47 And my spirit hath ^arejoiced(th) in God my ^bSaviour.

48 For he hath regarded the low estate of his ^ahandmaiden: for, behold, from henceforth all generations shall call me ^bblessed.

49 For he that (who) is mighty hath done to me great ^athings; and ^bholy is his (I will magnify his holy) name.

50 And (For) his mercy is on them that (on those who) fear him from generation to generation.
 51 He hath shewed (showed) strength with his arm; he hath scattered the ^aproud in the imagination of their hearts.
 52 He hath put down the mighty from their (high) seats, and exalted them of ^alow degree.
 53 He hath filled the hungry with good things; and (but) the rich he hath sent empty away.
 54 He hath ^aholpen (helped) his servant Israel, in remembrance of his mercy;
 55 As he spake to our ^afathers, to Abraham, and to his ^bseed for ever. (Luke is generally assumed to have been a “Greek writing for Greeks.” He is nonetheless familiar with Jewish history and scripture and successfully connects his story with Old Testament scripture. For instance, Luke’s characters are portrayed as righteous Israelites: three pairs—Zacharias and Elisabeth, Joseph and Mary, and Simeon and Anna—parallel Old Testament characters such as Abraham, Sarah, Hannah, Isaiah, and Huldah. Also, while Luke does not explicitly quote Old Testament scripture in the same way Matthew does, he includes four poetic expressions that take the form of songs of praise or “canticles.” These are known by their traditional names as the Magnificat (Mary, “My soul doth magnify the Lord,” 1:46–55), the Benedictus (Zacharias, “Blessed be the Lord God of Israel,” 1:68–79), the Gloria in Excelsis (the angels, “Glory to God in the Highest,” 2:14), and the Nunc Demittis (Simeon, “Lord, now lettest thy servant depart in peace,” 2:29–32, emphasis added). These songs reflect the sentiments of those who sang them, yet they also invoke greater meaning by reflecting Old Testament passages. Eric Huntsman, Glad Tidings of Great Joy, Ensign, December, 2010.)

JOHN THE BAPTIST IS BORN

57 Now Elisabeth’s full time came that she should be delivered; and she brought forth a son.
 58 And her neighbours and her ^acousins (Gr relatives) heard how the Lord had she (o)wed great ^bmercy upon (unto) her; and they rejoiced with her.
 59 And it came to pass, that on the ^aeighth day (John was ordained by an angel at the age of 8 days old. He gave him his commission to serve as the greatest forerunner of all the ages. DNTC, p. 89 Why didn’t Zacharias ordain him? He held the Aaronic Priesthood and did not have the authority to ordain him to his mission. D&C 84:28 says: For he was baptized while he was yet in his childhood, (meaning at the age of 8 years old. We don’t know who baptized him because Zacharias was dead by then.) and was ^aordained by the angel of God at the time he was ^beight days old unto this power, to overthrow the kingdom of the Jews, and to ^cmake straight the way of the Lord before the face of his people, to prepare them for the ^dcoming of the Lord, in whose hand is given ^eall power. President Joseph Fielding Smith said: “The reason Zacharias could not ordain John is because of the fact that John received certain keys of authority which his father, Zacharias, did not possess. Therefore this special authority had to be conferred by this heavenly messenger, who was duly authorized and sent to confer it. John’s ordination was not merely the bestowal of the Aaronic Priesthood, which his father held, but also the conferring of certain essential powers peculiar to the time among which was the authority to overthrow the kingdom of the Jews and to make straight the way of the Lord. Moreover, it was to prepare the Jews and other Israelites for the coming of the Son of God. This great authority required a special ordination beyond the delegated power that had been given to Zacharias or any other priest who went before him, so the angel of the Lord was sent to John in his childhood to confer it.) they came to ^bcircumcise the child; and they called him Zacharias, after the name of his father.
 60 And his mother answered and said, Not so; but he shall be called John.
 61 And they said unto her, There is none of thy kindred that is called by this name.
 62 And they made signs to his father, (and asked him) how he would have him called.
 63 And he asked for a writing table, and wrote, saying, His name is John. And they (all) marvelled all. (John, or Jochanan, means “the grace or mercy of Jehovah.)
 64 And his mouth was opened immediately, and his tongue loosed, and he spake (with his tongue), and

praised God.

ZACHARIAS' PROPHECY

67 And his father Zacharias was filled with the Holy Ghost, and ^aprophesied, saying,
68 ^aBlessed be the Lord God of Israel; for he hath ^bvisited and ^credeemed his people,
69 And hath raised up an horn of salvation for us in the house of his servant David;
70 As he ^aspake by the mouth of his holy ^bprophets, ~~which have been~~ (ever) since the world began:
71 That we should be saved from our enemies, and from the hand of all ~~that~~ (those who) hate us;
72 To perform the mercy ^apromised to our fathers, and to remember his holy ^bcovenant;
73 The ^aoath which he sware to our ^bfather Abraham,
74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without ^afear,
75 In ^aholiness and righteousness before him, all the days of our life (lives).
76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to ^aprepare his ways;
77 To give ^aknowledge of salvation unto his people by (baptism for) the ^bremission of their sins,
78 Through the ^atender mercy of our God; whereby the ^bdayspring (Gr dawn) from on high hath visited us,
79 To give ^alight to them ~~that~~ (who) sit in ^bdarkness and in the shadow of ^cdeath, to guide our feet into the way of peace.
65 And fear came on all (who) ~~that~~ dwelt round about them: and all these sayings were ^anoised abroad (Gr discussed) throughout all the hill country of Judæa.
66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
80 And the child grew, and waxed strong in spirit, (How do we wax strong in spirit today?) and was in the deserts till the day of his shewing unto Israel. (John was a priest and held the keys of the Aaronic Priesthood. He was trained in obedience to the law of Moses, officiated in the Levitical ordinances and performances, was married, and probably had children. DNTC, p. 90. The idea that our Lord's forerunner was a Nazarite for life, had never cut his hair or married, and that he lived always in the deserts is speculation that cannot be true... That he was married, had children, and lived as normal a life as his ministerial assignments permitted, we cannot doubt. Mortal Messiah, 1:385.)

MARY'S RETURN TO NAZARETH

56 And Mary abode with (Elizabeth) ~~her~~ about three months, and returned to her own house. (Until the birth of John. Mary may have stayed until John's birth and then returned home. **Mary inherited everything from her parents who had died. In those times, a woman who had a close male relative would not have her own house. It would be said she returned to her father's house, etc.))**

January 14-20
Luke 2; Matthew 2
“We Have Come to Worship Him”

OVERVIEW:

Begin by reading Luke 2 and Matthew 2, and pay attention to any spiritual insights you receive. The study ideas in this outline can help you identify some of the most important and relevant principles in these chapters.

Record your impressions:

SCRIPTURES:

Luke 2

Angelic ministrants herald the birth of Jesus in Bethlehem—He is circumcised, and Simeon and Anna prophesy of his mission—At twelve years he is about his Father’s business.

CAESAR’S TAX

1 AND it came to pass in those days, that there went out a decree from Caesar Augustus, that all ^athe world (JST: his empire) should be ^btaxed. (Gr enrolled, registered)

2 (~~And~~ this (same) ^ataxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city. (James E. Talmage said: “This census was the 2nd of 3 such general registrations recorded by historians as occurring at intervals of about 20 years.” Jesus the Christ, p. 86 Elder Russell M. Nelson at a BYU Devotional in 2002, December 10, said: This was really a capitation tax, a census, an enrollment--a registration of the citizenry of the empire of Rome. Herod made a decision that people should be counted in the land of their ancestors. Mary and Joseph, then living in Nazareth, had to travel southward to the city of David, a distance approximately as far as from Salt Lake City to Nephi. Perhaps they traveled even farther if they went around the hostile intermediate province of Samaria. Almost certainly they traveled with relatives who likewise were summoned to the land of their ancestry. This difficult travel was no doubt made with their animals, such as dogs and donkeys. They likely camped out several nights, as three to four days (it could have been as long as ten days) would have been required for that journey. Although the tax did not require people to go to the place of their family origin, the Jews preferred it. Hence, Joseph and Mary both went back to the city of David, Bethlehem for the census. Women were not required to go, as they didn’t participate. Mary probably went because she wanted Joseph’s support as he knew who the child truly was and facing a difficult journey was preferred to the still lingering scandal in Nazareth. It was a difficult, treacherous journey by donkey.)

BETHLEHEM – CHRIST’S BIRTH

4 And Joseph also went up from Galilee (Nazareth was in the north, but at a lower elevation than Bethlehem, hence they went up to Bethlehem. Nazareth was about 1,800 feet and Bethlehem was about

2,500 feet above sea level.) out of the city of Nazareth, into Judaea, unto the city of David, which is called^a Bethlehem; (because he was of the house and lineage of David:) (This was a trip of about 80 or 90 miles. It may have taken between 7 to 10 days to make the trip. Elder Bruce R. McConkie said: "They went to Bethlehem because they had no choice. But this was only the occasion, the vehicle, the excuse, as it were. They would have moved heaven and earth, if need be, to place themselves in the City of David when the hour arrived for the coming of the Son of David. Mortal Messiah, 1:341 What does Bethlehem mean: House of Bread. The Bread of Life was coming into the world.)

5 To be taxed with Mary his^a espoused wife, (she) being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

("We are not told how soon the birth occurred after the arrival of Mary and her husband at Bethlehem."

Jesus the Christ, p. 87 **The scriptures make it sound like as soon as they arrived in Bethlehem she gave birth. She was probably there a few days or weeks, which would have given people there time to help her out with the birth.)**

7 And she brought forth her^a firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no (none to give) room for them in the^b inn(s). **(WHY WAS THERE NO ROOM IN THE INNS? Most of the visitors to Bethlehem would have been men. Also, the men appear to be uncaring of Mary's situation to give her room. The word inn should be translated guestchamber. (Mortal Messiah, p. 350) Others believe this means that the guest room was already occupied. Arrangements were made for Mary to give birth in another part of the house, presumably the "family room". Mary and Joseph had returned to Bethlehem to register for the Roman tax because it was the homeland of their families... With many relatives living in Bethlehem, it would have been unthinkable for Mary and Joseph to seek a public inn, if indeed one existed there. In that small village, family members would not have expected or accepted such a rejection of their hospitality especially in view of the imminent birth of a firstborn child. (Kenneth Bailey, The Manger and the Inn, 4:2) Elder Russell M. Nelson at a BYU Devotional in 2002, December 10: Let's pause to ponder this verse. We need to be aware of the culture of that time and region, and we need to learn one word from the original Greek text. In the Greek New Testament, the root from which *inn* was translated is *kataluma*. We don't have an equivalent word in the English language. The Greek prefix *kata-* (or *cata-*) means "a bringing down." We see it in English words such as *catabolism*, *catastrophe*, and *cataclysm*. When the prefix *kata-* was joined with the suffix *-luma*, it meant literally "a breaking down of a journey." A *kataluma* was a guest chamber in a lodging place. In those days an inn was not like a Holiday Inn or a Bethlehem Marriott. A lodging place in that part of Asia had to provide accommodations for traveling caravans, including the people and their animals. Caravans stayed at what was then known (and is still known) as a *caravansary*, or a *khan*. You may look in your own dictionary and find *caravansary* and *khan*, each defined as a rest house in some Asian countries. Such a facility is typically rectangular in shape. It has a central courtyard for the animals that is surrounded by walled cubicles where the people rest. These quarters allowed guests to be elevated slightly above their animals with open doorways so that owners could watch over their animals. The Joseph Smith Translation of Luke 2:7 indicates that there was no room for them in the "inns," suggesting that all of the *katalumas* or cubicles of the caravansary were occupied. In the Greek New Testament the word *kataluma* appears in only two other passages, translated in each instance not as "inn" but as a "guestchamber," which fits the concept that we have discussed. As a youngster, whenever I heard those words "no room in the inn," I assumed that No Vacancy signs were posted at local motels or that the innkeepers were inhospitable or even hostile. Such an assumption is probably way off the mark. People of that part of the world were no doubt then as they are now--most hospitable. Particularly would this have been true at a season when the normal population of Jerusalem and neighboring Bethlehem would be swollen with large numbers of relatives. At a caravansary, animals were secured for the night in the center**

courtyard. In that courtyard there would have been donkeys and dogs, sheep, and possibly camels and oxen, along with all of the animals' discharges and odors. Because the guest chambers surrounding the courtyard were filled, Joseph possibly made the decision to care for Mary's delivery in the center courtyard of a caravansary--among the animals. There, in that lowly circumstance, the Lamb of God was born. Everyone took strangers into their homes, fed them, washed their feet, and cared for their beasts of burden. They arrived late in the day otherwise there would have been a place for them. This was not an "inn", but a kahn or place of lodgment for strangers or caravaners lodged for the night. It may have been a large, bare building, built of rough stones, surrounding an open court in which animals could be tied up for the night. These rooms are public and without furniture. A traveler would also have to bring his own food, attend to his own animals, and draw water from a nearby spring. In the area of Bethlehem, sometimes the whole kahn, sometimes only a portion where the animals were kept, was located within a large cave, of which there are many in the area. Mortal Messiah, p. 345-346 Bible scholars not of our faith have said that the shelter within which Jesus was born was that of one of the numerous limestone caves which abound in the region, and which are still used by travelers as resting places. Jesus the Christ, p. 100 Elder Talmage said: "We cannot reasonably regard this circumstance as evidence of extreme destitution; doubtless it entailed inconvenience, but it gives us no assurance of great distress or suffering." Jesus the Christ, p. 87 **The inn at Bethlehem was the original home of Boaz. It came by inheritance to David, who built a fortress there. It was then sold and became an inn, but by Jewish law after 50 years, property sold reverts to the original family. Therefore, Joseph owned the inn in Bethlehem. Joseph and Mary were not poor. They were of royal blood and owned much property in Bethlehem and Nazareth, however they may have been land rich and cash poor. There were two types of inns in those days; ones with innkeepers and those without. This inn was without an innkeeper. There were no separate rooms, only four walls and a roof. The lower section of the inn was for the traveler's animals. The cave nearby the inn was sometimes used for overflow for the animals. It could be made clean with fresh straw and offered some privacy. This was the cave where David was anointed King of Israel generations earlier. By Jewish custom, a child born in an inn belonged to all those in the inn and they were to provide gifts for that child. A child born in a palace belonged to the kingdom. A child born in a stable belonged to everyone.** There is much debate as to the actual date of the birth of Jesus. Elder Talmage said: "We believe that Jesus Christ was born in Bethlehem of Judea, April 6, BC 1. Jesus the Christ, p. 98 He was born at Passover, or the first full moon after the first day of spring. April 6, 1830 was also the first full moon after the first day of spring. It was also Passover. What is a manger? What did it look like? In Palestine animals were fed in stone troughs. Even the resting place of the infant Jesus was symbolic. The Rock of Israel laid in a stone crib.)

THE SHEPHERDS AND THE ANGELS

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. (These were not ordinary shepherds, but those watching over the sheep destined for sacrifice on the great altar in the Lord's House. There were many shepherds in Palestine, but only to those who watched over the temple flocks did the herald angel come; only they heard the heavenly choir. Mortal Messiah, p. 347.)

9 And, lo, ~~the~~ (an) angel of the Lord ~~came upon~~ (appeared unto) them, and the ^aglory of the Lord shone round about them: and they were sore afraid.

10 ~~And~~ (But) the angel said unto them, Fear not: for, behold, I bring you ^agood tidings of great ^bjoy, which shall be to all people. (This tidings was also given to King Benjamin by an angel: Mosiah 3: 3 ... I am come to declare unto you the ^aglad tidings of great ^bjoy. 5 For behold, the time cometh, and is not far distant, that with power, the ^aLord ^bOmnipotent who ^creigneth, who ^awas, and is from all ^deternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a ^etabernacle of clay, and shall go

forth amongst men, working mighty ^fmiracles, such as healing the sick, raising the dead, causing the lame to walk, the ^ablind to receive their sight, and the deaf to hear, and curing all manner of diseases. 6 And he shall cast out ^adevils, or the ^bevil spirits which dwell in the hearts of the children of men. 7 And lo, he shall ^asuffer ^btemptations, and pain of body, ^chunger, thirst, and fatigue, even more than man can ^dsuffer, except it be unto death; for behold, ^eblood cometh from every pore, so great shall be his ^fanguish for the wickedness and the abominations of his people. 8 And he shall be called ^aJesus ^bChrist, the ^cSon of God, the ^dFather of heaven and earth, the ^eCreator of all things from the beginning; and his ^fmother shall be called Mary. 9 And lo, he cometh unto his own, that ^asalvation might come unto the children of men even through ^bfaith on his name; and even after all this they shall consider him a man, and say that he hath a ^cdevil, and shall ^dscourge him, and shall ^ecrucify him. 10 And he shall ^arise the ^bthird day from the dead; and behold, he standeth to ^cjudge the world; and behold, all these things are done that a righteous judgment might come upon the children of men.

11 For unto you is ^aborn this day in the city of David a ^bSaviour, ~~which~~ (who) is Christ the ^cLord.

12 ~~And this shall be a~~ ^asign unto you; (And this is the way) Ye shall find the babe (he is) wrapped in swaddling clothes, (and is) lying in a manger. (The swaddling clothes and the manger were not a sign, which would identify Jesus; the angel was merely describing where he was and how he was dressed.

DNTC, p. 97 Elder Russell M. Nelson said: Why was reference made twice in Luke 2 to His being wrapped in swaddling clothes? What is the meaning of those five words "wrapped him in swaddling clothes"? I sense a significance beyond the use of an ordinary diaper and receiving blanket. Instead of those five words in the English text, only one word is needed in the Greek New Testament. That word is *sparganoo*, which means to envelop a newborn child with special cloth, strips of which were passed from side to side. The cloth would probably bear unique family identification. That procedure was especially applicable to the birth of a firstborn son. His wrappings surely would have been distinctive. I think that such a concept of a cloth with family markings might also have been relevant when Joseph, son of Israel, became the birthright son and received the unique cloth coat of many colors--a fabric symbolic of the birthright. All babies were wrapped in swaddling clothes, and many were lain in a manger. How were the shepherds going to be able to tell which baby was the One spoken of by the angels? Mary wore a royal blue outer cloak signifying her royal blood. She laid this upon the straw in the manger. Over this went her white mantle with the golden candlestick embroidered upon it, signifying that she had been dedicated to the Lord – a candlestick of the Lord. The child was laid directly upon this. He was carefully wrapped in special, symbolic swaddling clothes. First, as Jewish custom dictated and good mothers adhered to, the child would have a strip of blue and white cloth with his royal genealogy embroidered in silver, signifying a son of royal birth. The second strip would also be blue and white with the paternal genealogy embroidered in silver. The third strip would be red, signifying the blood of Moab, for he was a descendant of Ruth. There would be a white strip embroidered in silver with Genesis 1 & 2. There would be two more white strips embroidered with the tree of life and the tree of good and evil, representing the choices one makes in life. The next strip would be stripes of many colors, as after Joseph's coat of many colors, signifying that this child would become the head or chief of his family. The last strip would be the shepherd's plaid, boxes of gold and white for David was a shepherd and Christ a descendant of David and considered a shepherd. (The source for this was from Brent Sloan who did research at BYU. Also, similar findings were done by Marie Nielsen Schreiner and Mme. Lydia M. Von Finelstein Mountford.) **WHAT IS A MANGER AND WHAT WAS IT MOST LIKELY MADE OF? It was most likely made of stone.)**

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 ^aGlory to God in the highest, and on earth ^bpeace, good will toward men. (The Greek version is "among men of good will" or "among men who are righteous.")

15 And it came to pass, as (when) the angels were gone away from them into heaven, the shepherds said

one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath(s) made known unto us.

16 And they came with ^ahaste (The shepherds did not wait, they went immediately. Bethlehem sat upon the top of a hill, so when the shepherds looked at Bethlehem from their flocks, they looked up, as we look up today to the Lord.) and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen ~~it~~, they made known abroad the saying which was told them concerning this child. (We also, should make known abroad the restored gospel in our day.)

18 ~~And~~ all they ~~that~~ (who) heard *it* ^awondered (marvelled) at those things which were told them by the shepherds.

19 But Mary kept all these things, and ^apondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things ~~that~~ (which) they had heard and seen, as ~~it was told~~ (they were manifested) unto them.

21 And when eight days were accomplished for the ^acircumcising of the child, his name was called ^bJESUS, which was so ^cnamed of the angel before he was conceived ~~in the womb~~.

JESUS PRESENTED IN THE TEMPLE

22 And when the days of her ^apurification according to the law of Moses were accomplished, (The period of purification was 40 days for a male child and 80 days for a female.) they brought him to Jerusalem (It was 5 or 6 miles from Bethlehem to Jerusalem.) to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male ~~that~~ (which) openeth the ^awomb shall be called holy to the Lord;) (All first born sons had to be redeemed from service in the sanctuary. Talmage said: "In remembrance of this manifestation of power (the killing of the Egyptians' first born) the Israelites were required to dedicate their firstborn sons to the service of the sanctuary. Subsequently the Lord directed that all males belonging to the tribe of Levi should be devoted to this special labor instead of the firstborn in every tribe; nevertheless the eldest son was still claimed as particularly the Lord's own, and had to be formally exempted from the earlier requirements of service by the paying of a ransom. Jesus the Christ, p. 90-91)

24 And to offer a sacrifice according to that which is ~~said~~ (written) in the law of the Lord, A pair of ^aturtledoves, or two young pigeons. (Every mother was supposed to furnish a yearling lamb for a burnt offering, and a young pigeon or dove for a sin offering; but in the case of any woman who was unable to provide a lamb, a pair of doves or pigeons might be offered. We learn of the humble circumstances of Joseph and Mary from the fact that they brought the less costly offering, two doves or pigeons, instead of one bird and lamb. Jesus the Christ, p. 91 "The modest temporal circumstances of Joseph and Mary are apparent from their presentation of the less costly sacrificial offering." DNTC, p. 99)

25 And, behold, there was a man ~~in~~ (at) Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. (Simeon was a prophet. Mortal Messiah, p. 354)

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest ~~thou~~ thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy ^asalvation,

31 Which thou hast prepared before the face of all people;

32 A ^alight ^bto lighten (Gr for revelation to) the Gentiles, and the glory of thy people Israel.

33 And Joseph and (Mary) ~~his mother~~ marvelled at those things which were spoken of ~~him~~ (the child).

34 And Simeon blessed them, and said unto Mary ~~his mother~~, Behold, this *child* is ^aset (appointed) for the ^bfall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall ^apierce through (him to the wounding of thine) ~~thy~~ own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a ^aprophetess, the daughter of Phanuel, of the tribe of As(h)er: she was of a great age, and had lived with a husband (only) seven years (, whom she married in her youth:) ~~from her virginity~~;

37 And she ~~was~~ (lived) a widow of about fourscore and four years, (who) ~~which~~ departed not from the temple, but served *God* with ^afastings and prayers night and day. (“Assuming she married at the age of twelve, which is possible in the East, Anna thus would have been at least 103.” DNTC, p. 101)

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all ~~them that~~ (those who) looked for ^aredemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

JESUS AS A CHILD

40 And the child grew, and ^awaxed (became) strong in spirit, (being) filled with wisdom: and the ^bgrace of God was upon him. (According to Elder McConkie, at the time of the espousment and marriage, Joseph and Mary lived in Nazareth; they traveled to Bethlehem for the birth; Jesus was circumcised in Bethlehem; after the 40 days, they traveled to Jerusalem to present Jesus at the temple; they then returned to Nazareth; they then moved to Bethlehem for an unknown reason, obtained a house there and were there when the wise men came; warned of God they went into Egypt; then after Herod’s death they planned on returning to Bethlehem, but for fear of Herod’s son, they went to Nazareth. Jesus lived in Nazareth probably 27 or 28 years. DNTC, p. 109) (Elder Talmage said: “He came among men to experience all the natural conditions of mortality; He was born as truly a dependent, helpless babe as is any other child; His infancy was in all common features as the infancy of others; His boyhood was actual boyhood, His development was as necessary and as real as that of all children. Over His mind had fallen the veil of forgetfulness common to all who are born to earth, by which the remembrance of primeval existence is shut off. The Child grew, and with growth there came to Him expansion of mind, development of faculties, and progression in power and understanding. His advancement was from one grace to another, not from gracelessness to grace; from good to greater good, not from evil to good, from favor with God to greater favor, not from estrangement because of sin to reconciliation through repentance and propitiation. Our knowledge of Jewish life in that age justifies the inference that the Boy was well taught in the law and the scriptures, for such was the rule. He garnered knowledge by study, and gained wisdom by prayer, thought, and effort. Beyond question He was trained to labor, for idleness was abhorred then as it is now; and every Jewish boy, whether carpenter’s son, peasant’s child or rabbi’s heir, was required to learn and follow a practical and productive vocation. Jesus was all that a boy should be, for His development was unretarded by the dragging weight of sin; he loved and obeyed the truth and therefore was free. Jesus the Christ, p. 105-106) (WHAT WAS JOSEPH’S AND THEREFORE JESUS’ PROFESSION IN NAZARETH? (“Although western language Bibles refer to Mary’s husband as a carpenter, the Greek Bible calls him a craftsman. The industry of Nazareth was, and still is, the regional rock quarry.” New Testament Supplemental Study Material, Daniel Rona, p. 16. Joseph, and hence Jesus, did not just work with wood, but with stone, metal, and other elements. Most homes in the region were made from rock and stone.)

THE BOY JESUS AT THE TEMPLE AGE TWELVE

41 Now his parents went to Jerusalem every year at the ^afeast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of (, to) the feast. (Elder Talmage said: “When Jesus had attained the age of twelve years He was taken by His mother and Joseph to the feast as the law required; whether the Boy had ever before been present on such an occasion we are not told. At twelve years of age a Jewish boy was recognized as a member of his home community; he was required then to enter with definite purpose upon his chosen vocation; he attained an advanced status as an individual in that thereafter he could not be arbitrarily disposed of as a bond-servant by his parents; he was appointed to higher studies in school and home; and when accepted by the priests, he became a “son of the law.” It was the common and very natural desire of parents to have their sons attend the feast of the Passover and be present at the temple ceremonies as recognized members of the congregation when of the prescribed age. Thus came the Baby Jesus to the temple.” Jesus the Christ, p. 106-107)

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not (that he tarried) *of it*.

44 But they, supposing him to have been in the company, went a day’s journey; and they sought him among *their kinsfolk* (his kindred) and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him. (It appears that they traveled away for a day, returned for a day, and searched in Jerusalem for a day. **How would you feel if you lost one of your children? Do you think you would be more or less worried if your child was lost in your neighborhood or while you were far away from your home? If you were lost from your parents, where would your parents start looking for you? If you were missing, would your parents start their search in assuming that you were about God’s business?**)

46 And it came to pass, ~~that~~ after three days they found him in the ^atemple, sitting in the midst of the ^bdoctors, (Gr teachers) ^cboth hearing them, and ^dasking them questions. (and they were hearing him and asking him questions.) (Talmage: “It was no unusual thing for a 12 year old boy to be questioned by priests, scribes, or rabbis, nor to be permitted to ask questions of these professional expounders of the law, for such procedure was part of the educational training of Jewish youths; nor was there anything surprising in such a meeting of students and teachers within the temple courts, for the rabbis of that time were accustomed to give instruction there, and people, young and old, gathered about them, sitting at their feet to learn; but there was much that was extraordinary in this interview as the demeanor of the learned doctors showed, for never before had such a student been found, inasmuch as “all that heard him were astonished at his understanding and answers.” The incident furnishes evidence of a well spent boyhood and proof of unusual attainments. Jesus the Christ, p. 107-108)

47 And all ~~that~~ (who) heard him were astonished at his ^aunderstanding and answers.

48 And when ~~they~~ (his parents) saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, **How** (why) is it that ye sought me? ^awist (Knew) ye not that I must be about my ^bFather’s business? (Why didn’t you look for me first in the temple? Wouldn’t it be nice if when our children were not with us we could be assured that they were about God’s business? We would then search for them in the most righteous of environments. His Father had not been looking for Him, for He was, even at that moment, in His Father’s House. He recognized as His Father, not Joseph of Nazareth, but the God of Heaven. Jesus the Christ, p. 108 This is His first recorded testimony of his own divinity. DNTC, p. 110. Lorenzo Snow taught that Jesus was a god before he came into the world and yet his knowledge was taken from him. He did not know his former greatness, neither do we know what greatness we had attained to before we came here. But President Snow also taught that during the Savior’s life it was revealed unto Him who He was, and for what purpose He was in the world. The glory and power He possessed before He came into the world was made know unto Him. CR, Apr 1901, 3. Just as the Savior came to understand

exactly who He was, so may we. Dew, No Doubt About It, 37. Elder Bruce R. McConkie explained that Jesus had a normal boyhood: He was as much the product of the mother who bare him as were her other children. As a babe he began to grow, normally and naturally, and there was nothing supernatural about it. He learned to crawl, to walk, to run. He spoke his first word, cut his first tooth, took his first step – the same as other children do. He learned to speak; he played with toys like those of his brothers and sisters; and he played with them and with the neighbor children. He went to sleep at night and he awoke with the morning light. He learned to speak, to read, to write; he memorized passages of scripture, and he pondered their deep and hidden meanings. He was taught in the home by Mary, then by Joseph, as was the custom of the day. Jewish traditions and the provisions of the Torah were discussed daily in his presence. He learned the Shema, revered the Mezuzah, and participated in prayers, morning, noon, and night. Beginning at five or six he went to school, and certainly continued to do so until he came a son of the law at twelve years of age. Mortal Messiah, 1:368-69)

50 And they understood not the saying which he spake unto them. (Why is this statement significant? Talmage: “There could scarcely have been a full measure of truly human experience in the relationship between Jesus and His mother, or between Him and Joseph, had the fact of His divinity been always dominant or even prominently apparent. Mary appears never to have fully understood her Son; at every new evidence of His uniqueness she marveled and pondered anew. Jesus the Christ, p. 109)

51 And he went down with them, and came to Nazareth, and was ^asubject unto them: (Here was a Son who really did know more than His parents, and yet he was humble and submissive and subjected himself unto them.) ~~but~~ (and) his mother kept all these sayings in her ^bheart.

JESUS AS A YOUNG MAN

52 And Jesus ^aincreased in ^bwisdom and stature, and in ^cfavour with God and man. (Talmage: “Plainly this Son of the Highest was not endowed with a fullness of knowledge, nor with the complete investiture of wisdom, from the cradle. Slowly the assurance of His appointed mission as the Messiah, of whose coming He read in the law, the prophets, and the psalms, developed within His soul; and in devoted preparation for the ministry that should find culmination on the cross He passed the years of youth and early manhood. Until the beginning of His public ministry He appears to have been of little prominence even in the small home community. He lived the simple life, at peace with His fellows, in communion with His Father, thus increasing in favor with God and men. As shown by His public utterances after He had become a man, these years of seclusion were spent in active effort, both physical and mental. Jesus was a close observer of nature and men. He was able to draw illustrations with which to point His teachings from the varied occupations, trades and professions; the ways of the lawyer and the physician, the manners of the scribe, the Pharisee and the rabbi, the habits of the poor, the customs of the rich, the life of the shepherd, the farmer, the vinedresser and the fisherman – were all known to Him. He considered the lilies of the field, and the grass in meadow and upland, the birds which sowed not nor gathered into barns but lived on the bounty of their maker, the foxes in their holes, the petted house dog and the vagrant cur, the hen sheltering her brood beneath protecting wings – all these had contributed to the wisdom in which He grew, as had also the moods of the weather, the recurrence of the seasons, and all the phenomena of natural change and order.” Jesus the Christ, p. 110-111 Nazareth is a city on top of a hill. The JST says: “And it came to pass that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come. And he served under his father, and he spake not as other men, neither could he be taught; for he needed not that any man should teach him. And after many years, the hour of his ministry drew nigh.” Matt 3: 24-26 Brother S. Michael Wilcox who has made many visits to the Holy Land said: “As I look at the hills around Nazareth and across the valley to Mt. Tabor, I wonder how many times Jesus climbed their summits or knelt in the woods that clothe their sides, and sought His Father’s will and wisdom. If it took multiple visits and teaching from Moroni [and other prophets] to train the prophet of the

last dispensation, what kind of intense schooling would be demanded of the Savior of worlds, and who could best impart those sensitive lessons? Jesus Himself hinted of those early years of preparation when He said, “The Son can do nothing of himself, but what he seeth the Father do... For the Father loveth the Son, and sheweth him all things that himself doeth.” John 5:19-20 “I speak to the world those things which I have heard of Him... I do nothing of myself; but as my Father hath taught me... I speak that which I have seen with my Father.” John 8:26, 28, 38 “The Father which sent me, he gave me a commandment, what I should say, and what I should speak.” John 12:49. Isaiah prophetically spoke of those learning sessions: He wakeneth morning by morning, he wakeneth mine ear to hear as the learned. Isaiah 50:4 Mt. Tabor is also the Mount of Transfiguration. Perhaps he went there because He was familiar not only with its location, but as the place where He frequently received revelations from His Father. Although Mt. Tabor is only 1,843 feet above sea level, President Kimball referred to it as “the highest place on earth.” The Prophet Joseph Smith said: **“When still a boy, Jesus had all the intelligence necessary to enable Him to rule and govern the kingdom of the Jews and could reason with the wisest and most profound doctors of law and divinity, and make their theories and practice to appear like folly compared with the wisdom he possessed; but He was a boy only, and lacked physical strength even to defend His own person; and was subject to cold, to hunger and to death.”** TPJS, p. 392).

Matthew 2

The wise men are directed by a star to Jesus—Joseph takes the child to Egypt—Herod slays the children in Bethlehem—Jesus is taken to Nazareth to dwell.

VISIT OF THE WISE MEN

1 NOW when Jesus was ^aborn in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, **(Elder McConkie has said: “As to the men themselves, one thing is clear. They had prophetic insight. It was with them as it had been with saintly Simeon: the Lord had revealed to them, as it were, that they should not taste death until they had seen and worshipped the Christ. They knew the King of the Jews had been born, and they knew that a new star was destined to arise and had arisen in connection with that birth. The probability is they were themselves Jews who lived, as millions of Jews then did, in one of the nations to the East.”** Mortal Messiah, p. 358 “...an unspecified number of wise men. Whether they were two, three, or twenty in number is a matter of pure speculation. To suppose they were members of the apostate religious cult of the Magi of ancient Media and Persia is probably false. Rather, it would appear they were true prophets, righteous persons like Simeon, Anna, and the shepherds, to whom Deity revealed that the promised Messiah had been born among men.” DNTC, p. 103 It may be possible that while Lehi was in Arabia, a period of eight years, he taught the people near where they lived. If so, he would have taught them that the Messiah was coming 600 years after his departure from Jerusalem. However, he would not have known the city of the Messiah’s birth, because Micah’s prophecy was written after Lehi left Jerusalem and he would not have had it. These, however, would have been Arabian Jews. According to the Bible Dictionary, frankincense comes from Arabia. The Bible dictionary also says that Myrrh is from Arabia and eastern Africa. Isaiah 60:6 says: “...all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord.” Sheba was southern Arabia. Bountiful, where Lehi lived for 8 years, is thought to be in southern Arabia.)

2 Saying, ^aWhere is he (the child) that is born ^bKing (the Messiah) of the Jews? for we have seen his ^cstar in the east, and ^are (have) come to ^dworship him. **(HOW WOULD THE WISE MEN HAVE KNOWN TO LOOK FOR A STAR?** Numbers 24:17 says: There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. Maybe the prophets interpreted that to mean a new star would arise at his

birth. Elder McConkie said: “As to the star, there is nothing mysterious about it. The [wise men]...were not reading portens in the skies nor divining the destinies of men by the movement of celestial bodies in the sidereal heavens. The new star was simply a new star of the sort we are familiar with. No doubt it exhibited an unusual brilliance, so as to attract special attention and so as to give guidance to those who walked in its light, but it was, nonetheless, a star. Mortal Messiah, p. 359. Hugh Nibley believed that the new star was most likely a supernova: Nibley suggests that the light was due to a supernova. He notes that there was such a supernova recorded in 1054 that “could be seen all over the world. It was almost as bright as the sun. The supernova exploded and became the Crab Nebula today.” (Hugh Nibley, *Teachings of the Book of Mormon--Semester 1: Transcripts of Lectures Presented to an Honors Book of Mormon Class at Brigham Young University, 1988--1990* [Provo: Foundation for Ancient Re 280.]) Helaman 14: 5 And behold, there shall a new ^astar arise, (Fulfilled in 3 Nephi 1:21. Our Lord’s birth into mortality was accompanied by the appearance of a “new star” in the heavens. It is apparent that another prophet, or perhaps even a number of prophets in the Old World, had also prophesied of this sign, for when the wise men arrived in Jerusalem seeking the “Messiah of the Jews” they said, “We have seen his star in the east, and have come to worship him” (JST, Matthew 3:2). The statement seems to assume that the Jews of Jerusalem were aware that a new star would bear record of the holy birth, as at least the leaders were that the birth itself would take place in Bethlehem (Micah 5:2). After the wise men had been questioned by Herod, “the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. (Matthew 2:9-10.) There is no Old Testament prophecy on this aspect of the Savior’s birth that is comparable to that of Samuel the Lamanite. The nearest allusion is found in the prophecy of Balaam, who, speaking of the Messiah himself, said: “There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel” (Numbers 24:17). This prophecy obviously refers to the first coming of Christ but does not announce itself as indicating a sign of his birth. The only other related passage is in the book of Revelation, where Christ refers to himself as “the bright and morning star” (Revelation 22:16). The appearance of a star, or of a phenomenon of light accompanying the birth of one destined to a significant role in history, is a common motif in the literature of the ancient Near East. Such legends are but the dim reflection of the lost prophecy of the star that was to announce the Messiah’s birth. DCBM, 3:409-410) such an one as ye never have beheld; and this also shall be a sign unto you. (Bruce R. McConkie: “In listing the signs to attend the birth of Jesus, Samuel the Lamanite prophesied: ‘There shall a new star arise, such an one as ye never have beheld.’ (Hela. 14:5.) That this new star was seen by the whole Nephite nation at the actual time of the heavenly birth, is also recorded in the Book of Mormon. (3 Ne. 1:21.) There is, however, no comparable Messianic prophecy in the Bible as we now have it. The nearest allusion to such is found in the prophecy of Balaam who, speaking of Messiah himself, said: ‘There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.’ (Num. 24:17.) But there can be little doubt that others besides the Nephites knew by revelation that great signs and wonders, including the rise of a new star, were to attend Messiah's birth. The language of the wise men, upon reaching Jerusalem, clearly assumes that the Jews were just as aware that a new star would bear record of the holy birth as they were that the birth itself should take place in Bethlehem.” (*Doctrinal New Testament Commentary*, p. 103-4))

3 When Herod the king had heard *these things*, (of the child,) he was troubled, and all Jerusalem with him. (Herod was a Jew a descendant of Ishmael and Esau.)

4 And when he had gathered all the chief priests and scribes of the people together, he ^ademanded (Gr **inquired**) of them, (saying,) ^bwhere (is the place that is written of by the prophets, in which) Christ should be born. (For he greatly feared, yet he believed not the prophets.)

5 And they said unto him, (It is written by the prophets, that he should be born) In Bethlehem of Judaea: for thus it is written by the prophet (have they said),

6 (The word of the Lord came unto us, saying,) And thou ^aBethlehem, (which lieth) in the land of ^bJuda, (Judea, in thee shall be born a prince, which) art not the least among the princes of Jud(e)a: for out of thee

shall come a ^cGovernor, (the Messiah, who) that shall ^drule (Gr tend, protect, nurture) (save) my people Israel.

7 Then Herod, when he had ^privily called the wise men (privily), enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found (the child) *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, ~~th~~ (until) it came and stood over where the young child was. (In the house in Bethlehem.)

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and ^afrankincense, and myrrh. (HOW OLD WAS JESUS WHEN THE WISE MEN VISITED HIM?)

The time frame of their visit: more than seven weeks after his birth and quite possibly several months or even nearly three years elapsed between this visit and the nativity. It could not have taken place during Mary's forty days of purification, because immediately following them the holy family went to Nazareth to live, whereas following the visit of these eastern prophets, Joseph, Mary and Jesus fled into Egypt for a season. It is worthy of note that the wise men found Jesus in a house not a stable, inn, or temporary abiding place; that he is called "young child" not a baby, a total of seven times in the course of references to the diligent nature of Herod's inquiry as to the actual time of the birth; and that a child is two years of age until the time of his third birthday. Now assuming that Herod would order the massacre of all young children in the general age bracket involved, still the presumption arises that a number of months or even one or two years may have elapsed before the arrival of the eastern visitors." DNTC, p. 106-7. Gold, Frankincense, and myrrh were all expensive gifts befitting a king. Frankincense was a type of incense offered to the Lord in the temple in Jerusalem. Myrrh, which was used in embalming, may have been a prophetic indication of Christ's sacrifice. Seminary Manual, 23. What gifts should we give to Jesus today? Keeping the commandments and living righteously, treating others kindly, being grateful for what Jesus does for us.)

12 And being warned of God in a ^adream that they should not return to Herod, they departed into their own country another way. (God will help us, but we must do all we can to help ourselves.)

FLIGHT INTO EGYPT

13 And when they were departed, behold, the angel of the Lord appear~~(d)~~th to Joseph in a ~~dream~~ (vision), saying, Arise, and take the young child and his mother, and flee into Egypt, and be (tarry) thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 ~~When~~ (And then) he arose, ~~he~~ (and) took the young child and ~~his~~ (the child's) mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of ^aEgypt have I called my son. ("Since Herod is believed to have died when Jesus was two or three years old, our Lord's sojourn in that land may have been as short as a few months." DNTC, p. 104)

SLAUGHTER OF CHILDREN

16 ¶ Then Herod, when he saw that he was ^amocked of (deceived by) the wise men, ^bwas exceeding wroth (Gr became extremely angry), and sent forth, and ^cslew all the children that were in Bethlehem, and ~~in~~ all the ^dcoasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. (The edict to kill all boys, not children, but boys under the age of two probably did not exceed the number of 20. Mortal Messiah, p. 363. Many have erroneously assumed that John's father,

Zacharias, was killed between the altar and the temple in protecting John from Herod's edict. In a BYU New Testament Study Guide it says: "The New Testament Zacharias is the same name as the Old Testament Zechariah. Jesus refers to "Zacharias, son of Barachias, whom ye slew between the temple and the altar." Some envision John the Baptist's father here, but this tradition of his death comes from a late Christian apocryphal book; it came into the Teachings of the Prophet Joseph Smith by the mistake of thinking that the Prophet had written a Nauvoo editorial printed when he was in exile, one clearly not by him. Another possibility for the martyr is the prophet Zechariah, whose father was Berechiah (Zech. 1:1). But since there is no recorded martyrdom of this Zechariah, most scholars think that he would not be named by Jesus as a well-known case. They therefore think that Barachias of Matthew 23:35 is probably a scribal mistake. However, there was a Zechariah familiar to Jesus' audience; the son of Jehoiada rebuked Israel, and he was stoned "in the court of the house of the Lord" (2 Chron 24:20-22 20 And the ^aSpirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot ^bprosper? because ye have forsaken the LORD, he hath also forsaken you. 21 And they conspired against him, and ^astoned him with stones at the commandment of the king in the court of the house of the LORD. 22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.), which is basically what Jesus said. The Hebrew Bible arranged Genesis first and Chronicles last, so Jesus probably gave the first and last martyrs of Jewish scripture in his testimony." P. 94 The Prophet Joseph Smith is purported to have said: "When Herod's edict went forth to destroy the young children, John was about six months older than Jesus, and came under this hellish edict, and Zacharias caused his mother to take him into the mountains, where he was raised on locusts and wild honey. When his father refused to disclose his hiding place, and being the officiating high priest at the Temple that year, [he] was slain by Herod's order, between the porch and the altar, as Jesus said." TPJS, p. 261, This quote in the Teachings may not be accurate as noted above. Matt 23:35)

17 Then was fulfilled that which was spoken by ^aJeremy (Jeremiah) the prophet, saying,
 18 In ^aRama ~~was~~ there (was) a voice heard, lamentation, and weeping, and great ^bmourning, Rachel weeping *for* (the loss of) her ^cchildren, and would not be comforted, because they ~~are~~ (were) not.

RETURN TO NAZARETH FROM EGYPT

19 ¶ But when Herod was dead, behold, an angel of the Lord appear(~~d~~)th in a ^adream (vision) to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the ^aland of Israel: for they are dead ~~which~~ (who) sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the ^aroom (stead) of his father Herod, he was afraid to go thither: (but) notwithstanding, being warned of God in a ^bdream, (vision) he ~~turned aside~~ (went) into the (eastern) parts of Galilee:

23 And he came and dwelt in a city called ^aNazareth: that it might be fulfilled which was ^bspoken by the prophets, He shall be called a ^cNazarene. (And it came to pass that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come. And he served under his father, and he spake not as other men, neither could he be taught, for he needed not that any man should teach him. And after many years, the hour of his ministry drew nigh.)

January 21-27
John 1
“We Have Found the Messiah”

OVERVIEW:

As you read and ponder John 1, record the impressions you receive. What messages do you find that will be of most value to you and your family? What could you share in your Church classes?

Record your impressions:

SCRIPTURES:

John 1

Christ is the Word of God—He created all things and was made flesh—John baptizes Jesus and testifies he is the Lamb of God—John, Andrew, Simon, Philip, and Nathanael believe in Christ and follow him.

THE TESTIMONY OF JOHN

1 ^aIN the ^bbeginning was the (JST: gospel preached through the Son. And the gospel was the) Word, and the ^cWord was with (the Son, and the Son was with) God, and the ^dWord (Son) was (of) ^eGod. (Christ's pre-existent position as God)

2 The same was in the ^abeginning with God. (In these first two verses, John wants to establish three things: 1) Jesus Christ was to be the outward and dynamic expression of both his Father's essence and his Father's will, 2) Jesus was eminently suited to this task, for he had developed the very same character and attributes as His Father, 3) The Father and the Son are two distinct persons.)

3 All things were ^amade by him (Jesus Christ is Jehovah); and without him was not any thing made ~~that~~ (which) was made.

True or False:

1. Jesus Christ created this earth.
2. Jesus created worlds without number.
3. Jesus was the firstborn spirit of our Father in Heaven.
4. Jesus was a God before He was born on this earth.
5. Jesus was the one who established the covenant with Abraham.
6. Jesus was the God of Abraham, Isaac, and Jacob.
7. Jesus appeared to Moses in the burning bush.
8. Jesus helped the children of Israel escape from Egypt and parted the Red Sea.
9. Jesus gave the Ten Commandments to Moses.
10. Jesus is Jehovah, the God of the Old Testament.

All answers are true. Elder James E. Talmage said: We claim the scriptural authority for the assertion that Jesus Christ was and is God the Creator, the God who revealed Himself to Adam, Enoch, and all the

antediluvial patriarchs and prophets down to Noah; the God of Abraham, Isaac and Jacob; the God of Israel as a united people, and the God of Ephraim and Judah after the disruption of the Hebrew nation; the God who made Himself known to the prophets from Moses to Malachi; the God of the Old Testament record; and the God of the Nephites. We affirm that Jesus Christ was and is Jehovah, the Eternal One” (Jesus the Christ, 32).

Why do you think the Creator of the world would choose to come into mortality as a baby born in a humble manger? 1 Nephi 11:14-22: 14 And it came to pass that I saw the ^aheavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou? 15 And I said unto him: A virgin, most beautiful and fair above all other virgins. 16 And he said unto me: Knowest thou the ^acondescension of God? 17 And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things. 18 And he said unto me: Behold, the ^avirgin whom thou seest is the ^bmother of the Son of God, after the manner of the flesh. 19 And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the ^aSpirit for the space of a time the angel spake unto me, saying: Look! 20 And I looked and beheld the virgin again, bearing a ^achild in her arms. 21 And the angel said unto me: Behold the ^aLamb of God, yea, even the ^bSon of the Eternal ^cFather! Knowest thou the meaning of the ^dtree which thy father saw? 22 And I answered him, saying: Yea, it is the ^alove of God, which ^bsheddeth itself abroad in the hearts of the children of men; wherefore, it is the ^cmost desirable above all things.

4 In him was (the gospel and the gospel was the) ^alife; and the life was the ^blight of men.

5 And the ^alight shineth in (the world) ^bdarkness; and the (world) darkness ^ccomprehended (perceiveth) it not. (V 3-9: The existence of light as a fundamental part of the Word, which he shares freely with all who come into the world. This verse encapsulated the drama of good versus evil. The effect of this contrast is to say that this dispelling of darkness is an inherent and enduring quality of light and of the One who is personified as light. On the other hand, there was a time when the darkness, or the one of whom it is a personification, attempted to seize and overcome the light. It refers to a specific attempt, a single occurrence, not an ongoing timeless quality. John was foreshadowing a main theme of his Gospel: a record of the specific time when, as the light shone in the darkness that had come upon this world, the Prince of Darkness attempted and failed to overcome and extinguish that light. A major effort of his Gospel is to mirror and witness the dynamic conflict between light and dark which was to culminate in the Savior's dynamic victory.)

D&C 93:6-9 reveals the author of these 5 verses:

6 And ^aJohn saw and bore record of the fulness of my ^bglory, and the fulness of ^cJohn's record (It appears that the record being spoken of was written by John the Baptist. Similarities between this revelation and the testimony of the Gospels, especially that of the apostle John, indicate that the Gospel writers may have included some of John the Baptist's record with their own. Bruce R. McConkie noted: "From latter-day revelation we learn that the material in the forepart of the gospel of John (the Apostle, Revelator, and Beloved Disciple) was written originally by John the Baptist. By revelation the Lord restored to Joseph Smith part of what John the Baptist had written and promised to reveal the balance when men became sufficiently faithful to warrant receiving it (D&C 93: 6-18) Revelations of the Restoration, p. 669) is hereafter to be revealed. (In this revelation John the Baptist tells of a vision in which he was shown the power, acts, and glory of Christ in the premortal realms. Likewise, Abraham saw in vision the noble and great spirits whom God appointed to be his rulers "and there stood one among them that was like unto God" (Abraham 3:24). Christ was the most intelligent of all of the heavenly hosts of our Father's children. Indeed, he was like unto God the Father in intelligence and glory, knowing all truth. His knowledge

extended to comprehending "things as they are, and as they were, and as they are to come" (v. 24). Revelations of the Restoration, p. 668-69) 7 And he bore record, saying: I saw his glory, that he was in the ^abeginning, before the world was; 8 Therefore, in the beginning the ^aWord was, for he was the Word, even the messenger of salvation— 9 The ^alight and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men. 15 And I, ^aJohn, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my ^bbeloved Son. (Elder Bruce R. McConkie said: "It should be evident that John the Baptist had something to do with the recording of events in the forepart of John's gospel, for some of the occurrences include his conversations with the Jews and a record of what he saw when our Lord was baptized – all of which matters would have been unknown to John the Apostle whose ministry began somewhat later than that of the Baptist's. There is little doubt but that the Beloved Disciple had before him the Baptist's account when he wrote his gospel. The latter John either copied or paraphrased what the earlier prophet of the same name had written. The only other possibility is that the Lord revealed to the gospel author the words that had been recorded by the earlier messenger who prepared the way before him." DNTC, p. 71) John the Beloved was a disciple of John the Baptist before following Jesus.

6 There was a man sent from God, whose name was ^aJohn. (John the Baptist)
7 The same came (into the world) for a ^awitness, to bear ^bwitness of the Light, (to bear record of the gospel through the Son unto all,) that ~~all men~~ through him (men) might ^cbelieve. (Why was John the Baptist's testimony so important? Joseph Smith said: "Now it was written that the priests' lips should keep knowledge, and to them should the people seek for understanding [Mal 2:7]. And above all, the law binds them and us to receive the word of the Lord at the hands of the Levites. Therefore, John being lawful heir to the Levitical Priesthood, the people were bound to receive his testimony." (WJS, 65) "He [John], having received the holy anointing, was the only lawful administrator, and the Jews all knew it... All Jerusalem and all Judea came out to be baptized of John: Saducees, Pharisees, Essenes." (WJS 235) "All the power, authority, and anointing descended upon the head of John the Baptist... This was virtually acknowledged by all Judea and Jerusalem coming out to be baptized of him." WJS 236))

8 He was not that Light, but ~~was sent~~ (came) to bear witness of that Light.
9 ~~That~~ (Which) was the true ^aLight, which ^blighteth ^cevery man ~~that~~ (who) cometh into the world. (Elder McConkie said: "Every person born into the world automatically and instinctively knows right from wrong because of the universally bestowed divine endowment called conscience. In other words, "the Spirit of Jesus Christ" or the light of Christ, "giveth light to every man that cometh unto the world." D&C 84:44-47. "The Spirit of Christ is given to every man, that he may know good from evil." Moroni 7:12-19. J. Phillip Schaelling, an Institute Director in Texas said: "It is as though we are all in a huge arena, in total darkness, searching for a way out. Some panic, some give up, many search aimlessly, all are lost. Suddenly someone opens a door and the light shines in. He is the light that shines in the darkness! Now we can find our way out! Now we can go back home! He shows us the way and helps us be sensitive to the light. He also places within each of us our own little light, so that we can always see in the darkness. But it works only if we follow that light: "And he that repents not, from him shall be taken even the light which he has received." D&C 1:33. The possession of light gives us the ability to see our way out of the darkness of this world and find our way back to our Father in Heaven.)

10 (Even the Son of God,) He (who) was in the ^aworld, and the ^bworld was ^cmade by him, and the world ^dknew him not.

11 He came unto his own, and his own ^areceived him not. (they did not accept him.)

12 But as many as ^areceived him, to them gave he ^bpower (Gr authority, right, privilege) (power means more than just ability, but also the rightful authority) to become the ^csons (the word used is gender neutral,

meaning children) of God, ~~even~~ (only) to them that (who) believe on his ^dname: (This describes what happens when we trust him to such an extent that we simply do whatever he tells us and refuse to do that which he tells us not to do. It is to such people that he gives both the right and the power to become children of God.)

13 ~~Which were~~ (He was) ^aborn, not of blood, (he was born of Heavenly Father) nor of the will of the flesh, nor of the will of man, but of God. (V. 10-13: Our free agency to accept him or reject him, and the right and power given to those who accept him to become children of God.)

14 And the (same) Word was made ^aflesh, and ^bdwelt among us, (and we ^cbeheld his ^dglory, the glory as of the ^eonly ^fbegotten of the Father,) full of ^ggrace and truth. (When John observed that the Savior was full of grace and truth, it of course means that nothing exists in him that is not composed of these elements. There is no untruth in him, and there is nothing that does not partake of grace.)

15 ¶ John ~~bare~~ (bear) ^awitness of him, and cried, saying, This was (is) he of whom I spake, He that (who) cometh after me is preferred before me: for he was before me.

16 (For in the beginning was the Word, even the Son, who is made flesh, and sent unto us by the will of the Father. And as many as believe on his name shall receive of his fulness.) And of his ^afulness have all we received, and ^bgrace for grace (even immortality and eternal life, through his grace).

17 For the ^alaw was given by (through) Moses, ~~but~~ ^bgrace (life) and ^ctruth came by (through) Jesus Christ. (For the law was after a carnal commandment, to the administration of death; but the gospel was after the power of an endless life, through Jesus Christ, the Only Begotten Son, who is in the bosom of the Father.)

18 (And) No ^aman hath ^bseen God at any time; ~~the only begotten Son, which is in the bosom of the Father, he hath~~ ^ddeclared ~~him~~ (except he hath borne record of the Son; for except it is through him no man can be saved).

JOHN TESTIFIES OF JESUS

19 ¶ And this is the record of ^aJohn, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not (that he was Elias); but confessed (saying), I am not the Christ.

21 And they asked him, ~~What then? Art thou~~ ^aElias? ~~And he saith, I am not.~~ (saying, How then art thou Elias? And he said, I am not that Elias who was to restore all things. And they asked him, saying,) Art thou that prophet? (Who is "that prophet?" Could it be Joseph Smith? If they had the prophecy of Joseph indicating that a prophet bearing his name would be great in the kingdom, did they think John was Joseph Smith?) And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the ^avoice of one crying in the wilderness, Make ^bstraight the ^cway of the Lord, as said the prophet Esaias.

24 And they ~~which~~ (who) were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not ~~that~~ (the) Christ, nor Elias (who was to restore all things), neither that prophet?

26 John answered them, saying, I baptize with ^awater: but there standeth one among you, whom ye know not;

27 He it is (of whom I bear record. He is that prophet, even Elias), who coming after me is preferred before me, whose ^ashoe's latchet (Gr sandal strap) I am not worthy to unloose (or whose place I am not able to fill; for he shall baptize, not only with water, but with fire, and with the Holy Ghost).

JST verse 28 moved to after 34

29 ¶ The next day John seeth Jesus coming unto him, and sai(d)th, Behold the ^aLamb of God, ~~which~~ (who) taketh away the ^bsin of the world.

30 (And John bare record of him unto the people, saying,) This is he of whom I said, After me cometh a

man ~~which~~ (who) is preferred before me: for he was before me.

31 And I knew him ~~not: but~~ (and) that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John ^abare record, saying, (When he was baptized of me,) I saw the ^bSpirit descending from heaven like a ^cdove, and it abode upon him.

33 And I knew him ~~not: but he that~~ (for he who) sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he ~~which~~ (who) baptizeth with the ^aHoly Ghost.

34 And I saw, and bare ^arecord that this is the Son of God.

28 These things were done in ^aBethabara beyond Jordan, where John was baptizing.

THE CALLING OF ANDREW, SIMON, PHILIP AND NATHANIEL

35 ¶ Again the next day after John (the Baptist) stood, and two of his disciples; (Andrew and John, Jesus the Christ, p. 131 Both had been baptized by John. Mortal Messiah, 1:439)

36 And looking upon Jesus as he walked, he saith, Behold the ^aLamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following (him), and sai(d)th unto them, What seek ye? They said (say) unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He sai(d)th unto them, Come and see. (Elder Talmage wrote: "The spirit of our Lord's invitation to the young truth seekers, Andrew and John, is manifest in a similar privilege extended to all. The man who would know Christ must come to Him, to see and hear, to feel and know. Missionaries may carry the good tidings, the message of the gospel, but the response must be an individual one. Are you in doubt as to what that message means today? Then come and see for yourself. Would you know where Christ is to be found? Come and see. Jesus the Christ, p. 151) (And) They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. (4PM)

40 One of the two ~~which~~ (who) heard John *speak*, and ^afollowed him (Jesus), was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the ^aMessias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called ^aCephas, (Gr Stone, Pebble) which is by interpretation, A stone (a seer, or a stone. And they were fishermen. And they straightway left all, and followed Jesus.)

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. (Back then rabbis and other teachers tried to be popular so that people would choose to follow them. Jesus, however, chose his disciples.)

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael (believed by scholars to be Bartholomew, the apostle DNTC, 1:133), and saith unto him, We have found him, of whom ^aMoses in the law, and the prophets, did ^bwrite, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw ^aNathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no ^bguile! (Gr deceit, fraud)

48 Nathanael sai(d)th unto him, Whence knowest thou me? Jesus answered and (answering) said unto him, Before ~~that~~ Philip called thee, when thou wast under the fig tree, I saw thee. (Elder McConckie said: "From the fragmentary account preserved in the scripture it is apparent that Nathanael had undergone some surpassing spiritual experience while praying, or meditating, or worshipping under a fig tree. The Lord and

giver of all things spiritual, though absent in body, had been present with Nathanael in spirit; and the guileless Israelite, seeing the manifestation of seership, was led to accept Jesus as the Messiah.” DNTC, 1:134)

49 Nathanael answered and saith unto him, Rabbi, thou art the ^aSon of God; thou art the ^bKing of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye (the “ye” used here is plural, meaning that what he was saying to Nathanael was meant for all the twelve, and perhaps by extension to all those who believe on Jesus Christ. shall see heaven open, and the angels of God ascending and descending upon the Son of man. (This is the first time the phrase “Son of Man” is used. It is synonymous with Son of God. Man of Holiness. Jesus uses this term to describe himself about 80 times in the New Testament.)

(“Guileless and righteous as he was, Nathanael could look forward to other heavenly manifestations, though the scanty New Testament record, as it has come to us, does not preserve the account of these later visions.” DNTC, 1:134)

In Dan Brown’s book *The Da Vinci Code*, he correctly points out: “Because Jesus was a Jew... and the social decorum during that time virtually forbade a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned, and the obligation for a Jewish father was to find a suitable wife for his son. If Jesus were not married, at least one of the Bible’s gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood.” Page 245. Other events at the tomb establish the Savior’s relationship with Mary Magdalene. Weeping, she stoops to see angels, who inquire as to the cause of her tears – “Because they have taken away my Lord, and I do not know where they have laid him,” she cries. The phrase “my Lord” in this case would not be a doctrinal enunciation but rather a first-century Jewish woman painfully inquiring after her husband. Orson Hyde paraphrases it thus: She said unto them, “Because they have taken away my Lord,” or husband, “and I know not where they have laid him.” JD, 2:81. *Dynasty of the Holy Grail, Mormonism’s Sacred Bloodline*, Vern Grosvenor Swanson, p. 77. Orson Hyde: Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. Thus it becometh us to fulfil all righteousness, said he. Was it God’s commandment to man, in the beginning, “to multiply and replenish the earth?” None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the prophets, or to fulfill them? He came to fulfill. Did he multiply, and did he see his seed? Did he honor his father’s law by complying with it, or did he not? Others may do as they like but I will not charge our Savior with neglect or transgression in this or any other duty. JD 4:260. It will be borne in mind that once upon a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. JD 4:259. Gentlemen, that is as plain as the translators, or different councils over this scripture, dare allow it to go to the world, but the thing is there; it is told, Jesus was the bridegroom at the marriage of Cana of Galilee, and he told them what to do. Now there was actually a marriage [of Cana]; and if Jesus was not the bridegroom on that occasion, please tell who was. If any man can show this, and prove that it was not the Saviour of the world, then I will acknowledge I am in error. (Orson Hyde, JD 2:81-82) Bruce R. McConkie: Considering the customs of the day, it is a virtual certainty that one of Mary’s children was being married. *Doctrinal New Testament Commentary*, 1:135. Orson Hyde: I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on marriage, at our last Conference [October 1854], that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives and that He beget children...if Jesus begat children he only “did that which he had seen his father do.” JD 2:82-83; 4:260)

January 27-February 3
Matthew 3; Mark 1; Luke 3
“Prepare Ye the Way of the Lord”

OVERVIEW:

Begin by reading Matthew 3; Mark 1; and Luke 3. As you pray for the Holy Ghost to help you understand these chapters, He will give you insights that are especially for you. Record these impressions, and make plans to act on them.

Record your impressions:

SCRIPTURES:

Matthew 3

John the Baptist preaches in Judea – Jesus is baptized and the Father acclaims him as his Beloved Son.

MATTHEW 3	MARK 1	LUKE 3
THE PREACHING OF JOHN THE BAPTIST		
<p>1 (JST And) IN those days came ^aJohn the Baptist, preaching in the wilderness of Judæa, (He was the herald of the Messianic age, the messenger, forerunner, and Elias, who began the great restoration in the meridian of time, and on whose secure foundation the Son of Man himself built the eternal gospel structure. (DNTC, 1:113))</p>	<p>1 THE beginning of the ^agospel of Jesus Christ, the Son of God;</p>	<p>1 NOW in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judæa, and ^aHerod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 ^aAnnas and Caiaphas being the ^bhigh priests, (Now in this same year) the word of God came unto John the son of Zacharias in the wilderness.</p>
<p>2 And saying, ^aRepent ye (The Greek word denotes a change of heart or mind, i.e. a conversion): for the ^bkingdom of heaven ^cis at hand. (Gr has come) (“The kingdom of God was set up on the earth, even in the days of John.” Teachings, p. 273)</p>	<p>2 As it is written in the prophets, Behold, I send my ^amessenger before thy face, which shall prepare thy way before thee.</p>	<p>3 And he came into all the country about Jordan, preaching the ^abaptism of repentance for the ^bremission of sins;</p>

<p>3 For this is (I am) he that (who) was spoken of by the prophet ^aEsaias, saying, The ^bvoice of one crying in the wilderness, ^cPrepare ye the way of the Lord, (and) make his ^dpaths straight. (This is also a call to us today to be morally straight. We need repentance today. The mission of John was to get a people ready for the promised coming of the Messiah who would bring the gift of the Holy Ghost, and thus spiritual rebirth. His preaching was to awaken the people to have sufficient faith to repent, be baptized, and accept Jesus as the Christ along with his baptism of fire.)</p>	<p>3 The ^avoice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.</p>	<p>4 As it is written in the book of the prophet Esaias; and these are the words, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight. 5 For behold, and lo, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel; 6 Yea, even the dispersed and afflicted; and also to prepare the way, and make possible the preaching of the gospel unto the Gentiles; 7 And to be a light unto all who sit in darkness, unto the uttermost parts of the earth; to bring to pass the resurrection from the dead, and to ascend up on high, to dwell on the right hand of the Father, 8 Until the fulness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father; 9 To administer justice unto all; to come down in judgment upon all, and to convince all the ungodly of their ungodly deeds, which they have committed; and all this in the day that he shall come; 10 For it is a day of power; yea, every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough ways made smooth; 11 And all flesh shall see the salvation of God.</p>
<p>4 And the same John had his ^araiment (Gr garment) of ^bcamel's hair, and a leathern girdle about his loins; (Clothes similar to Elijah. This was the clothing that the people</p>	<p>6 And John was ^aclothed with ^bcamel's hair, and with a girdle of a skin about his loins; and he did eat ^clocusts and wild honey;</p>	<p>“That he was married, had children, and lived as normal a life as his ministerial assignments permitted, we cannot doubt.” Mortal Messiah, 1:385 He, being married and having children, there</p>

<p>recognized as the clothing of a prophet. He probably wore it to attract as much attention as possible. Mortal Messiah, 1:385) and his meat (food) was ^clocusts (The Greek word used in the text refers to the insect.) and wild honey. (John was not a Nazarite.</p>		<p>may be literal descendants of Aaron and John the Baptist on earth today. If John was married and had children, what about Jesus? Wouldn't He also have been married and had children?</p>
<p>5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,</p>		
<p>6 And (many) were baptized of him in Jordan, ^aconfessing their sins.</p>	<p>4 John did baptize in the wilderness, and ^apreach the ^bbaptism of ^crepentance for the ^dremission of sins. 5 And there went out unto him all the land of Judæa, and they of Jerusalem, and (many) were all ^abaptized of him in the river of Jordan, ^bconfessing their sins.</p>	
<p>7 ¶ But when he saw many of the Pharisees and Sadducees come to his ^abaptism, he said unto them, O ^bgeneration of vipers (!), (crop of serpents) who hath ^cwarned you to flee from the wrath to ^dcome? (Who warns the snakes and other vermin of the fire used by farmers to clear his field after the harvest? No one does. So who warned the Pharisees and Sadducees of the fire that will come in the future that will cleanse the earth? And why are they coming to John's baptism? They have not repented or changed their view of the Law of Moses or the coming of the Messiah. Therefore, John declared that in order to avoid the future cleansing of this earth, they must bring forth therefore fruits meet for</p>		<p>7 Then (John) said he to the multitude that came forth to be baptized of him, (crying against them with a loud voice, saying) O ^ageneration of vipers, who hath warned you to flee from the wrath to come?</p>

<p>repentance. Baptism would be of no avail to those who had not come in the spirit of repentance, which was the case with these people.)</p>		
<p>8 (Why is it that ye receive not the preaching of him whom God hath sent? If ye receive not this in your hearts, ye receive not me; and if ye receive not me, ye receive not him of whom I am sent to bear record; and for your sins ye have no cloak. Repent, therefore, (so that the atonement will cover you.) and) Bring forth therefore fruits ^ameet (appropriate to, worthy of) for ^brepentance:</p>	<p>(John is saying three things: He was the Elias to prepare the people to receive Jesus who was coming, those who reject the servants of the Lord will not accept the Lord himself when He comes, and the atonement of Christ cannot cover the sins of those who do not accept Him. The atonement acts as a cover or cloak that conceals our sins from the justice of God. Those who reject the Savior will have nowhere to hide, nothing to cover them in the day of judgment as they cry out “to the mountains, fall on us, and to the hills, cover us.” (Luke 23:30))</p>	
<p>9 And think not to say within yourselves, We have Abraham ^ato our father: (We are the children of Abraham, and we only have power to bring seed unto our father Abraham;) for I say unto you, that God is able of these stones to raise up children a(i)nto Abraham (Into Abraham means to be adopted. All who accept Christ will be adopted into the Abrahamic covenants and into the Kingdom of the Lord. This opens the gospel net to the four corners of the earth.).</p>	<p>(“John’s forceful assertion that God could raise up, from the stones on the river bank, children to Abraham, meant to those who heard that even the lowest of the human family might be preferred before themselves unless they repented and reformed.” (Jesus the Christ, p. 123 “But John’s stinging rebuke was that “Of these stony Gentiles, these dogs,” these lowest of all creatures (in the Jewish mind), God is able “to raise up children unto Abraham.” Teachings, p. 319. “Our Lord’s forerunner is teaching the principle of adoption: that Abraham is “the father of all them that believe, both Jew and Gentile; that through belief in Christ all men become “Abraham’s seed, and heirs according to the promise.” DNTC, 1:120)</p>	<p>8 Bring forth therefore, fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to Abraham ^{is} our father: we have kept the commandments of God, and none can inherit the promise, but the children of Abraham; for I say unto you, That God is able of these stones to raise up children unto Abraham.</p>

<p>10 And now (,) also (,) the axe is laid unto the root of the trees: therefore every tree which ^abringeth not forth good fruit is (, shall be) ^bhewn down, and cast into the fire.</p>		<p>9 And now also the ^aaxe is laid unto the root of the trees: every tree therefore which bringeth not forth good ^bfruit is (shall be) hewn down, and cast into the fire.</p>
		<p>10 And the people asked him, saying, What shall we do then? 11 He answered (d)th and sai (d)th unto them, He that hath two ^acoats, let him ^bimpart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also ^apublicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed (unto) ^ayou. (For it is well known unto you, Theophilus, that after the manner of the Jews, and according to the custom of their law in receiving money into the treasury, that out of the abundance which was received, was appointed unto the poor, every man his portion; And after this manner did the publicans also, wherefore John said unto them, Exact no more than that which is appointed you.) 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse <i>any</i> ^afalsely; and be ^bcontent with your ^cwages. 15 And as the people were in expectation, and all men ^amused in their hearts of ^bJohn, whether he were the Christ, or not;)</p>
<p>11 ^aI indeed ^bbaptize you with water unto (upon your) ^crepentance: (The JST changes the tense to put repentance before baptism, which is the sign of repentance.) but he that (and when he of whom I bear</p>	<p>7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: ^abut he shall (not</p>	<p>16 John answered, saying unto them all, I indeed baptize you with water; but (there cometh) one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall ^abaptize you with the Holy Ghost and with fire:</p>

<p>record) cometh after me (, who) is mightier than I, whose shoes I am not ^dworthy to bear: ((or whose place I am not able to fill), as I said, I indeed baptize you before he cometh, that when he cometh he shall (may) ^ebaptize you with the Holy Ghost, and with ^ffire: (The Aaronic Priesthood performs the outward ordinance of baptism, but it takes the Melchizedek Priesthood to bring the inward and spiritual change by which sin and evil are burned out of a human soul as though by fire. A New Witness for the Articles of Faith, p. 347)</p>	<p>only) baptize you with (water, but with fire, and) the Holy Ghost.</p>	
<p>12 (And it is he of whom I shall bear record,) Whose ^afan is (shall be) in his hand, and he will thoroughly purge his floor, and gather his wheat into the ^bgarner; (Gr storehouse) (temple) but (in the fullness of his own time) he will burn up the chaff with unquenchable ^cfire. (Thus came John, preaching and baptizing in the river Jordan; bearing record, that he who was coming after him had power to baptize with the Holy Ghost and fire.)</p>		<p>17 Whose ^afan <i>is</i> in his hand, and he will thoroughly purge his floor, and will gather the wheat into his ^bgarner; but the ^cchaff he will burn with fire unquenchable. 18 And many other things in his exhortation preached he unto the people. 19 But ^aHerod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 Added yet this above all, that he shut up John in prison.</p>
JOHN BAPTIZES JESUS		
<p>13 ¶ (And) Then cometh Jesus from Galilee to Jordan (about 80 or 90 miles) unto John, to be ^abaptized of him. (This may have been near the part of the River Jordan where Israel crossed on dry ground upon entering Canaan, near Jericho.)</p>	<p>9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was ^abaptized of John in Jordan.</p>	<p>21 Now when all the people were baptized, it came to pass, that Jesus also (came unto John;</p>
<p>14 But John forbad (refused) him, saying, I have need to be baptized of thee, and (why)</p>		

<p>comest thou to me?(He knew that Jesus was sinless, but not that He was the Son of God. Jesus the Christ, p. 118)</p>		
<p>15 And Jesus answering said unto him, ^aSuffer <i>it to be so now</i> (me to be baptized of thee): for thus it ^bbecometh (Gr is fitting for us) (Doing something fitting, proper, and right also carries the connotation of beauty.) us to ^cfulfil (this means doing things completely, accomplishing acts to their greatest capacity.) all (He would obey all His Father's commandments.) ^drighteousness. (We should also do likewise; it is fitting and beautiful to the Father when we follow every command and counsel in its fullest sense.) Then he suffered him. (And John went down into the water and baptized him.)</p>		<p>and) being ^abaptized (of him.), and praying,</p> <p>(Jesus was baptized at a spot more than a thousand feet below sea level, the lowest spot on earth where anyone could be baptized in fresh water. He not only descended to our condition; he descended (quite literally) below all things. Verse by Verse, the Four Gospels, p. 88))</p>
<p>(Nephi tells us why Jesus was baptized: 1) He humbled Himself before the Father, 2) He covenanted to be obedient and keep the Father's commandments, 3) He had to be baptized to gain admission to the celestial kingdom; and 4) He set an example for all men to follow. 2 Nephi 31:4-11. 4 Wherefore, I would that ye should remember that I have spoken unto you concerning that ^aprophet which the Lord showed unto me, that should baptize the ^bLamb of God, which should take away the sins of the world. 5 And now, if the Lamb of God, he being ^aholy, should have need to be ^bbaptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be ^cbaptized, yea, even by water! 6 And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water? 7 Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be ^aobedient unto him in keeping his commandments. 8 Wherefore, after he was baptized with water the Holy Ghost descended upon him in the ^aform of a ^bdove. 9 And again, it showeth unto the children of men the straitness of the path, and the narrowness of the ^agate, by which they should enter, he having set the ^bexample before them. 10 And he said unto the children of men: ^aFollow thou me. Wherefore, my beloved brethren, can we ^bfollow Jesus save we shall be willing to keep the commandments of the Father? 11 And the Father said: Repent ye, repent ye, and be baptized in the name of my Beloved Son. To fulfill all righteousness is to perform every ordinance, keep every commandment, and do every act necessary to the attainment of eternal life. DNTC, p. 123. Elder Maxwell has said: "Why do we need outward ordinances, anyway? God surely knows our inner thoughts and feelings, our hearts, minds, and intentions, and can judge us perfectly. So why not judge us without reference to any outward ordinances? After all, some in the world regard themselves as Christians but disdain any ordinances at all. Ordinances, in fact, are required for several</p>		

vital reasons. To begin with, ordinances show our visible, outward obedience to the Lord and His plan of salvation. Lord, Increase Our Faith, p. 74.)

<p>16 And Jesus, when he was ^abaptized, (by immersion) went up ^bstraightway (Gr immediately) out of the water: and, (John saw and) lo, the heavens were opened unto him, and he saw the ^cSpirit of God descending like a ^ddove, and lighting upon him (Jesus):</p>	<p>10 And straightway coming ^aup out of the water, he saw the heavens opened, and the Spirit like a ^bdove descending upon him:</p>	<p>the heaven was opened, 22 – And the Holy Ghost descended in a bodily shape like a dove upon him.) (The Prophet Joseph Smith said that John “led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the sign of the dove, in witness of that administration. The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of the dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove, but the sign of the dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.” Teachings, p. 275-276 Elder McConckie then adds: “It thus appears that John witnessed the sign of the dove, that he saw the Holy Ghost descend in the ‘bodily shape’ of the personage that he is, and that the descent was like a dove.” DNTC, 1:123-24)</p>
<p>17 And lo (he heard) a ^avoice from heaven, saying, This is my ^bbeloved ^cSon, in whom I am well pleased. (Hear ye Him.) (Fortified by the Holy Ghost, we may face our trials and temptations knowing we are not alone. This also shows that the Godhead consists of three distinct beings. The voice of the Father has been heard on very rare occasions. On the Mount of Transfiguration (Matthew 17:5),</p>	<p>11 And there came a voice from heaven, <i>saying</i>, Thou art my beloved Son, in whom I am well pleased.</p>	<p>For the remainder of Luke 3, refer to January 7-13 Lesson. Luke 3:23-38 is the genealogy of Jesus.</p>

<p>in announcing his Son to the Nephites (3 Nephi 11:7), and in presenting his Son to Joseph Smith (JS-H 1:17) and here at Jesus baptism.)</p>		
<p>MATTHEW 4</p>	<p>MARK 1</p>	<p>LUKE 4</p>
<p>THE TEMPTATIONS OF JESUS</p>		
<p>1 THEN was Jesus ^aled up of the Spirit into the wilderness ^bto be (with God) ^ctempted of the devil. (Jesus spent the 40 days in meditation and preparation for His mission. He communed with His Father and was fed spiritually. Elder McConkie said: “Surely the spiritual stature of the Man Jesus was such that for forty days the lions and wild beasts treated him as they did Daniel. Surely the visions of eternity were opened to his view as they were to Paul and Joseph Smith. Surely he saw all that was seen by Enoch and Moses and Moriancumer. Surely there was purpose and preparation, refinement and testing, growth and development, during this period when our Lord’s body was made subject to his spirit. Fasting and prayer and pondering and visions and revelations prepare men for the ministry, and it was no different except in degree, where the preparations of the Lord Jesus was concerned.” Mortal Messiah, 1:410 It may also be that during this time, the Savior received the rest of the ordinances necessary for salvation. Joseph Smith taught, “If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus</p>	<p>12 ^aAnd immediately the Spirit driveth him into the ^bwilderness.</p>	<p>1 AND Jesus being full of the Holy Ghost returned from Jordan, and was ^aled by the Spirit into the wilderness, (Jesus did not go into the wilderness to be tempted of the devil; righteous men do not seek out temptation. He went to be with God. Probably he was visited by the Father, without question he received transcendent spiritual manifestations. The temptations came after he had communed with God, after forty days. The same was true in the case of Moses. He communed with God, saw the visions of eternity, and was then left unto himself to be tempted of the devil. After resisting temptation he again communed with Deity, gaining further light and revelation. McConkie, DNTC, 1:128)</p> <p>What is a proper fast? Why do we fast? Do you look forward to fasting? What does Matt 6:16-18 say we should avoid when we fast? According to Isaiah 58:3-5, how much good does fasting do us if we fast without the proper spiritual motivation? What do verses 6-7 say we must also do when we fast? What provision has the Lord made for His Church and people to help the poor?</p>

<p>Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.” TPJS, p. 308.)</p>		
<p>2 And when he had ^afasted ^bforty days and forty nights, (and had communed with God,) ^che was afterward an hungered (, and was left to be tempted of the devil).</p>	<p>13 And he was there in the wilderness forty days, tempted of Satan (seeking to tempt him); and was with the wild beasts; and the angels ministered unto him.</p>	<p>2 ^aBeing forty days ^btempted of the ^cdevil. (And after forty days, the devil came unto him, to tempt him.) And in those days he did eat nothing: and when they were ended, he afterward hungered.</p>
<p>3 And when the ^atempter came to him, (Elder McConckie said: “We must assert that this was a personal appearance, one in which the spirit Lucifer, who was cast out of heaven for rebellion, came in person and spoke to Jesus face to face. It was no mere placing of thoughts in his mind, but an open and spoken conversation.” Mortal Messiah 1:411) he said, If thou be the Son of God, command that these stones be made ^bbread. (First temptation – physical appetite)</p>		<p>3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.</p>
<p>4 But (Jesus) he answered and said, It is written, ^aMan shall not ^blive by ^cbread alone, but by every ^dword that proceedeth out of the ^emouth of God. (Living by every word of God, is a total commitment. Put the needs of the spirit before the needs of the body.)</p>		<p>4 And Jesus answered him, saying, It is written, That ^aman shall not live by bread alone, but by every word of God.</p>
<p>5 ^aThen the devil taketh him (Jesus was taken) up into the ^bholy city, and (the Spirit) setteth him on a (the) pinnacle of the temple, (This was the southwest or southeast corner of the Temple Mount. A height of about 211 feet.)</p>		<p>9 ^aAnd he (the Spirit) brought him to Jerusalem, and set him on a pinnacle of the temple,</p>
<p>6 ^aAnd saith (Then the devil came) unto him (and said), ^bIf</p>		<p>(and the devil came unto him) and said unto him, If thou be the Son</p>

<p>thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (Are you sure that God loves you? Prove it by jumping and see if He protects you. If God truly loved me, then wouldn't He do such and such for me? If you are really there, prevent my pains and trials. Second temptation – misuse of divine power)</p>		<p>of God, cast thyself down from hence: 10 For it is written, He shall give his ^aangels charge over thee, to keep thee: 11 And in their (his) hands they shall bear thee up, lest at any time thou dash thy foot against a stone.</p>
<p>7 Jesus said unto him, It is written again, Thou shalt not ^atempt the Lord thy God. (Jesus knew His Father loved Him. He didn't need to prove it.)</p>		<p>12 And Jesus answering said unto him, It is said (written), Thou shalt not ^atempt the Lord thy God.</p>
<p>8 (And) ^aAgain, the devil (Jesus was in the Spirit, and it) taketh him up into an exceeding high mountain, and sheweth him all the ^bkingdoms of the world, and the glory of them; (Why are we not tempted with kingdoms? Because so much less will do.)</p>		<p>5 ^aAnd the devil (Spirit), taketh him up into an high mountain, shewed unto him (and he beheld) all the kingdoms of the world in a moment of time.</p>
<p>9 ^aAnd saith unto him (the devil came unto him again, and said), All these things will I give (unto) thee, if thou wilt fall down and worship me. (Third temptation – fleeting glories of mortality)</p>		<p>6 And the devil (came unto him, and) said unto him, All this ^apower will I give thee, and the glory of them: for that is (they are) delivered unto me; and to whomsoever I will I give it (them). 7 If thou therefore wilt worship me, all shall be thine.</p>
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and if we stand firm, he will retreat. The Apostle James counseled: Submit yourselves therefore to God. Resist the devil, and he will flee from you. James 4:7. He cannot know our thoughts unless we speak them. And Nephi states that he hath no power over the hearts’ of people who are righteous. CR, Oct 1987, 43)

<p>him the great Exemplar, the light of the world, who could say to all men, “Follow thou me.” DNTC, 1:127)</p>		
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the same: fill ourselves daily (especially with scripture study and prayer) so that when the temptations come – as they inevitably will – they will have no power to overcome us because we are, like our Exemplar, filled with the Spirit. Verse by Verse, the Four Gospels, p. 97.)		
12 (And) Now when Jesus had heard (knew) that John was cast into prison, (and) he (sent angels, and, behold, they came and ministered unto him. And Jesus) departed into Galilee;	14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,	14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

Mark 1:15 And saying, The ^atime is fulfilled, and the ^bkingdom of God ^cis at hand: ^drepent ye, and ^ebelieve the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become ^afishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And ~~straightway~~ he called them: and (straightway) they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and ^ataught.

22 And they were astonished at his doctrine: for he taught them as one that had ^aauthority, and not as the ^bscribes.

MARK 1	LUKE 4
AN UNCLEAN SPIRIT CAST OUT	
23 And there was in their synagogue a man with an ^a unclean spirit; and he cried out, (Because an unclean spirit inhabited the man, the man did not have his free agency for the unclean spirit spoke through the man who's body it possessed. DNTC, p. 168)	33 ¶ And in the synagogue there was a man, which (who) had a spirit of an unclean devil, and cried out with a loud voice,
24 Saying, Let <i>us</i> alone; ^a what have we to do with thee (Gr what business do you have with us...), thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the ^b Holy One of God. (The veil has not been taken away from devils. They know Jesus from the pre-existence.)	34 Saying, Let <i>us</i> alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

<p>25 And Jesus ^arebuked him, saying, Hold thy peace, and come out of him. (Though Jesus was known to the devils because of the dealings with them in the pre-existent sphere, he consistently refused to permit them to bear record of his divinity. Had Jesus let unclean spirits go unrebuked, or had he acquiesced in their testimonies of him, the Jews would have claimed greater justification for their false charge against him, “He hath a devil, and is mad, why hear ye him?” John 10:20. DNTC, p. 168)</p>	<p>35 And Jesus rebuked him, saying, Hold thy peace, and come out of him.</p>
<p>26 And when the unclean spirit had ^atorn him, and cried with a loud voice, he came out of him. (In April 1830, when Joseph Smith cast a devil out of Newell Knight, Brother Knight “saw the evil spirit leave him and vanish from his sight.” – Joseph Fielding Smith, Essentials in Church History, p. 95-96. DNTC, p. 168)</p>	<p>And when the devil had thrown him in the midst, he came out of him, and hurt him not.</p>
<p>27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine <i>is</i> this? (Only new because they were apostates.) for with ^aauthority commandeth he even the unclean spirits, and they do obey him. (Joseph Smith recorded the first miracle in the restored Church, casting out an evil spirit, as follows: Amongst those who attended our meetings regularly, was Newel Knight, son of Joseph Knight... We had got into the of praying much at our meetings, and Newel had said that he would try... but when we again met together, he rather excused himself. I tried to prevail upon him... He replied... he would wait until he could get into the woods by himself, and there he would pray. Accordingly, he deferred praying until next morning, when he retired into the woods; where, according to his own account afterwards, he made several attempts to pray, but could scarcely do so... He began to feel uneasy, and continued to feel worse both in mind and body, until, upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner; his visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment, and tossed</p>	<p>36 And they were all amazed, and spake among themselves, saying, What a word <i>is</i> this! for with authority and power he commandeth the ^aunclean spirits, and they come out.</p>

about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with great earnestness requested my to cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied, If you know that I can, it shall be done; and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight. This was the first miracle which was done in the Church, or by any member of it; and it was done not by man, nor by the power of man, but it was done by God, and by the power of godliness. History of the Church, 1:82, Verse by Verse, the Four Gospels, p. 145-148)

28 And immediately his fame spread abroad throughout all the region round about Galilee.

37 And the fame of him went out into every place of the country round about.

MATTHEW 8

MARK 1

LUKE 4

PETER'S MOTHER-IN-LAW IS HEALED

14 ¶ And when Jesus was come into Peter's house,

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

38 ¶ And he arose (, and went) out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for (to heal) her.

he saw his ^awife's mother ^blaid, and sick of a fever. (lying sick and feverish)

30 ~~But~~ (And) Simon's wife's mother lay sick of a fever, and ^aanon they tell him of (they besought him for) her. (She must have been unable to ask herself.)

39 And he stood over her, and ^arebuked the fever; and it left her: and immediately she arose and ministered unto them.

15 And he ^aouched her hand, (took hold of) and the fever left her: and she arose, and ministered unto them.

31 And he came and took her by the hand, and ^alifted her up; and immediately the fever left her, and she ministered unto them.

16 ¶ (Now) When the even(ing) was come, they brought unto him many that were possessed with ^adevils:

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

40 ¶ Now when the sun was setting, all they ~~that~~ (who) had any sick with ^adivers (or various) diseases brought them unto him; and he ^blaid his ^chands on every one of them, and healed them.

	33 And all the city was gathered together at the door.	
and he cast out the ^(evil) ^b spirits with his ^(the) word, and ^c healed all that were sick:	34 And he ^a healed many that were sick of divers diseases, and cast out many ^b devils; and ^c suffered not ^(Gr he did not allow) the devils to speak, because they knew him.	41 And devils also came out of many, crying out, and saying, Thou art ^a Christ the Son of God. And he rebuking <i>them</i> suffered them not to speak: for they knew that he was Christ.
17 That it might be fulfilled which was spoken by Esaias the prophet, saying, ^a Himself ^(He himself) took our ^b infirmities, and bare <i>our</i> ^c sicknesses.		
JESUS PREACHES AND HEALS IN GALILEE		
	35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. ^(Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. D&C 88:124. Elder Boyd K. Packer: I have learned that the best time to wrestle with major problems is early in the morning. Our minds are then fresh and alert. The blackboards of our minds have been erased by a good night's sleep. The accumulated distractions of the day are not in our way. Our bodies have been rested also. That is the time to think something through carefully and to receive personal revelation.... When I'm under pressure, you won't find my burning the midnight oil. I'd much rather be in bed early and getting up in the wee hours of the morning, when I can be close to Him who guides this work. Teach Ye Diligently, 204-5)	42 And when it was day, he ^a departed and went into a ^b desert ^(solitary) place:

	36 And Simon and they that were with him followed after him.	and the people sought him, and came unto him, and ^e stayed (desired) him, (detained him) that he should not depart from them
	37 And when they had found him, they said unto him, All <i>men</i> seek for thee.	
	38 And he said unto them, Let us go into the next towns, that I may ^a preach there also: for therefore came I forth.	43 And (But) he said unto them, I must ^a preach the kingdom of God to other cities also: for therefore am I ^b sent.
MATTHEW 4	MARK 1	LUKE 4
23 ¶ And Jesus went about all ^a Galilee, ^b teaching in their synagogues, and ^c preaching the gospel of the kingdom, and ^d healing all manner of ^e sickness and all manner of disease among the ^f people (which believed on his name). 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which (who) were possessed with ^a devils, and those which (who) were lunatick, and those that had the ^b palsy; (paralysis) and he ^c healed them. 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.	39 And he preached in their synagogues throughout all Galilee, and cast out ^a devils.	44 And he preached in the synagogues of ^a Galilee.
MATTHEW 8	MARK 1	LUKE 5
A LEPER IS CLEANSED		
2 And, behold, there came a ^a leper and worship(ping)ed him, saying, Lord, if thou wilt, thou canst make me clean.	40 And there came a ^a leper to him, (Luke 5 says his leprosy was in an advanced stage, from head to toe, near to death) beseeching him, and kneeling down to him, and saying unto him (said), If thou wilt, thou	12 ¶ And it came to pass, when he was in a certain city, behold a man full of ^a leprosy: who seeing Jesus fell on <i>his</i> face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

	canst make me ^b clean. (pure) (He did not doubt that Jesus could heal him, but asked if we would heal him.)	
3 And Jesus put forth <i>his</i> hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was ^a cleansed.	41 And Jesus, moved with ^a compassion, put forth <i>his</i> hand, and touched him, and sai(d)th unto him, I will; be thou clean.	13 And he put forth <i>his</i> hand, and touched him, saying, I will: be thou clean.
	42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.	And immediately the leprosy departed from him.
	43 And he ^a straitly (Gr warned him sternly) charged him, and forthwith sent him away;	14 And he charged him to tell no man:
4 And Jesus sai(d)th unto him, See thou tell no man; but go thy way, she(o)w thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.	44 And saith unto him, See thou say nothing to any man: (Jesus was being humble in not wanting the miracle spoken of much. It may be that at this time, when men were flocking to him in such great numbers, further fame and notoriety would have hindered him in his travels and preaching. Or that such a notable miracle would fan the flames of persecution that already were beginning. MM 2:46) but go thy way, she(o)w thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. (He still encouraged adherence to the law of Moses. Leviticus 13, 14)	but (said unto him) go, and she(o)w thyself to the ^a priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.
	45 But he went out, and began to publish <i>it</i> much, and to ^a blaze abroad (spread widely) the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert (solitary) places: and they came to him from every quarter.	15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 ¶ And he ^a withdrew himself into the wilderness, and prayed.

February 4-10
Matthew 4; Luke 4-5
“The Spirit of the Lord is Upon Me”

OVERVIEW:

Begin by reading Matthew 4 and Luke 4–5, and pay attention to any insights you receive. The study ideas in this outline can help you identify important principles in these chapters.

Record your impressions:

SCRIPTURES:

Matthew 4

Jesus fasts forty days and is tempted—He begins his ministry, calls disciples, and heals the sick. Keep in mind that Matthew made mention of the ancient prophets more than any other writer. Here he is showing how Jesus is similar to Moses to show how Jesus fulfilled the prophecy of Moses that a prophet would come who would be like him (Moses). So he includes the 40 day fast, like Moses did, how Satan came to him after his fast, like Moses, that the infant Jesus had his life threatened, as Moses did, that Jesus came from Egypt, as Moses did.

MATTHEW 4	MARK 1	LUKE 4
THE TEMPTATIONS OF JESUS		
1 THEN was Jesus ^a led up of the Spirit into the wilderness ^b to be (with God) ^c tempted of the devil. (Jesus spent the 40 days in meditation and preparation for His mission. He communed with His Father and was fed spiritually. Elder McConckie said: “Surely the spiritual stature of the Man Jesus was such that for forty days the lions and wild beasts treated him as they did Daniel. Surely the visions of eternity were opened to his view as they were to Paul and Joseph Smith. Surely he saw all that was seen by Enoch and Moses and Moriancumer. Surely there was purpose and preparation,	12 ^a And immediately the Spirit driveth him into the ^b wilderness.	1 AND Jesus being full of the Holy Ghost returned from Jordan, and was ^a led by the Spirit into the wilderness, (Jesus did not go into the wilderness to be tempted of the devil; righteous men do not seek out temptation. He went to be with God. Probably he was visited by the Father, without question he received transcendent spiritual manifestations. The temptations came after he had communed with God, after forty days. The same was true in the case of Moses. He communed with God, saw the visions of eternity, and was then left unto himself to be tempted of the devil. After resisting

<p>refinement and testing, growth and development, during this period when our Lord's body was made subject to his spirit. Fasting and prayer and pondering and visions and revelations prepare men for the ministry, and it was no different except in degree, where the preparations of the Lord Jesus was concerned." Mortal Messiah, 1:410 It may also be that during this time, the Savior received the rest of the ordinances necessary for salvation. Joseph Smith taught, "If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." TPJS, p. 308.)</p>		<p>temptation he again communed with Deity, gaining further light and revelation. McConkie, DNTC, 1:128) What is a proper fast? Why do we fast? Do you look forward to fasting? What does Matt 6:16-18 say we should avoid when we fast? According to Isaiah 58:3-5, how much good does fasting do us if we fast without the proper spiritual motivation? What do verses 6-7 say we must also do when we fast? What provision has the Lord made for His Church and people to help the poor?</p>
<p>2 And when he had ^afasted ^bforty days and forty nights, (and had communed with God,) ^che was afterward an hungered (, and was left to be tempted of the devil).</p>	<p>13 And he was there in the wilderness forty days, tempted of Satan (seeking to tempt him); and was with the wild beasts; and the angels ministered unto him.</p>	<p>2 ^aBeing forty days ^btempted of the ^cdevil. (And after forty days, the devil came unto him, to tempt him.) And in those days he did eat nothing: and when they were ended, he afterward hungered.</p>
<p>3 And when the ^atempter came to him, (Elder McConkie said: "We must assert that this was a personal appearance, one in which the spirit Lucifer, who was cast out of heaven for rebellion, came in person and spoke to Jesus face to face. It was no mere placing of thoughts in his mind, but an open and spoken conversation." Mortal Messiah 1:411) he said, If thou be the Son of God, command that these stones be made ^bbread. (First temptation – physical appetite)</p>		<p>3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.</p>
<p>4 But (Jesus) he answered and said, It is written, ^aMan shall not ^blive by ^cbread alone, but by every ^dword that proceedeth out of the ^emouth of God. (Living by every word of</p>		<p>4 And Jesus answered him, saying, It is written, That ^aman shall not live by bread alone, but by every word of God.</p>

<p>God, is a total commitment. Put the needs of the spirit before the needs of the body.)</p>		
<p>5 ^aThen the devil taketh him (Jesus was taken) up into the ^bholy city, and (the Spirit) setteth him on a (the) pinnacle of the temple, (This was the southwest or southeast corner of the Temple Mount. A height of about 211 feet.)</p>		<p>9 ^aAnd he (the Spirit) brought him to Jerusalem, and set him on a pinnacle of the temple,</p>
<p>6 ^aAnd saith (Then the devil came) unto him (and said), ^bIf thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (Are you sure that God loves you? Prove it by jumping and see if He protects you. If God truly loved me, then wouldn't He do such and such for me? If you are really there, prevent my pains and trials. Second temptation – misuse of divine power)</p>		<p>(and the devil came unto him) and said unto him, If thou be the Son of God, cast thyself down from hence: 10 For it is written, He shall give his ^aangels charge over thee, to keep thee: 11 And in their (his) hands they shall bear thee up, lest at any time thou dash thy foot against a stone.</p>
<p>7 Jesus said unto him, It is written again, Thou shalt not ^atempt the Lord thy God. (Jesus knew His Father loved Him. He didn't need to prove it.)</p>		<p>12 And Jesus answering said unto him, It is said (written), Thou shalt not ^atempt the Lord thy God.</p>
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<p>9 ^aAnd saith unto him (the devil came unto him again, and said), All these things will I give (unto) thee, if thou wilt fall down and worship me. (Third temptation – fleeting glories of mortality)</p>		<p>6 And the devil (came unto him, and) said unto him, All this ^apower will I give thee, and the glory of them: for that is (they are) delivered unto me; and to whomsoever I will I give it (them).</p>

		7 If thou therefore wilt worship me, all shall be thine.
<p>10 Then saith Jesus unto him, Get thee hence, ^aSatan: for it is written, Thou shalt ^bworship the Lord thy God, and him only shalt thou serve. (President David O. McKay said: “Nearly every temptation that comes to you and to me comes in one of those forms. 1) a temptation of the appetite; 2) a yielding to the pride and fashion and vanity of those alienated from the things of God, and 3) a gratifying of the passion or a desire for the riches of the world or power among men.” The Instructor, Sept 1962, p. 289-290. President Kimball said: “The importance of not accommodating temptation in the least degree is underlined by the Savior’s example. Did not he recognize the danger when he was on the mountain with his fallen brother, Lucifer, being sorely tempted by the master tempter? He could have opened the door and flirted with danger by saying, ‘All right, Satan, I’ll listen to your proposition. I need not succumb, I need not yield, I need not accept – but I’ll listen.’ Christ did not so rationalize. He positively and promptly closed the discussion, and commanded: “Get thee hence, Satan,” meaning, likely, “Get out of my sight – get out of my presence – I will not listen – I will have nothing to do with you.” Then, we read, “the devil leaveth him.” Miracle of Forgiveness, p. 216 Could Jesus have given in to the temptations? Elder McConkie said: “...in accordance with the eternal laws of free agency he could</p>		<p>8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt ^aworship the Lord thy God, and him only shalt thou ^bserve. (Elder James E. Faust: We need not become paralyzed with fear of Satan’s power. He can have no power over us unless we permit it. He is really a coward, and if we stand firm, he will retreat. The Apostle James counseled: Submit yourselves therefore to God. Resist the devil, and he will flee from you. James 4:7. He cannot know our thoughts unless we speak them. And Nephi states that he hath no power over the hearts’ of people who are righteous. CR, Oct 1987, 43)</p>

<p>have succumbed to temptation; he could have lost his own soul and failed in his divinely appointed mission. That he remained true to his trust, that he was faithful and obedient to the whole law, made him the great Exemplar, the light of the world, who could say to all men, "Follow thou me." DNTC, 1:127)</p>		
<p>11 Then the devil leaveth him, ^aand, behold, ^bangels came and ministered unto him. (Was this the end of His temptations? No, He was tested throughout His life. As are we. Luke 22:28 – Ye are they which have continued with me in my temptations. No man knows how bad he is till he has tried very hard to be good. A silly idea is current that good people do not know what temptation means. This is an obvious lie. Only those who try to resist temptation know how strong it is. After all, you find out the strength of [an] army by fighting against it, not by giving in. You find out the strength of a wind by trying to walk against it, not by lying down. A man who gives in to temptation after five minutes simply does not know what it would have been like an hour later. That is why bad people, in one sense, know very little about badness. They have lived a sheltered life by always giving in. We never find out the strength of the evil impulse inside us until we try to fight it: and Christ, because He was the only man who never yielded to temptation, is also the only man who knows to the full what temptation means. C.S. Lewis, Mere Christianity, p. 126. All mortals may, as we travel</p>		<p>13 And when the devil had ended all the temptation, he departed from him for a season.</p>

<p>through this wilderness of life, follow his example and do the same: fill ourselves daily (especially with scripture study and prayer) so that when the temptations come – as they inevitably will – they will have no power to overcome us because we are, like our Exemplar, filled with the Spirit. Verse by Verse, the Four Gospels, p. 97.)</p>		
<p>12 (And) Now when Jesus had heard (knew) that John was cast into prison, (and) he (sent angels, and, behold, they came and ministered unto him. And Jesus) departed into Galilee;</p>		

Matthew 4:13 And leaving Nazareth, (in Zebulun), he came and dwelt in Capernaum, which is upon the sea coast, in the borders of ~~Zabulon~~ and Nephthalim:

14 That it might be ^afulfilled which was spoken by Esaias the prophet, saying,

15 The land of ^aZabul~~o~~(u)n, and the land of Nephthalim, ~~by~~ (in) the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in ^adarkness saw great ^blight; and to them ~~which~~ (that) sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to ^apreach, and to say, ^bRepent: for the ^ckingdom of heaven ^dis at hand (Gr has come).

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were ^afishers.

19 And he sai(d)th unto them, (I am he of whom it is written by the prophets;) ^aFollow me, and I will make you ^bfishers of men.

20 And they (, believing on his words,) straightway left *their* nets, and (straightway) ^afollowed him.

21 And going on from thence, he saw other two brethren, James ~~the son of~~ ^aZebedee, and John his brother, (the sons of Zebedee,) in a ship with Zebedee their father, mending their nets; and he ^bcalled them.

22 And they immediately left ~~the ship and~~ their father (in the ship), and followed him.

MATTHEW 4	MARK 1	LUKE 4
<p>23 ¶ And Jesus went about all ^aGalilee, ^bteaching in their synagogues, and ^cpreaching the gospel of the kingdom, and ^dhealing all manner of ^esickness and all manner of disease among the ^fpeople (which believed on his name).</p>	<p>39 And he preached in their synagogues throughout all Galilee, and cast out ^adevils.</p>	<p>44 And he preached in the synagogues of ^aGalilee.</p>

<p>24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which (who) were possessed with ^adevils, and those which (who) were lunatick, and those that had the ^bpalsy; (paralysis) and he ^chealed them.</p> <p>25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.</p>		
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Luke 4

Jesus fasts forty days and is tempted of the devil – He announces his divine Sonship in Nazareth and is rejected – He casts out a devil in Capernaum, heals Peter’s mother-in-law, and preaches and heals throughout Galilee.

MATTHEW 4	MARK 1	LUKE 4
THE TEMPTATIONS OF JESUS		
<p>1 THEN was Jesus ^aled up of the Spirit into the wilderness ^bto be (with God) ^ctempted of the devil. (Jesus spent the 40 days in meditation and preparation for His mission. He communed with His Father and was fed spiritually. Elder McConckie said: “Surely the spiritual stature of the Man Jesus was such that for forty days the lions and wild beasts treated him as they did Daniel. Surely the visions of eternity were opened to his view as they were to Paul and Joseph Smith. Surely he saw all that was seen by Enoch and Moses and Moriancumer. Surely there was purpose and preparation, refinement and testing, growth and development, during this period when our Lord’s body was made</p>	<p>12 ^aAnd immediately the Spirit driveth him into the ^bwilderness.</p>	<p>1 AND Jesus being full of the Holy Ghost returned from Jordan, and was ^aled by the Spirit into the wilderness, (Jesus did not go into the wilderness to be tempted of the devil; righteous men do not seek out temptation. He went to be with God. Probably he was visited by the Father, without question he received transcendent spiritual manifestations. The temptations came after he had communed with God, after forty days. The same was true in the case of Moses. He communed with God, saw the visions of eternity, and was then left unto himself to be tempted of the devil. After resisting temptation he again communed with Deity, gaining further light</p>

<p>subject to his spirit. Fasting and prayer and pondering and visions and revelations prepare men for the ministry, and it was no different except in degree, where the preparations of the Lord Jesus was concerned.” Mortal Messiah, 1:410 It may also be that during this time, the Savior received the rest of the ordinances necessary for salvation. Joseph Smith taught, “If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.” TPJS, p. 308.)</p>		<p>and revelation. McConkie, DNTC, 1:128) What is a proper fast? Why do we fast? Do you look forward to fasting? What does Matt 6:16-18 say we should avoid when we fast? According to Isaiah 58:3-5, how much good does fasting do us if we fast without the proper spiritual motivation? What do verses 6-7 say we must also do when we fast? What provision has the Lord made for His Church and people to help the poor?</p>
<p>2 And when he had ^afasted ^bforty days and forty nights, (and had communed with God,) ^che was afterward an hungered (, and was left to be tempted of the devil).</p>	<p>13 And he was there in the wilderness forty days, tempted of Satan (seeking to tempt him); and was with the wild beasts; and the angels ministered unto him.</p>	<p>2 Being forty days ^btempted of the ^edevil. (And after forty days, the devil came unto him, to tempt him.) And in those days he did eat nothing: and when they were ended, he afterward hungered.</p>
<p>3 And when the ^atempter came to him, (Elder McConckie said: “We must assert that this was a personal appearance, one in which the spirit Lucifer, who was cast out of heaven for rebellion, came in person and spoke to Jesus face to face. It was no mere placing of thoughts in his mind, but an open and spoken conversation.” Mortal Messiah 1:411) he said, If thou be the Son of God, command that these stones be made ^bbread. (First temptation – physical appetite)</p>		<p>3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.</p>
<p>4 But (Jesus) he answered and said, It is written, ^aMan shall not ^blive by ^cbread alone, but by every ^dword that proceedeth out of the ^emouth of God. (Living by every word of God, is a total commitment. Put the needs of the spirit before the needs of the body.)</p>		<p>4 And Jesus answered him, saying, It is written, That ^aman shall not live by bread alone, but by every word of God.</p>

<p>5 ^aThen the devil taketh him (Jesus was taken) up into the ^bholy city, and (the Spirit) setteth him on a (the) pinnacle of the temple, (This was the southwest or southeast corner of the Temple Mount. A height of about 211 feet.)</p>		<p>9 ^aAnd he (the Spirit) brought him to Jerusalem, and set him on a pinnacle of the temple,</p>
<p>6 ^aAnd saith (Then the devil came) unto him (and said), ^bIf thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (Are you sure that God loves you? Prove it by jumping and see if He protects you. If God truly loved me, then wouldn't He do such and such for me? If you are really there, prevent my pains and trials. Second temptation – misuse of divine power)</p>		<p>(and the devil came unto him) and said unto him, If thou be the Son of God, cast thyself down from hence: 10 For it is written, He shall give his ^aangels charge over thee, to keep thee: 11 And in <i>their</i> (his) hands they shall bear thee up, lest at any time thou dash thy foot against a stone.</p>
<p>7 Jesus said unto him, It is written again, Thou shalt not ^atempt the Lord thy God. (Jesus knew His Father loved Him. He didn't need to prove it.)</p>		<p>12 And Jesus answering said unto him, It is said (written), Thou shalt not ^atempt the Lord thy God.</p>
<p>8 (And) ^aAgain, the devil (Jesus was in the Spirit, and it) taketh him up into an exceeding high mountain, and sheweth him all the ^bkingdoms of the world, and the glory of them; (Why are we not tempted with kingdoms? Because so much less will do.)</p>		<p>5 ^aAnd the devil (Spirit), tak(eth)ing him up into an high mountain, shewed unto him (and he beheld) all the kingdoms of the world in a moment of time.</p>
<p>9 ^aAnd saith unto him (the devil came unto him again, and said), All these things will I give (unto) thee, if thou wilt fall down and worship me. (Third temptation – fleeting glories of mortality)</p>		<p>6 And the devil (came unto him, and) said unto him, All this ^apower will I give thee, and the glory of them: for that is (they are) delivered unto me; and to whomsoever I will I give it (them). 7 If thou therefore wilt worship me, all shall be thine.</p>
<p>10 Then saith Jesus unto him, Get thee hence, ^aSatan: for it is written,</p>		<p>8 And Jesus answered and said unto him, Get thee behind me,</p>

Thou shalt ^bworship the Lord thy God, and him only shalt thou serve. (President David O. McKay said: “Nearly every temptation that comes to you and to me comes in one of those forms. 1) a temptation of the appetite; 2) a yielding to the pride and fashion and vanity of those alienated from the things of God, and 3) a gratifying of the passion or a desire for the riches of the world or power among men.” The Instructor, Sept 1962, p. 289-290. President Kimball said: “The importance of not accommodating temptation in the least degree is underlined by the Savior’s example. Did not he recognize the danger when he was on the mountain with his fallen brother, Lucifer, being sorely tempted by the master tempter? He could have opened the door and flirted with danger by saying, ‘All right, Satan, I’ll listen to your proposition. I need not succumb, I need not yield, I need not accept – but I’ll listen.’ Christ did not so rationalize. He positively and promptly closed the discussion, and commanded: “Get thee hence, Satan,” meaning, likely, “Get out of my sight – get out of my presence – I will not listen – I will have nothing to do with you.” Then, we read, ‘the devil leaveth him.’” Miracle of Forgiveness, p. 216 Could Jesus have given in to the temptations? Elder McConkie said: “...in accordance with the eternal laws of free agency he could have succumbed to temptation; he could have lost his own soul and failed in his divinely appointed mission. That he remained true to

Satan: for it is written, Thou shalt ^aworship the Lord thy God, and him only shalt thou ^bserve. (Elder James E. Faust: We need not become paralyzed with fear of Satan’s power. He can have no power over us unless we permit it. He is really a coward, and if we stand firm, he will retreat. The Apostle James counseled: Submit yourselves therefore to God. Resist the devil, and he will flee from you. James 4:7. He cannot know our thoughts unless we speak them. And Nephi states that he hath no power over the hearts’ of people who are righteous. CR, Oct 1987, 43)

<p>his trust, that he was faithful and obedient to the whole law, made him the great Exemplar, the light of the world, who could say to all men, "Follow thou me." DNTC, 1:127)</p>		
<p>11 Then the devil leaveth him, and, behold, angels came and ministered unto him. (Was this the end of His temptations? No, He was tested throughout His life. As are we. Luke 22:28 – Ye are they which have continued with me in my temptations. No man knows how bad he is till he has tried very hard to be good. A silly idea is current that good people do not know what temptation means. This is an obvious lie. Only those who try to resist temptation know how strong it is. After all, you find out the strength of [an] army by fighting against it, not by giving in. You find out the strength of a wind by trying to walk against it, not by lying down. A man who gives in to temptation after five minutes simply does not know what it would have been like an hour later. That is why bad people, in one sense, know very little about badness. They have lived a sheltered life by always giving in. We never find out the strength of the evil impulse inside us until we try to fight it: and Christ, because He was the only man who never yielded to temptation, is also the only man who knows to the full what temptation means. C.S. Lewis, Mere Christianity, p. 126. All mortals may, as we travel through this wilderness of life, follow his example and do the same: fill ourselves daily (especially with scripture study and</p>		<p>13 And when the devil had ended all the temptation, he departed from him for a season.</p>

<p>prayer) so that when the temptations come – as they inevitably will – they will have no power to overcome us because we are, like our Exemplar, filled with the Spirit. Verse by Verse, the Four Gospels, p. 97.)</p>		
<p>12 (And) Now when Jesus had heard (knew) that John was cast into prison, (and) he (sent angels, and, behold, they came and ministered unto him. And Jesus) departed into Galilee;</p>		

JESUS GOES TO GALILEE

Luke 4:14 ¶ And Jesus returned in the ^apower of the Spirit into ^bGalilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all (who believed on his name.)

JESUS REJECTED AT NAZARETH

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up ~~for~~ to read. (It is the custom to read the scriptures, the Law and the Prophets, three times a week. That occurs on Mondays, Thursdays and Sabbaths (Saturdays). It takes one year and the entire Old Testament is completed. Every congregation reads the same sections on the same day. That is why a lad anticipating his Bar Mitzvah selects a date and practices reading the section appointed for that day. In Jesus’ day, it seems apparent that the Jews read the scriptures publicly in the synagogue only on the Sabbath day. Since they read only once a week, it would take three years to read through the entire Law and the Prophets. It is interesting to note that the Savior’s ministry was three years in length. Perhaps he chose that time frame so that He could personally teach his disciples all of the Law and the Prophets. On that occasion, the Isaiah text was the scripture of the day. New Testament Supplemental Study Materials, Daniel Rona, p. 31) (Elder McConckie has said: “...what prevailed in synagogues anciently is what should prevail in our houses of worship today, for the Christian practice of frequent worship – or sermon and song and prayer and scriptural reading, in buildings set apart for such purposes – grew out of the Jewish dispensation that preceded ours.” MM 2:18 Edersheim said of synagogues: “Whenever some great Rabbi, or famed preacher, or else a distinguished stranger, is known to be in the town, it is the custom to invite him to preach to the people.” The synagogue service commences. There are two prayers, then the reciting of the Shema – the three passages from the Pentateuch, in which the worshippers take upon themselves the yoke of the kingdom – and then another prayer. Then come 18 eulogies or benedictions and yet other prayers. Then the minister takes out a roll of the Law, and seven persons are called upon to read successive portions. “A descendant of Aaron was always called up first to the reading; then followed a Levite, and afterwards five ordinary Israelites...the reading of the Law was both preceded and followed by brief Benedictions. Then they would read from the Prophets followed by the discourse of the day. If he followed the practice of the day, his participation involved more than reading from the Prophets and discoursing as he chose. “The person who read in the synagogue the portion from the Prophets, was also expected to conduct the devotions, at least in greater part,” meaning, “part of the Shema, and the whole of the Eulogies.” **If he had participated fully as was the custom, he would have said such things as “Thou art Jehovah, our God, and the God of our fathers, our King, and King of**

our fathers, our Savior, and the Savior of our fathers, our Creator, the Rock of our Salvation, our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. Blessed art Thou, Jehovah, Who quickenest the dead! Thou art Holy and Thy name is Holy. Selah. Blessed art Thou Jehovah God, the Holy One.” Such a participation on his part would in fact have fitted perfectly into the Messianic pronouncement he was about to make for Jehovah was the Messiah, and the salvation promised Israel and all men by the One was the salvation that would be brought to pass by the Other. 1:430-50. But this we do know. Standing before the people, Jesus read from Isaiah 61:1-3. He probably read in Hebrew and then translated in Aramaic. This would account for the differences between Isaiah’s record in the Old Testament, and the statements as given by Jesus and recorded by Luke.)

17 And there was delivered unto him the book of the prophet Esaias. (Isaiah) And when he had opened the book, he found the place where it was written,

18 The ^aSpirit of the Lord *is* upon me, because he hath ^banointed me to ^cpreach the ^dgospel to the ^epoor; he hath sent me to heal the brokenhearted, to ^fpreach ^gdeliverance (Gr remission) to the ^hcaptives, and (the) recovering of sight to the blind, to set at ⁱliberty them that are bruised,

19 ^aTo preach the acceptable year of the Lord. (Isaiah 61:1 THE ^aSpirit of the Lord ^bGOD *is* upon me; because the LORD hath ^canointed me to ^dpreach ^egood tidings unto the ^fmeeek; he hath sent me to ^gbind up the brokenhearted, to ^hproclaim ⁱliberty to the ^jcaptives, and the opening of the ^kprison to *them that are* bound; 2 To proclaim the acceptable year of the LORD, and the day of ^avengeance of our God; to ^bcomfort all that ^cmourn; 3 To appoint unto them that mourn in Zion, to give unto them ^abeauty for ashes, the oil of ^bjoy for mourning, the garment of praise for the spirit of heaviness; that they might be called ^ctrees of ^drighteousness, the ^eplanting of the LORD, that he might be glorified.)

20 And he closed the book, and he gave *it* again to the minister, and (he) sat down. And the eyes of all ~~them~~ that (those who) were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this Scripture ^afulfilled in your ears. (“I have read from Isaiah; I have set forth the meaning of the words – and therefore all Messianic prophecies - are fulfilled in me; they apply to me; I am the one of whom the prophets spoke; I am he; I am the Messiah.” MM 2:23)

22 And all bare him witness, and ^awondered (marvelled) at the ^bgracious words which proceeded out of his mouth (What these words were we do not know, but in the very nature of things, we can rest assured that they were a sermon on the text he had read. MM 2:21). And they said, Is not this ^cJoseph’s son? (The original Greek uses the word craftsman, not carpenter. In Nazareth, there was a stone quarry near by, so he would have worked not only in wood, but stone, metal, etc.)

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done (was) in ^aCapernaum, ^bdo also here in thy country.

24 And he said, Verily I say unto you, No prophet is ^aaccepted in his own country. (Following he gives two examples of prophets not being accepted in their own countries: Elijah who blessed a widow who lived outside of Israel, and Elisha, who healed Naaman, a gentile. If the people of Nazareth won’t believe, he will go somewhere else. If we don’t believe, we won’t receive the blessings we would otherwise have received but for our faith in Christ. **Do we follow those leaders whom the Lord has chosen for our day?** Members of the Church... those of enduring faith... willingly accept the supremacy of God and rely upon the scriptures and counsel of His servants, the leaders of the Church. These leaders of the Church are men with human frailties, and are imperfect in their wisdom and judgment. Perfection in men is not found on the earth. But almost without exception these leaders sincerely, humbly, and prayerfully render great and dedicated Christian service to the best of their ability. More important, they hold a divine warrant and commission through which great and eternal blessings come to those who sustain and follow them. They are God’s servants. James E. Faust, CF, Oct 1985, 8)

25 But I tell you of a (the) truth, many ^awidows were in Israel in the days of ^bElias, (Elijah) when the

heaven was shut up three years and six months, ~~when~~ (and) great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, ~~a city~~ of Sidon, unto a woman *that was* a widow.

27 And many ^alepers were in Israel in the time of Eliseus (Elisha) the prophet; and none of them ~~was~~ (were) ^bcleansed, sav(e)ing Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath, (His words they could not answer, his testimony they could not refute, but his voice – as they supposed – his voice they could silence. MM 2:27)

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he ^apassing through the midst of them went his way, (“How he escaped is not recorded. Perhaps His silence, perhaps the calm nobleness of His bearing, perhaps the dauntless innocence of His gaze overawed them. Apart from anything supernatural, there seems to have been in the presence of Jesus a spell of mystery and majesty which even His most ruthless and hardened enemies acknowledged, and before which they involuntarily bowed.” MM 2:27 Matthew 4:13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be ^afulfilled which was spoken by Esaias the prophet, saying, 15 The land of ^aZabulon, and the land of Nephthalim, *by the way of the sea, beyond Jordan, Galilee of the Gentiles;* 16 The people which sat in ^adarkness saw great ^blight; and to them which sat in the region and shadow of death light is sprung up.)

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word(s were) was with ^apower. (Gr authority) (In Capernaum is the nobleman who’s son Jesus healed. Also this is where Peter’s in-laws and Peter himself have a home.)

MARK 1	LUKE 4
AN UNCLEAN SPIRIT CAST OUT	
23 And there was in their synagogue a man with an ^a unclean spirit; and he cried out, (Because an unclean spirit inhabited the man, the man did not have his free agency for the unclean spirit spoke through the man who’s body it possessed. DNTC, p. 168)	33 ¶ And in the synagogue there was a man, which (who) had a spirit of an unclean devil, and cried out with a loud voice,
24 Saying, Let <i>us</i> alone; ^a what have we to do with thee (Gr what business do you have with us...), thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the ^b Holy One of God. (The veil has not been taken away from devils. They know Jesus from the pre-existence.)	34 Saying, Let <i>us</i> alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.
25 And Jesus ^a rebuked him, saying, Hold thy peace, and come out of him. (Though Jesus was known to the devils because of the dealings with them in the pre-existent sphere, he consistently refused to permit them to bear record of his divinity. Had Jesus let unclean spirits go unrebuked, or had he acquiesced in their testimonies of him, the Jews would have claimed	35 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

<p>greater justification for their false charge against him, “He hath a devil, and is mad, why hear ye him?” John 10:20. DNTC, p. 168)</p>	
<p>26 And when the unclean spirit had ^atorn him, and cried with a loud voice, he came out of him. (In April 1830, when Joseph Smith cast a devil out of Newell Knight, Brother Knight “saw the evil spirit leave him and vanish from his sight.” – Joseph Fielding Smith, Essentials in Church History, p. 95-96. DNTC, p. 168)</p>	<p>And when the devil had thrown him in the midst, he came out of him, and hurt him not.</p>
<p>27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine <i>is</i> this? (Only new because they were apostates.) for with ^aauthority commandeth he even the unclean spirits, and they do obey him. (Joseph Smith recorded the first miracle in the restored Church, casting out an evil spirit, as follows: Amongst those who attended our meetings regularly, was Newel Knight, son of Joseph Knight... We had got into the of praying much at our meetings, and Newel had said that he would try... but when we again met together, he rather excused himself. I tried to prevail upon him... He replied... he would wait until he could get into the woods by himself, and there he would pray. Accordingly, he deferred praying until next morning, when he retired into the woods; where, according to his own account afterwards, he made several attempts to pray, but could scarcely do so... He began to feel uneasy, and continued to feel worse both in mind and body, until, upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner; his visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment, and tossed about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with great earnestness requested my to cast the devil out of him, saying</p>	<p>36 And they were all amazed, and spake among themselves, saying, What a word <i>is</i> this! for with authority and power he commandeth the ^aunclean spirits, and they come out.</p>

<p>that he knew he was in him, and that he also knew that I could cast him out. I replied, If you know that I can, it shall be done; and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight. This was the first miracle which was done in the Church, or by any member of it; and it was done not by man, nor by the power of man, but it was done by God, and by the power of godliness. History of the Church, 1:82, Verse by Verse, the Four Gospels, p. 145-148)</p>		
<p>28 And immediately his fame spread abroad throughout all the region round about Galilee.</p>		<p>37 And the fame of him went out into every place of the country round about.</p>
MATTHEW 8	MARK 1	LUKE 4
PETER'S MOTHER-IN-LAW IS HEALED		
<p>14 ¶ And when Jesus was come into Peter's house,</p>	<p>29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.</p>	<p>38 ¶ And he arose (, and went) out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for (to heal) her.</p>
<p>he saw his ^awife's mother ^blaid, and sick of a fever. (lying sick and feverish)</p>	<p>30 But (And) Simon's wife's mother lay sick of a fever, and ^aanon they tell him of (they besought him for) her. (She must have been unable to ask herself.)</p>	<p>39 And he stood over her, and ^arebuked the fever; and it left her: and immediately she arose and ministered unto them.</p>
<p>15 And he ^aouched her hand, (took hold of) and the fever left her: and she arose, and ministered unto them.</p>	<p>31 And he came and took her by the hand, and ^alifted her up; and immediately the fever left her, and she ministered unto them.</p>	
<p>16 ¶ (Now) When the even(ing) was come, they brought unto him many that were possessed with ^adevils:</p>	<p>32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.</p>	<p>40 ¶ Now when the sun was setting, all they that (who) had any sick with ^adivers (or various) diseases brought them unto him; and he ^blaid his ^chands on every one of them, and healed them.</p>
	<p>33 And all the city was gathered together at the door.</p>	
<p>and he cast out the (evil) ^bspirits with his (the) word, and ^chealed all that were sick:</p>	<p>34 And he ^ahealed many that were sick of divers diseases, and cast out many ^bdevils; and ^csuffered not (Gr he did not allow) the devils to speak, because they knew him.</p>	<p>41 And devils also came out of many, crying out, and saying, Thou art ^aChrist the Son of God. And he rebuking <i>them</i> suffered them not to speak: for they knew that he was Christ.</p>

<p>17 That it might be fulfilled which was spoken by Esaias the prophet, saying, ^aHimself (He himself) took our ^binfirmities, and bare <i>our</i> ^csicknesses.</p>		
JESUS PREACHES AND HEALS IN GALILEE		
	<p>35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. (Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. D&C 88:124. Elder Boyd K. Packer: I have learned that the best time to wrestle with major problems is early in the morning. Our minds are then fresh and alert. The blackboards of our minds have been erased by a good night's sleep. The accumulated distractions of the day are not in our way. Our bodies have been rested also. That is the time to think something through carefully and to receive personal revelation.... When I'm under pressure, you won't find my burning the midnight oil. I'd much rather be in bed early and getting up in the wee hours of the morning, when I can be close to Him who guides this work. Teach Ye Diligently, 204-5)</p>	<p>42 And when it was day, he ^adeparted and went into a ^bdesert (solitary) place:</p>
	<p>36 And Simon and they that were with him followed after him.</p>	<p>and the people sought him, and came unto him, and ^estayed (desired) him, (detained him) that he should not depart from them</p>
	<p>37 And when they had found him, they said unto him, All <i>men</i> seek for thee.</p>	

	38 And he said unto them, Let us go into the next towns, that I may ^a preach there also: for therefore came I forth.	43 And (But) he said unto them, I must ^a preach the kingdom of God to other cities also: for therefore am I ^b sent.
MATTHEW 4	MARK 1	LUKE 4
23 ¶ And Jesus went about all ^a Galilee, ^b teaching in their synagogues, and ^c preaching the gospel of the kingdom, and ^d healing all manner of ^e sickness and all manner of disease among the ^f people (which believed on his name). 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which (who) were possessed with ^a devils, and those which (who) were lunatick, and those that had the ^b palsy; (paralysis) and he ^c healed them. 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.	39 And he preached in their synagogues throughout all Galilee, and cast out ^a devils.	44 And he preached in the synagogues of ^a Galilee.

Luke 5

Peter, the fisherman, called to catch men—Jesus heals a leper—He forgives sins and heals a paralytic—Matthew is called—The sick need the physician—New wine in new bottles.

PETER, ANDREW, JAMES AND JOHN: FISHERS OF MEN

MATTHEW 4	MARK 1	LUKE 5
18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew	16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net	

his brother, casting a net into the sea: for they were ^afishers.

into the sea: for they were fishers.

LUKE 5:1 AND it came to pass, ~~that~~, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, (Galilee)

2 And saw two ships standing ~~by~~ (on) the lake: but the fishermen were gone out of them, and were ~~washing~~ (wetting) their nets. (They were putting their nets away.)

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. (A very creative way to solve this problem. The disciples had not yet been called into full service. They still earned livings and provided for their families. By now they had spent hundreds if not thousands of hours learning from the Master, watching miracles, hearing him declare that He was the Messiah. Elder McConckie said: They had not as yet been called into a full-time ministry; they were not yet living the law of consecration, under which all that they had and were was dedicated to the building up of the kingdom and for rolling forth of the work of Him whose special witnesses they would soon become." MM 2:32. Indeed, it is not until after the day of Pentecost, when the full enjoyment of the gift of the Holy Ghost has come upon them, that the disciples forsake all in the full sense of never returning again to their temporal pursuits. DNTC, 1:166)

4 Now when he had ~~left~~ (done) speaking, he said ~~unto~~ Simon, Launch out into the deep, and let down your nets for a ^adraught. (catch, haul) (The word *draught* is a Renaissance English word that describes a sweeping motion with a net for drawing out a catch of fish. Verse by Verse, the Four Gospels, p. 154 c.1205, from O.E. **dreaht*, **dræht*, related to *dragan* "to draw, drag". Sounds like caught or taught.)

5 And Simon answering said unto him, Master, we have ^atoiled all the night, (It was their custom to fish all night and early dawn, and to use their lanterns to attract the fish.) and have taken nothing: (Peter may have been saying, we're professional fishers, we've done all we know how and have not caught a thing.) nevertheless at thy word I will let down the net. (How many of us in our fatigue in trying to accomplish something have said, we've already done all we can? And then added, "Nevertheless, I will do what you suggest." It is often so easy to give the Lord reasons why his requests of us should not be heeded, but if we would receive the net full blessings, we must let down the net.)

6 And when they had (done) this ~~done~~, they ~~i~~(e)nclosed a great multitude of fishes: and their net ^abrake. (was breaking) (Some see this story as a symbol that Peter and other future apostles were not yet capable of spreading the Gospel message entirely on their own. Yet after several years of divine training with Christ, they could cast out their nets and bring in until overflowing without the nets breaking. They were then ready to successfully take the message to the world. John 21: 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus ^astood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.)

7 And they beckoned unto *their* partners, ~~which~~ (who) were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw ~~it~~ (the multitude of fishes), he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. (Elder McConckie says Peter is saying: "I am unworthy of this honor; a sinner such as I is not fit company for the king, the Lord of hosts; depart from me that another more deserving may see thy countenance and behold thy person. DNTC 1:166)

9 For he was astonished, and all ~~that~~ (who) were with him, at the draught of the fishes which they had taken: (The ships were approximately 21 feet long by 7 feet wide and 4 feet deep. Filling both boats with fish was to provide a living for the families of these apostles who are now being called into

full-time service in the Church. About 4 miles away along the Sea of Galilee was a salt manufacturing enterprise. The wives of the apostles could have taken the fish and using the salt, preserved the fish so they could use them personally for years to come as well as selling them to provide an adequate living for their families. With so many fish in the two boats, there was no way they could have sold them before spoiling but they could preserve them with the salt and had fish for years to come.)

10 And so ~~was~~ (were) also James, and John, the sons of Zebedee, ~~which~~ (who) were partners with Simon.

<p>19 And he sai(d)th unto them, (I am he of whom it is written by the prophets;) ^aFollow me, and I will make you ^bfishers of men.</p>	<p>17 And Jesus said unto them, Come ye after me, and I will make you to become ^afishers of men.</p>	<p>And Jesus said unto Simon, Fear not; from henceforth(, for) thou shalt ^acatch (Gr capture, take alive) men.</p>
<p>20 And they(, believing on his words,) straightway left their nets, and (straightway) ^afollowed him.</p>	<p>18 And straightway they forsook their nets, and followed him.</p>	<p>11 And when they had brought their ships to land, they ^aforsook all, and ^bfollowed him. (Sometimes calls to serve come at the moment of our greatest successes. We must learn to leave when the nets are full, not when they are empty. Whether it's the grandparents who are asked to serve a mission when the grandkids are so appealing, or the 15 year old girl asked to forgo dating when invited to the biggest dance of the year, the challenge is the same. But the comfort is the knowledge that the brimming nets are always replaced by a more worthy catch. The Savior is not only inviting us to sacrifice, but to experience a greater joy. Satan selects his disciples when they are idle, Jesus selected his when there were busy at their work. Longden, Conference Report, April 1966, p. 39)</p>
<p>21 And going on from thence, he saw other two brethren, James the son of ^aZebedee, and John his brother, (the sons of Zebedee) in a ship with Zebedee their father, mending their nets; and he ^bcalled them.</p>	<p>19 And when he had gone a little further thence, he saw James the <i>son</i> of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them:</p>	

22 And they immediately left the ship and their father (in the ship), and followed him.	and (straightway) they left their father Zebedee in the ship with the hired servants, and went after him.	
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A LEPER IS CLEANSED

MATTHEW 8	MARK 1	LUKE 5
2 And, behold, there came a ^a leper and worship(ping)ed him, saying, Lord, if thou wilt, thou canst make me clean.	40 And there came a ^a leper to him, beseeching him, and kneeling down to him, and saying unto him (said), If thou wilt, thou canst make me ^b clean.	12 ¶ And it came to pass, when he was in a certain city, behold a man full of ^a leprosy: who seeing Jesus fell on <i>his</i> face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
3 And Jesus put forth <i>his</i> hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was ^a cleansed.	41 And Jesus, moved with ^a compassion, put forth <i>his</i> hand, and touched him, and sai(d)th unto him, I will; be thou clean.	13 And he put forth <i>his</i> hand, and touched him, saying, I will: be thou clean.
	42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.	And immediately the leprosy departed from him.
	43 And he ^a straitly charged him, and forthwith sent him away;	14 And he charged him to tell no man:
4 And Jesus sai(d)th unto him, See thou tell no man; but go thy way, she(o)w thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.	44 And saith unto him, See thou say nothing to any man: but go thy way, she(o)w thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.	but (said unto him) go, and she(o)w thyself to the ^a priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.
	45 But he went out, and began to publish <i>it</i> much, and to ^a blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert (solitary) places: and they came to him from every quarter.	15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 ¶ And he ^a withdrew himself into the wilderness, and prayed.

JESUS HEALS A MAN WITH THE PALSY

MATTHEW 9	MARK 2	LUKE 5
1 AND he (Jesus) entered into a ship, and passed over, and came into his own city.	1 AND again he entered into Capernaum (This is Jesus "own city," where his mother and half brothers and sisters lived.) after some (many) days; and it was	17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which (who) were come out of every town of Galilee, and

	noised that he was ^a in the house. (or at home)	Judaea, and Jerusalem: and the power of the Lord was <i>present</i> to heal them.
	2 And straightway many were gathered together, insomuch that there was no room to receive (the multitude) them , no, not so much as about the door: and he ^a preached the word unto them. (He is in the home of Peter. There are so many people that want to hear him and be healed of him, that no one else can get in. Four men come carrying a paralytic man to be healed.)	
2 And, behold, they brought to him a man sick of the ^a palsy, (stroke, paralysis) lying on a bed:	3 And they come unto him, bringing one sick of the palsy, which was ^a borne (carried) of four (persons). (Elder Talmage said: "In this man's condition there was plainly a close connection between his past sins and his present affliction... [However], Christ recognized his repentance together with the faith that accompanied it." Jesus the Christ, 180)	18 ¶ And, behold, men brought in a bed a man which (who) was ^a taken with a palsy (paralyzed): and they sought means to bring him in, and to lay <i>him</i> before him (Jesus).
	4 And when they could not come nigh unto him for the press, they uncovered the roof where he was ("The four men ascend to the roof, probably by the usual outside stairs found on nearly every house. On the roof they do what is neither difficult nor uncommon; they make an opening in the thatch-type roof, and through it they lower the suffering man into the presence of Jesus." MM 2:48): and when they had broken <i>it</i> up, they let down the bed wherein the sick of the palsy lay. (They were creative in solving a difficult problem. Sometimes we have to seek inspiration to solve difficult	19 And when they (found that they) could not find by what way they might bring him in because of (for) the multitude, they went upon the housetop, and let him down through the tiling with <i>his</i> couch into the midst before Jesus.

	<p>problems. Like the Brother of Jared's experience. He produced the work of preparing the stones and then asked the Lord to touch them to make them light.)</p>	
<p>and Jesus seeing (knowing) their ^bfaith said unto the sick of the palsy; Son, be of good ^ccheer; thy ^dsins be forgiven thee(; go thy way and sin no more). (Rightly understood, this event in the life of our Lord was visible and irrefutable proof that he was the Messiah; and it was so recognized by those among whom he ministered. DNTC 1:177)</p>	<p>5 When Jesus saw their faith, (He sees a teaching opportunity) he said unto the sick of the palsy, Son (Matthew 9:2 says, Son, be of good cheer; thy sins are forgiven thee.) thy sins be ^aforgiven thee. (Which is better, to be forgiven or to be healed? "If Jesus should first forgive the man's sins – since none but God can forgive sins – such an act would be announcement that he was God; then, if he commanded the sick person to rise up and walk, it would be proof that his claim to divinity was true. The teaching situation is ideally prepared, and the Master Teacher knows the course to pursue... The Lord forgives sins, but he does it in harmony with the laws he ordained before the world was. By properly repenting and by then partaking worthily of the sacrament, so that the Spirit of the Lord will come again into the lives of the penitent persons, members of the kingdom gain forgiveness of sins. We are not told whether the paralytic here forgiven by Jesus was a member of the Church or not. The overwhelming probability is that he was, and that Jesus was now forgiving his sins anew, as he did many times to Joseph Smith and the early elders of his latter-day kingdom. Where members of the Church are concerned, there is a very close connection between manifestations of healing grace</p>	<p>20 And when (Now) he saw their faith, he (and) said unto him, (the m)an, thy sins are ^aforgiven thee.</p>

	<p>and the forgiveness of sins. The very fact that a member of the kingdom has matured in the gospel to the point that he has power through faith in Christ to be healed, means that he also has so lived that he is entitled to have his sins remitted.” MM 2:49-51. James 5:15 says: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.)</p>	
3 And, behold, certain of the scribes said within themselves,	6 But there were certain of the scribes sitting there, and reasoning in their hearts,	21 And the scribes and the Pharisees began to reason, saying,
This <i>man</i> blasphemeth.	7 Why doth this <i>man</i> thus speak ^a blasphemies? who can forgive sins but God only?	Who is this which (that) speaketh ^a blasphemies? Who can ^b forgive sins, but God alone?
4 And Jesus ^a knowing their thoughts said, Wherefore (is it that ye) think ye evil in your hearts?	8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?	22 But when Jesus ^a perceived their thoughts, he answering (and he) said unto them, What reason ye in your hearts?
5 ^a For whether is (it not) easier, to say, <i>Thy</i> sins be forgiven thee; or (than) to say, Arise, and walk? (Jesus did what no imposter could have done – he proved his divine power by healing the forgiven man. DNTC, 1:178)	9 Whether is it (not) easier to say to the sick of the palsy, <i>Thy</i> sins be forgiven thee; or (than) to say, Arise, and take up thy bed, and walk? (He that can do the one, can do the other.)	23 ^a Whether is easier, to say, <i>Thy</i> sins be forgiven thee; or to say, Rise up and walk? (Does it require more power to forgive sins than to make the sick rise up and walk?)
6 But (I said this) that ye may know that the ^a Son of man hath ^b power (authority) on earth to ^c forgive sins, (then said he (Jesus said un)to the sick of the palsy,)	10 But that ye may know that the ^a Son of man hath power on earth to forgive sins, (he sai(d)th to the sick of the palsy,)	24 But that ye may know that the Son of (M)an hath power upon earth to ^a forgive sins, (I said it. And) (he said unto the sick of the palsy,)
Arise, take up thy bed, and go unto thine (thy) house.	11 I say unto thee, ^a Arise, and take up thy ^b bed, and go thy way into thine house.	I say unto thee, Arise, and take up thy couch, and go into thine (unto thy) house.
7 And he (immediately) arose, and departed to his house. 8 But when the multitudes saw it, they marvelled, and glorified	12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and	25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, ^a glorifying God.

<p>God, which (who) had given such power unto men.</p>	<p>(many) glorified God, saying, We never saw it on this fashion (the power of God after this manner). (“The proof of Messiahship could not be controverted. He who claimed to forgive sins – which all agreed none but God could do – had proved his divine power by turning the living death of palsy into the joyous life of physical health and spiritual cleanness. Following this display of power, the polarization of the people increased.” MM 2:53)</p>	<p>26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.</p>
	<p>13 And he (Jesus) went forth again by the sea side; and all the multitude resorted unto him, and he taught them.</p>	

MATTHEW IS CALLED

<p>9 ¶ And as Jesus passed forth from thence, he saw a man, named ^aMatthew, sitting at the ^breceipt of custom: (place where they received tribute (tax office), as was customary in those days,) and he sai(d)th unto him, Follow me. And he arose, and followed him.</p>	<p>14 And as he passed by, he saw Levi the <i>son</i> of Alphaeus sitting at the ^areceipt of custom (place where they receive tribute, as was customary in those days), and (he) said unto him, Follow me. And he arose and followed him.</p>	<p>27 ¶ And after these things he went forth, and saw a publican, named ^aLevi, sitting at the receipt of (place where they received) custom: and he said unto him, Follow me. 28 And he left all, rose up, and followed him. (Capernaum was an important fishing village. At this time, fishing was not a free enterprise. All fishing industry was controlled by the ruling elites who sold fishing rights to brokers, translated tax collectors or publicans, who in turn contracted with fishers. The fishers received capitalization along with fishing rights and were therefore indebted to the brokers. The location of Matthew’s (or Levi’s) toll office in Capernaum – an important fishing locale – probably identifies him as just such a contractor of royal fishing rights. K.C. Hanson & Douglas E.</p>
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THE CALL FOR SINNERS TO REPENT

<p>10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and (with) his disciples.</p>	<p>15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus (him) and his disciples: for there were many, and they followed him.</p>	<p>29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.</p>
<p>11 And when the Pharisees saw (them) it, they said unto his disciples, ^aWhy eateth your Master with publicans (tax collectors) and sinners?</p>	<p>16 And when the scribes and Pharisees saw him eat with ^apublicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?</p>	<p>30 But ther scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?</p>
<p>12 But when Jesus heard (them) that, he said unto them, They that be whole need not a physician, but they that are sick.</p>	<p>17 When Jesus heard (this) it, he sai(d)th unto them, They that are ^awhole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.</p>	<p>31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but ^asinners to repentance.</p>
<p>13 But go ye and learn what (this) that meaneth, ^aI ^bwill (desire) have ^cmercy, and not sacrifice: for I am not come to ^dcall the ^erighteous, but sinners to ^frepentance.</p>		

NEW WINE INTO NEW BOTTLES: JESUS AND THE LAW

<p>14 ¶ Then (And while he was thus teaching, there) came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?</p>	<p>18 And (they came and said unto him,) the disciples of John and of the Pharisees used to ^afast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?</p>	<p>33 ¶ And they said unto him, Why do the disciples of John ^afast often, and make prayers, and likewise <i>the disciples</i> of the Pharisees; but thine eat and drink?</p>
<p>15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, ^aand then shall they ^bfast.</p>	<p>19 And Jesus said unto them, Can the children of the bridechamber fast, while the ^abridegroom is with them? as long as they have the ^bbridegroom with them, they cannot fast.</p>	<p>34 And he said unto them, Can ye make the children of the ^abridechamber fast, while the bridegroom is with them?</p>
<p>16 (Then said the Pharisees unto him, Why will ye not receive us</p>	<p>20 But the days will come, when the bridegroom shall be taken</p>	<p>35 But the days will come, when the ^abridegroom shall be taken</p>

<p>with our baptism, seeing we keep the whole law? But Jesus said unto them, Ye keep not the law. If ye had kept the law, ye would have received me, for I am he who gave the law. I receive not you with your baptism, because it profiteth nothing. For when that which is new is come, the old is ready to be put away. For) No man putteth a piece of ^anew cloth (unshrunk) unto (on) an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.</p>	<p>away from them, and then shall they fast in those days. 21 No man also seweth a piece of ^anew cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.</p>	<p>away from them, and then shall they ^bfast in those days. 36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment (new cloth) upon an old (garment); if otherwise (so), then both the new maketh a rent, and the piece that was taken out of the new ^aagreeth (fits, accords) not with the old.</p>
<p>17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.</p>	<p>22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.</p>	<p>37 And no man putteth new wine into old bottles; else the new wine will burst the ^abottles, (leather bags, or wineskins) and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles; and both are preserved. 39 No man also having dr^ank old wine ^astraightway desireth new: for he saith, The old is better.</p>

February 11-17
John 2-4
“Ye Must Be Born Again”

OVERVIEW:

As you read John 2–4, the Spirit will teach you things about your own conversion. Make note of His promptings. You may find additional spiritual insights from the study ideas in this outline.

Record your impressions:

SCRIPTURES:

John 2

Jesus turns water into wine in Cana—He attends the passover, cleanses the temple, foretells his death and resurrection, and performs miracles.

THE FIRST MIRACLE: THE MARRIAGE IN CANA

1 AND (on) the ^athird day (of the week) (John may have pointed to an ancient Jewish tradition, which is to perform weddings on Tuesday, the third day of the week, Sunday being the first. This tradition is based on Genesis 1:9-13, where the word “good” is used twice for the third day of creation instead of once only for the other days. Accordingly, important matters like weddings were decided, settled, or celebrated on the third day of the week to call for a double blessing from God. Rousseau and Aviv, *Jesus and His World, Verse by Verse*, 1:108) there was a marriage in Cana of Galilee; and the mother of Jesus was there: (Jesus himself was now more than thirty years of age and would probably have married, as was customary for Jewish men to do in their late teens. Had Jesus not been married, we would undoubtedly read of accusation after accusation against him, because marriage was number one of the commandments God had given from the beginning to the meridian of time. As we have no record of objections to his teaching, it would appear that he had already complied with this most important commandment. **(This point of view does not represent a doctrinal statement but is simply an observation about ancient Jewish culture.)** Joseph Smith taught that the Savior obeyed all ordinances necessary for exaltation. Jesus kept every commandment of His Father; He held the Melchizedek Priesthood and observed every ordinance of the priesthood pertaining to mortality, including all ordinances of the temple. (Jesus Christ, Son of God, Savior, 316) *Verse by Verse*, 1:109)

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith (his mother said) unto him, They have no wine. (This was most likely unfermented wine.)

4 Jesus sai(d)th unto her, ^aWoman, what have I to do with thee? (wilt thou have me do for thee? That I will do; for) mine hour is not yet come. (Considering the customs of the day, it is a virtual certainty that one of Mary’s children was being married. DNTC, 1:135)

5 His mother sai(d)th unto the servants, Whatsoever he saith unto you, (see that ye) do it.

6 And there were set there six waterpots of stone, after the manner of the ^apurifying of the Jews, containing two or three firkins apiece. (One firkin is about nine gallons. So this would have been between 18 and 27 gallons of water which created between 100 to 150 gallons of wine. Institute Manual, 29)

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he said ~~th~~ unto them, Draw out now, and bear unto the governor of the feast. And they bare ~~it~~ (unto him).

9 When the ruler (governor) of the feast had tasted the water ~~that~~ (which) was made wine, and (he) knew not whence it was: (but the servants ~~which~~ (who) drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This ^abeginning of ^bmiracles did Jesus in Cana of Galilee, (This was most likely not his first miracle. The fact that Mary asks His assistance and infers that He perform a miracle may be evidence that He had performed other private miracles before this event. DNTC 1:137) and manifested forth his glory; and his disciples believed on him (the faith of his disciples was strengthened in him).

JESUS GOES TO CAPERNAUM

12 ¶ After this he went down to Capernaum, he, and his mother, and his ^abrethren, and his disciples: and they continued there not many days. (Upon leaving Capernaum, Jesus will turn 30 and begin his public ministry. He may have gone to Capernaum to bid farewell to family and friends as He embarks on His ministry.)

JESUS CLEANSSES THE TEMPLE

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those ~~that~~ (who) sold oxen and sheep and doves, and the changers of ^amoney sitting:

15 And when he had made a ^ascourge (whip) of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them ~~that~~ (who) sold doves, Take these things hence; make not my Father's house a house of merchandise. (When Jesus cleansed the temple, he was filled with reverent indignation because men were desecrating his Father's house, selling doves and lambs to be offered as sacrifice. Money changers were there for the convenience of those who came from other countries, so they could give in local currency their temple contributions. Seemingly, in their own eyes, they were justified, but they were doing these things in the House of God. We are told he overturned the money changer's tables, and said to the sellers of doves, "Take these things hence. Make not my Father's house a house of merchandise." Institute Manual, 37)

17 And his disciples remembered that it was written, The ^azeal of ~~thine~~ (thy) house hath ^beaten me up (consumed me).

18 ¶ Then answered (spake) the Jews and said unto him, What ^asign she (o)west thou unto us, seeing ~~that~~ thou doest these things? (By what authority do you do this? (Those affected did not protest the cleansing because they knew that Jesus was right.)

19 Jesus answered and said unto them, Destroy this ^atemple, and in three days I will ^braise it up. (The money changers must have done or said something threatening for Jesus to respond this way. But they did not understand his comment which had to do with his body and not the temple. He is foreshadowing His death and time spent in the Spirit World prior to His resurrection.)

20 Then said the Jews, Forty and six years was this ^atemple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed (remembered) the Scripture, and the word which Jesus had said (unto them).

JESUS ATTENDS PASSOVER

23 ¶ Now when he was in Jerusalem at the ^apassover, ~~in~~(on) the feast *day*, many believed ~~in~~ (on) his ^bname, when they saw the ^cmiracles which he did.

24 But Jesus did not ^acommit (entrust) himself unto them, because he ^bknew ^call ~~men~~ (things), (During his mortal life our Lord went from grace to grace and from truth to truth. He progressed from intelligence to intelligence until finally after the triumph of a glorious resurrection he gained all power, all knowledge, and all truth. It is only in this exalted and resurrected state that he came to a knowledge of all things in the ultimate and unlimited sense. (D. & C. 93:6-28.) However, in the course of his mortal probation, he knew all things in the sense that, having the constant companionship of that Spirit (the Holy Ghost) who does know all things, Jesus could and did receive revelation of all that was needed for his ministry from time to time. He knew all things in the sense that a knowledge of all things was constantly available to him. In this same sense faithful saints are entitled to receive revelation from the Spirit, or in other words to "have the mind of Christ." (1 Cor. 2:16.) Those who gain their exaltation will, like Christ, be glorified in truth and light and know all things in the ultimate and absolute sense, meaning there will be no truth they do not know, no knowledge they have not mastered. (D. & C. 93:27-28.)

25 And needed not that any should testify of man: for he ^aknew what was in ^bman.

John 3

Jesus tells Nicodemus men must be born again—God so loved the world that the Only Begotten Son came to save men—John the Baptist testifies: He that believeth on the Son hath everlasting life.

NICODEMUS VISITS JESUS AT NIGHT

1 THERE was a man of the Pharisees, named ^aNicodemus, a ^bruler of the Jews: (In the Bible Dictionary, it mentions the Sanhedrin: The Jewish senate and the highest native court in both civil and ecclesiastical matters. Under the presidency of the high priest is regulated the whole internal affairs of the Jewish nation. It consisted of 71 members and had an aristocratic character, being drawn from the three classes of chief priests, scribes and elders. In the time of the Lord the Pharisees had the predominating influence upon it. The powers of the Sanhedrin were extensive, for the Greek and Roman masters of the Jews granted them a considerable amount of self-government. From the New Testament we gather that it was the supreme court of justice in all cases, and that it had officers of its own who arrested accused persons and carried out its sentences and decrees. Questions involving life and death were removed from its cognizance 40 years before the destruction of Jerusalem.)

2 The same came to Jesus by night, (According to Elder McConkie, this meeting took place in the house, on the roof, of John in Jerusalem. This was at the time of the Passover. Mortal Messiah, 1:471. He had already cleansed the temple, testified that He was the Messiah, and testified of His coming death and resurrection and that God was His Father. His deeds were probably well known by the 2 ½ to 3 million Jews in Jerusalem. MM 1:479) and said unto him, Rabbi, we (he may have been speaking of his fellow Sanhedrin) know that thou art a teacher come from God: for no man can do these ^amiracles ~~that~~ (which) thou doest, except ^bGod be with him. (Elder McConkie interpreted his coming at night as an attempt to protect his worldly position while investigating the gospel preached by this new rabbi. Another Bible Scholar suggests that he came at night because he was a cautious man, sensitive to his responsibility as a religious leader to whom others looked for guidance, and whom they were likely to follow. He met Christ

face to face to see for himself and to base his decision not on carried stories but on first hand experience and evidence. Studies in the Scriptures 5:192)

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be ^aborn ^bagain, (Gr from above, anew) he cannot ^csee the kingdom of God. (What does it mean to be born again? The Book of Mormon clarifies it: Mosiah 5:2 - And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, **which has wrought a mighty ^achange in us, or in our hearts, that we have no more disposition to do ^bevil, but to do good continually.** Mosiah 27:25 - And the Lord said unto me: Marvel not that **all mankind**, yea, men and women, all nations, kindreds, tongues and people, **must be ^aborn again; yea, ^bborn of God, ^cchanged from their carnal and ^dfallen state, to a state of righteousness, being redeemed of God, becoming his ^esons and daughters;** Mosiah 5:7 - And now, because of the covenant which ye have made ye shall be called the ^achildren of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that **your hearts are ^bchanged through faith on his name;** therefore, ye are ^cborn of him and have become his ^dsons and his daughters. Mosiah 27:26 - And thus they become **new creatures;** and unless they do this, they can in ^anowise inherit the kingdom of God. Alma 5:19 - I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, **having the ^aimage of God engraven upon your countenances?** Alma 5:21 - I say unto you, ye will know at that day that ye cannot be ^asaved; for there can no man be saved except his ^bgarments are washed white; yea, his garments must be ^cpurified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people from their sins. Alma 5:33-34 -33 Behold, he sendeth an invitation unto ^aall men, for the ^barms of mercy are extended towards them, and he saith: **Repent, and I will receive you.** 34 Yea, he saith: ^aCome unto me and ye shall partake of the ^bfruit of the tree of life; yea, ye shall eat and drink of the ^cbread and the waters of life ^dfreely; Alma 22:18 - O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and **I will give away all my sins to know thee,** and that I may be raised from the dead, and be saved at the last day. And now when the king had said these words, he was struck ^aas if he were dead. Elder McConkie said that being born again doesn't happen in an instant, it is a process. "We are born again by degrees, and we are born again to added light and added knowledge and added desires for righteousness as we keep the commandments." "Jesus Christ and Him Crucified," 1976 Devotional Speeches of the Year, p. 399. He also has said: "No one can be born again without baptism, but the immersion in water and the laying on of hands to confer the Holy Ghost do not of themselves guarantee that a person has been or will be born again. The new birth takes place only for those who actually enjoy the gift of companionship of the Holy Ghost, only for those who are fully converted, who have given themselves without restraint to the Lord. Thus Alma addressed himself to his brethren of the church and pointedly asked them if they had spiritually been born of God, received the Lord's image in their countenances, and had the mighty change in their hearts which always attends the birth of the Spirit. MD, p. 101 We seek to move from being natural men to being truly children of God. Our hearts, however good they may seem to ourselves, must undergo a mighty change, for God is not trying to make us merely nice or effective or even spiritually inclined. He is trying to take us from where we are to where he is – in our capacities, our knowledge, our vision, our understanding, our love. Elder Parley P. Pratt said: "An intelligent being, in the image of God, possesses every organ, attribute, sense, sympathy, affection that is possessed by God himself. But these are possessed by man, in his rudimental state, in a subordinate sense of the word. Or in other words, these attributes are in embryo and are to be gradually developed. They resemble a bud, a germ, which gradually develops into bloom, and then, by progress, produces the mature fruit after its own kind." Key to the Science of Theology, p. 61 So how, then, does it happen? Maurine Proctor said: "We sometimes mistake the process of being born again, to line upon line become like our Father in Heaven, as a do-it-yourself process. If I try really, really hard, and check off everything on my list

of things to do, and write down my New Year's resolutions and somehow muster enough will to fulfill them, then I can become good. That describes a fundamental flaw in thinking. Certainly we obey the commandments, but the key to the process is submitting our will to God's, seeking repentance and change through the atonement, and relying on revelation through the Spirit to lead us to that mighty change of heart. To bring to pass our immortality and eternal life are God's work and his glory and he is capable of doing his work. If we will let him. If we will not resist him, but trust him and learn to follow his Spirit, he promises he can do great things with us... We are called upon to make the atonement the centerpiece of our lives, draw on its power daily, pray to be taught through the Spirit, yield ourselves gladly to the experience that God provides for our growth.")

4 Nicodemus saith unto him, How can a man be born when he is old? (It was assumed among the Jews that they were already in the kingdom by virtue of being a Jew. Only those who were converted were considered born again. His question refers to the belief that they were already born of the spirit, what else is there?) can he enter the second time into his mother's womb, and be born? (Nicodemus was in spiritual darkness. MM, 1:473)

SCRIPTURE MASTERY – JOHN 3:5

5 Jesus answered, Verily, verily, I say unto thee, Except a man be ^aborn of ^bwater and ^cof the Spirit, he cannot ^denter into the kingdom of God. (The Celestial Kingdom.)

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (Moses 6:59 states: That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.)

7 Marvel not that I said unto thee, Ye must be ^aborn again.

8 The ^awind (Gr wind, spirit) bloweth where it listeth, (Probably they could hear the wind blowing from the vantage point on the roof of the house. MM, 1:474) and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one ~~that~~ (who) is born of the ^bSpirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said ~~unto him~~, Art thou a master of Israel, and knowest not these things? (You as a leader of the people should know this.)

11 Verily, verily, I say unto thee, We speak that we do know, and ^atestify that we have seen; and ye receive not our ^bwitness. (The Greek construction suggests that verses 11-21 contain a direct quotation. This testimony of Jesus was given to a member of the Sanhedrin.) (You have heard and seen, but still do not believe our testimony.)

12 If I have told you earthly things, and ye ^abelieve not, how shall ye believe, if I tell you ^cof heavenly things? (How can you ever understand the things of the spirit if you can't understand temporal things?)

13 ~~And~~ (I tell you,) no man hath ^aascended up to heaven, but he ~~that~~ (who) ^bcame down from heaven, ~~even~~ the ^cSon of ~~m~~(M)an ~~which~~ (who) is in heaven. (Elder McConkie has explained this verse: "I am the Messiah, who has come down from heaven. I am the Son of Man of Holiness who is in heaven; and I shall yet ascend to be with God who is my Father." MM, 1:476)

14 ¶ And as Moses lifted up the ^aserpent in the wilderness, even so must the ^bSon of man be lifted up:

15 That whosoever believeth ~~in~~ (on) him should not perish, but have eternal life. (Alma 33: 19 Behold, he was spoken of by ^aMoses; yea, and behold a ^btype was ^craised up in the wilderness, that whosoever would look upon it might live. And many did look and live. (The brazen serpent. Numbers 21:5-9) 20 But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look is because they did not believe that it would ^aheal them.)

16 ¶ For ^aGod so ^bloved the ^cworld, that he ^dgave his ^eonly begotten ^fSon, that whosoever ^gbelieveth ~~in~~ (on) him should not perish, but have ^heverlasting ⁱlife. (Even God can do no more, He has given us his Son.)
17 For God ^asent not his Son into the world to ^bcondemn the world; but that the world through him might be ^csaved.

18 ¶ He ~~that~~ (who) believeth on him is not condemned: but he ~~that~~ (who) ^abelieveth not is condemned already, because he hath not believed ~~in~~ (on) the ^bname of the only begotten Son of ^cGod. (which was before preached by the mouth of the holy prophets; for they testified of me.)

19 And this is the condemnation, that ^alight is come into the world, and men loved ^bdarkness rather than light, because their ^cdeeds ~~were~~ (are) evil.

20 For every one ~~that~~ (who) doeth ^aevil ^bhateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he ~~that~~ ^adoeth (who loveth) ^btruth cometh to the ^clight, that his deeds may be made manifest, ~~that they are wrought in God.~~ (And he who obeyeth the truth, the works which he doeth they are of God.) (Jesus' teachings to Nicodemus are plain, without parable or metaphor, simple and forceful. MM, 1:478 Nicodemus spoke up in favor of Christ to his fellow Sanhedrists – John 7:30-39, 50-53. He also brought myrrh and aloes to use in preparing the body of Christ after his death. John 19:38-42)

JOHN'S MINISTRY AND FURTHER TESTIMONY OF CHRIST

22 ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and ^abaptized. (This time period from when they left Jerusalem after the Passover, to the time they went into Samaria was about nine months. During this time they preached the gospel. D&C 112: 4-5 speaks of the charge to the Twelve in our day: Let thy heart be of good ^acheer before my face; and thou shalt bear record of my name, not only unto the ^bGentiles, but also unto the Jews; and thou shalt send forth my word unto the ends of the earth. ^aContend thou, therefore, morning by morning; and day after day let thy ^bwarning voice go forth; and when the night cometh let not the inhabitants of the earth slumber, because of thy ^cspeech.)

23 ¶ And John also was baptizing in Aenon near to Salim, (We don't know for certain where John conducted his baptisms, but they may have been in several different locations.) because there was much ^awater there: and they came, and were ^bbaptized. (John's gospel clarifies that Jesus' preaching of repentance included baptism and the Nicodemus conversation is there to show that one cannot enter God's kingdom without it.)

24 For John was not yet cast into prison. (John is imprisoned between John 3 and 4. See Matthew 14:3-5, Mark 6:17-20 and Luke 3:19-20.)

25 ¶ Then there arose a question between *some* of John's disciples and the Jews (should be translated "a Jew" MM 1:484) about purifying. (John's disciples were jealous of the popularity that Jesus was having and that most of John's disciples were following Jesus.)

26 And they came unto John, and said unto him, Rabbi, he ~~that~~ (who) was with thee beyond Jordan, to whom thou ~~barest~~ (bearest) witness, behold, the same baptizeth, ^aand ~~all men~~ (he receiveth of all people who) come (un)to him. (This sets the stage for the Baptist to bear his final recorded testimony of Jesus.)

27 John answered and said, A man can ^areceive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He ~~that~~ (who) hath the bride is the bridegroom: but the friend of the bridegroom, (The friend of the bridegroom arranged the marriage contract and presided at the wedding. DNTC, 1:148) ~~which~~ (who) standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. (I, John, came only as the promised Elias, but he came as the holy Messiah. I announce and prepare his way.)

30 He must increase, but I *must* decrease. (Elder Talmage wrote: "In such a reply, under the existent

condition, is to be found the spirit of true greatness, and of a humility that could rest only a conviction of divine assurance to the Baptist as to himself and the Christ. In more than one sense was John great among all who are born of women. He had entered upon his work when sent of God so to do; he realized that his work had been in a measure superceded, and he patiently awaited his release, in the meantime continuing in the ministry directing souls to his Master.” Jesus the Christ, p. 164-165)

31 He ~~that~~ (who) cometh from ^aabove is above all: he ~~that~~ (who) is of the earth is earthly, and speaketh of the earth: he ~~that~~ (who) cometh from heaven is above all. (His mission is beginning, mine is ending. Forsake me, follow Him.)

32 And what he hath seen and heard, that he ^atestifieth; and ~~no man~~ (but few men) receiveth his testimony.

33 He ~~that~~ (who) hath received his testimony hath ^aset to his ^bseal that (declared that, certified that) God is true. (Those who believe the Son will be sealed up unto everlasting life.)

34 For he whom God hath sent ^aspeaketh the words of God: ^bfor God giveth (him) not the Spirit by measure ~~unto him~~. (for he dwelleth in him, even the fullness.) (The Son speaks the words of the Father because He enjoys the Spirit of God in its fullness.)

35 The Father loveth the ^aSon, and hath ^bgiven all ^cthings into his hand.

36 (And) ^aHe ~~that~~ (who) believeth on the Son hath ^beverlasting life: (and shall receive of his fullness: But he who) ~~and he that~~ ^cbelieveth not (Gr disbelieves, disobeys, is uncompliant to) the Son shall not see life; ~~but~~ (receive of his fullness; for) the ^dwrath of God ~~abideth~~ (is up) on him. (Those who believe and obey Christ, will inherit exaltation in the highest heaven.)

John 4

Jesus teaches a woman of Samaria—Men must worship the Father in spirit and truth—Those who harvest souls gain eternal life—Many Samaritans believe—Jesus heals a nobleman’s son.

RETURN TO GALILEE

1 ^aWHEN therefore ~~the Lord knew how~~ the Pharisees had heard that Jesus made and baptized more disciples than John, (they sought more diligently some means that they might put him to death, for many received John as a prophet, but they believed not on Jesus.)

2 (Though Jesus (Now the Lord knew this, though he) himself ^abaptized not (so many as), ~~but~~ his disciples, (Jesus conferred the priesthood on His disciples so they could perform baptisms. MM 1:482) (For he suffered them for an example, preferring one another,) (Elder McConkie said: “Contrary to the false teachings and traditions of sectarianism, Jesus personally performed water baptisms so that in all things he might be the great Exemplar. Without question he also performed all other ordinances essential to salvation and exaltation.” DNTC, 1:148)

3 (And) He left Judæa, and departed again into Galilee. (Since the Pharisees wanted to put Jesus to death, he left and went into Galilee. Matthew 4:12 ¶ Now when Jesus had heard that John was cast into prison, he departed into ^aGalilee; Mark 1:14: Now after that John was put in prison, Jesus came into Galilee, ^apreaching the gospel of the kingdom of God, Luke 4:14 ¶ And Jesus returned in the ^apower of the Spirit into ^bGalilee: and there went out a fame of him through all the region round about.)

SAMARITAN WOMAN AT JACOB’S WELL

4 And he (said unto his disciples, I) must needs go through Samaria. (This was a most dangerous route at the time. His purpose in going was to preach to the Samaritans.)

5 Then (he) cometh he to a (the) city of Samaria, which is called Sychar, near to the parcel of ground ~~that~~ (which) Jacob gave to his son ^aJoseph.(:)

6 Now (the place where) Jacob’s well was there. Jesus therefore, being wearied (Now Jesus being weary)

with *his* journey, (it being about the sixth hour) (noon) sat thus (down) on the well: ~~and it was about the sixth hour.~~ (The well is 7 or 8 feet in diameter and about 150 feet deep. Not far from here was where Joseph was laid to rest. MM 1:496. Water from the well was usually drawn either in the early morning or evening. It is significant that the woman came at noon, during the heat of the day, when no one else would have been present at the well. This timing emphasizes her despised and outcast position. She is obviously hoping to avoid the disdain of others.)

7 (And) There cometh (came) a woman of Samaria to draw water: Jesus sai(d)th unto her, Give me to drink.

8 (For (Now) his disciples were gone away unto (into) the city to buy meat.)

9 Then saith the woman of Samaria (Wherefore he being alone, the woman of Samaria said) unto him, How is it that thou, being a Jew, askest drink of me, which (who) am a woman of Samaria? for the Jews have no dealings with the ^aSamaritans. (Elder Talmage said: "To the orthodox Jew of the time a Samaritan was more unclean than a Gentile of any other nationality." Jesus the Christ, p. 172. Talking with the Samaritan woman showed that he is the Savior of all mankind. Watch for the gradual development of a testimony. She first is humble. She first considers Jesus as just a man, then a Jew, a prophet and the Messiah.)

10 Jesus answered and said unto her, If thou knewest the ^agift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee ^bliving water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? (Because she lived an adulterous life, she was not able to understand things by the spirit.)

12 Art thou greater than our father Jacob, (In fact, yes He is.) which (who) gave us the well, and drank thereof himself, and his children, and his cattle? (She wants to know more.)

13 Jesus answered and said unto her, Whosoever drinketh (shall drink) of this water (well) shall thirst again:

14 But whosoever drinketh of the water that (which) I shall give him shall never ^athirst; but the water that I shall give him shall be in him a well of water ^bspringing up into ^ceverlasting life.

15 The woman sai(d)th unto him, Sir, give me (of) this water, that I thirst not, neither come hither to draw. (She believes his words, but doesn't fully understand them. **Why didn't the woman understand what Jesus was saying? She was thinking of earthly things while Jesus was speaking of spiritual things. Do we often misunderstand lessons or talks we hear at church because we are thinking of earthly things and not spiritual things?**)

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a ^aprophet. (She begins to understand who Jesus is. Now she considers Jesus to be a prophet.)

20 Our fathers worshipped in ^athis mountain; and ye say, that in Jerusalem is the place where men ought to worship. (There will be other places of worship.)

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. (Foretelling the destruction of Jerusalem. The old order is changing, a new covenant is arising, a new gospel; the temples of the future are the bodies of the saints; and the sacrifices of the future are a broken heart and a contrite spirit. The true believers of the future shall worship in all places and at all times, not just when sacrificial fires burn on Gerizim and in Jerusalem. MM 1:499)

22 Ye worship ye ^aknow not what: we know what we worship: for (and) salvation is of the Jews. (The Messiah would come through the Jews. Jesus is saying that the Samaritans did not have the true religion.)

What other time did Jesus say that the true Church was not on earth? To Joseph Smith.)

23 ~~But~~ (And) the hour cometh, and now is, when the true worshippers shall ^aworship the Father in spirit and in ^btruth: for the Father seeketh such to worship him.

24 ^aGod is a ^bSpirit: (For unto such hath God promised his Spirit:) and they ~~that~~ (who) worship him must worship *him* in spirit and in ^ctruth.

25 The woman sai(d)th unto him, I know that ^aMessias cometh, ~~which~~ (who) is called Christ: when he is come, he will ^btell us all things.

26 Jesus sai(d)th unto her, ^aI (The term I AM used here in the Greek is identical with the Septuagint usage in Exodus 3:14 which identifies Jehovah) ~~that~~ (who) speak unto thee am ~~he~~ (the Messias). (This is the first recorded occurrence of Jesus declaring that He is the Messiah.)

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? (His disciples marveled that He spoke to the woman, a conversation that He initiated, for it violated the customs of the day for a Rabbi to speak in public with a woman, to say nothing of a Samaritan woman, and least of all a woman of easy virtue. Yet their reserve was such and his command of the situation so complete that none [dared question him]. MM 1:501)

28 The woman then left her waterpot, and went her way into the city, (symbolic of leaving behind her old life and repenting.) and saith to the men,

29 Come, see a man, ~~which~~ (who) told me all things that ~~ever I did~~ (I have ever done): is not this the Christ? (She now knows that Jesus is the Christ and wants others to know.)

30 Then they went out of the city, and came unto him.

31 ¶ In the mean ~~while~~ (time) his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ~~ought~~ (meat) to eat?

34 Jesus sai(d)th unto them, My meat is to do the ^awill of him ~~that~~ (who) sent me, and to finish his ^bwork. (The spreading of the gospel becomes the all consuming passion of those so sent. It takes all their strength, it embraces every waking word and thought. Those so called are expected to serve with all their hearts, might, mind and strength. MM 1:502)

35 Say not ye, There are yet four months (It's now December or January), ~~and~~ *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the ^afields; for they are white already to ^bharvest. (Barley will be harvested in Palestine in April or May.)

36 And he ~~that~~ (who) reapeth receiveth ^awages, and gathereth fruit unto life eternal: that both he ~~that~~ (who) soweth (the missionary who plants the seed) and he ~~that~~ (who) reapeth (the missionary who baptizes after conversion has occurred) may ^brejoice together. (Blessings flowing from ministerial service accrue first to the minister sent forth to harvest the souls of his brethren and then to the receptive persons who heed his testimony. DNTC, 1:155)

37 And herein is that saying true, One ^asoweth, and another reapeth.

38 I (have) sent you to ^areap that whereon ye bestowed no labour: ~~other men~~ (the prophets have) laboured, and ye ~~are~~ (have) entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, ~~which~~ (who) testified, He told me all that ~~ever I did~~ (I have ever done).

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: ~~for~~ we have heard ~~him~~ (for) ourselves, and know that this is indeed the ^aChrist, the ^bSaviour of the world. (Elder McConkie said: "Truly, the gospel was preached in Samaria. Seeds were sown and a harvest reaped. And at a later date, apostles and seventies and other missionaries would yet reap in the same fields. Jesus' stay there lasted

only a few days, but the results of his ministry shall endure to all generations. And we cannot but hope that the woman who first met him at the well of the ancient patriarch was among those who forsook the world, had their sins washed away in the waters of baptism, kept the commandments thereafter, and received an eternal inheritance with the saved and exalted of all ages.” MM 1:504)

JESUS GOES TO GALILEE

43 ¶ Now after two days he departed thence, and went into Galilee. (About one year has gone by since he started his mission.)

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was (had) come into Galilee, the Galilaeans received him, having seen all the things that (which) he did at Jerusalem at the feast: for they also went unto the feast.

NOBELMAN'S SON IN HEALED

46 So Jesus came again into Cana of Galilee (the place where he turned water into wine) (This may have been the home of Nathaneal. MM, 2:11), where he made the water wine. And there was a certain nobleman, (an officer in the court of Herod Antipas.) whose son was sick at ^aCapernaum. (About 20 miles away)

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see ^asigns and wonders, ye will not believe. (He is saying, “Do ye not know that it is written of me, “He sent his word, and healed them”?” Psalms 107:20 – MM 2:11)

49 The nobleman sai(d)th unto him, Sir, come down ere (before) my child die. (The nobleman persisted showing his faith in Jesus. Our prayers must be persistent.)

50 Jesus sai(d)th unto him, Go thy way; thy son ^aliveth. And the man believed the word that (which) Jesus had spoken unto him, and he went his way. (There are actually two miracles here. First, the absent boy was healed, and the present father's unbelief was cured, the greater miracle of the two. Jesus was 25 miles away from the boy, though He healed him. Though He is not physically near to us, He still heals us from a distance.)

51 And as he was now going down (to his house), (He did not hurry home, because he knew his son was healed.) his servants met him, and told him (spake), saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour (1pm) the fever left him.

53 So the father knew that ~~it was at~~ (his son was healed) the same hour, in the which Jesus said unto him, Thy son liveth: and ^ahimself (Gr he himself) believed, and his whole house.

54 This ~~is again~~ (being) the ^asecond miracle that (which) Jesus did (had done), when he was (had) come out of Judæa into Galilee.

February 18-24
Matthew 5; Luke 6
“Blessed Are Ye”

OVERVIEW:

Pay attention to impressions you receive as you read Matthew 5 and Luke 6, and record them in a study journal. This outline can help you identify some of the most important and relevant in these chapters.

Record your impressions:

SCRIPTURES:

Matthew 5

”What can I do for you?” If we would take advantage of the gospel and its teachings, we must turn the focus of our lives away from ourselves. How to get your calling and election: Forget yourself right into it.

President Harold B. Lee wrote: In his Sermon on the Mount, the Master has given us somewhat of a revelation of His own character, which was perfect, or what might be said to be "an autobiography, every syllable of which He had written down in deeds," and in so doing, has given us a blueprint for our own lives. (*Stand Ye in Holy Places*, pp. 341-342 Joseph Fielding Smith said the Sermon on the Mount was the “greatest [sermon] that was ever preached.” CR, Oct 1941, 95. President Ezra Taft Benson said: The Ten Commandments and the Sermon on the Mount are the foundation principles upon which all civilized government and our present civilization are built. To disregard them will lead to inevitable personal character loss and ruin. To disregard them as a nation inevitably will lead that nation to destruction. The Teaching of Ezra Taft Benson, 677-78.)

Beatitudes: Name given to certain declarations of blessedness in the Sermon on the Mount (Matt. 5:3-11, cf. Luke 6:20-22). They describe certain elements that go to form the refined and spiritual character, and all of which will be present whenever that character exists in its perfection. Rather than being isolated statements, the Beatitudes are interrelated and progressive in their arrangement. A more comprehensive and accurate listing is found in 3 Ne. 12 and JST Matt. 5, where a greater spiritual emphasis is given. (LDS Bible Dictionary)

Jesus preaches the Sermon on the Mount—Its teachings replace and transcend some aspects of the Law of Moses—Men are commanded to be perfect like their Father in heaven. (JST) (Book of Mormon is identical to the JST except where noted. Luke 6:17-49 is the Sermon on the plain. It is the same sermon. The plain is on the mount. The exact location of the mount is not known. It is likely near the Sea of Galilee not far from Capernaum. Jesus has just called the Twelve. He comes down from the mount with the Twelve to a flat place on the mount. A great multitude is there. Everyone in attendance is healed. He speaks to his disciples.)

SERMON ON THE MOUNT – THE BEATITUDES

1 ^aAND it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to ^bbaptize, was ^ctwelve) (These are Apostles. Though the word disciples is used throughout 3 Nephi to describe those chosen to minister to the Nephite multitudes, there seems to be no question but that they were Apostles. They were, in fact, disciples, followers of the Christ, before Jesus appeared in America. These were called to be special witnesses and were granted apostolic power. DCBM, 4:63) and behold, he stretched forth his hand unto the multitude, (Jesus' sermon in Galilee was directed almost exclusively to the Twelve. Though there were no doubt other disciples present, the Sermon on the Mount was essentially an apostolic preparation address, a type of missionary training center for special witnesses. The Bountiful sermon in 3 Nephi was delivered both to the twelve Nephite Apostles and to a multitude of other faithful people. In Bountiful whenever Jesus desired to deliver a special message to the multitude or to the Twelve, Mormon's account makes special notice of it. DCBM, 4:63) and cried unto them, saying: **^dBlessed are ye (This is a beatitude that is not in the Matthew version. It is in the JST version. We will be blessed if we follow the living prophets.) if ye shall give heed unto the words of these twelve whom I have ^echosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water; and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost;** (Joseph Smith: "You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the

1 ^aAND (Jesus) seeing the multitudes (It looks like he wanted to just speak to the Twelve and selected others.), he went up into a mountain: and when he was set (down), his disciples came unto him: (The sermon takes place after the apostles have been called and ordained. It is given to the 12, the 70 and other Church members. It takes place on a mountain, similar to Moses receiving the law on the mountain. It is symbolic of a higher law. Moses came down from the mount, here the people go up on the mount. Only those that were serious about hearing Jesus went up the mountain. The rest were left behind. Symbolic of leaving the world behind and living at a higher level. Jesus is inviting us up to a higher way of life. Beatitudes are how to be happy, fortunate. They are interrelated and progressive. The Sermon on the Mount evokes temple imagery. When He delivered this sermon to the Nephites, it was at the temple in Bountiful. Elder Bruce R. McConkie said: **"Salvation comes by living the doctrines proclaimed in the Sermon on the Mount! That sermon – properly understood – is far more than a recitation of ethical principles; rather, it summarizes the Christian way of life, and it charts the course true saints must pursue to become even as He is.** MM 4:308. "This sermon is a recapitulation, a summary, and a digest of what men must do to gain salvation; and the eternal concepts in it are so stated that hearers and readers will get out of it as much as their personal spiritual capacity permits. To some it will point the way to further investigation; to others it will confirm and reconfirm eternal truths already learned from the scriptures and from the preachers of righteousness of their day; and to those few whose souls burn with the fires of testimony, devotion, and valiance, it will be as the rending of the heavens; light and knowledge beyond carnal comprehension will flow into their souls in quantities that cannot be measured." **"The Sermon on the Mount has never been recorded in its entirety as far as we know; at least no such scriptural account is available to us. What has**

other half—that is, the baptism of the Holy Ghost.” (*Teachings of the Prophet Joseph Smith*, p. 366 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 166) “There is but one baptism; it takes the baptism of water, of the Holy Ghost, and of fire to constitute one full baptism.” (Hyrum L. Andrus and Helen Mae Andrus, *They Knew the Prophet*, p. 51) It is the policy of the Church that a baptism is not recorded until the person has been confirmed a member of the Church and is given the gift of the Holy Ghost.) therefore blessed are ye (Here is the second Beatitude that is not in the Matthew version.) if ye shall believe in me and be baptized, after that ye have seen me and know that I am. (Blessedness is defined as being higher than happiness. Happiness comes from without and is dependent on circumstances; blessedness is an inward fountain of joy in the soul itself, which no outward circumstances can seriously affect. Harold B. Lee, *Decisions for Successful Living*, 56-57)

come to us is a digest; the words in each account that are attributed to Jesus are, in fact, verbatim recordings of what he said, but they are not all that he said by any means. It is rather selected sayings, all spoken on one day, following the ordination of the Twelve; it is that portion of his words, spoken on that occasion, which the Spirit knew should be preserved for us and for all men who seek truth. It may well be that the sealed portion of the Book of Mormon contains more of the sermon than is now found in Third Nephi, and it may well be that future revelations – accounts of others of the apostles, for instance – will bring to light more that was said on the mountainous plain near Capernaum where Jesus spoke the Spirit-guided words to his Jewish friends.” MM 2:116-118. In the incomplete way that the Beatitudes are listed in the King James Version, the first category (a person’s relationship to God) is missing. It was, therefore, quite essential that the Joseph Smith Translation add two beatitudes about faith, repentance, baptism, and the Holy Ghost. It was equally significant that these were placed at the beginning of the list in their proper doctrinal sequence. Robert J. Matthews, CES Book of Mormon Symposium, 86.)

2 And again, **more blessed are they (Here is the third Beatitude not mentioned in the Matthew version.) who shall ^abelieve in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall ^bbelieve in your ^cwords, and ^dcome down into the depths of humility and be baptized, (This is the evidence that we believe that Christ came; by being baptized into His true church.) for they shall be visited ^ewith fire and with the Holy Ghost, and shall receive a remission of their sins.** (J. Reuben Clark, Jr.: “There are two kinds of testimony, one which comes from the senses, the eye, the ear, the touch. So far as I am concerned, because I know how uncertain is the eye and the ear and the touch, I have felt that the other testimony, the testimony of the Spirit, was for me the truer one...And that is the testimony...which must come to most of us, the

2 And he opened his mouth, and taught them, saying, (Instruction directed at the 12. Elder McConckie said: “The Sermon on the Mount, including the Beatitudes, was delivered to true believers; to the Twelve Apostles of the Lamb (it was their ordination sermon), to the saints of the Most High God; to members of the Church of Jesus Christ; to people who had been baptized and who were in process of seeking the riches of eternity.” MM 2:127) (Blessed are they who shall believe on me; and again, more blessed are they who shall believe on your words, when ye shall testify that ye have seen me and that I am. Yea, blessed are they who shall believe on your words, and come down into the depth of humility, and be baptized in my name; for they shall be visited with fire and the Holy Ghost, and shall receive a remission of their sins.)

<p>testimony of believing without seeing...And this testimony is the testimony of the Spirit. We should all seek for it. If the Lord wishes to add the testimony of the senses, we should be grateful; but the testimony of the spirit is within the call of all of us. All we need to do to get it is to live for it and seek it; and that testimony when it comes will be in us a burning testimony, a testimony that will be as a fire, if we so live that we keep it.” (<i>Improvement Era</i>, Aug. 1949, pp. 495, 539-540))</p>	
<p>3 Yea, blessed are the ^apoor in spirit who ^bcome unto me, for theirs is the kingdom of heaven. (Robert E. Wells: “To be poor in spirit means to be humble, teachable, contrite, meek, obedient. As the Phillips Modern Translation states, the meek are those who ‘know their need for God.’ To be poor in spirit is to recognize that we are not self-sufficient spiritually (or materially, for that matter), but rather that we are always in debt to our Heavenly Father, from who all blessings flow. In fact, our posture before our God is as the needy, even as beggars. President Harold B. Lee spoke on this subject in the following way: “To be poor in spirit is to feel yourselves as the spiritually needy, even dependent upon the Lord for your clothes, your food, the air you breathe...It is indeed a sad thing for one, because of his wealth or learning or worldly position, to think himself independent of this spiritual need. [Poor in spirit] is the opposite of pride or self-conceit. To the worldly rich it is that ‘he must possess his wealth as if he possessed it not’ and be willing to say without regret, if he were suddenly to meet financial disaster, as did Job, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord (Job 1:21). (<i>Stand Ye in Holy Places</i>, pp. 343-4)” (Robert E. Wells, <i>The Mount and the Master</i>, pp. 4-5) Jeffrey R. Holland: “...the Book of Mormon sermon added the phrase ‘who come unto me...’ Obviously in the 3 Nephi rendering, being poor in spirit is not in itself a virtue, but it will be so if such humility brings one to claim the blessings of the kingdom through the waters of baptism, making covenants, and moving toward all the promises given to covenant-making disciples. It</p>	<p>3 (Yea) ^aBlessed <i>are</i> the ^bpoor in spirit (who come unto me): for theirs is the ^ckingdom of heaven. (Faith in the Lord Jesus Christ.)</p>

<p>is significant that the phrase ‘come unto me’ is used at least four more times in the twenty or so verses that follow this one.” (<i>Christ And The New Covenant</i>, p. 263))</p>	
<p>4 And again, blessed are all they that ^amourn, for they shall be ^bcomforted. (“...No mortal can cry out, ‘he does not understand my plight for my trials are unique.’ There is nothing outside the scope of the Savior’s experience. As Elder Maxwell observed, ‘None of us can tell Christ anything about depression.’ As a result of his mortal experience, culminating in the Atonement, the Savior knows, understands, and feels every human condition, every human woe, and every human loss. He can comfort as no other. He can lift burdens as no other. He can listen as no other.” (Tad Callister, <i>Infinite Atonement</i>, pp. 207-9) Russell M. Nelson: “My heart goes out to each individual who bears the burden of mourning. I share my feelings of empathy and sympathy. The separation imposed by the departure of a loved one evokes pangs of sorrow and shock among those left behind. The hurt is real. Only its intensity varies. Even though we understand the doctrine—even though we dearly love God and his eternal plan—mourning remains. It is not only normal; it is a healthy reaction. Mourning is one of the purest expressions of deep love. It is a perfectly natural response—in complete accord with divine commandment: ‘Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die.’ (D&C 42:45.) Moreover, we can't fully appreciate joyful reunions later without tearful separations now. The only way to take sorrow out of death is to take love out of life. ...Where can we turn for peace? We can come unto the Lord Jesus Christ. With consummate love, he said: ‘Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.’ (John 14:27.) His peace differs from that offered by any other. His is the peace provided by our knowledge of the resurrection. His gift of life after death applies to all mankind. ...Grief is assuaged as his peace enters our lives. It brings true understanding and calm assurance</p>	<p>4 (And again,) Blessed <i>are</i> they that ^amourn: for they shall be ^bcomforted. (Broken heart and contrite spirit, Repentance. Ultimately the mission of the Savior will end all mourning. Revelation 21:4 promises us that at the end of time, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.")</p>

<p>that all is well. ‘The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.’ (Philippians 4:7.) Peace comes when we go directly to our best friend—the Prince of Peace. We find solace when we lose ourselves in service to him and to our neighbors.” (<i>The Gateway We Call Death</i>, p. 22-24))</p>	
<p>5 And blessed are the ^ameek, for they shall inherit the ^bearth. (Spencer W. Kimball stated: “If the Lord was meek and lowly and humble, then to become humble one must do what he did in boldly denouncing evil, bravely advancing righteous work, courageously meeting every problem, becoming the master of himself and the situations about him and being...oblivious to personal credit. Humility is not pretentious, presumptuous, or proud. It is not weak, vacillating, or servile...Humble and meek properly suggest virtues, not weaknesses. They suggest a consistent mildness of temper and an absence of wrath...Humility is teachableness...It is not boastful, because when one becomes conscious of his great humility, he has already lost it.” (<i>Improvement Era</i>, Aug. 1963, pp. 656-7, 704) Neal A. Maxwell: “Meekness ranks low on the mortal scale of things, yet high on God’s: ‘For none is acceptable before God, save the meek and lowly in heart.’ (Moroni 7:44.) The rigorous requirements of Christian discipleship are clearly unattainable without meekness. In fact, meekness is needed in order to be spiritually successful, whether in matters of the intellect, in the management of power, in the dissolution of personal pride, or in coping with the challenges of daily life. Jesus, the carpenter—who, with Joseph, ‘undoubtedly had experience making yokes’ —gave us that marvelous metaphor: ‘Take my yoke upon you, and learn of me; for I am meek and lowly in heart.’ (Matthew 11:29.) The yoke of obedience to Him is far better than servitude to sin, but the demands are real. ...meekness has a metabolism that actually requires very little praise or recognition-of which there is usually such a shortage anyway. Meekness also protects us from the fatigue of being easily offended. There are so many just</p>	<p>5 (And) Blessed <i>are</i> the ^ameek: for they shall inherit the ^bearth. (Baptism by immersion for the remission of sins. Elder Maxwell defined meekness in the following way: In daily discipleship, the many ways to express selfishness are matched by many ways to avoid it. Meekness is the real cure, for it does not merely mask selfishness but dissolves it! Smaller steps could include asking ourselves inwardly before undertaking an important action, Whose needs am I really trying to meet? Or in significant moments of self-expression, we can first count to 10. Such thoughtful filtering can multiply our offering by 10 as a mesh of reflective meekness filters out destructive and effusive ego (Neal A. Maxwell, "Repent of [Our] Selfishness" [D&C 56:8]," Ensign, May 1999, 230.)</p>

waiting to be offended. They are so alerted to the possibility that they will not be treated fairly, they almost invite the verification of their expectations! The meek, not posted on such a fatiguing alert, find rest from this form of fatigue....Bruising as the tumble off the peak of pride is, it may be necessary...Meekness enables us, after a tumble, to pick ourselves up but without putting others down blamefully. ...The deserving and blessed meek will not only eventually inherit the earth, they will do so when this planet is really worth inheriting! ...If meek, we will place all we have on the altar of the Lord and will not ask for a receipt!” (*Meek and Lowly*, pp. ix, 55, 57, 58, 95, 207) Neal A. Maxwell: “Human suffering does not automatically produce sweetness and character unless meekness is present. Meekness is the mulch that must go in the soil of adversity in order for empathy to grow and in order for character to grow. Jesus could not have become the most empathetic person had he not been the most meek person.” (*The Neal A. Maxwell Quote Book*, compiled by Cory H. Maxwell, p. 209))

6 And blessed are all they who do ^ahunger and ^bthirst after ^crighteousness, for they shall be ^dfilled with the Holy Ghost. (Bruce R. McConkie: “Filled with the Holy Ghost! As starving men crave a crust of bread, as choking men thirst for water, so do the righteous yearn for the Holy Ghost. The Holy Ghost is a Revelator: he is a Sanctifier; he reveals truth, and he cleanses human souls. He is the Spirit of Truth, and his baptism is one of fire; he burns dross and evil out of repentant souls as though by fire. The gift of the Holy Ghost is the greatest of all the gifts of God, as pertaining to this life; and those who enjoy that gift here and now, will inherit eternal life hereafter, which is the greatest of all the gifts of God in eternity.” (*The Mortal Messiah*, Book 2, p. 122))

7 And blessed are the ^amerciful, for they shall obtain mercy. (Joseph Smith: “Ever keep in exercise the principles of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy,

6 (And) Blessed are (all) they ~~which~~ (that) do ^ahunger and thirst after ^brighteousness: for they shall be filled (with the Holy Ghost). (The gift of the Holy Ghost. The first 4 Beatitudes reflect the first four principles and ordinances of the gospel. These bring one into a proper relationship with God.)

7 (And) Blessed are the ^amerciful: for they shall obtain mercy. (Our receiving grace and mercy is dependant upon our extending grace and mercy to others. This is fully realized in the ordinances of the Temple. (Harold B. Lee) Redeem the dead. Someone

before he repent or ask forgiveness, our heavenly Father would be equally as merciful unto us. ...Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind...The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs. My talk is intended for all this [relief] society; if you would have God have mercy on you, have mercy on one another. (*Teachings of the Prophet Joseph Smith*, pp.155, 240-1) Harold B. Lee: "Our salvation rests upon the mercy we show to others. Unkind and cruel words, or wanton acts of cruelty toward man or beast, even though in seeming retaliation, disqualify the perpetrator in his claims for mercy when he has need of mercy in the day of judgment before earthly or heavenly tribunals. Is there one who has never been wounded by the slander of another whom he thought to be his friend? Do you remember the struggle you had to refrain from retribution? Blessed are all you who are merciful, for you shall obtain mercy!" (*Stand Ye In Holy Places*, p. 347))

has said "He who refuses to forgive burns the bridge over which he himself must one day pass.")

8 And blessed are all the ^apure in heart, for they shall ^bsee God. (Bruce R. McConkie: "*We have the power—and it is our privilege—so to live, that becoming pure in heart, we shall see the face of God while we yet dwell as mortals in a world of sin and sorrow.* This is the crowning blessing of mortality. It is offered by that God who is no respecter of persons to all the faithful in his kingdom. 'Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am.' (D&C 93:1.)" (*Conference Report*, Oct. 1977, p. 52) Dallin H. Oaks: "The issue is not what we have *done* but what we have *become*.

8 (And) Blessed *are* (all) the ^apure in ^bheart: for they shall ^csee God. (Honor temple covenants. Perfect the Saints. "This promise is to be understood literally. Every living soul who is pure in heart shall see God, literally and personally, in this life, to say nothing of the fact that he shall dwell with and see him frequently in the celestial world hereafter." TPJS, p. 149-151. D&C 93:1 – Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. Hugh Nibley offered this interesting observation about Zion. Zion is the pure in heart--the pure in heart, not merely the pure in appearance. It is not a society or religion of forms and observances, of

And what we have become is the result of more than our actions. It is also the result of our attitudes, our motives, and our desires. Each of these is an ingredient of the pure heart... To become pure in heart--to achieve exaltation--we must alter our attitudes and priorities to a condition of spirituality, we must control our thoughts, we must reform our motives, and we must perfect our desires." (*Pure in Heart*, pp. 139-40 as taken from *The Mount and the Master*, by Robert E. Wells, p. 79) After the true saints receive and enjoy the gift of the Holy Ghost; after they know how to attune themselves to the voice of the Spirit; after they mature spiritually so that they see visions, work miracles, and entertain angels; after they make their calling and election sure and prove themselves worthy of every trust – after all this and more – it becomes their right and privilege to see the Lord and commune with him face to face. Revelations, visions, angelic visitations, the rending of the heavens, and appearances among men of the Lord himself – all these things are for all of the faithful. They are not reserved for apostles and prophets only. God is no respecter of persons. They are not reserved for one age only, or for a select lineage of people. We are all our Father's children. All are welcome. Bruce R. McConkie, *The Promised Messiah*, p. 575.)

pious gestures and precious mannerisms: it is strictly a condition of the heart. Above all, Zion is pure, which means "not mixed with any impurities, unalloyed"; it is all Zion and nothing else. It is not achieved wherever a heart is pure or where two or three are pure, because it is all pure--it is a society, a community, and an environment into which no unclean thing can enter. "Henceforth there shall no more come into thee the uncircumcised and the unclean" (3 Nephi 20:36). It is not even pure people in a dirty environment, or pure people with a few impure ones among them; it is the perfectly pure in a perfectly pure environment. "I . . . will contend with Zion . . . and chasten her until she overcomes and is clean before me" (D&C 90:36). (Collected Works of Hugh Nibley, Vol.9, Ch.2, p.27.)

9 And blessed are all the ^apeacemakers, for they shall be called the ^bchildren of God. (Bruce R. McConkie: "The gospel of peace makes men children of God! Christ came to bring peace-peace on earth and good will to men. His gospel gives peace in this world and eternal life in the world to come. He is the Prince of peace. How beautiful upon the mountains are the feet of them who preach the gospel of peace, who say unto Zion: Thy God reigneth! Let there be peace on earth, and let it begin with his saints. By this shall all men know the Lord's disciples: They are peacemakers; they seek to compose difficulties; they hate war and love peace; they invite all men to forsake evil, overcome the world, flee from avarice and greed, stand in holy places, and receive for themselves that peace which passeth understanding, that peace which comes only by

9 (And) Blessed *are* (all) the ^apeacemakers: for they shall be called the ^bchildren of God. (Proclaim the gospel. These last three include the three-fold mission of the Church. Proclaim, Perfect, Redeem.)

<p>the power of the Spirit.” (<i>The Mortal Messiah</i>, Book 2, p. 123))</p>	
<p>10 And blessed are all they who are ^apersecuted for my name’s sake, for theirs is the kingdom of heaven. (Joseph Smith: “Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of His Father, with all the holy angels.” (<i>Teachings of the Prophet Joseph Smith</i>, p. 42) Neal A. Maxwell: “The straight and narrow is the path of perspiration and is too arduous to be free from adversity. There are many ways in which the disciple can suffer as a Christian, and for righteousness’ sake. Practical, perceptive Peter said, ‘For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, <i>when ye do well</i>, and suffer for it, ye take it patiently, this is acceptable with God.’ (1 Peter 2:20. Italics added.) ...those who have suffered most, and for the right reasons, will have stretched their capacity for joy and happiness. Peter says, ‘If ye be reproached for the name of Christ, happy are ye, . . . but let none of you suffer as a murderer or as a thief. . . .’ (1 Peter 4:14) To ‘suffer as a Christian’ or for ‘righteousness’ sake’ is a consequence to be considered as separate and apart from the self-inflicted misery that too often grows out of our failures to be Christian.” (<i>A Time To Choose</i>, p. 43))</p>	<p>10 Blessed <i>are</i> (all) they which (that) are ^apersecuted for ^b‘righteousness’ (my name’s) sake: for ^ctheirs is the kingdom of heaven.</p>
<p>11 And blessed are ye when men shall ^arevile you and persecute, and shall say all manner of evil against you falsely, for my sake;</p>	<p>11 (And) Blessed are ye, when <i>men</i> shall ^arevile you, and persecute <i>you</i>, and shall say all manner of ^bevil against you falsely, ^cfor my sake.</p>
<p>12 For ^aye shall have great joy and be exceedingly glad, for great shall be your ^breward in heaven; for so ^cpersecuted they the prophets who were before you.</p>	<p>12 ^aRejoice, (For ye shall have great joy,) and be exceeding glad: for great <i>is</i> your ^breward in heaven: for so ^cpersecuted they the prophets which were before you. (Endure to the end. The beatitudes are the New Testament counterpart of the Ten Commandments, and that they “present to us, not the observance of the Law written on stone, but the realization of that Law which, by the Spirit, is written on the fleshly tables of the heart.” Edersheim 1:529)</p>

SERMON ON THE MOUNT – THE SAVOUR OF SALT

<p>13 Verily, verily, I say unto you, I give unto you to be the ^asalt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men. (James E. Talmage: “Salt is the great preservative; as such it has had practical use since very ancient times. Salt was prescribed as an essential addition to every meat offering under the Mosaic law. Long before the time of Christ, the use of salt had been accorded a symbolism of fidelity, hospitality, and covenant. To be of use salt must be pure; to be of any saving virtue as salt, it must be salt indeed, and not the product of chemical alteration or of earthy admixture, whereby its saltiness or ‘savor’ would be lost; and, as worthless stuff, it would be fit only to be thrown away. Against such change of faith, against such admixture with the sophistries, so-called philosophies, and heresies of the times, the disciples were especially warned.” (<i>Jesus the Christ</i>, p. 232))</p>	<p>13 ¶ Ye are (Verily, verily, I say unto you, I give unto you (the children of Abraham) to be) the ^asalt (Preservative, purifying qualities) of the earth: but if the salt have lost his (shall lose its) savour, wherewith shall it (the earth) be salted? it is (The salt shall) thenceforth (be) good for nothing, but to be cast out, and to be trodden under foot of men. (D&C 101:39-40 - 39 When men are called unto mine ^aeverlasting gospel, and covenant with an everlasting covenant, they are accounted as the ^bsalt of the earth and the savor of men; 40 They are called to be the savor of men; therefore, if that ^asalt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men. D&C 103:9-10 - 9 For they (Church members) were set to be a ^alight unto the world, and to be the ^bsaviors of men; 10 And inasmuch as they are not the saviors of men, they are as ^asalt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men. Consider some of the attributes of salt. 1. Salt only loses its savor through contamination, never through age. Salt will maintain its flavor over hundreds of years. 2. Salt that is contaminated is useless ("good for nothing"). 3. Restoring salt to a useful condition after contamination is a difficult proposition. 4. Salt is a powerful preservative and curative. 5. A little salt goes a long way. Notice the Lord does not say, you are like salt and light; you are the salt and light.)</p>
<p>THE SERMON ON THE MOUNT – THE LIGHT OF THE WORLD</p>	
<p>14 Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid.</p>	<p>SCRIPTURE MASTERY: MATTHEW 5:14-16 14 Ye are (Verily, verily, I say unto you, I give unto you to be) the ^alight of the world. A city that is set on an hill cannot be hid.</p>
<p>15 Behold, do men light a ^acandle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house;</p>	<p>15 Neither (Behold) do men light a ^acandle, and put it under a bushel, (? Nay,) but on a candlestick; and it giveth light unto all that are in the house.</p>
<p>16 Therefore let your ^alight so shine before this people, that they may see your good works and ^bglorify your Father who is in heaven. (Gordon B. Hinckley: "I wish to say that none of us ever need hesitate to speak up for this Church, for its doctrine, for its people, for its divine organization and divinely given responsibility. It</p>	<p>16 (Therefore,) Let your ^alight (Christ is the light.) so shine before men (this world), that they may see your good ^bworks, and ^cglorify your Father which (who) is in heaven. (Living up to your covenants, is letting your light shine. "Ye are the choicest and best people on earth; and ye must now be an</p>

<p>is true. It is the work of God. The only things that can ever embarrass this work are acts of disobedience to its doctrine and standards by those of its membership. That places upon each of us a tremendous responsibility. This work will be judged by what the world sees of our behavior. God give us the will to walk with faith, the discipline to do what is right at all times and in all circumstances, the resolution to make of our lives a declaration of this cause before all who see us. (<i>Ensign</i>, November 1996, p. 51.) Franklin D. Richards: “Our light should not be hid under the bed or under a bushel, but it ought to be lit up here in these mountains, and it has got to shine so that this whole nation shall see it. And all nations must see and have a chance of accepting or rejecting the Gospel. We must fraternize with them, as far as is right and proper, so that we may show them the excellency there is in the knowledge of God...Now, then, we ought to understand that our labors and our conduct individually and collectively are open before the world, our conduct and attitude as a people before the nation, should be according to the dignity of our position, that the nations of the earth may see and know we are true to our God, to our professions of faith, and that we are honestly pushing forward the kingdom of God. This should be the spirit of the whole people. We should be ready to make any sacrifice, and discharge every obligation necessary for the advancement of His kingdom.” (<i>Collected Discourses</i>, Vol.1, Franklin D. Richards, April 8, 1888))</p>	<p>example to all men, that others, seeing your good works, shall come unto me and glorify your Father who is in heaven.” MM 2:127)</p>
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THE SERMON ON THE MOUNT – FULFILLING THE LAW RIGHTEOUSLY

<p>17 Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil;</p>	<p>17 ¶ Think not that I am come to ^adestroy the ^blaw, or the prophets: I am not come to destroy, but to fulfil. (“He is saying: Jehovah of old – through Moses – said such and such;’ but now I say unto you something more or something different. He is placing himself on a par with the God of Israel; he is saying: God Almighty did or said thus and so, but I, Jesus, add to, amend, alter, delete from, and change the word of God.” MM 2:135)</p>
<p>18 For verily I say unto you, one jot nor one tittle ^ahath not passed away from the ^blaw, but in me it</p>	<p>18 For verily I say unto you, ¶ heaven and earth (must) pass (away, but) one jot (‘ refers to the</p>

<p>hath all been fulfilled. (Notice that the Book of Mormon version shows that the law has been fulfilled because it is after the atonement.)</p>	<p>yodh... the smallest letter in the Hebrew alphabet.) or one tittle (◊ is an apex or little horn, and refers to the horn-like points which are seen on Hebrew letters.) shall in no wise pass from the ^alaw, ‡‡‡ ^(until) all be ^bfulfilled.</p>
<p>19 And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a ^abroken heart and a contrite spirit. Behold, ye have the commandments before you, and the ^blaw is fulfilled. (Jeffrey R. Holland: “Clearly the Nephite congregation understood this more readily than did the Jewish world, partly because the Nephite prophets had been so careful to teach the transitional nature of the law. Abinadi had said, ‘It is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses’ (Mosiah 13:27). In that same spirit Nephi emphasized, ‘We speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away’ (2 Ne 25:27).” (Christ And The New Covenant, p. 156 – 157))</p>	<p>19 Whosoever therefore shall ^abreak one of these least commandments, ^band shall ^cteach men so ^(to do), he shall be called the least ^(in no wise be saved) in the kingdom of heaven: but whosoever shall do and ^dteach them ^(these commandments of the law until it be fulfilled), the same shall be called great ^(and shall be saved) in the kingdom of heaven.</p>
<p>20 Therefore ^acome unto me and be ye saved; for verily I say unto you, that except ye shall keep my ^bcommandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.</p>	<p>20 For I say unto you, That except your ^arighteousness shall exceed the righteousness ^(that) of the ^bscribes and Pharisees, (They were strict to obey the law, but their hearts were not in it. They focused on the outward performances, not in the inward righteousness. It is not enough to do, but to be. Elder Dallin H. Oaks taught: “That the final judgment is not just an evaluation of a sum total of good and evil acts – what we have done. It is an acknowledgement of the final effect of our acts and thoughts – what we have become. It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become.” Ensign,</p>

	Nov 2000, p. 32) ye shall in no case enter into the kingdom of heaven. We have commandments and we must obey, but the purpose of the commandments is not to obey, but to bring us worthily back into the presence of God through the atonement of the Savior.)
21 Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not ^a kill, and whosoever shall kill shall be in danger of the judgment of God;	21 ¶ (1. Murder and Anger) Ye have heard that it was (hath been) said by them of old time (The Law of Moses) (that), Thou ^a shalt not ^b kill; and whosoever shall kill shall be ^c in danger of the judgment (of God):
22 But I say unto you, that whosoever is ^a angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, (This is an Aramaic word meaning literally “empty head” a statement of derision and abuse.) shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. (Joseph Smith: If you have evil feelings, and speak of them to one another, it has a tendency to do mischief.... I now counsel you, that if you know anything calculated to disturb the peace or injure the feelings of your brother or sister, hold your tongues, and the least harm will be done. History of the Church, 5:140 A gossip is a person who will never tell a lie if the truth will do the damage. Anonymous.)	22 But I say unto you, That whosoever is ^a angry with his brother ^b without a cause shall be ^c in danger of the (his) judgment: (2. Profanity) and whosoever shall say to his brother, ^d Raca, (or Rabcha,) (The Greek word is translated as “empty one,” “brainless,” or “stupid.”) shall be ^e in danger of the council: but (3. Reconciliation between brethren.) (and) whosoever shall say (to his brother), Thou fool, shall be in danger of hell fire. (control yourself)
23 Therefore, ^a if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee— (He said: “Before you come unto me, if you should discover that another has unkind feelings toward you, then first go to that person and resolve them.” We might be prone to respond, “But that’s his problem!” No, the Lord answers, it is our problem as well. I am my brother’s keeper, and if one has aught against me (and I know about it) then I have a Christian responsibility to do what I can to humbly set things straight, to apologize if I am somehow at fault, and in general to rectify the situation. Should the offended one refuse my hand of fellowship, I have done what is expected of me. DCBM, 4:73)	23 Therefore if (ye shall come unto me, or shall desire to come unto me, or if) thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; (Those who have bad feelings toward you.)
24 Go thy way unto thy brother, and first be ^a reconciled to thy brother, and then come unto	24 Leave there (thou) thy gift before the altar, and go thy way (unto thy brother, and) first be ^a reconciled to thy brother, and then come and offer thy gift.

<p>me with full ^bpurpose of heart, and I will receive you.</p>	
<p>25 ^aAgree with thine adversary quickly while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison. (Dallin Oaks used to be in my priesthood quorum; he was in my ward when he was the president here. He used to tell us in the priesthood quorum that any settlement out of court is better than any settlement in court. Whatever you do stay out of court! That’s what the Lord is telling you here. When you put things on that basis, you don’t do that [go to court]. Hugh Nibley, Teachings of the Book of Mormon, 3:338)</p>	<p>25 (4. Avoiding legal entanglements) ^aAgree with thine adversary quickly, while thou art in the way with him; lest at any time the (thine) adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. (This was directed at the apostles and missionaries. Joseph F. Smith: Be reconciled to each other. Do not go to the courts of the Church nor to the courts of the land for litigation. Settle your own troubles and difficulties;... there is only one way in which a difficulty existing between man and man can be truly settled and that is when they get together and settle it between them. The courts cannot settle troubles between me and my brother. Gospel Doctrine, 257.)</p>
<p>26 Verily, verily, I say unto thee, thou shalt by no means come out thence until thou hast paid the uttermost senine. And while ye are in prison can ye pay even one ^asenine? Verily, verily, I say unto you, Nay.</p>	<p>26 Verily I say unto thee, Thou shalt by no means come out thence, th (until) thou hast paid ^athe uttermost farthing. (“It was more important, in the social and political circumstances then prevailing, for the Lord’s servants to suffer legal wrongs than that their ministries be hindered or halted by legal processes.” MM 2:137)</p>
<p>27 Behold, it is written by them of old time, that thou shalt not commit ^aadultery;</p>	<p>27 ¶ Ye have heard that it was said (5. Adultery) (Behold, it was written) by them of old time, Thou shalt not commit ^aadultery: (In the gospel view all marriages should be eternal, and divorce should never enter the picture. MD, p. 203)</p>
<p>28 But I say unto you, that whosoever looketh on a woman, to ^alust after her, hath committed adultery already in his heart. (Neal A. Maxwell: “Further, the presence of the Holy Ghost in one’s life, insofar as it reshapes our desires and our appetites, can move us from a position in which, at first, we wisely avoid temptations, to a point finally from which the things alien to the Spirit of God are diminished in their attractiveness. Just as what is at first a duty can later become a delight, so the dangerous things for which we may now hunger can be replaced by desires for things that are not only harmless, but that will also help us.” <i>That My Family Should Partake</i>, p. 83 – 84) David O. McKay: “The greatest battles in life are fought within the silent chambers of the soul.” <i>Latter-day Commentary</i></p>	<p>28 But I say unto you, That whosoever ^alooketh on a ^bwoman to ^clust after her hath committed ^dadultery with her already in his heart. (control your thoughts. Byron R. Merrill: Not committing adultery would bring one to a terrestrial plateau; but only by eradicating lust could one come to harmony with celestial law. The Book of Mormon: Fourth Nephi through Moroni; from Zion to Destruction, 171)</p>

<p>on the <i>Book of Mormon</i> compiled by K. Douglas Bassett, p. 415) Howard W. Hunter: “A man who holds the priesthood shows perfect moral fidelity to his wife and gives her no reason to doubt his faithfulness. A husband is to love his wife with all his heart and cleave unto her and none else (see D&C 42:22-26). President Spencer W. Kimball explained: “The words <i>none else</i> eliminate everyone and everything. The spouse then becomes pre-eminent in the life of the husband or wife and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse” (<i>The Miracle of Forgiveness</i>, Salt Lake City: Bookcraft, 1969, p. 250). The Lord forbids and his church condemns any and every intimate relationship outside of marriage. Infidelity on the part of a man breaks the heart of his wife and loses her confidence and the confidence of his children (see Jacob 2:35). Be faithful in your marriage covenants in thought, word, and deed. Pornography, flirtations, and unwholesome fantasies erode one’s character and strike at the foundation of a happy marriage. Unity and trust within a marriage are thereby destroyed. One who does not control his thoughts and thus commits adultery in his heart, if he does not repent, shall not have the Spirit, but shall deny the faith and shall fear.” (<i>Conference Report</i>, Oct. 1994))</p>	
<p>29 Behold, I give unto you a commandment, that ye suffer ^anone of these things to enter into your ^bheart; 30 For it is better that ye should deny yourselves of these things, wherein ye will take up your ^across, than that ye should be cast into hell.</p>	<p>(Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart, for it is better that ye deny yourselves of these things, where in ye will take up your cross, than ye should be cast into hell.) (Control your thoughts, actions, habits, character, destiny.)</p>
	<p>29 And (6. Casting sins away) (Wherefore) if thy right eye (Those we look to as leaders or those we follow. Friends that lead us astray.) ^aoffend thee, pluck it out, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into ^bhell. (If there is anything in our surroundings that cause us to have immoral thoughts, we must pluck it out.)</p>

	<p>30 And (Or) if thy right hand offend thee (Those we give allegiance to.), cut it off, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into ^ahell. (And now, this I speak, a parable concerning your sins; wherefore, cast them from you, that ye may not be hewn down and cast into the fire.) (These are not literal amputations, but emphasizing the importance of casting away our sins far from us.)</p>
<p>31 It hath been written, that whosoever shall put away his wife, let him give her a writing of ^adivorcement.</p>	<p>31 (7. Divorce) It hath been said (written that), Whosoever shall put away his wife, let him give her a writing of ^adivorcement:</p>
<p>32 Verily, verily, I say unto you, that whosoever shall ^aput away his wife, saving for the cause of ^bfornication, causeth her to commit ^cadultery; and whoso shall marry her who is divorced committeth adultery. (“Elder Bruce R. McConkie has commented, “Divorce is not part of the gospel plan no matter what kind of marriage is involved. But because men [and women] in practice do not always live in harmony with gospel standards, the Lord permits divorce [as in Moses’ time] for one reason or another, depending upon the spiritual stability of the people involved... In this day divorces are permitted in accordance with civil statutes, and the divorced persons are permitted by the Church to marry again without the stain of immorality which under a higher system would attend such a course.” (<i>Doctrinal New Testament Commentary</i>, 1:547) If our societies were on a higher plane, then, marriage covenants would be held in great, sacred trust; essentially, divorce would not exist or be considered except for truly serious reasons such as adultery. I would also suggest that in a higher system, with individuals living in harmony with all the Lord’s teachings, there would be no such serious problems and thus no divorce. Unfortunately, our societies are less than ideal. Some persons do live in unbearably difficult marital circumstances, suffering as victims of spouse abuse, substance abuse, promiscuity, and other evils that are sometimes addressed through divorce as a last resort. In such cases, the Lord in his mercy ‘permits his agents to exercise the power to loose [to</p>	<p>32 But (Verily, verily,) I say unto you, <i>That</i> whosoever shall ^aput away his ^bwife, saving for the cause of ^cfornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. (As President Kimball said, if both marriage partners were unselfish, there would be no divorce. “Every divorce is the result of selfishness on the part of one or the other or both parties to a marriage contract.” Marriage and Divorce, p. 19. Elder McConkie said: “If husbands and wives lived the law as the Lord would have them live it, they would neither do nor say the things that would even permit the fleeting thought of divorce to enter the mind of their eternal companions. Though we today have the gospel, we have yet to grow into that high state of marital association where marrying a divorced person constitutes adultery. The Lord has not yet given us the high standard he here named as that which ultimately will replace the Mosaic practice of writing a bill of divorcement.” MM 2:139. Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce. David O. McKay, CR, Apr 1969, 8.)</p>

authorize divorce] as well as the power to bind.’ (Bruce R. McConkie, *Mormon Doctrine*, p. 204) “President David O. McKay stated, ‘In the light of scripture, ancient and modern, we are justified in concluding that Christ’s ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings... There may be circumstances which make the continuance of the marriage state a greater evil than divorce. But these are extreme cases—they are the mistakes, the calamities in the realm of marriage. If we could remove them I would say there never should be a divorce. It is Christ’s ideal that home and marriage should be perpetual—eternal.’ (*Treasures of Life*, p. 66)” Jonathan M. Chamberlain, “I Have A Question,” *Ensign*, Jan. 1993, pp. 59-60))

33 And again it is written, thou shalt not ^aforswear thyself, but shalt ^bperform unto the Lord thine ^coaths;

34 But verily, verily, I say unto you, ^aswear not at all; neither by heaven, for it is God’s throne; (Gordon B. Hinckley: “In our dialogues with others we must be an example of the believer. Conversation is the substance of friendly social activity. It can be happy. It can be light. It can be earnest. It can be funny. But it must not be salty, or uncouth, or foul if one is in sincerity a believer in Christ. . . . It is a tragic and unnecessary thing that boys and girls use foul language. It is inexcusable for a girl so to speak. It is likewise serious for the boy who holds the priesthood. This practice is totally unacceptable for one authorized to speak in the name of God. To blaspheme His holy name or to speak in language that is debauched is offensive to God and man. The man or the boy who must resort to such language immediately says that he is poverty-ridden in his vocabulary. He does not enjoy sufficient richness of expression to be able to speak effectively without swearing or using foul words.” (*Ensign*, Nov. 1987, pp. 45, 47-48.))

33 ¶ (8. Gospel oaths) Again, ~~ye have heard that~~ it hath been (written) ~~said~~ by them of old time, Thou shalt not ^aforswear (break your oath or perjure yourself) thyself, but shalt ^bperform unto the Lord thine ^coaths:

34 But I say unto you, ^aSwear not at all; neither by heaven; for it is God’s ^bthrone: (You shouldn’t have to swear to someone that you’ll do something, your word should be good enough. The Pharisees taught that there were two kinds of oaths – the violation of one being perjury, and that of the other an innocent matter, or at most but a slight offense. If the name of God was in the oath it was binding: this the Savior refers to in [Matt 5:33]. If the name of God was not in the oath it need not be kept. Jesus, on the other hand, objects to this distinction; and further teaches that it is wrong to indulge in profanity. James M. Freeman, *Manners and Customs of the Bible*, 338)

35 Nor by the earth, for it is his footstool;	35 Nor by the earth; for it is his ^a footstool: neither by Jerusalem; for it is the ^b city of the great King.
36 Neither shalt thou swear by thy head, because thou canst not make one hair black or white;	36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
37 But let your ^a communication be ^b Yea, yea; Nay, nay; for whatsoever cometh of more than these is evil.	37 But let your ^a communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh ^b of evil. (President John Taylor said: “We should be strictly honest, one with another, and with all men; let our word always be as good as our bond.” The Gospel Kingdom, p. 61 The fact that you said "yes" or "no" should be as binding to you as the most solemn oath you can swear. Be honorable and full of integrity. You don't need a contract or the threat of legal action to get you to do what is right. Keep your promises and your covenants and your agreements.)
38 And behold, it is written, an ^a eye for an eye, and a tooth for a tooth;	38 ¶ (9. Retaliation) Ye have heard that it hath been said, An ^a eye for an eye, and a tooth for a tooth:
39 But I say unto you, that ye shall not ^a resist evil, but whosoever shall smite thee on thy right ^b cheek, ^c turn to him the other also; (Why doesn't God smite those who are evil? Because He is still giving them a chance to repent, just like He's giving you a chance to repent. As long as you are here you can still repent, so don't take it upon yourself to punish the wicked. If you try to punish the wicked, you are wicked, too. Hugh Nibley, Teachings of the Book of Mormon, 3:430-41)	39 But I say unto you, That ye resist not ^a evil: (Christ definitely opposes evil, but here commands longsuffering with a person in error.) but whosoever shall smite thee on thy right ^b cheek, ^c turn to him the other also. (This refers to a backhanded slap on the right cheek with the intent of drawing another into a fight. To turn to him the other also, means to walk away (turning the “other cheek”) from the insulting confrontation. Sometimes such backhanded slaps are not intentional. In fact, we often are given a backhanded slap by a situation not intended to injure us. But it does! We should let the hurt go! If we give in to our natural desires, then we want the situation made right with vengeance exacted. But good never comes from such desires or actions. In D&C 98:23,24, the Lord teaches this principle in this way: Now, I speak unto you concerning your families--if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded. But if ye bear it not patiently, it shall be accounted unto you as being meted out as a just measure unto you.)
40 And if any man will sue thee at the law and take away thy coat, ^a let him have thy cloak also; (The outer garment which the Palestinian villager wears, is a large cloak which would serve the purpose of a Westerner's overcoat. It is made of wool or goat's hair and sometimes of	40 (10. Persecution by legal process) And if any man will sue thee at the law, and take away thy coat, (let him have it, and if he sue thee again,) let him have thy cloke also. (“To his apostles and ministers – those whose talents and strength must be devoted without hindrance, to the preaching of the gospel and

<p>cotton. It serves as a shelter from the wind and rain, and as a blanket at night. The Law of Moses contained an explicit commandment regarding this outer garment. This is the way the law reads: "If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious" (Exodus 22:26, 27). The need for this commandment is easily understood when it is known how the mantle is used at night. Going to bed at night is a very simple matter for the Bedouins or peasants. Mats, rugs, or mattresses are used to lie upon, but the host does not provide any covering. Each person provides his own which consists of his mantle. Being closely woven, it is warm, and if he sleeps out-of-doors, this covering is even waterproof. It was because this outer garment was a man's covering by night that the law did not allow anybody taking this as a pledge or security, for this would deprive him of his means of keeping warm while sleeping. Such a garment if taken at all had to be returned by sunset. A knowledge of this law and its purpose is an aid in understanding certain statements of CHRIST. On one occasion He said: "Him that taketh away thy cloak forbid not to take thy coat [undergarment] also" (Luke 6:29). This order is understood easily, because the outer garment would be the one most easily seized by a robber. But on another occasion He said: "If any man will sue thee at the law, and take away thy coat [undergarment], let him have thy cloak [outer garment] also" (Matthew 5:40). A Jewish court would not award an outer garment as judgment, because of the rule of the Law of Moses already referred to, but could award an undergarment. In such a case JESUS advocated going the "second mile" by giving the outer garment also. Fred H. Wight, <i>Manners and Customs of Bible Lands</i>, 96)</p>	<p>the building up of the kingdom – Jesus had this special counsel...Nothing is so important as the spread of truth and the establishment of the cause of righteousness. The petty legal processes of that day must not be permitted to impede the setting up of the new kingdom." MM 2: 141)</p>
<p>41 And whosoever shall compel thee to ^ago a mile, go with him twain.</p>	<p>41 And whosoever shall compel thee to go a mile, (go with him a mile; and whosoever shall compel</p>

	thee to go with him twain, thou shalt) go with him twain. (Obey the laws, pay your taxes.)
42 ^a Give to him that asketh thee, and from him that would ^b borrow of thee turn thou not away.	42 ^a Give to him that asketh thee, and from him that would ^b borrow of thee turn not thou away. (Don't seek for revenge.)
43 And behold it is written also, that thou shalt love thy neighbor and hate thine enemy; (It is not known where this is written. It does not seem to be in our present Old Testament, nor does it appear to be consistent with the spirit of what we would expect in the brass plates. DCBM, 4:76)	43 ¶ (11. The law of love) Ye have heard that it hath been said, Thou shalt ^a love thy ^b neighbour, and hate thine enemy. (This was an inaccurate teaching, not supported by the scriptures.)
44 But behold I say unto you, love your ^a enemies, bless them that curse you, do ^b good to them that hate you, and ^c pray for them who despitefully use you and persecute you; (Gordon B. Hinckley “It is not always easy to live by these doctrines when our very natures impel us to fight back...Most of us have not reached that stage of compassion and love and forgiveness. It is not easy. It requires a self-discipline almost greater than we are capable of. But as we try, we come to know that there is a resource of healing, that there is a mighty power of healing in Christ, and that if we are to be his true servants, we must not only exercise that healing power in behalf of others, but, perhaps more important, inwardly. I would that the healing power of Christ might spread over the earth and be diffused through our society and into our homes, that it might cure men's hearts of the evil and adverse elements of greed and hate and conflict. I believe it could happen. I believe it must happen. If the lamb is to lie down with the lion, then peace must overcome conflict; healing must mend injury.” (Faith, The Essence of True Religion, p. 35) How do you confront evil? By doing good. If your enemy knows you are praying for him, this is something your enemy can't prevent you from doing, no matter how strong he is. He can't prevent you from exercising this powerful prerogative of prayer on his behalf, if necessary. You have him in your power, so to speak. You have an influence on him. If you pray for them who despitefully use you, you have the ascendant position. You are in the dominant position if you can pray for them, knowing that	44 But I say unto you, ^a Love your ^b enemies, ^c bless them that ^d curse you, do ^e good to them that ^f hate you, and ^g pray for them which despitefully use you, and ^h persecute you; (President Kimball said: “We are a warlike people, easily distracted from our assignment of preparing for the coming of our Lord. When enemies rise up, we commit vast resources to the fabrication of gods of stone and steel-ships, planes, missiles, fortifications – and depend on them for protection and deliverance. When threatened, we become anti-enemy instead of pro-kingdom of God; we train a man in the art of war and call him a patriot, thus, in the manner of Satan’s counterfeit of true patriotism, perverting the Savior’s teaching: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven.” The Teachings of Spencer W. Kimball, p. 417 Brigham Young said: “Do I say, Love your enemies? Yes, upon certain principles. But you are not required to love their wickedness; you are only required to love them so far as concerns a desire and effort to turn them from their evil ways, that they may be saved through obedience to the Gospel.” Discourses of Brigham Young, p. 272. When we hate our enemies, we are giving them power over us: power over our sleep, our appetites, our blood pressure, our health, and our happiness... Our hate is not hurting them at all, but our hate is turning our own days and nights into a hellish turmoil. According to Life magazine, it may even wreck your health. “The chief personality characteristic of persons with hypertension [high blood pressure] is resentment.” So you see that when Jesus said, “Love

<p>the Lord will answer your prayers. Hugh Nibley, Teachings of the Book of Mormon, 3:341)</p>	<p>your enemies,” He was not only preaching sound ethics. He was also preaching twentieth century medicine... Jesus was telling you and me how to keep from having high blood pressure, heart trouble, stomach ulcers, and many other ailments... One sure way to forgive and forget our enemies is to become absorbed in some cause infinitely bigger than ourselves. Dale Carnegie, How to Stop Worrying and Start Living, 101-105.)</p>
<p>45 That ye may be the children of your Father who is in heaven; for he maketh his sun to rise ^aon the evil and on the good. (That is, that you may become the sons and daughters of God the Father, reinstated in the royal family through the blessings of the Atonement and by means of the ordinances of the Melchizedek Priesthood. DCBM, 4:77.)</p>	<p>45 That ye ^amay be the ^bchildren of your Father which (who) is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth ^crain on the just and on the unjust. (Neal A. Maxwell: Too many of us seem to expect that life will flow ever smoothly, featuring an unbroken chain of green lights with empty parking places just in front of our destinations... How can it rain on the just and the unjust alike without occasionally raining on our parades? In the midst of this mortal experience we will even see the unrighteous succeed – at least temporarily and in worldly terms. On occasion we might be tempted to complain, as some did anciently, that the wicked seem to get away with it (Malachi 5). Such conditions in our days thus call for spiritual spunk in each of us. One More Strain of Praise, 26-27)</p>
<p>46 Therefore those things which were of old time, which were under the law, in me are all ^afulfilled.</p>	<p>46 For if ye ^alove them which love you, what reward have ye? do not even the publicans the same?</p>
<p>47 ^aOld things are done away, and all things have become ^bnew.</p>	<p>47 And if ye salute your brethren only, what do ye more <i>than others</i>? do not even the publicans so (the same)?</p>
<p>48 Therefore I would that ye should be ^aperfect even as I, or your Father who is in heaven is perfect. (James E. Talmage said, “Our Lord’s admonition to men to become perfect, even as the Father is perfect (Matt. 5:48) cannot rationally be construed otherwise than as implying the possibility of such achievement. Plainly, however, man cannot become perfect in mortality in the sense in which God is perfect as a supremely glorified Being. It is possible, though, for man to be perfect in his sphere in a sense analogous to that in which superior intelligences are perfect in their several spheres; yet the relative perfection of the lower is</p>	<p>48 (12. Perfection) ^aBe ye therefore (Ye are therefore commanded to be) ^bperfect, (the Greek word <i>teleios</i> translated perfect means complete, brought to an end, finished, full grown, mature.) even as your ^cFather which is in heaven is ^dperfect. (To be perfect is to be mature, ripe, complete, whole, finished. When Christ spoke in Israel He had not yet been completed. After His resurrection He was finished. Moroni 10 tells us to be “perfect in Christ. Being perfect is to submit our will to God’s. It is not a checklist, but a lifestyle. Elder McConkie said: “We do not work out our salvation in a moment; it doesn’t come to us in an instant, suddenly. Gaining salvation is a process. We have to become perfect to</p>

infinitely inferior to that of the higher.” (*Jesus the Christ*, p. 232) Bruce R. McConkie: “*Finite perfection* may be gained by the righteous saints in this life. It consists in living a godfearing life of devotion to the truth, of walking in complete submission to the will of the Lord, and of putting first in one’s life the things of the kingdom of God. *Infinite perfection* is reserved for those who overcome all things and inherit the fullness of the Father in the mansions hereafter. It consists in gaining eternal life, the kind of life which God has in the highest heaven within the celestial world.” (*Mormon Doctrine*, p. 567) C.S.Lewis: The command Be ye perfect is not idealistic gas. Nor is it a command to do the impossible. He is going to make us into creatures that can obey that command. He said (in the Bible) that we were “gods” and He is going to make good his words. If we let Him — for we can prevent Him, if we choose — He will make the feeblest and filthiest of us into a god or goddess, dazzling, radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine, a bright stainless mirror which reflects back to God perfectly . . . His own boundless power and delight and goodness. The process will be long and in parts very painful; but that is what we are in for. Nothing less. He meant what he said. [Mere Christianity (New York, Macmillan, 1952) pp. 172-175] We all occupy diversified stations in the world and in the kingdom of God. Those who do right, and seek the glory of the Father in heaven, whether they can do little or much, if they do the very best they know how, they are perfect...Be ye as perfect as ye can, for that is all we can do...To be as perfect as we possibly can according to our knowledge is to be just as perfect as our Father in Heaven is. He cannot be any more perfect than he knows how, any more than we. When we are doing as well as we know in the sphere and station which we occupy here we are justified. Brigham Young, Deseret News Weekly, 31 August 1854, p. 37, DCBM, 4:78. Grant C. Anderson: There are some who I think struggle with despair and discouragement because they struggle with a feeling of never

be saved in the Celestial Kingdom. But nobody becomes perfect in this life...As members of the Church, if we chart a course leading to eternal life; if we begin the process of spiritual rebirth, and are going in the right direction; if we chart a course of sanctifying our souls, and degree by degree are going in that direction; and if we chart a course of becoming perfect, and, step by step and phase by phase, are perfecting our souls by overcoming the world, then it is absolutely guaranteed – there is no question whatever about it – we shall gain eternal life. Even though we have a spiritual rebirth ahead of us, perfection ahead of us, the full degree of sanctification ahead of us, if we chart a course and follow it to the best of our ability in this life, then when we go out of this life, we’ll continue in exactly that same course. We will no longer be subject to the passions and the appetites of the flesh. We will have passed successfully the tests of this mortal probation and in due course we’ll get the fullness of our Father’s kingdom – and that means life in his everlasting presence.” Writings of Bruce R. McConkie, p. 51-54. You ask, must we be that perfect? To be perfect is to do all you can at your level – to carry out everything you can carry out. If there is anything that you haven’t done that you could have done [you are not perfect]. Remember, in this life we can’t do a great deal because we are so limited. But if there is anything you deliberately left out, then you are not perfect. Then you are responsible because you could have done it; it was within your scope. You say, Well, that’s impossible. If it’s impossible you won’t be responsible for that. Hugh Nibley, Teachings of the Book of Mormon, 3:342. Daniel H. Ludlow: In closing a major part of the Sermon on the Mount on the eastern continent, the Savior said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.) To the Nephites, the Savior makes a significant addition: "Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect." (3 Nephi 12:48.) When the Savior delivered this sermon on the eastern continent, he was just beginning his ministry; he had not yet brought about the atonement in the Garden of Gethsemane nor had he been resurrected from the dead. Thus, at that time he was not perfect in every

measuring up, feeling like they can never fulfill that mandate to be perfect. They wrestle with this idea of perfectionism... That word "perfect" has the idea in the original language of being complete. What the Lord is inviting us to do is to eventually arrive at the measure of our creation or potential, which is to become like He is. Is that going to happen in this life? Never! I think people who struggle with perfectionism who may think that they are trying to fill the Lord's mandate to be ye therefore perfect, aren't struggling really because of trying to fulfill what God wants, but are really trying to fulfill what they think others are expecting of them. In other words, their quest for perfectionism isn't about pleasing God. It's about trying to maintain an image for other people. Discouragement and Depression, Orem Institute Friday Forum, 24 Feb 2006, 4-5.)

sense. However, when he appeared to the Nephites as a glorified, resurrected God of glory, then he could rightfully counsel them to be perfect "even as I.")

Be ye therefore perfect. The Formula to becoming perfect.

Becoming perfect may be difficult, but not impossible when we apply the formula found in Moroni 10:30-34.

1. Come unto Christ – have faith in Jesus Christ.
2. Lay hold upon every good gift. Live according to the 13th Article of Faith.
3. Touch not the evil gift, nor the unclean thing.
4. Awake and arise, dust yourself off of worldliness and put on the garments of righteousness. Be spiritually awake.
5. Strengthen the stakes and enlarge the borders. Work in your callings. Do missionary work. Teach your families the gospel.
6. Come unto Christ and be perfect in Him. Deny yourself of all ungodliness.
7. Love God with all your might, mind and strength.

God's promise:

1. God's grace is sufficient for you, that by his grace ye may be perfect in Christ.
2. You may become holy and without spot.
3. You will be brought triumphant through the air, to meet before the pleasing bar of God.

Bruce R. McConkie: "We do not work out our salvation in a moment; it doesn't come to us in an instant, suddenly. Gaining salvation is a process. We have to become perfect to be saved in the Celestial Kingdom. But nobody becomes perfect in this life...As members of the Church, if we chart a course leading to eternal life; if we begin the process of spiritual rebirth, and are going in the right direction; if we chart a course of sanctifying our souls, and degree by degree are going in that direction; and if we chart a course of becoming perfect, and, step by step and phase by phase, are perfecting our souls by overcoming the world, then it is absolutely guaranteed – there is no question whatever about it – we shall gain eternal life. Even though we have a spiritual rebirth ahead of us, perfection ahead of us, the full degree of sanctification ahead of us, if we chart a course and follow it to the best of our ability in this life, then when we go out of this life, we'll continue in exactly that same course. We will no longer be subject to the passions and the appetites of the flesh. We will have passed successfully the tests of this mortal probation and in due course we'll get the fullness of our Father's kingdom – and that means life in his everlasting presence." The Writings of Bruce R. McConkie, 51-54.

Luke 6

Jesus heals on the Sabbath—He chooses the Twelve Apostles—He pronounces blessings upon the obedient, woes upon the wicked.

JESUS: LORD OF THE SABBATH

MATTHEW 12	MARK 2	LUKE 6
<p>1 AT that time Jesus went on the ^asabbath day through the ^bcorn; (grain. probably barley, DNTC, 1:204) and his disciples were an hungred, and began to pluck the ^cears of corn, and to eat.</p>	<p>23 And it came to pass, that he went through the corn fields (most likely barley) on the sabbath day; and his disciples began, as they went, ^ato pluck the ears of corn. (occasionally picking some grain) (Allowed by Deut 23:25 – When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor’s standing corn.)</p>	<p>1 AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing <i>them</i> in <i>their</i> hands.</p>
<p>2 But when the Pharisees saw [#](them), they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.</p>	<p>24 And the Pharisees said unto him, (“Spying eyes – viewing we suppose, with prosecutorial pleasure – observed the two sins, which they could argue were capital offenses. Perhaps these peering Pharisees were following to see if the disciples of the New Order would walk more than the two thousand cubits allowed by the Rabbinic restrictions on the Sabbath day; perhaps they hoped to witness the sins of harvesting and threshing. Seeing what they did, they complained to Jesus.” MM 2:84) Behold, why do ^{they}(thy disciples) on the Sabbath day that which is not lawful? (They broke two laws, not biblical but Rabbinic laws: They both reaped and harvested. The plucking was reaping, the rubbing off of the husks was threshing.)</p>	<p>2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the ^asabbath days? (Their act violated, not the Mosaic law forbidding servile work on the Sabbath, but the rabbinical interpretations prevailing in that darkened ers. To rub ears of grain together in the hands was consider to be threshing, to blow away the chaff, winnowing. When the Lord revealed the law of Sabbath observance in this dispensation, he expressly authorized such servile work as was required to prepare necessary food. DNTC, 1:204)</p>
<p>3 But he said unto them, Have ye not ^aread what ^bDavid did, when</p>	<p>25 And he said unto them, Have ye never read what David did,</p>	<p>3 And Jesus answering them said, Have ye not read so much</p>

<p>he was an hungred, and they that were with him;</p>	<p>(With all your learning, has it not come to your attention?) when he had need, and was an hungred, he, and they that (who) were with him?</p>	<p>as this, what David did, when (he) himself was an hungred, and they which (who) were with him;</p>
<p>4 How he entered into the house of God, and did eat the ^ashewbread, which was not lawful for him to eat, neither for them which (that) were with him, but only for the priests?</p>	<p>26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? (“Even you know that your law calls for men to eat on the Sabbath, and that danger to life and being on the Lord’s errand supersede the Sabbath law. Since David was guiltless in taking the very Bread of the Presence from off the holy table, think ye that my disciples will be condemned for rubbing a few grains of barley in their hands to make them more palatable?” MM 2:85)</p>	<p>4 How he went into the house of God, and did take and eat the ^ashewbread, and gave also to them that (who) were with him; which it is not lawful to eat but for the priests alone? (Even proper [Sabbath] regulations with reference to it may be set aside when some overriding principle of temporal or spiritual well-being is involved. David’s use of the showbread illustrates this principle. DNTC, 1:204)</p>
<p>5 Or have ye not read in the law, how that on the ^asabbath days the priests in the temple profane the sabbath, and (ye say they) are blameless? (When the Lord revealed the law of Sabbath observance in this dispensation, he expressly authorized such servile work as was required to prepare necessary food. D&C 59:13 “Even proper regulations with reference to the Sabbath may be set aside when some overriding principle of temporal or spiritual well-being is involved. David’s use of the showbread illustrates this principle...It is true that nearly all work done on the Sabbath in this age cannot in any sense be justified; yet there are some things, such as providing</p>		

<p>electric power, which must continue on all days of the week.” DNTC 1:204)</p>		
<p>6 But I say unto you, That in this place is <i>one</i> greater than the ^atemple. (“Jesus himself is that one. It is as though he said: ‘Since the priests can legally break the Sabbath in their temple performances, think not that my disciples are bound by ritualistic restrictions when they are on the errand of one who is greater than the temple.’ DNTC 1:204)</p>		
<p>7 But if ye had known what <i>this</i> meaneth, I will have ^amercy, and not sacrifice, ye would not have condemned the guiltless. (“Hosea 6:6 – Mercy, love, charity, the attributes of godliness, take precedence over sacrifices and ritualistic performances. DNTC 1:182)</p>		
	<p>27 And he said unto them, The ^aSabbath was made for man, and not man for the ^bSabbath: (Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat; For the Son of Man made the Sabbath day.)</p>	
<p>8 For the Son of Man is Lord even of the ^asabbath day.</p>	<p>28 Therefore the ^aSon of Man is Lord also of the Sabbath. (I am the Lord also of the Sabbath and can specify in my own name what constitutes proper Sabbath observance. By objecting to his Sabbath conduct, or that of his disciples, they were in fact objecting to his Messiahship. MM 2:88)</p>	<p>5 And he said unto them, That the Son of man is Lord also of the ^asabbath. (Jesus in effect says: Since the priest can legally break the Sabbath in their temple performances, think not that my disciples are bound by ritualistic restrictions when they are on the errand of one who is greater than the temple. In this way Jesus laid the foundation for his next statement, one reaffirming his Messiahship. DNTC, 1:204)</p>

<p>9 And when he was departed thence, he went into their synagogue(s):</p>	<p>1 AND he entered again into the synagogue;</p>	<p>6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.</p>
<p>10 ¶ And, behold, there was a man which had his (a withered) hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.</p>	<p>and there was a man there which had a withered hand. 2 And they ^awatched (watched carefully, maliciously) him, whether he would heal him on the Sabbath day; that they might accuse him.</p>	<p>7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.</p>
	<p>3 And he sai(d)th unto the man which had the withered hand, Stand forth.</p>	<p>8 But he ^aknew their thoughts, and said to the man which (who) had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.</p>
<p>11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift <i>it</i> out?</p>	<p>4 And he sai(d)th unto them, Is it lawful to do good on the ^asabbath days, or to do evil? to save life, or to kill? But they ^bheld their peace (remained silent).</p>	<p>9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy #?</p>
<p>12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.</p>		
	<p>5 And when he had looked round about on them with ^aanger, being grieved for the ^bhardness (insensibility, dullness) of their hearts,</p>	<p>10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. (From the account we gain a reaffirmation of the eternal truth that it is lawful to do good on the Sabbath, that as a day of worship it is one on which men lawfully and properly should glorify God by doing his work. DNTC, 1:206)</p>
<p>13 Then sai(d)th he to the man, Stretch forth thine (thy) hand. And he stretched <i>it</i> forth; and it was restored whole, like as (unto) the other. (Jesus is reaffirming the truth that it is</p>	<p>he sai(d)th unto the man, Stretch forth thine hand. And he stretched # out (his hand): and his hand was restored whole as the other.</p>	

lawful to do good on the Sabbath.)		
14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.	6 And the Pharisees went forth, and straightway took ^a counsel with the Herodians against him, how they might destroy him.	11 And they were filled with madness; and communed one with another what they might do to Jesus.
THE TWELVE APOSTLES CALLED AND ORDAINED		
	MARK 3	LUKE 6
	13 And he goeth up into a mountain, and calleth <i>unto him</i> whom he ^a would: (desired) and they came unto him.	12 And it came to pass in those days, that he ^a went out into a mountain to ^b pray, and continued all night in prayer to God. (He prepared himself to call the 12 Apostles.) 13 ¶ And when it was day, he called <i>unto him</i> his disciples:
	14 And he ^a ordained twelve, that they should be with him, and that he might send them forth to ^b preach,	and of them he ^a chose ^b twelve, whom also he named ^c apostles; (The listing of the apostles as a group appears four times in the NT, once each in Matthew, Mark, Luke and Acts. No two lists are alike. No two lists give the same order of seniority. Acts 1:13 and Mark, give the first three as Peter, James and John.)
	15 And to have ^a power (authority) to heal ^b sicknesses, and to cast out ^c devils:	
2 Now the names of the twelve apostles (means one sent forth.) are these; The first, Simon, who is called Peter, and Andrew his brother (Peter and Andrew are brothers); James <i>the son of</i> Zebedee, and John his brother; (James and John are brothers.)	16 And Simon he surnamed Peter; 17 And James the <i>son of</i> Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of ^a thunder:	14 Simon, (whom he also named ^a Peter,) and Andrew his brother, James and John, Philip and Bartholomew, (Elder McConckie said: "...we know that Peter, James, and John were the preeminent three, and were in fact the First Presidency of the Church in that day, although we have no way of knowing whether they served as a separate quorum apart from the others of the Twelve. MM 2:104-5)
3 Philip (maybe a Jewish Greek – John 12:21), and Bartholomew (Nathanael); Thomas (Didymus), and Matthew (son of Alphaeus,	18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the <i>son of</i> Alphaeus, and Thaddaeus,	15 Matthew and Thomas, James the <i>son of</i> Alphaeus, and Simon called Zelotes,

<p>brother of James the less) the ^apublican;(tax collector) James <i>the son</i> of Alphaeus (brother of Matthew. Some say there are 3 men named James in the NT, James son of Zebedee, James son of Alpheus, and James, the Lord's brother. Some believe that James of Alpheus and James the Lord's brother (or cousin) are the same person.), and Lebbaeus (Arabic for root), whose surname was Thaddaeus (Hebrew for heart); (His real name was Jude, or Judas, not Iscariot)</p>		
<p>4 Simon the Canaanite, (the Aramaic version of the Greek word Zealot. However, according to Talmage, he was not a Zealot since the formal party was most prominent after Jesus' time. So Simon is evidently called zealous as a personal quality.) and Judas Iscariot, (from the village of Kerioth, near Jerusalem) who also ^abetrayed him. (Of the 12, 11 were from the Galilee area, only Judas was from Judea.</p>	<p>and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed him: and they ^awent into an house. (or went home)</p>	<p>16 And Judas <i>the brother</i> of James, and Judas ^aIscariot, which (who) also was the traitor.</p>

SERMON ON THE MOUNT

17 ¶ And he came down with them, and stood in the plain, (The Sermon in the Plain) and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, ~~which~~ (who) came to hear him, and to be healed of their diseases; (In view of the added knowledge revealed in the Book of Mormon account and that found in the Inspired Version, it seems clear that the whole account recorded by Matthew was delivered at one time and the time of utterance followed the ordination of the Twelve. It follows that the Sermon on the Mount and the Sermon on the Plain are one and the same.... The most comprehensive and complete report is in the Matthew Inspired Version record. DNTC, 1:214-15)

18 And they ~~that~~ (who) were vexed with ^aunclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went ^avirtue (power) out of him, and ^bhealed them all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed ~~be ye~~ (are the) ^apoor: for ~~yours~~ (theirs) is the ^bkingdom of God.

21 Blessed ~~are ye that~~ (they who) ^ahunger now: for ~~ye~~ (they) shall be filled. Blessed ~~are ye that~~ (they who) weep now: for ~~ye~~ (they) shall ^blaugh.

22 Blessed are ye, when men shall ^ahate you, and when they shall ^bseparate you *from their company* (among them), and shall ^creproach you, and ^dcast out your name as evil, for the Son of Man's sake.

23 ^aRejoice ye in that day, and leap for ^bjoy: for, behold, your ^creward ~~is~~ (shall be) great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are ^arich! for ye have ^breceived your consolation. (Jesus does not mean all rich people, only those whose hearts are set upon wealth in preference to things of the Spirit. It is not money, but the love of money that leads men to damnation. DNTC, 1:217)

25 Woe unto you ~~that~~ (who) are full! for ye shall hunger. Woe unto you ~~that~~ (who) laugh now! for ye shall mourn and weep.

26 Woe unto you, when all ^amen shall speak ^bwell of you! for so did their fathers to the false prophets.

29 ^aAnd unto him ~~that~~ (who) ^bsmiteth thee on the ~~one~~ cheek offer also the other; (or in other words, it is better to offer the other, than to revile again.) and him ~~that~~ (who) ^ctaketh away thy cloke forbid not to take thy coat also.

30 (For it is better that thou suffer thine enemy to take these things, than to contend with him. Verily is ay unto you, Your heavenly Father who seeth in secret, shall bring that wicked one into judgment. Therefore,) ^aGive to every man ~~that~~ (who) ^basketh of thee; and of him ~~that~~ (who) taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

27 ¶ But I say unto you ~~which~~ (who) hear (my words), ^aLove your enemies, do good to them ~~which~~ (who) hate you,

28 Bless them ~~that~~ (who) curse you, and ^apray for them ~~which~~ (who) despitefully use you (and persecute you).

32 For if ye love them (only) ~~which~~ (who) love you, what ~~thank have ye~~ (reward have you)? for sinners also ~~love those that love them~~ (do even the same).

33 ~~And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.~~

34 And if ye lend to *them* of whom ye hope to receive, what ~~thank~~ (reward) have ye (you)? for sinners also lend to sinners, to receive as much again.

35 But ^alove ye your enemies, and do good, and ^blend, hoping for nothing again; and your ^creward shall be great, and ye shall be the ^dchildren of the Highest: for he is kind unto the ^cunthankful and to the evil.

36 Be ye therefore ^amerciful, as your Father also is ^bmerciful.

37 ^aJudge not, and ye shall not be judged: ^bcondemn not, and ye shall not be condemned: forgive, and ye shall be ^cforgiven:

38 **^aGive, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same ^bmeasure that ye mete withal it shall be measured to you again.**

39 And he spake a parable unto them, Can the ^ablind ^blead the blind? shall they not both fall into the ^cditch? (pit, well, cistern)

40 ~~The~~ (A) disciple is not above his master: but every one ^athat is perfect (having been perfectly prepared) shall be as his master.

41 And why beholdest thou the ^amote (chip, splinter) ~~that~~ (which) is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 ~~Either~~ (Again,) how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam ~~that~~ (which) is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote ~~that~~ (which) is in thy brother's eye.

43 For a good tree bringeth not forth corrupt ^afruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own ^afruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his ^aheart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the ^bheart his ^cmouth ^dspeaketh.

46 ¶ And why ^acall ye me, ^bLord, Lord, and ^cdo not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and ^adoeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that ^aheareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

February 25-March 3
Matthew 6-7
“He Taught Them as One Having Authority”

OVERVIEW:

When we read the scriptures with a question in mind and with a sincere desire to understand what Heavenly Father wants us to know, we invite the Holy Ghost to inspire us. As you read Matthew 6–7, pay attention to these impressions.

Record your impressions:

SCRIPTURES:

Matthew 6

Jesus continues the Sermon on the Mount—He teaches the disciples the Lord’s Prayer—They are commanded to seek first the kingdom of God and his righteousness. 3 Nephi 13. The Book of Mormon is most like the KJV.

3 NEPHI 13	MATTHEW 6
THE SERMON ON THE MOUNT – THE LORD’S PRAYER	
1 ^a VERILY, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven.	1 (And it came to pass that, as Jesus taught his disciples, he said unto them,) ^a TAKE heed that ye do not your ^b alms before men, to be seen of them: otherwise ye have no reward of your Father which (who) is in heaven.
2 Therefore, when ye shall do your alms do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have ^a glory of men. Verily I say unto you, they have their reward. (We can either get our reward here on earth for our good deeds, or we can receive them in the next life, but we can’t have it in both places.)	2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the ^a hypocrites (actor, mask of religious life, role playing but not genuine) do in the synagogues and in the streets, that they may have ^b glory of men. Verily I say unto you, They have their reward. (We only get paid once for giving alms, or fasting, or praying.)
3 But when thou doest alms let not thy left hand know what thy right hand doeth; (Henry B. Eyring: “...the Lord said, ‘Do not your alms before men.’ (Matthew 6:1.) And the best people don’t. They do good very privately. Now and then I get a glimpse, always by accident, of the way some people live the simple	3 But when thou doest alms, let not thy left hand know (it be unto thee as thy left hand not knowing) what thy right hand doeth:

<p>commandments of the gospel of Jesus Christ. They don't know more than you and I know; they just do more of the simple things you and I have already been taught as children in a Primary class. I discover acts of kindness, of forgiveness, or of moral endurance beyond what I had thought we could do.” (<i>To Draw Closer To God</i>, pp. 67-68))</p>	
<p>4 That thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly. (Prayers are answered for those who freely give alms to the poor, but the heavens are sealed where the petitions of those who do not give alms are concerned. Bruce R. McConkie, <i>Mormon Doctrine</i>, 31)</p>	<p>4 That thine ^aalms may be in secret: and thy Father which (who) seeth in secret himself shall ^breward thee openly. (According to Jewish custom: “To give one tenth of one’s wealth to charity is considered to be a middling virtue, to give a 20th or less is to be mean; but the rabbis decided that one should not give more than a fifth lest he become impoverished himself and dependent on charity.” <i>Encyclopedia Judaica</i>, Jr.)</p>
<p>5 And when thou ^aprayest thou shalt not do as the ^bhypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. (Charles W. Penrose: “Now, prayer is not acceptable for its rhetoric. It is that which comes from the heart, the sincere sentiment, the secret feeling, which ascends to our Father and which He, who sees in secret, will reward openly. It is not a multitude of words and repetitions that is pleasing to the Lord, but the earnest desire of a humble heart. And this will be answered, no matter how broken or ungrammatical the language may be. On the other hand, no matter how flowery the language of the petition may be, if it does not convey the feelings of the heart, it is not true prayer.” (<i>Collected Discourses 1886-1898</i>, ed. by Brian Stuy, vol. 2, Charles W. Penrose, March 22, 1891))</p>	<p>5 ¶ And when thou prayest, thou shalt not be as the ^ahypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. (For) Verily I say unto you, They have their reward.</p>
<p>6 But thou, when thou prayest, enter into thy closet, and when thou hast ^ashut thy door, pray to thy Father who is in secret; and thy Father, who ^bseeth in secret, shall reward thee openly.</p>	<p>6 But thou, when thou prayest, enter into thy ^acloset, (our prayers should generally be private) and when thou hast ^bshut thy (the) door, ^cpray to thy Father which (who) is in ^dsecret; and thy Father which (who) ^eseeth in secret shall ^freward thee openly.</p>
<p>7 But when ye pray, use not ^avain repetitions, as the ^bheathen, for they think that they shall be heard for their much speaking. (How often do</p>	<p>7 But when ye pray, use not vain ^arepetitions, as the ^bheathen (hypocrites) <i>do</i>: for they think that they shall be heard for their much speaking. (The</p>

<p>we hear people who was eloquent in their prayers to the extent of preaching a complete sermon? The hearers tire and the effect is lost, and I sometimes wonder if perhaps the dial of the heavenly radio is not turned off when long and wordy prayers are sent heavenward. The Teachings of Spencer W. Kimball, 119-120. Dallin H. Oaks: Be wise in your public prayers. Keep them short, and remember to give a prayer, not a speech. Be Wise, BYU Idaho Devotion, 2-3.)</p>	<p>Prophet Joseph Smith said: “It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one converses with another.” TPJS, p. 345. No deed motivated by self-enhancement is acceptable to the Lord, for it does not have the power to enlarge the soul. Looking good and being important is a full-time job, draining our energies for other concerns like serving God and our fellows. Only deeds motivated by an eye single to God can fill our souls with light to overflowing. Maurine Jensen Procter, Meridian Magazine, Lesson 9, p.1)</p>
<p>8 Be not ye therefore like unto them, for your Father ^aknoweth what things ye have need of before ye ^bask him.</p>	<p>8 Be not ye therefore (Therefore be ye not) like unto them: for your Father ^aknoweth what things ye have ^bneed of, before ye ask him. (Our purpose in prayer is not to get his attention, but for him to get ours. It is the process of prayer that gets us ready to hear his answers.)</p>
<p>9 After this ^amanner therefore ^bpray ye: Our ^cFather who art in heaven, hallowed be thy name. (David O. McKay: “Our Father which art in heaven, hallowed be thy name . . .’ <i>Hallow</i> --to make holy -- to hold in reverence. ‘Reverence,’ wrote Ruskin, ‘is the noblest state in which a man can live in the world. Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered or they will be foresworn in the day of trial.’ “Charles Jefferson, the author of "The Character of Jesus" writes: ‘Men in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life. They have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things.’” (Conference Reports, Oct. 1950, p. 164))</p>	<p>9 (Therefore) ^aAfter this manner therefore ^bpray ye (shall ye pray, saying): Our ^cFather which (who) art in heaven, ^dHallowed (reverential) be thy ^ename. (According to Elder Talmage: “This is the earliest Biblical scripture giving instruction, permission, or warrant, for addressing God directly as “Our Father.” Therein is expressed the reconciliation which the human family, estranged through sin, may attain by the means provided through the well beloved Son. This instruction is equally definite in demonstrating the brotherhood between Christ and humanity. As He prayed so pray we to the same Father, we as brethren and Christ as our Elder Brother.” Jesus the Christ, p. 223)</p>
<p>10 (Notice that “thy kingdom come” is missing from the sermon to the Nephites. That’s because the kingdom had come to them.) Thy will be done on earth as it is in heaven. (Orson Pratt: “When I reflect that in heaven there is a perfect union of spirit and feeling among the</p>	<p>10 Thy ^akingdom come. Thy ^bwill be done in (on) earth, as <i>it is</i> (done) in heaven. (God’s will will be done, when His children choose, willingly, to obey Him. Dallin H. Oaks: What is the language of prayer? When we go to worship in a temple or a church, we put aside our working clothes and dress</p>

celestial throng,--when I reflect that in that happy place there is no disunion one with another--no different views, but that all will have the same mind and feeling in regard to the things of God; and then reflect that the day is to come when the same order of things is to be established here upon the earth; and then look at the present condition of mankind, I am constrained to acknowledge that there must be a great revolution on the earth. Where are there two men abroad in the world that see eye to eye--that have the same view in regard to doctrine and principle--that are of the same mind? They can scarcely be found. I doubt whether they can be found in the world. How is it among us, the Latter-day Saints?...I will say many of them: they do actually, in the great fundamental principles of the doctrine of Jesus Christ, see eye to eye. I cannot suppose that in our infancy and childhood we can attain to all this great perfection in a moment, and be brought to see and understand alike. But there is one great heavenly standard or principle? It is the restoration of the holy Priesthood, the living oracles of God, to the earth; and that Priesthood, dictated, governed, and directed by the power of revelation, through the gift of the Holy Ghost,--that is the standard to which all the Latter-day Saints and the kingdom of God must come, in order to fulfil the prophecy I have read in your hearing." (*Journal of Discourses*, 7:371) Francis M. Lyman: "What a splendid condition would obtain among the Latter-day Saints today, what an improvement there would be among us, if we were to do the will of our Father as it is in heaven! It is possible for us to do the will of our Father. We know what His will is, and we beseech our Father that we may do His will as His will is done in heaven; and when we pray with faith we will be enabled to live up to that prayer and that petition, and this should be the endeavor of every member of this Church. Our thoughts should be brought to that point upon every occasion when we approach the Lord, that his will in us may be done as it is done in heaven."

ourselves in something better. This change of clothing is a mark of respect. Similarly, when we address our Heavenly Father, we should put aside our working words and clothe our prayers in special language of reverence and respect. ...In our day the English words *thee*, *thou*, *thy*, and *thine* are suitable for the language of prayer, not because of how they were used anciently but because they are currently obsolete in common English discourse. Being unused in everyday communications, they are now available as a distinctive form of address in English, appropriate to symbolize respect, closeness, and reverence for the one being addressed. I hope this renewal of counsel that we use special language in our prayers will not be misunderstood. Literary excellence is not our desire. We do not advocate flowery and wordy prayers. We do not wish to be among those who "pray to be heard of men, and to be praised for their wisdom." (**Alma 38:13**.) We wish to follow the Savior's teaching, "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." (**Matt. 6:7**; see also **3 Ne. 13:7**.) Our prayers should be simple, direct, and sincere. I am sure that our Heavenly Father, who loves all of his children, hears and answers all prayers, however phrased. If he is offended in connection with prayers, it is likely to be by their absence, not their phraseology. Ensign, May 1993, 17)

<p>(<i>Collected Discourses 1886-1898</i>, ed. by Brian Stuy, vol. 2, Francis M. Lyman, Oct. 6, 1895))</p>	
<p>(The phrase “Give us this day our daily bread” is missing from the Book of Mormon account, because this direction was given to the Twelve in the Old World. The sermon to the Nephites was to all present, not just the Twelve. The Nephites had to work for their food, as we do.)</p>	<p>11 Give us this day our daily ^abread. (Not in the BofM.) (Talmage: “We are taught to pray day by day for the food we need, not for a great store to be laid by for the distant future. Israel in the desert received manna as a daily supply, and were kept in mind of their reliance upon Him who gave it. The man with much finds it easier to forget his dependence than he who must ask with each succeeding day of need.” <i>Jesus the Christ</i>, p. 224)</p>
<p>11 And forgive us our debts, as we forgive our debtors.</p>	<p>12 And forgive us our ^adebts, (trespasses) as we ^bforgive our debtors. (those who trespass against us.) (Talmage: “If others owe us, either in actual money or goods as suggested by debts and debtors, or though some infringement as a trespass, our mode of dealing with them will be taken into righteous account in the judgment of our own offenses.” <i>Jesus the Christ</i>, p. 224)</p>
<p>12 And ^alead us not into temptation, but deliver us from evil. (James E. Talmage: “The first part of this petition has occasioned comment and question. We are not to understand that God would ever lead a man into temptation except, perhaps, by way of wise permission, to test and prove him, thereby affording him opportunity of overcoming and so of gaining spiritual strength ...How inconsistent then to go, as many do, into the places where the temptations to which we are most susceptible are strongest; for the man beset with a passion for strong drink to so pray and then resort to the dramshop; for the man whose desires are lustful to voice such a prayer and then go where lust is kindled; for the dishonest man, though he say the prayer, to then place himself where he knows the opportunity to steal will be found! Can such souls as these be other than hypocrites in asking God to deliver them from the evils they have sought? Temptation will fall in our way without our seeking, and evil will present itself even when we desire most to do right; for deliverance from such we may pray with righteous expectation and assurance.” (<i>Jesus the Christ</i>, p. 225))</p>	<p>13 ^aAnd ^blead (suffer) us not (to be led) into ^ctemptation, ^dbut deliver us from evil: (Talmage: “The intent of the supplication appears to be that we be preserved from temptation beyond our weak powers to withstand; that we be not abandoned to temptation without the divine support that shall be as full a measure of protection as our exercise of choice will allow.” <i>Jesus the Christ</i>, p. 225)</p>
<p>13 For thine is the kingdom, and the power, and the glory, forever. Amen.</p>	<p>For thine is the kingdom, and the power, and the ^eglory, for (ever) and ever. Amen.</p>

<p>14 For, if ye ^aforgive men their trespasses your heavenly Father will also forgive you;</p>	<p>14 For if ye ^aforgive men their trespasses, (who trespass against you,) your heavenly Father will also forgive you:</p>
<p>15 But if ye forgive not men their trespasses neither will your Father forgive your trespasses. (Jeffrey R. Holland: “Life is too short to be spent nursing animosities or in keeping a box score of offenses against us... We don’t want God to remember our sins, so there is something fundamentally wrong in our relentlessly trying to remember those of others. When we have been hurt, undoubtedly God takes into account what wrongs were done to us and what provocations there are for our resentments, but clearly the more provocation there is and the more excuse we can find for our hurt, all the more reason for us to forgive and be delivered from the destructive hell of such poisonous venom and anger. It is one of those ironies of godhood that in order to find peace, the offended as well as the offender must engage the principle of forgiveness.” (<i>Ensign</i>, Nov. 1996, p. 83 as taken from <i>Latter-day Commentary on the Book of Mormon</i> compiled by K. Douglas Bassett, p. 423) We are to forgive to be forgiven. To wait for them to repent before we forgive and repent is to allow them to choose for us a delay which could cost us happiness here and hereafter. Henry B. Eyring, <i>Ensign</i>, Nov 1999, 34.)</p>	<p>15 But if ye ^aforgive not men their trespasses, neither will your (heavenly) Father forgive (you) your trespasses. (Ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. D&C 64:1-14. Spencer W. Kimball: Remember that we must forgive even if our offender did not repent and ask forgiveness. It frequently happens that offenses are committed when the offender is not aware of it. Something he has said or done is misconstrued or misunderstood. The offended one treasures in his heart the offense, adding to it such other things as might give fuel to the fire and justify his conclusions. Do we follow that command or do we sulk in our bitterness, waiting for our offender to learn of it and to kneel to us in remorse? And this reconciliation suggests also forgetting. Unless you forget, have you forgiven? No bitterness of past frictions can be held in memory if we forgive with all our hearts. CR, Oct 1949, 132-33. B.H. Roberts: Since the Lord requires so much mercy, such a generous spirit of forgiveness in his children, may it not be reasonably concluded—inasmuch as every noble quality that man possesses, is, in Deity, enlarged and perfected—that God is infinitely more forgiving than he has commanded his children to be? Man may drive compassion from his heart, God never will. ...Because of the loving kindness of our Father in heaven, as abundantly manifested in his willingness to pardon our transgressions, let us not lay the flattering unction to our souls that we can go on sinning, carelessly and recklessly, without making an effort to resist evil. <i>The Gospel and Man’s Relationship to Deity</i>, 134-35)</p>
<p>16 Moreover, when ye ^afast be not as the ^bhypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward.</p>	<p>16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to ^afast. Verily I say unto you, They ^bhave their reward.</p>
<p>17 But thou, when thou fastest, anoint thy head, and ^awash thy face;</p>	<p>17 But thou, when thou fastest, anoint thine head, and wash thy face;</p>

18 That thou appear not unto men to fast, but unto thy Father, who is in ^asecret; and thy Father, who seeth in secret, shall reward thee openly. (Dietrich Bonhoeffer wrote: How is this paradox to be resolved?...From whom are we to hide the visibility of our discipleship?...We are to hide it from ourselves...We must be unaware of our own righteousness, and see it only insofar as we look unto Jesus...The Christian is a light unto the world, not because of any quality of his own, but only because he follows Christ and looks solely to him...All that the follower of Jesus has to do is to make sure that his obedience, following, and love are entirely spontaneous and unpremeditated. If you do good, you must not let your left hand know what your right hand is doing...Christ's virtue, the virtue of discipleship, can only be accomplished so long as you are entirely unconscious of what you are doing. The genuine work of love is always a hidden work. Thus hiddenness has its counterpart in manifestation. For there is nothing hidden that shall not be revealed...God will show us the hidden and make it visible. Manifestation is the appointed reward for hiddenness, and the only question is where we shall receive it and who will give it us. If we want publicity in the eyes of men we have our reward...If the left hand knows what the right hand is doing, if we become conscious of our hidden virtue, we are forging our own reward, instead of that which God had intended to give us in his own good time. The Cost of Discipleship, p. 176-77.)

18 That thou appear not unto men to ^afast, but unto thy Father ~~which~~ (who) is in secret: and thy Father, ~~which~~ (who) seeth in secret, shall ^breward thee openly. (“There is no limit to the good that you can do, if you don’t care who gets the credit.” Antoine Ivins, CR, April 1946, p. 42)

19 Lay not up for yourselves treasures upon earth, where ^amoth and rust doth corrupt, and thieves break through and steal;

19 ¶ Lay not up for yourselves ^atreasures upon earth, where moth and rust doth corrupt, and where thieves ^bbreak through and steal:

20 But lay up for yourselves ^atreasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (Bruce R. McConkie: “While yet on earth men may lay up treasures in heaven. These treasures, earned here and now in mortality, are in effect deposited to our eternal bank account in heaven where eventually they will be reinherited again in immortality. Treasures in heaven are the character,

20 But lay up for yourselves ^atreasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor ^bsteal: (President Charles W. Penrose said: “Oh my brethren and sisters, why waste your time, your talents, your means, your influence in following something that will perish and pass away, when you could devote yourselves to a thing that will stand forever? For this Church and kingdom, to which you belong, will abide and continue in time,

<p>perfections, and attributes which men acquire by obedience to law. Thus, those who gain such attributes of godliness as knowledge, faith, justice, judgment, mercy, and truth, will find these same attributes restored to them again in immortality. (Alma 41:13-15.) ‘Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.’ (D. & C. 130:18.)” (<i>Doctrinal New Testament Commentary</i>, 1:239) Orson Hyde: “Whenever I see the hungry and feed him, the naked and clothe him, the sick and distressed and administer to their wants I feel that I am laying up treasure in heaven. When I am educating my children and embellishing their minds and fitting them for usefulness, I am laying up treasures in heaven. I would ask that little boy, who is well educated and well trained, ‘What thief can enter in and steal the knowledge you have got?’ It is beyond the power of the thief to steal, it is out of his reach, that treasure is laid up in heaven, for where is there a place more sacred than the hearts of the rising generation which beat with purity, and with love to their parents, and with love to God and his kingdom? What better place can you find in which to deposit treasures than that? But all our obligations are not pointing to one source or quarter, there are many ways in which we can lay up treasures in heaven by doing good here on the earth.” (<i>Journal of Discourses</i>, vol. 17, p. 11))</p>	<p>in eternity, while endless ages roll along, and you with it will become mightier and more powerful, while the things of this world will pass away and perish, and will not abide in nor after the resurrection, saith the Lord our God.” CR, 1919, p. 36-37)</p>
<p>21 For where your treasure is, there will your heart be also.</p>	<p>21 For where your treasure is, there will your heart be also. (What is your greatest treasure on earth? Your family.)</p>
<p>22 The ^alight of the body is the ^beye; if, therefore, thine eye be ^csingle, thy whole body shall be full of light. (Gordon B. Hinckley: “If you concentrate on the work of the Lord, if you give it everything you have, your whole body shall be filled with light, and there shall be no darkness in you. Gone will be the darkness of sin. Gone will be the darkness of laziness. Gone will be all of these negative things. That’s the word of the Lord to you and to me.” (<i>Teachings of Gordon B. Hinckley</i>, “Missionary Service, Full-time”)) Orson Hyde: “Have you that control</p>	<p>22 The light of the body is the eye: if therefore thine ^aeye be ^bsingle, (to the glory of God,) thy whole body shall be full of ^clight.</p>

<p>and dominion over your own minds that they cannot be caught away by anything that is foreign to the purpose or object that engages your attention? For instance, while we call upon the Lord for his blessings, is it not sometimes the case that we think the old ox may be in the stockyard? Do we not sometimes think we shall be cheated here, and lose that amount of money there? If you have never been aware of this, when you go home and pray again, see if you have power to control your mind and keep it from wandering on something else. Until we discipline our minds, and have the complete control of them, we cannot make that advancement that we ought. If we cannot discipline and control our own minds, how can we discipline and control kingdoms, nations, tongues, and people? “If thine eye were single, thou mightest sometimes see through the veil.” <i>(Journal of Discourses, 7:153)</i></p>	
<p>23 But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!</p>	<p>23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that (which) is in thee be darkness, how great is (shall) that ^adarkness (be)!</p>
<p>24 No man can ^aserve ^btwo masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. (An Aramiac word for riches or money. Neal A. Maxwell: ‘Some would never <i>sell</i> Jesus for thirty pieces, but they would not <i>give</i> Him their all either! Unfortunately, we tend to think of consecration only in terms of property and money. But there are so many ways of keeping back part. One might be giving of money and time and yet hold back a significant portion of himself...One might accept a Church calling but have his heart more set on maintaining a certain role in the world...Each of us is an innkeeper who decides if there is room for Jesus! Consecration is the only surrender which is also a victory. It brings release from...selfishness and emancipation from the dark prison of pride...Consecration may not require giving up worldly possessions so much as being less possessed by them...Brother and sisters, whatever we embrace instead of Jesus and His work will</p>	<p>SCRIPTURE MASTERY: MATTHEW 6:24 24 ¶ ^aNo man can ^bserve two ^cmasters: for either he will ^dhate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and ^emammon. (Worldly goods, riches.)</p>

<p>keep us from qualifying to enter His kingdom and therefore from being embraced by Him.” (Ensign, Nov. 1992, pp. 66-67 as taken from <i>Latter-day Commentary on the Book of Mormon</i> compiled by K. Douglas Bassett, p. 424))</p>	
<p>25 And now it came to pass that when Jesus had spoken these words he looked upon the ^atwelve whom he had chosen, (He is now speaking to the 12) and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to ^bminister unto this people. Therefore I say unto you, ^ctake no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than ^draiment? (Jeffrey R. Holland: “In a general sense these verses can apply to all believers, but at their most literal level they apply to those the Lord has called as his full-time witnesses. Most people must give some thought to what they will eat and what they will wear; the necessities of life require it. But the twelve disciples were not to do so, for they were chosen “to minister unto [the] people.” Their call was to give complete devotion to their spiritual ministry and to trust in God’s—and the people’s—providence for their temporal needs.” (<i>Christ And The New Covenant</i>, p. 265) Hugh Nibley: “We have been permitted to come here to go to school, to acquire certain knowledge and take a number of tests to prepare us for greater things hereafter. This whole life, in fact, is ‘a state of probation’ (2 Nephi 2:21). While we are at school our generous patron has provided us with all the necessities of living that we will need to carry us through. Imagine, then, that at the end of the first school year your kind benefactor pays the school a visit. He meets you and asks you how you are doing. ‘Oh,’ you say, ‘I am doing very well, thanks to your bounty.’ ‘Are you studying a lot?’ ‘Yes, I am making good progress.’ ‘What subjects are you studying?’ ‘Oh, I am studying courses in how to get more lunch.’ ‘You study that? All the time?’ ‘Yes. I thought of studying some other subjects. Indeed I would</p>	<p>25 (He turns to the 12 and the 70.) (And again, I say unto you, go ye into the world, and care not for the world; for the world will hate you, and will persecute you, and will turn you out of their synagogues. Nevertheless, ye shall go forth from house to house, teaching the people; and I will go before you. And your heavenly Father will provide for you, whatsoever things ye need for food, what ye shall eat; and for raiment, what ye shall wear or put on. ^aTherefore I say unto you, Take no ^bthought (don’t be anxious about – He invites us to sacrifice our anxiety over the many elements of our lives that are beyond our control.) for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? McConkie: “This portion of the Sermon on the Mount was delivered to the apostles and such of the disciples as were called to forsake their temporal pursuits and carry the message of salvation to the world. There is not now and never has been a call to the saints generally to “sell that ye have,” give alms to the poor, and then to take no thought for the temporal needs of the present or future... Those called into missionary service are to have no concern about business enterprises or temporal pursuits. They are to be free of the encumbering obligations that always attend those who manage temporal affairs. Their whole attention and all of their strength and talents are to be centered on the work of the ministry, and they have the Father’s promise that he will look after their daily needs.” DNTC, 1:243)</p>

<p>love to study them—some of them are so fascinating!—but after all it's the bread-and-butter courses that count. This is the real world, you know. There is no free lunch.' 'But my dear boy, I'm providing you with that right now.' 'Yes, for the time being, and I am grateful—but my purpose in life is to get more and better lunches; I want to go right to the top—the executive suite, the Marriott lunch.' ...I once had a university fellowship for which I had to agree not to accept any gainful employment for the period of a year—all living necessities were supplied: I was actually forbidden to work for lunch. Was it free lunch? I never worked so hard in my life—but I never gave lunch a thought. I wasn't supposed to. I was eating only so that I could do my work; I was not working only so that I could eat. And that is what the Lord asks us: to forget about lunch, and do his work, and the lunch will be taken care of.” (<i>Approaching Zion</i>, p. 211-12))</p>	
<p>26 Behold the ^afowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?</p>	<p>26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? (How much more will he not feed you? Wherefore, take no thought for these things, but keep my commandments wherewith I have commanded you.)</p>
<p>27 Which of you by taking thought can add one cubit unto his stature?</p>	<p>27 (For) Which of you by taking thought can add one cubit unto his stature?</p>
<p>28 And why take ye thought for raiment? Consider the ^alilies of the field how they grow; they toil not, neither do they spin;</p>	<p>28 And why take ye thought for raiment? ^aConsider the lilies of the field, how they grow; they toil not, neither do they spin:</p>
<p>29 And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.</p>	<p>29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.</p>
<p>30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith.</p>	<p>30 Wherefore (Therefore), if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, ^ashall he not much more clothe you (how much more will he not provide for you,) O-ye (if ye are not) of little ^bfaith?</p>
<p>31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?</p>	<p>31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?</p>
<p>32 For your heavenly Father knoweth that ye have need of all these things.</p>	<p>32 (For) (Why is it that ye murmur among yourselves, saying, We cannot obey thy word</p>

	<p>because ye have not all these things, and seek to excuse yourselves, saying that,) after all these things do the Gentiles seek:). (Behold I say unto you that) for your heavenly Father knoweth that ye have need of all these things.</p>
<p>33 But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.</p>	<p>33 (Wherefore, seek not the things of this world) But seek ye first (to build up) the kingdom of God, and (to establish) his righteousness; and all these things shall be added unto you. (This does not designate order in time – first seek God and then you can seek worldliness. It designates the complete focus of the soul; worldliness with its burdens is abandoned, and God’s way embraced.)</p>
<p>34 Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof. (Harold B. Lee: “...the only day you have to worry about is today. There is nothing you can do about yesterday except repent. That means if you made mistakes yesterday, don't be making them today. Don't worry about tomorrow, because you may have no tomorrows. This is the masterpiece you ought to be thinking about today. And if you can always witness honestly that whatever you did, you did to the best of your ability, and next day try improvement on that, when your life's end comes, of you it can be said in truth, his was a successful life because he lived to the best that was in him. That's all the Lord expects of any one of His children. We are all born with different capacities, some to do one thing, some to do the other, and all He asks is that we do our best; and that's the measure by which we'll be judged when that time comes.” (The Teachings of Harold B. Lee, p. 64-5))</p>	<p>34 Take therefore no thought for the morrow: for the morrow shall take thought (Those words of Jesus, translated over three hundred years ago, don't mean today what they meant during the reign of King James. Three hundred years ago the word thought frequently meant anxiety. By all means take thought for the tomorrow, yes, careful thought and planning and preparation. But have no anxiety. Dale Carnegie, How to Stop Worrying and Start Living, 2-3) for the things of itself. Sufficient unto the day is (shall be) the evil thereof. (Hugh B. Brown: Worry involves no reason, no judgment, no planning for future contingencies. It is just plain worry and it is as pernicious as it is widespread - and unnecessary. Habitual worrying makes a person miserable in the midst of happiness... Worry is 90% fear, which is the opposite of faith... The worrier is self-centered, preoccupied, and gloomy... He seems to enjoy being miserable and insists on others sharing his despair. He refuses to be comforted as that would rob him of his cherished pastime. Worry is a daytime nightmare and often has no more substance than a dream... Worry and discontent, fretting and stewing, ceaseless anxiety, unhappy dispositions, all tend to obscure the sun of happiness and life the fog and smog in some cities, shut out the sunlight and change daytime into night. Let us throw open the windows of the soul, let in the sunshine of faith, take a deep breath, and tell all about us it is good to be alive. Truly “A merry heart doeth good like a medicine,” ... Worry is more exhausting than work... The best antidote for worry is hard work,</p>

	which is invigorating and health-giving. You and Your Marriage, 175-179)
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Matthew 7

Jesus concludes the Sermon on the Mount – He commands: Judge not; ask of God; beware of false prophets – He promises salvation to those who do the will of the Father.

3 NEPHI 14	MATTHEW 7
THE SERMON ON THE MOUNT – JUDGE WITH RIGHTEOUS JUDGMENT	
<p>1 ^aAND now it came to pass that when Jesus had spoken these words he turned again to the multitude, (He is now speaking again to the multitude) and did open his mouth unto them again, saying: Verily, verily, I say unto you, Judge not, that ye be not judged. (Elder Dallin H. Oaks of the Quorum of the Twelve Apostles observed there are two kinds of judging, including "final judgments, which we are forbidden to make, and intermediate judgments which we are directed to make, but upon righteous principles." Latter-day Saints understand the final judgment as the time when all men will receive their personal dominions in the mansions prepared for them in various kingdoms of glory. " I believe that the scriptural command to judge not refers most clearly to this final judgment." With Full Purpose of Heart, 191-199.)</p>	<p>1 (Now these are the words which Jesus taught his disciples that they should say unto the people.) ^aJUDGE not (unrighteously), that ye be not ^bjudged. (but judge righteous judgment. (Condemn not – a final judgment. When the Lord warned against judging, he was counseling his people against condemning someone for his sins as well as against seeking to attribute motivation to a person when the observer cannot really know what is in that person’s heart. DCBM, 4:89. Most of us think we see the world as it is, but I believe this is not the case. We each see not with the eye but with the soul. Each person sees the world not as it is but as he or she is. When he opens his mouth to describe what he sees, he in effect describes himself, that is, his perception. Stephen R. Covey, The Divine Center, 2. Our acts are recorded, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow beings, they may there, perhaps, condemn us. Joseph Smith, DHC, 2:26.)</p>
<p>2 ^aFor with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. (Jeffrey R. Holland: “Remember that whatever you toss out mentally or verbally comes back to you according to God’s plan of compensation: ‘For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.’ (Matthew 7:2.) A critical, petty, or vicious remark is simply an attack on our own self-worth. On the other hand, if our minds are constantly seeing good in others, that, too, will return, and we will truly feel good about ourselves.” (On Earth As It Is In Heaven, p. 29))</p>	<p>2 For with what ^ajudgment ye (shall) judge, ye shall be judged: and with what ^bmeasure ye mete, it shall be ^cmeasured to you again. (We will be judged according to our standard of judging others. Moroni 7: 14 Wherefore, take heed, my beloved brethren, that ye do not judge that which is ^aevil to be of God, or that which is good and of God to be of the devil. 15 For behold, my brethren, it is given unto you to ^ajudge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. 16 For behold, the ^aSpirit of Christ is given to every ^bman, that he may ^cknow good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the</p>

	<p>power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God. 17 But whatsoever thing persuadeth men to do ^aevil, 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; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him. 18 And now, my brethren, seeing that ye know the ^alight by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same ^bjudgment which ye judge ye shall also be judged. D&C 1:10 - Unto the ^aday when the Lord shall come to ^brecompense unto every man according to his ^cwork, and ^dmeasure to every man according to the measure which he has measured to his fellow man.)</p>
<p>3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?</p>	<p>3 ^aAnd (again, ye shall say unto them,) why (is it that thou) beholdest thou the ^bmote (a splinter, or a small dry twig or stalk, here used to mean a lesser fault as contrasted with a beam. The Greek word means a stick, chip or straw.) that is in thy brother's eye, but considerest not the ^cbeam that is in thine own eye? (a roof-beam, a piece of timber so large that it holds up the whole house, here used to signify a grievous offense. DNTC, 1:246)</p>
<p>4 Or how wilt thou say to thy brother: Let me pull the mote out of thine eye—and behold, a beam is in thine own eye?</p>	<p>4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, (canst not behold) a beam is in thine own eye? (And Jesus said unto his disciples, Behold thou the scribes, and the Pharisees, and the Priests, and the Levites? They teach in their synagogues, but do not observe the law, nor the commandments; and all have gone out of the way, and are under sin. Go thou and say unto them, Why teach ye men the law and the commandments, when ye yourselves are the children of corruption?)</p>
<p>5 Thou ^ahypocrite, first cast the ^bbeam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye</p>	<p>5 Thou ^ahypocrite, (Say unto them, Ye hypocrites,) first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.</p>
<p>6 Give not that which is ^aholy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. (Boyd K. Packer: "A teacher must be wise also in the use of his own spiritual</p>	<p>6 ¶ ^aGive not (Go ye into the world, saying unto all, Repent, for the kingdom of heaven has come nigh unto you. And the mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give) that which is ^bholy unto the dogs, neither cast ye</p>

experiences. I have come to believe that deep spiritual experiences are given to individuals for the most part for their own instruction and edification, and they are not ordinarily to be talked about. I heard one member of the First Presidency say once, ‘I do not tell all I know. I have not told my wife all I know. I have found that if I tell everything I know and explain every experience that I have had, the Lord will not trust me.’ There is also a scripture that says: ‘Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.’ (Matthew 7:6.) Sacred personal experiences are to be related only on rare occasions. I made a rule for myself a number of years ago with reference to this subject. When someone relates a spiritual experience to me, personally or in a small, intimate group, I make it a rigid rule not to talk about it thereafter. I assume that it was told to me in a moment of trust and confidence, and therefore I never talk about it. If, however, on some future occasion I hear that individual talk about it in public in a large gathering, or where a number of people are present, then I know that it has been stated publicly and I can feel free under the right circumstances to relate it. But I know many, many sacred and important things that have been related to me by others that I will not discuss unless I am privileged to do so under the rule stated above. I know that others of the Brethren have the same feeling.” (*Teach Ye Diligently*, p. 326))

your ‘pearls before (unto) swine, lest they trample them under their feet, and (. For the world cannot receive that which ye, yourselves, are not able to bear; wherefore ye shall not give your pearls unto them, lest they) turn again and rend you. (Be led by the Spirit as you teach the Gospel to others. Missionary discussions are systematic but don’t give everything, just the basics. After they have been baptized and received the gift of the Holy Ghost, then they can understand the deeper things pertaining to exaltation. In this final dispensation the Savior has instructed us: That which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation. D&C 63:64)

7 ^aAsk, and it shall be given unto you; ^bseek, and ye shall find; knock, and it shall be opened unto you. (In English, this scripture provides its own acronym:
Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you.)

7 ¶ (Say unto them, Ask of God;) ^aAsk, and it shall be ^bgiven you; ^cseek, and ye shall find; ^dknock, and it shall be opened unto you:

8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

8 For every one that asketh receiveth; and he that ^aseeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, who, if his son ask bread, will give him a stone?

9 (And then said his disciples unto him, They will say unto us, We ourselves are righteous, and need not that any man should teach us. God, we know,

	<p>heard Moses and some of the prophets; but us he will not hear, and they will say, We have the law for our salvation, and that is sufficient for us. Then Jesus answered, and said unto his disciples, thus shall ye say unto them, What man among you, having a son, and he shall be standing out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine, and thine is mine?) Or what man is there of (among) you, whom if his son ask ^abread, will he give him a stone?</p>
<p>10 Or if he ask a fish, will he give him a serpent?</p>	<p>10 Or if he ask a fish, will he give him a serpent?</p>
<p>11 If ye then, being evil, (in our fallen state) know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? (He seeks opportunities among his children to make known sacred things. God desires that we become as he is. He is not possessive of his status, of his standing. He seeks opportunities among his children to endow them with power from on high. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” Nor is God’s knowledge and power reserved for those called to lead the Church. “God hath not revealed anything to Joseph but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them.” TPJS, p. 149. We have but to ask, at the same time bringing our lives into harmony with the truths we already know. DCBM, 4:92)</p>	<p>11 If ye then, ^abeing evil, know how to give good gifts unto your children, how much more shall your Father which (who) is in heaven give good things to them that ask him? (God is an abundant giver. Luke 6:38 ^aGive, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same ^bmeasure that ye mete withal it shall be measured to you again.)</p>
<p>12 Therefore, all things whatsoever ye would that men should do to you, ^ado ye even so to them, for this is the law and the prophets.</p>	<p>12 Therefore all things ^awhatsoever ye would that ^bmen should ^cdo to you, ^ddo ye even so to them: for this is the ^elaw and the prophets. (“The golden rule is treating others not only as we would be treated, but as the Father himself would treat them. If we assume that our desire always correspond to the desires of others, we have simply used a mechanical form of the Golden Rule to avoid empathy, instead of using empathy as a necessary step in understanding others’ special needs. Everyone has the deepest desire to be understood on his own level. Reaching out to envision another’s situation is the first step in applying the Golden Rule. This means giving serious attention and committed listening – thinking beyond</p>

	<p>your own sex, beyond your own age group, beyond your geographical area, beyond your family and social background, and even beyond your religious views...So Jesus asks you to treat others righteously before you can expect them to do the same. In other words, take the first responsibility and set the example for the way others should treat you.” Richard Lloyd Anderson, Guide to the Life of Christ, p. 46)</p>
<p>13 Enter ye in at the ^astrait gate; for wide is the gate, and ^bbroad is the way, which leadeth to destruction, and many there be who go in thereat; (Bruce R. McConkie: “The course leading to eternal life is both strait and straight. It is straight because it has an invariable direction -- always it is the same. There are no diversions, crooked paths, or tangents leading to the kingdom of God. It is strait because it is narrow and restricted, a course where full obedience to the full law is required. Straightness has reference to direction, straitness to width. The gate is strait; the path is both strait and straight. (2 Ne. 9:41; 31:9, 17-18; 33:9; Alma 37:44-45; Hela. 3:29-30; 3 Ne. 14:13-14; 27:33; D. & C. 22; 132:22; Matt. 7:13-14; Luke 13:23-24; Heb. 12:13; Jer. 31:9.) Thus by entering in at the strait gate (which is repentance and baptism) a person gets on the ‘straight and narrow path which leads to eternal life.’ (2 Ne. 31:17-18.)” (Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 769))</p>	<p>13 ¶ (Repent, therefore, and) Enter ye in at the ^astrait (^bnarrow) ^bgate (^cbaptism): for wide <i>is</i> the gate, and broad <i>is</i> the way, that leadeth to ^cdestruction, (McConkie: “The destruction of the soul consists in the inheritance of spiritual death in hell and not in the annihilation of the spirit. There is no such thing in all the economy of God as a soul or spirit ceasing to exist as such.” MD, 178) and many there be which (^dwho) go in thereat:</p>
<p>14 Because strait is the ^agate, and ^bnarrow is the way, which leadeth unto life, and ^cfew there be that find it. (In the long run, we must ever keep in mind that our God and Father is a successful parent, one who will save far more of his children than he will lose! If these words seem startling at first, let us reason for a moment. In comparison to the number of wicked souls at any given time, perhaps the numbers of faithful followers seem small. But we must keep in mind how many of our spirit brothers and sisters – almost an infinite number – will be saved. What of the children who died before the age of accountability – billions of little ones from the days of Adam to the time of the Millennium? What of the billions of those who never had opportunity to hear the gospel message in</p>	<p>14 Because ^astrait <i>is</i> the ^bgate, and narrow <i>is</i> the way, which (^dthat) leadeth unto ^clife, and few there be that find it. (Exaltation)</p>

mortality, but who afterwards received the glad tidings, this because of a disposition which hungered and thirsted after righteousness? And, might we ask, what of the innumerable hosts who qualified for exaltation from Enoch's city, from Melchizedek's Salem, or from the golden era of the Nephites? What of the countless billions of those children to be born during the great millennial era – during a time when disease and death have no sting nor victory over mankind? This is that time...when children shall grow up without sin unto salvation (D&C 45:58) Given the renewed and paradisiacal state of the earth, it may well be that more persons will live on the earth during the thousand years of our Lord's reign – persons who are of at least a terrestrial nature – than the combined total of all who have lived during the previous six thousand years of the earth's temporal continuance. Indeed, who can count the number of saved beings in eternity? Our God, who is triumphant in all battles against the forces of evil, will surely be victorious in the numbers of his children who will be saved. Millet, McConkie, The Life Beyond, p. 136-37)

SERMON ON THE MOUNT – GOOD FRUITS

15 Beware of ^afalse prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. (Hugh Nibley: “The regular scriptural term to describe the leaders of all unauthorized congregations is *false prophets*. The fatal defect of such congregations is that they are led by false prophets, and we are told that these would abound in the earth, all claiming to be followers of Christ. What is a false prophet? He is one who usurps the prerogatives and the authority which by right belong only to a prophet of God. The false prophet need not claim to be a prophet; indeed, most false prophets do not believe in prophecy or even in God, nor do they want anyone else to...we still live in a world of false prophets. Anyone whose work competes with God's work, who makes claims on the time and energies of men which rightly belong to God, who puts the word of God in second place to the theories of men, or forces the teachings of true prophets to yield precedence to

15 ¶ (And, again,) Beware of ^afalse prophets, (there will be true prophets among you) which (who) come to you in ^bsheep's clothing, but ^cinwardly they are ravening ^dwolves. (These are commanded to judge carefully.)

<p>his own discourses--anyone, in a word, who puts his own knowledge above or on a level with revelation from heaven is a false prophet.” (<i>The World and the Prophets</i>, pp. 254-5) Joseph Smith: “If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or a preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and impostors may be detected.” (<i>Teachings of the Prophet Joseph Smith</i>, p. 269) “False prophets always arise to oppose the true prophets and they will prophesy so very near the truth that they will deceive almost the very chosen ones.” (<i>Teachings of the Prophet Joseph Smith</i>, p. 365.) J. Reuben Clark, Jr.: “The ravening wolves are amongst us, from our own membership, and they, more than any others, are clothed in sheep's clothing, because they wear the habiliments of the priesthood; they are they [who are] distorting the truth. We should be careful of them.” (<i>Conference Report</i>, Apr. 1949, p. 163) Neal A. Maxwell: ”Following the Brethren can be more difficult when in some settings wolves are sent among the flock. False prophets will arise, enticing some to follow them, and by their evil works they deceive careless observers into discounting any and all who claim to be prophets. Satan's order of battle is such that if it is necessary to encourage a hundred false prophets in order to obscure the validity of one true prophet, he will gladly do so.” (<i>All These Things Shall Give Thee Experience</i>, p. 115))</p>	
<p>16 Ye shall know them by their ^afruits. Do men gather grapes of thorns, or figs of thistles?</p>	<p>16 Ye shall ^aknow them by their ^bfruits. (For) Do men gather grapes of thorns, or figs of thistles?</p>
<p>17 Even so every ^agood tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.</p>	<p>17 Even so every good tree bringeth forth ^agood ^bfruit; but a ^ccorrupt tree bringeth forth ^devil fruit.</p>

<p>18 A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit.</p>	<p>18 A good tree cannot bring forth evil fruit, neither <i>can</i> a corrupt tree bring forth good fruit.</p>
<p>19 Every tree that ^abringeth not forth good fruit is hewn down, and cast into the fire.</p>	<p>19 Every tree that bringeth not forth good ^afruit is ^bhewn down, and cast into the fire.</p>
<p>20 Wherefore, by their ^afruits ye shall know them. (Elder M. Russell Ballard catalogs some of the fruits which result from true discipleship: “—the fruits of confidence, security, and community that come from belonging to a church that cares about its people enough to assign home teachers and visiting teachers to make regular monthly visits to every home to make sure that everyone who lives there is healthy, happy, and spiritually well; —the positive fruits that come from living balanced, healthy lives, with as much attention paid to spiritual growth and development as to physical, economic, and social concerns; —and the collective fruits of lives guided by traditional values of honesty, integrity, morality, sacrifice, and faithfulness. With these few examples, does it sound like I’m bragging? If so, please forgive me. We don’t claim to have a corner on the goodness market. Nor would we pretend to profess that Latter-day Saints live lives free of worldly care and concern. But we honestly and sincerely feel that God has given us something special, something infinitely worth sharing. And that’s why I ask you to consider the fruits that come from the lives of members of The Church of Jesus Christ of Latter-day Saints, for as the Savior Himself said: ‘Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?’ (<i>Our Search For Happiness</i>, p. 115-6))</p>	<p>20 Wherefore by their ^afruits ye shall know them. (McConckie: “Nothing more than the testimony of Jesus is needed to make a person a prophet; and if this revealed knowledge has not been received, a person is not a prophet, no matter how many other talents or gifts he may have. But when a person has received revelation from the Spirit certifying to the divinity of Christ, he is then in a position to press forward in righteousness and gain other revelations including those which foretell future events. On this basis, should the necessity arise, those who are prophets are in a position where they could prophesy of all things... The mission of the prophets is not alone to foretell the future. Even more important is the witness they bear to the living of the divinity of Christ, the teachings they give of the plan of salvation, and the ordinances which they perform for their fellowmen. All of the great prophets are possessors of the Melchizedek Priesthood; (This includes John the Baptist.) as legal administrators some have possessed keys enabling them to administer the fullness of gospel ordinances.” MD, p. 544-547 The Prophet Joseph Smith said: “Any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and imposters may be detected. TPJS, p. 269)</p>
<p>21 Not every one that saith unto me, Lord, Lord, shall ^aenter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.</p>	<p>21 ¶ (Verily I say unto you, it is) Not every one that ^asaith unto me, ^bLord, Lord, (that) shall enter into the kingdom of heaven; but he that ^cdoeth the ^dwill of my Father which (who) is in ^eheaven. (For the day soon cometh, that men shall come before me to judgment, to be judged according to their works.)</p>
<p>22 Many will ^asay to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?</p>	<p>22 (And) Many will say to me in that day, Lord, Lord, have we not ^aprophesied in thy name? and in thy ^bname have cast out devils? and in thy name done many wonderful works? (McConckie: These are false ministers and, “Those of the elders of Israel who are true ministers and prophets; who have been</p>

	<p>on missions for the Church, for instance; who have healed the sick and performed great miracles; but who did not magnify their callings all their lives and thereby endure in righteousness to the end. DNTC 1:255 John Taylor said: “You say, that means the outsiders. No, it does not. Do they do many wonderful works in the name of Jesus? This means you, Latter-day Saints, who heal the sick, cast out devils...that become careless...yet they think they are going...into the Kingdom of God. But I tell you, unless they are righteous and keep their covenants they will never go there.” Journal of Discourses 20:120)</p>
<p>23 And then will ^aI profess unto them: I never ^bknew you; (Notice in the JST that it is rendered “Ye never knew me.) ^cdepart from me, ye that work iniquity. (John Taylor: “I think that Scripture is just as true today as it was eighteen hundred years ago, just as binding, and we shall find the results of it just as true, and when the secrets of all hearts are revealed, when the judgment is set and the books are opened, these things will be known and understood. How will it be then with Latter-day Saints? Why those who are doing right and are full of integrity, and have kept their covenants, observed the law of God and walked in obedience to his commands will hear Jesus say—‘Thou hast been faithful over a few things and I will make thee ruler over many things.’ And then there are some others mentioned. Who are they, and what are they? ‘Why, many will come to me and say, Lord, have we not prophesied in thy name? Have we not cast out devils in thy name, and in thy name done many wonderful works? Then he will say to them—‘Depart from me, for I never knew you.’ How will that fit on some of us do you think? That belongs a little closer to some of us than we imagine; for I do not think that Gentiles do much prophesying in the name of God; I do not think they cast out many devils in the name of God, or do any wonderful works in his name. Jesus was speaking to a people that had done these things, the same, perhaps, as some of you have, and yet you have become careless and indifferent, and in many instances have made shipwreck of a good conscience and failed to</p>	<p>23 And then will I (say) profess unto them, I never ^aknew you (Ye never knew me) (not just being active, but knowing Jesus.): ^bdepart from me, ye that work ^ciniquity. (“Ye never knew me so fully as to be sealed up unto eternal life with your callings and elections made sure, and since you did not magnify your callings in the priesthood, you shall be cast out and be as though I never knew you.: DNTC 1:255)</p>

keep the covenants you have made.” (<i>Journal of Discourses</i> , 18:201))	
24 Therefore, whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a ^a rock— (The rock of revelation. TPJS, p. 274)	24 ¶ Therefore whosoever ^a heareth these sayings of mine, and ^b doeth them, ^c I will liken him unto a ^d wise man, which (who) ^e built his house upon ^f a rock:
25 And the ^a rain descended, and the floods came, and the winds blew, and beat upon that house; and it ^b fell not, for it was founded upon a rock.	25 And the ^a rain descended, and the floods came, and the winds blew, and ^b beat upon that house; and it fell not: for it was founded upon a ^c rock. (Those that are inwardly righteous, cannot fall. “Keep the commandments so as to be able to withstand the trials and tests that are ahead.” MM 2:171)
26 And every one that heareth these sayings of mine and doeth them not shall be likened unto a ^a foolish man, who built his house upon the ^b sand—	26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a ^a foolish man, which (who) built his house upon the sand:
27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. (We must follow the living prophets.)	27 And the rain descended, and the floods came, and the winds blew, and beat upon that ^a house; and it ^b fell: and great was the fall of it.
	28 And it came to pass, when Jesus had ended ^a these sayings (with his disciples), the people were ^b astonished at his ^c doctrine:
	29 For he taught them as <i>one</i> having ^a authority, (from God,) and not as (having authority from) ^b the scribes.

March 4-10
Matthew 8-9; Mark 2-5
“Thy Faith Hath Made Thee Whole”

OVERVIEW:

As you read Matthew 8–9 and Mark 2–5, be responsive to impressions you receive from the Holy Ghost. Consider writing down the promptings you receive and the things you can do to act on those promptings.

Record your impressions:

SCRIPTURES:

Note: We have tried to harmonize the Gospels whenever they cover the same stories. Therefore, some verses may be included more than once. Ignore any duplicate scriptures in your reading/study.

Matthew 8

Miracles of Jesus. Matthew often organized his Gospel account by topic rather than by a chronological recounting of the Savior’s ministry. What are the different kinds of miracles?

Healing of sicknesses: Leper: Matthew 8:2-4, Centurion’s servant: 8:5-13, Peter’s mother-in-law: 8:14-17, Man with palsy: 9:2-8, Woman with an issue of blood: 9:20-22, Healed two blind men: 9:27-31

Power over elements: Calmed stormy sea: Matthew 8:18-27

Power over devils: Matthew 8:28-34, Matthew 9:32-33

Power over death: Matthew 9:18-19, 23-26

MATTHEW 8	MARK 1	LUKE 4
1 (And) WHEN he (Jesus) was come down from the mountain, great multitudes followed him.		
A LEPER IS CLEANSED		
2 And, behold, there came a ^a leper and worship(ping)ed him, saying, Lord, if thou wilt, thou canst make me clean.	40 And there came a ^a leper to him, (Luke 5 says his leprosy was in an advanced stage, from head to toe, near to death) beseeching him, and kneeling down to him, and saying unto him (said), If thou wilt, thou canst make me ^b clean. (pure) (He did not doubt that Jesus	12 ¶ And it came to pass, when he was in a certain city, behold a man full of ^a leprosy: who seeing Jesus fell on <i>his</i> face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

	could heal him, but asked if we would heal him.)	
3 And Jesus put forth <i>his</i> hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was ^a cleansed.	41 And Jesus, moved with ^a compassion, put forth <i>his</i> hand, and touched him, and sai(d)th unto him, I will; be thou clean.	13 And he put forth <i>his</i> hand, and touched him, saying, I will: be thou clean.
	42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.	And immediately the leprosy departed from him.
	43 And he ^a straitly (Gr warned him sternly) charged him, and forthwith sent him away;	14 And he charged him to tell no man:
4 And Jesus sai(d)th unto him, See thou tell no man; but go thy way, she(o)w thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.	44 And saith unto him, See thou say nothing to any man: (Jesus was being humble in not wanting the miracle spoken of much. It may be that at this time, when men were flocking to him in such great numbers, further fame and notoriety would have hindered him in his travels and preaching. Or that such a notable miracle would fan the flames of persecution that already were beginning. MM 2:46) but go thy way, she(o)w thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. (He still encouraged adherence to the law of Moses. Leviticus 13, 14)	but (said unto him) go, and she(o)w thyself to the ^a priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.
	45 But he went out, and began to publish <i>it</i> much, and to ^a blaze abroad (spread widely) the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert (solitary) places: and they came to him from every quarter.	15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 ¶ And he ^a withdrew himself into the wilderness, and prayed.
MATTHEW 8		LUKE 7
JESUS HEALS CENTURION'S SERVANT AT CAPERNAUM		
5 ¶ And when Jesus was entered into Capernaum,		1 NOW when he had ended all his (these) sayings in the

		audience of the people, he entered into Capernaum.
there came unto him a centurion,		2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.
beseeching him,		3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
6 And saying, Lord, my ^a servant (child, servant, son) lieth at home sick of the ^b palsy, (paralysis) grievously tormented.		4 And when they came to Jesus, they besought him ^a instantly, (earnestly) saying, That he was worthy for whom he should do this:
		5 For he loveth our nation, and he hath built us a synagogue.
7 And Jesus said th unto him, I will come and heal him.		
8 The centurion answered and said, Lord, I am not ^a worthy (fit, qualified) that thou shouldest come under my roof:		6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:
but speak the word only, and my servant shall be ^b healed.		7 Wherefore neither thought I myself worthy to come unto thee: but say in a (the) word, and my servant shall be healed.
9 For I am a man under ^a authority, having soldiers under me: and I say to this <i>man</i> , Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth <i>it</i> .		8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth <i>it</i> .
10 When ^aJesus heard it, he marvelled, and (And when they that followed him, heard this, they marveled. And when Jesus heard this, he) said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. (Righteous Gentiles are entitled to the blessings of the Gospel.)		9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that (who) followed him, I say unto you, I have not found so great faith, no, not in ^a Israel.

<p>11 And I say unto you, That ^amany shall come from the east and (the) west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.</p> <p>12 But the ^achildren of the (wicked one) kingdom shall be cast out into ^bouter darkness: there shall be ^cweeping and gnashing of teeth.</p> <p>13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, <i>so</i> be it done unto thee. And his servant was healed in the selfsame hour.</p>		
		<p>10 And they that (who) were sent, returning to the house, found the servant whole that (who) had been sick.</p>
PETER'S MOTHER-IN-LAW IS HEALED		
<p>14 ¶ And when Jesus was come into Peter's house,</p>	<p>29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.</p>	<p>38 ¶ And he arose (, and went) out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for (to heal) her.</p>
<p>he saw his ^awife's mother ^blaid, and sick of a fever. (lying sick and feverish)</p>	<p>30 But (And) Simon's wife's mother lay sick of a fever, and ^aanon they tell him of (they besought him for) her. (She must have been unable to ask herself.)</p>	<p>39 And he stood over her, and ^arebuked the fever; and it left her: and immediately she arose and ministered unto them.</p>
<p>15 And he ^atouch'd her hand, (took hold of) and the fever left her: and she arose, and ministered unto them.</p>	<p>31 And he came and took her by the hand, and ^alifted her up; and immediately the fever left her, and she ministered unto them.</p>	
<p>16 ¶ (Now) When the even(ing) was come, they brought unto him many that were possessed with ^adevils:</p>	<p>32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.</p>	<p>40 ¶ Now when the sun was setting, all they that (who) had any sick with ^adivers (or various) diseases brought them unto him; and he ^blaid his ^chands on every one of them, and healed them.</p>
	<p>33 And all the city was gathered together at the door.</p>	

and he cast out the (evil) ^b spirits with his (the) word, and ^c healed all that were sick:	34 And he ^a healed many that were sick of divers diseases, and cast out many ^b devils; and ^c suffered not (Gr he did not allow) the devils to speak, because they knew him.	41 And devils also came out of many, crying out, and saying, Thou art ^a Christ the Son of God. And he rebuking <i>them</i> suffered them not to speak: for they knew that he was Christ.
17 That it might be fulfilled which was spoken by Esaias the prophet, saying, ^a Himself (He himself) took our ^b infirmities, and bare <i>our</i> ^c sicknesses.		
MATTHEW 8	MARK 4	LUKE 8
JESUS CALMS THE STORM AT SEA		
18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side (of the sea).	35 And the same day, when the even was come, he sai(d)th unto them, Let us pass over unto the other side.	22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.
SACRIFICE REQUIRED TO FOLLOW JESUS		
MATTHEW 8	LUKE 9	
19 And a certain scribe came (unto him), and said unto him , Master, I will ^a follow thee whithersoever thou goest.	57 ¶ And it came to pass, that , as they went in the way, a certain <i>man</i> said unto him, Lord, I will ^a follow thee whithersoever thou goest.	
20 And Jesus sai(d)th unto him, The foxes have holes, and the birds of the air <i>have</i> nests; but the Son of Man hath not where to lay <i>his</i> head.	58 And Jesus said unto him, (the) Foxes have holes, and (the) birds of the air <i>have</i> nests; but the Son of Man hath not where to lay <i>his</i> head.	
21 And another of his disciples said unto him, Lord, ^a suffer (let, allow) me first to go and bury my father.	59 And he said unto another, ^a Follow me. But he said, Lord, suffer me first to go and bury my father.	
22 But Jesus said unto him, ^a Follow me; and let the ^b dead bury their dead.	60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.	
(It is not that those other cares and concerns were to be left undone but that some things are more vital than others. This was Jesus' way of describing that when a man has set his plough on a straight course, when he has planted his life in a more spiritual furrow, he must not look back wistfully on the old life but persist and push ahead with full commitment to the new life he has adopted and never look back. Verse by Verse, 234)	61 And another also said, Lord, I will ^a follow thee; but let me first go bid them farewell, which (who) are at home at my house.	
	62 And Jesus said unto him, No man, having put his hand to the ^a plough, and ^b looking back, is fit for the kingdom of God. (Marion G. Romney: Jesus was not looking for, or calling, men to do	

		<p>lip service only. He wanted them to realize that following him meant effort and sacrifice. Luke tells us of an occasion when “there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” (Luke 14:25–27, 33.) In these seemingly harsh statements, Jesus was not specifying “literal hatred toward one’s family ... as a condition of discipleship.” He was emphasizing “the preeminence of duty toward God over personal” or worldly demands of those who would be his disciples. (James E. Talmage, <i>Jesus the Christ</i>, Salt Lake City: Deseret Book Co., 1976, p. 453.) CR, Sep. 1978, 54)</p>
MATTHEW 8	MARK 4	LUKE 8
<p>23 ¶ And when he was entered into a ship, his disciples followed (came unto) him.</p>	<p>36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.</p>	
<p>24 And, behold, there arose a great ^atempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.</p>	<p>37 And there arose a great storm of wind, and the waves beat (over) into the ship, so that it was now full.</p>	<p>23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; ^aand they were filled <i>with</i> (fear) water, and were in jeopardy (danger).</p>
<p>25 And his disciples came to <i>him</i>, and awoke him, saying, Lord, save us: we perish.</p>	<p>38 And he was in the hinder part of the ship, asleep on a pillow: (Elder McConkie said: “Sleeping calmly amid the raging billows of a tempest that threatened to sink the ship is certainly evidence of an unimpaired nervous system. It is clear that the mortal Jesus lived a normal, healthy, balanced life.” DNTC 2:306)</p>	
<p>26(b) Then he arose, and ^brebuked the winds and the sea; and there was a great calm.</p>	<p>and they awa(o)ke him, and say (said) unto him, Master, carest thou not that we perish?</p>	<p>24 And they came to him, and awoke him, saying, Master, master, we perish. Then he</p>

	<p>39 And he arose, and rebuked the wind, and said unto the sea, ^aPeace, be still. And the wind ceased, and there was a great ^bcalm. (He who spoke and created all things now spoke and winds and water obeyed him again. Elder McConckie said: “Diety intervenes in temporal things even controlling and moderating the elements for the faithful...he maintains special watch care over those who by obedience and righteousness become his especial friends. For them storms are stilled, barren soil becomes productive, special needed rains fall and bounteous harvests mature, vines do not cast off their ripened fruits untimely, climatic conditions of whole regions are changed, mountains are moved, and rivers are turned out of their courses.” DNTC, 2:307)</p>	<p>arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.</p>
<p>26(a) And he sai(d)th unto them, Why are ye ^afearful, O ye of little faith?</p>	<p>40 And he said unto them, Why are ye so ^afearful? how is it that ye have no ^bfaith? (Had they not feared, they could have calmed the sea. His question is also to us today. How is our faith? By faith all things are possible, and when the Lord’s servants rise in the full majesty of their callings, they have power to command the waters. D&C 61:27)</p>	<p>25 And he said unto them, Where is your faith?</p>
<p>27 But the men marvelled, saying, What manner of man is this, that even the winds and the ^asea obey him!</p>	<p>41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?</p>	<p>And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the ^awinds and water, and they obey him.</p>
MATTHEW 8	MARK 5	LUKE 8
JESUS CASTS OUT LEGION OF DEVILS INTO SWINE		
<p>28 ¶ And when he was come to the other side into the country of the Gergesenes,</p>	<p>1 AND they came over unto the other side of the sea, into the country of the Gadarenes. (The</p>	<p>26 ¶ And they arrived at the country of the Gadarenes, which</p>

	town of Gergesa is the most likely location for this event. It is only about a mile from the Sea of Galilee.)	is ^a over against (on the other side of) Galilee.
there met him two (a man) possessed with ^a devils, coming out of the tombs, exceeding fierce, so that no man might (could) pass by that way.	2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,	27 And when he went forth to land, there met him out of the city a certain man, which had devils (for a) long time, and (he would wear) were no clothes, neither abode in any (a) house, but in the tombs.
	3 Who had his (been) dwelling among the tombs; and no man could bind him, no, not with chains:	
	4 Because that he had been often bound with fetters and chains, and the chains had been ^a plucked (Gr broken, taken apart) asunder by him, and the fetters broken in pieces: neither ^b could any man tame him. (Gr was any man strong enough to tame him)	29(b) For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)
	5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. (Luke also mentions that he was naked – Luke 8:27. The symbolism of nakedness is that he is far from the Atonement. His sins and weaknesses are visible for all to see. All unrepentant sinners are naked. We are not covered by the Savior’s cloak of the Atonement.)	
29 And, behold, they (he) cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before ^a the time? (the appointed hour)	6 But when he saw Jesus afar off, he ran and worshipped him, 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, <i>thou</i> Son of the most high God? I ^a adjure (implore) thee by God, that thou torment me not. (There is a set time appointed when devils shall have no more power over mortal men	28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, ^a Jesus, <i>thou</i> Son of God most high? I beseech thee, torment me not.

	and when they shall be cast out into that eternal hell prepared for them. This fact is known to them, in consequence of which they labor with inordinate zeal to overthrow the work of God during the short time allotted to them. DNTC, 2:311-312)	
	8 For he said unto him, Come out of the man, thou ^a unclean ^b spirit.	29(a) (For he had commanded the unclean spirit to come out of the man.
	9 And he asked (commanded) him (saying), What is (declare) thy name? And he answered, saying, My name is Legion: for we are many. (A Roman legion was 6,000. There were 2,000 swine.) 10 And he besought him much that he would not send them away out of the country.	30 And Jesus asked him, saying, What is thy name? And he said, ^a Legion: because many devils were entered into him.
30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.	11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.	32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them (the swine). And he suffered them.
32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.	13 And forthwith Jesus gave them leave.	
		31 And they besought him that he would not command them to go out into the ^a deep. (abyss) (And he said unto them, Come out of the man)
	And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were ^a choked (drowned) in the	33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

	sea. (If the swine were owned by Jews, they drove an illegal trade; if the hog farm belonged to Gentiles, its very existence was an insult to the national religion. In either event, even according to the local customs and laws, the destruction of the swine was justified. DNTC 2:313)	
33 And they that kept them fled, and went their ways into the city, and told every thing (which took place), and what was befallen to the possessed of the devils.	14 And they that fed the swine fled, and told it (the people) in the city, and in the country (all that was done unto the swine).	34 When they that (who) fed them -(the swine) saw what was done, they fled, and went and told it -(the people) in the city and in the country.
	And they went out to see what it was that was done. 15 And they cø(a)me to Jesus, and see (saw) him that was possessed with the ^a devil, and had the Legion, sitting, and clothed, and in his right ^b mind: and they were afraid.	35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.
34 And, behold, the whole city came out to ^a meet Jesus: and when they saw him,	16 And they that saw it (the miracle) told them (that came out) how it befell to him that was possessed with the devil, (and how the devil was cast out,) and also concerning the swine.	36 They also which (who) saw it (the miracle) told them by what means he that (who) was possessed of the devils was healed.
they besought <i>him</i> that he would depart out of their ^b coasts. (lands, regions)	17 And they began (immediately) to pray him to depart out of their coasts. (These people, worldly and carnal by nature, actually preferred their way of life to that which they would have been obligated to pursue, had they accepted the gospel. DNTC 2:313)	37 ¶ Then the whole multitude of the country of the Ga(r)darenes round about besought him (Jesus) to depart from them; for they were taken with great fear: and he (Jesus) went up into the ship, and returned back again.
	18 And when he was come into the ship, he that had been possessed with the devil (, spoke to Jesus, and) prayed him that he might be with him.	38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,
	19 Howbeit Jesus suffered him not, but sai(d)th unto him, Go home to thy friends, and tell	39 Return to thine own house, and she(o)w how great things God hath done unto thee. And he

	<p>them how great things the Lord hath done for thee, and hath had ^acompassion on thee.</p> <p>20 And he departed, and began to ^apublish in Decapolis how great things Jesus had done for him: and all men (that heard him) did marvel. (The bitterness against Jesus was not so great in this region and some on hearing of the miracle would be led to investigate and believe the truth. DNTC, 2:314)</p>	<p>went his way, and ^apublished throughout the whole city how great things Jesus had done unto him.</p>
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Matthew 9

Jesus forgives sins, heals a paralytic and calls Matthew – He eats with sinners; a woman is healed by touching his garments; and he raises Jairus’ daughter to life – He opens blind eyes, casts out a devil, and preaches the gospel.

MATTHEW 9	MARK 2	LUKE 5
JESUS HEALS A MAN WITH THE PALSYP		
<p>1 AND he (Jesus) entered into a ship, and passed over, and came into his own city.</p>	<p>1 AND again he entered into Capernaum (This is Jesus “own city,” where his mother and half brothers and sisters lived.) after some (many) days; and it was noised that he was ^ain the house. (or at home)</p>	<p>17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which (who) were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was <i>present</i> to heal them.</p>
	<p>2 And straightway many were gathered together, insomuch that there was no room to receive (the multitude) them, no, not so much as about the door: and he ^apreached the word unto them. (He is in the home of Peter. There are so many people that want to hear him and be healed of him, that no one else can get in. Four men come carrying a paralytic man to be healed.)</p>	
<p>2 And, behold, they brought to him a man sick of the ^apalsy,</p>	<p>3 And they come unto him, bringing one sick of the palsy, which was ^aborne (carried) of</p>	<p>18 ¶ And, behold, men brought in a bed a man which (who) was ^ataken with a palsy (paralyzed):</p>

<p>(stroke, paralysis) lying on a bed:</p>	<p>four (persons). (Elder Talmage said: “In this man’s condition there was plainly a close connection between his past sins and his present affliction... [However], Christ recognized his repentance together with the faith that accompanied it.” Jesus the Christ, 180)</p>	<p>and they sought <i>means</i> to bring him in, and to lay <i>him</i> before him (Jesus).</p>
	<p>4 And when they could not come nigh unto him for the press, they uncovered the roof where he was (“The four men ascend to the roof, probably by the usual outside stairs found on nearly every house. On the roof they do what is neither difficult nor uncommon; they make an opening in the thatch-type roof, and through it they lower the suffering man into the presence of Jesus.” MM 2:48): and when they had broken <i>it</i> up, they let down the bed wherein the sick of the palsy lay. (They were creative in solving a difficult problem. Sometimes we have to seek inspiration to solve difficult problems. Like the Brother of Jared’s experience. He produced the work of preparing the stones and then asked the Lord to touch them to make them light.)</p>	<p>19 And when they (found that they) could not find by what way they might bring him in because of (for) the multitude, they went upon the housetop, and let him down through the tiling with <i>his</i> couch into the midst before Jesus.</p>
<p>and Jesus seeing (knowing) their ^bfaith said unto the sick of the palsy; Son, be of good ^ccheer; thy ^dsins be forgiven thee(; go thy way and sin no more). (Rightly understood, this event in the life of our Lord was visible and irrefutable proof that he was the Messiah; and it was so recognized by those among whom he ministered. DNTC 1:177)</p>	<p>5 When Jesus saw their faith, (He sees a teaching opportunity) he said unto the sick of the palsy, Son, (Matthew 9:2 says, Son, be of good cheer; thy sins are forgiven thee.) thy sins be ^aforgiven thee. (Which is better, to be forgiven or to be healed? “If Jesus should first forgive the man’s sins – since none but God can forgive sins – such an act would be announcement that he was God; then, if he commanded the sick person to rise up and</p>	<p>20 And when (Now) he saw their faith, he (and) said unto him, (the m)an, thy sins are ^aforgiven thee.</p>

	<p>walk, it would be proof that his claim to divinity was true. The teaching situation is ideally prepared, and the Master Teacher knows the course to pursue...The Lord forgives sins, but he does it in harmony with the laws he ordained before the world was. By properly repenting and by then partaking worthily of the sacrament, so that the Spirit of the Lord will come again into the lives of the penitent persons, members of the kingdom gain forgiveness of sins. We are not told whether the paralytic here forgiven by Jesus was a member of the Church or not. The overwhelming probability is that he was, and that Jesus was now forgiving his sins anew, as he did many times to Joseph Smith and the early elders of his latter-day kingdom. Where members of the Church are concerned, there is a very close connection between manifestations of healing grace and the forgiveness of sins. The very fact that a member of the kingdom has matured in the gospel to the point that he has power through faith in Christ to be healed, means that he also has so lived that he is entitled to have his sins remitted." MM 2:49-51. James 5:15 says: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.)</p>	
<p>3 And, behold, certain of the scribes said within themselves,</p>	<p>6 But there were certain of the scribes sitting there, and reasoning in their hearts,</p>	<p>21 And the scribes and the Pharisees began to reason, saying,</p>

This <i>man</i> blasphemeth.	7 Why doth this <i>man</i> thus speak ^a blasphemies? who can forgive sins but God only?	Who is this which (that) speaketh ^a blasphemies? Who can ^b forgive sins, but God alone?
4 And Jesus ^a knowing their thoughts said, Wherefore (is it that ye) think ye evil in your hearts?	8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?	22 But when Jesus ^a perceived their thoughts, he answering (and he) said unto them, What reason ye in your hearts?
5 ^a For whether is (it not) easier, to say, <i>Thy sins be forgiven thee</i> ; or (than) to say, Arise, and walk? (Jesus did what no imposter could have done – he proved his divine power by healing the forgiven man. DNTC, 1:178)	9 Whether is it (not) easier to say to the sick of the palsy, <i>Thy sins be forgiven thee</i> ; or (than) to say, Arise, and take up thy bed, and walk? (He that can do the one, can do the other.)	23 ^a Whether is easier, to say, <i>Thy sins be forgiven thee</i> ; or to say, <i>Rise up and walk</i> ? (Does it require more power to forgive sins than to make the sick rise up and walk?)
6 But (I said this) that ye may know that the ^a Son of man hath ^b power (authority) on earth to ^c forgive sins, (then saith he (Jesus said un) to the sick of the palsy,)	10 But that ye may know that the ^a Son of man hath power on earth to forgive sins, (he sai(d)th to the sick of the palsy,)	24 But that ye may know that the Son of (M)an hath power upon earth to ^a forgive sins, (I said it. And) (he said unto the sick of the palsy,)
Arise, take up thy bed, and go unto thine (thy) house.	11 I say unto thee, ^a Arise, and take up thy ^b bed, and go thy way into thine house.	I say unto thee, Arise, and take up thy couch, and go into thine (unto thy) house.
7 And he (immediately) arose, and departed to his house. 8 But when the multitudes saw <i>it</i> , they marvelled, and glorified God, which (who) had given such power unto men.	12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and (many) glorified God, saying, We never saw it on this fashion (the power of God after this manner). (“The proof of Messiahship could not be controverted. He who claimed to forgive sins – which all agreed none but God could do – had proved his divine power by turning the living death of palsy into the joyous life of physical health and spiritual cleanness. Following this display of power, the polarization of the people increased.” MM 2:53)	25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, ^a glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.
	13 And he (Jesus) went forth again by the sea side; and all the	

	multitude resorted unto him, and he taught them.	
MATTHEW IS CALLED		
<p>9 ¶ And as Jesus passed forth from thence, he saw a man, named ^aMatthew, sitting at the ^breceipt of custom: (place where they received tribute (tax office), as was customary in those days,) and he sai(d)th unto him, Follow me. And he arose, and followed him.</p>	<p>14 And as he passed by, he saw Levi the <i>son</i> of Alphaeus sitting at the (place where they receive tribute, as was customary in those days.)-^areceipt of custom, and (he) said unto him, Follow me. And he arose and followed him. (Capernaum was an important fishing village. At this time, fishing was not a free enterprise. All fishing industry was controlled by the ruling elites who sold fishing rights to brokers, translated tax collectors or publicans, who in turn contracted with fishers. The fishers received capitalization along with fishing rights and were therefore indebted to the brokers. The location of Matthew's (or Levi's) toll office in Capernaum – an important fishing locale – probably identifies him as just such a contractor of royal fishing rights. K.C. Hanson & Douglas E. Oakman, Palestine in the Time of Jesus, p. 106)</p>	<p>27 ¶ And after these things he went forth, and saw a publican, named ^aLevi, sitting at the receipt of (place where they received) custom: and he said unto him, Follow me. 28 And he left all, rose up, and followed him.</p>
THE CALL FOR SINNERS TO REPENT		
<p>10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and (with) his disciples.</p>	<p>15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus (him) and his disciples: for there were many, and they followed him. (Publicans were despised. Many used extortion to collect their taxes for Rome. It was especially bad if it was a Jew that was a publican. It is assumed that Matthew gave up much wealth. His association with the Master must have been considerable</p>	<p>29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.</p>

	before his call. Matthew was prepared and foreordained to be one of the Twelve. This feast may have been a farewell feast. (MM 2:55-57)	
11 And when the Pharisees saw (them) th , they said unto his disciples, ^a Why eateth your Master with publicans (tax collectors) and sinners?	16 And when the scribes and Pharisees saw him eat with ^a publicans and sinners, they said unto his disciples, (They ask the disciples, not Jesus.) How is it that he eateth and drinketh with publicans and sinners?	30 But the scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?
12 But when Jesus heard (them) that , he said unto them, They that be whole need not a physician, but they that are sick.	17 When Jesus heard th (this) , he sai(d)th unto them, (“The questions are put to the disciples, but the answers come from Him who sets the tone of those festivities which we must believe he found enjoyable.” MM2:57) They that are ^a whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.	31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.
13 But go ye and learn what (this) that meaneth, ^a I ^b will (desire) have ^c mercy, and not sacrifice: for I am not come to ^d call the ^e righteous, but sinners to ^f repentance.		32 I came not to call the righteous, but ^a sinners to repentance.
NEW WINE INTO NEW BOTTLES: JESUS AND THE LAW		
14 ¶ Then (And while he was thus teaching, there) came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?	18 And (they came and said unto him,) the disciples of John (In Matthew, the disciples of John are the ones who ask the question about fasting.) and of the Pharisees used to ^a fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? (The Pharisee fasts were far removed from the Lord’s standard of fasting found in Isaiah 58. MM 2:59)	33 ¶ And they said unto him, Why do the disciples of John ^a fast often, and make prayers, and likewise <i>the disciples</i> of the Pharisees; but thine eat and drink?
15 And Jesus said unto them, Can the children of the	19 And Jesus said unto them, Can the children of the	34 And he said unto them, Can ye make the children of the

<p>bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, ^aand then shall they ^bfast.</p>	<p>bridechamber fast, while the ^abridegroom is with them? as long as they have the ^bbridegroom with them, they cannot fast. (The Lord is among them, they should rejoice.)</p>	<p>^abridechamber fast, while the bridegroom is with them?</p>
<p>16 (Then said the Pharisees unto him, Why will ye not receive us with our baptism, seeing we keep the whole law? But Jesus said unto them, Ye keep not the law. If ye had kept the law, ye would have received me, for I am he who gave the law. I receive not you with your baptism, because it profiteth nothing. For when that which is new is come, the old is ready to be put away. For) No man putteth a piece of ^anew cloth (unshrunk) unto (on) an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.</p>	<p>20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. (After my death will be time to fast.) 21 No man also seweth a piece of ^anew (Gr unshrunk, or unsize) cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.</p>	<p>35 But the days will come, when the ^abridegroom shall be taken away from them, and then shall they ^bfast in those days. 36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment (new cloth) upon an old (garment); if otherwise (so), then both the new maketh a rent, and the piece that was taken out of the new ^aagreeth (fits, accords) not with the old.</p>
<p>17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.</p>	<p>22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. (Jesus came to restore not reform. His mission was to fulfill the old order and commence the new; he came to tramp out the dying embers of Mosaic performances and ignite the living flames of the gospel fire in the hearts of men. He was telling John's disciples to complete their conversion by following him. MM 2:62)</p>	<p>37 And no man putteth new wine into old bottles; else the new wine will burst the ^abottles, (leather bags, or wineskins) and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles; and both are preserved. 39 No man also having dr^(a)nk old wine straightway desireth new: for he saith, The old is better.</p>
<p>MATTHEW 9</p>	<p>MARK 5</p>	<p>LUKE 5</p>
<p>JAIRUS SEEKS JESUS</p>		
<p>18 ¶ While he spake these things unto them, behold, there</p>	<p>22 And, behold, there cometh one of the rulers of the</p>	<p>41 ¶ And, behold, there came a man named ^aJairus, and he was a</p>

<p>came a certain ^aruler, and worshipped him, saying, My daughter is even now (dying) dead: but come and lay thy ^bhand upon her, and she shall ^clive.</p>	<p>synagogue, Jairus by name; and when he saw him, he fell at his feet,</p>	<p>ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:</p>
	<p>23 And besought him greatly, saying, My little daughter lieth at the point of death: <i>I pray thee</i>, come and lay thy ^ahands on her, that she may be healed; and she shall live.</p>	
<p>19 And Jesus arose, and followed him, and so did (also) his disciples (, and much people thronged him).</p>	<p>24 And <i>Jesus</i> (he) went with him; and much people followed him, and thronged him.</p>	<p>42 For he had one (an) only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.</p>
WOMAN TOUCHES JESUS AND IS HEALED		
<p>20 ¶ And, behold, a woman, which was diseased with an ^aissue (hemorrhage) of ^bblood twelve years,</p>	<p>25 And a certain woman, which had an ^aissue (hemorrhage) of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,</p>	<p>43 ¶ And a woman having an issue of ^ablood twelve years, which (who) had spent all her living upon physicians, neither could be healed of any,</p>
<p>came behind <i>him</i>, and touched the hem of his garment:</p>	<p>27 When she had heard of Jesus, (she) came in the press behind, and touched his ^agarment. (“Religious Jews today wear a garment of wool called a <i>talith</i>. The name seems to be derived from the Hebrew word for lamb, <i>taleh</i>. The hem or the strings of the <i>talith</i> are customarily touched during Jewish religious services. (The four sets of strings are knotted so that the sum of knots and strings equals 613 – the number of laws and covenants including the Ten Commandments given to Moses on Mount Sinai.) Modern Jews touch the strings and knots of the <i>talith</i> garment to remind and commit themselves to keeping</p>	<p>44 Came behind him (Jesus), and touched the ^aborder of his garment: and immediately her issue of blood ^bsta(u)nched. (ceased)</p>

	the laws and thereby being blessed of God. The woman who touched the garment of Jesus (probably the <i>talith</i>) was healed.” Daniel Rona, New Testament Supplementary Material, p. 38)	
21 For she said within herself, If I may but touch his garment, I shall be ^a whole. (free from disease)	28 For she said, If I may touch but his clothes, I shall be whole. (She had sufficient faith.)	
	29 And straightway the fountain of her blood was dried up; and she felt in <i>her</i> body that she was healed of that plague.	
	30 And Jesus, immediately knowing in himself that ^a virtue (Gr power, strength) had gone out of him, (Elder McConkie said: “Giving blessings and performing priesthood ordinances is often the most physically taxing labor which the Lord’s true ministers ever perform. There is nothing perfunctory or casual about the performance of these holy ordinances; great physical exertion and intense mental concentration are part of the struggle to get that spirit of revelation so essential in an inspired blessing or other performance.” DNTC 2:319. Joseph Smith under date of March 14, 1843 wrote in his journal: “Elder Jedediah M. Grant enquired of me the cause of my turning pale and losing strength last night while blessing children. I told him that I saw Lucifer would exert his influence to destroy the children that I was blessing, and I strove with all the faith and spirit that I had to seal upon them a blessing	46 And Jesus said, Somebody (Some one) hath touched me: for I perceive that ^a virtue (power) is gone out of me.

	that would secure their lives upon the earth; and so much virtue went out of me into the children that I became weak, from which I have not yet recovered; and I referred to the case of the woman touching the hem of the garment of Jesus. The virtue referred to is the spirit of life; and a man who exercises great faith in administering to the sick, blessing little children, or confirming, is liable to become weakened.” Teachings, p. 280-281)	
	turned him about in the press, and said, Who touched my clothes?	45 And Jesus said, Who touched me?
	31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?	When all denied, Peter and they that (who) were with him said, Master, the multitude throng thee and press (upon) thee, and sayest thou, Who touched me?
22 But Jesus turned him about, and when he saw her,	32 And he looked round about to see her that had done this thing.	
	33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.	47 And when the woman saw (found) that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was ^a healed immediately.
he said, Daughter, be of good comfort; thy faith hath made thee ^a whole. And the woman was made whole from that hour.	34 And he said unto her, Daughter, thy ^a faith hath made thee whole; go in ^b peace, and be whole of thy plague.	48 And he said unto her, Daughter, be of good ^a comfort: (courage, cheer) thy faith hath made thee whole; go in peace.
JAIRUS' DAUGHTER RAISED		
	35 While he yet spake, there came from the ruler of the synagogue's house <i>eertain</i> which (a man who) said, Thy daughter is dead: why troublest thou the Master any further?	49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.
	36 As soon as (he spake,) Jesus heard the word that was spoken,	50 But when Jesus heard it, he answered him, saying, (But Jesus

	he saith (and said) unto the ruler of the synagogue, Be not afraid, only ^a believe. (Gr exercise faith) (Fear and doubt cannot be in a person when faith is present and vice versa – Joseph Smith.)	heard him, and he said unto the ruler of the synagogue,) Fear not: believe only, and she shall be made whole.
	37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.	51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the ^a maiden. (child)
23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,	38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.	52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.
24 He said unto them, Give place: for the maid is not dead, but sleepeth.	39 And when he was come in, he said ^(d) th unto them, Why make ye this ^a ado, (Gr uproar, tumult) and weep? the damsel is not dead, but sleepeth.	
And they ^a laughed him to scorn. (ridiculed him) 25 But when the people were put forth, he went in,	40 And they ^a laughed (ridiculed) him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.	53 And they ^a laughed him to scorn, knowing that she was dead.
and took her by the hand,	41 And he took the damsel by the hand, and said unto her, Talitha cumi; (This may have been Jesus way of saying, "My little lamb, or "curly locks." Cumi means "get up" Daniel Rona, p. 39) which is, being interpreted, Damsel, I say unto thee, ^a arise.	54 And he put them all out, and took her by the hand, and (he) called, saying, Maid, arise.
and the maid arose.	42 And straightway the damsel ^a arose, and walked; for she was of the age of twelve years (old). And they were astonished with a great astonishment.	55 And her spirit came again, and she arose straightway: and he commanded to give her meat.
	43 And he ^a charged them straitly (Gr strongly warned them) that no man should know it; and commanded that something should be given her to eat.	56 And her parents were astonished: but he charged them that they should tell no man what was done.

26 And the fame hereof (of Jesus) went abroad into all that land.		
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TWO BLIND MEN HEALED

MATTHEW 9:

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, (Jesus,) Thou Son of David, have mercy on us.

28 And when he was come into the house, the ^ablind men came to him: and Jesus sai(d)th unto them, ^bBelieve ye (Do you have faith that) that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your ^afaith be it unto you.

30 And their ^aeyes were ^bopened; and Jesus ^cstraitly (he) charged them, (warned them sternly) saying, (Keep my commandments and) See (ye tell no man in this place,) that no man know it.

31 But they, when they were departed, ^aspread abroad his ^bfame in all that country.

DEVIL CAST OUT OF DUMB MAN

32 ¶ (And) As they went out, behold, they brought to him a dumb man possessed with a ^adevil.

33 And when the devil was cast out, the dumb (man) spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out (the) devils through the prince of the devils.

MATTHEW 9

MARK 6

JESUS TOURS GALILEE AGAIN

35 And Jesus went about all the cities and villages, ^ateaching in their synagogues, and preaching the ^bgospel of the kingdom, and ^chealing every sickness and ^devery disease among the people.

36 ¶ But when he saw the multitudes, he was moved with ^acompassion on them, because ^bthey fainted, (they were harassed) and were scattered abroad, as ^csheep having no ^dshepherd.

37 Then sai(d)th he unto his disciples, The ^aharvest truly is plenteous, but the ^blabourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

6 And he marvelled because of their ^aunbelief. (lack of faith) And he went round about the villages, teaching.

MATTHEW 12

MARK 2

LUKE 6

JESUS: LORD OF THE SABBATH

1 AT that time Jesus went on the ^asabbath day through the ^bcorn; (grain. probably barley, DNTC, 1:204) and his disciples were an hungred, and began to pluck the ^cears of corn, and to eat.

23 And it came to pass, that he went through the corn fields (most likely barley) on the sabbath day; and his disciples began, as they went, ^ato pluck the ears of corn. (occasionally picking some grain) (Allowed by Deut 23:25 – When thou comest into the standing corn of thy neighbor, then thou mayest

1 AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

	pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn.)	
2 But when the Pharisees saw it (them), they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.	24 And the Pharisees said unto him, ("Spying eyes – viewing we suppose, with prosecutorial pleasure – observed the two sins, which they could argue were capital offenses. Perhaps these peering Pharisees were following to see if the disciples of the New Order would walk more than the two thousand cubits allowed by the Rabbinic restrictions on the Sabbath day; perhaps they hoped to witness the sins of harvesting and threshing. Seeing what they did, they complained to Jesus." MM 2:84) Behold, why do they (thy disciples) on the Sabbath day that which is not lawful? (They broke two laws, not biblical but Rabbinic laws: They both reaped and harvested. The plucking was reaping, the rubbing off of the husks was threshing.)	2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the ^a sabbath days? (Their act violated, not the Mosaic law forbidding servile work on the Sabbath, but the rabbinical interpretations prevailing in that darkened ers. To rub ears of grain together in the hands was consider to be threshing, to blow away the chaff, winnowing. When the Lord revealed the law of Sabbath observance in this dispensation, he expressly authorized such servile work as was required to prepare necessary food. DNTC, 1:204)
3 But he said unto them, Have ye not ^a read what ^b David did, when he was an hungred, and they that were with him;	25 And he said unto them, Have ye never read what David did, (With all your learning, has it not come to your attention?) when he had need, and was an hungred, he, and they that (who) were with him?	3 And Jesus answering them said, Have ye not read so much as this, what David did, when (he) himself was an hungred, and they which (who) were with him;
4 How he entered into the house of God, and did eat the ^a shewbread, which was not lawful for him to eat, neither for them which (that) were with him, but only for the priests?	26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? ("Even you know that your law calls for men to eat on the Sabbath, and that danger to life and being on the Lord's errand supersede the Sabbath	4 How he went into the house of God, and did take and eat the ^a shewbread, and gave also to them that (who) were with him; which it is not lawful to eat but for the priests alone? (Even proper [Sabbath] regulations with reference to it may be set aside when some overriding principle of temporal or spiritual well-being is involved. David's

	<p>law. Since David was guiltless in taking the very Bread of the Presence from off the holy table, think ye that my disciples will be condemned for rubbing a few grains of barley in their hands to make them more palatable?" MM 2:85)</p>	<p>use of the showbread illustrates this principle. DNTC, 1:204)</p>
<p>5 Or have ye not read in the law, how that on the ^asabbath days the priests in the temple profane the sabbath, and (ye say they) are blameless? (When the Lord revealed the law of Sabbath observance in this dispensation, he expressly authorized such servile work as was required to prepare necessary food. D&C 59:13 “Even proper regulations with reference to the Sabbath may be set aside when some overriding principle of temporal or spiritual well-being is involved. David’s use of the showbread illustrates this principle...It is true that nearly all work done on the Sabbath in this age cannot in any sense be justified; yet there are some things, such as providing electric power, which must continue on all days of the week.” DNTC 1:204)</p>		
<p>6 But I say unto you, That in this place is <i>one</i> greater than the ^atemple. (“Jesus himself is that one. It is as though he said: ‘Since the priests can legally break the Sabbath in their temple performances, think not that my disciples are bound by ritualistic restrictions when they are on the errand of one who is greater than the temple.’ DNTC 1:204)</p>		

<p>7 But if ye had known what <i>this</i> meaneth, I will have ^amercy, and not sacrifice, ye would not have condemned the guiltless. (“Hosea 6:6 – Mercy, love, charity, the attributes of godliness, take precedence over sacrifices and ritualistic performances. DNTC 1:182)</p>		
	<p>27 And he said unto them, The ^aSabbath was made for man, and not man for the ^bSabbath: (Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat; For the Son of Man made the Sabbath day.)</p>	
<p>8 For the Son of Man is Lord even of the ^asabbath day.</p>	<p>28 Therefore the ^aSon of Man is Lord also of the Sabbath. (I am the Lord also of the Sabbath and can specify in my own name what constitutes proper Sabbath observance. By objecting to his Sabbath conduct, or that of his disciples, they were in fact objecting to his Messiahship. MM 2:88)</p>	<p>5 And he said unto them, That the Son of man is Lord also of the ^asabbath. (Jesus in effect says: Since the priest can legally break the Sabbath in their temple performances, think not that my disciples are bound by ritualistic restrictions when they are on the errand of one who is greater than the temple. In this way Jesus laid the foundation for his next statement, one reaffirming his Messiahship. DNTC, 1:204)</p>

Mark 3

Jesus heals on the Sabbath day – He chooses and ordains the Twelve Apostles – He asks: Can Satan cast out Satan? – Jesus speaks of blasphemy against the Holy Ghost, and identifies those who believe as his family.

MATTHEW 12	MARK 3	LUKE 6
MAN'S WITHERED HAND HEALED ON THE SABBATH		
<p>9 And when he was departed thence, he went into their synagogue(s):</p>	<p>1 AND he entered again into the synagogue;</p>	<p>6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.</p>

<p>10 ¶ And, behold, there was a man which had his (a withered) hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.</p>	<p>and there was a man there which had a withered hand. 2 And they ^awatched (watched carefully, maliciously) him, whether he would heal him on the Sabbath day; that they might accuse him.</p>	<p>7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.</p>
	<p>3 And he sai(d)th unto the man which had the withered hand, Stand forth.</p>	<p>8 But he ^aknew their thoughts, and said to the man which (who) had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.</p>
<p>11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?</p>	<p>4 And he sai(d)th unto them, Is it lawful to do good on the ^asabbath days, or to do evil? to save life, or to kill? But they ^bheld their peace (remained silent).</p>	<p>9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy #?</p>
<p>12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.</p>		
	<p>5 And when he had looked round about on them with ^aanger, being grieved for the ^bhardness (insensibility, dullness) of their hearts,</p>	<p>10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. (From the account we gain a reaffirmation of the eternal truth that it is lawful to do good on the Sabbath, that as a day of worship it is one on which men lawfully and properly should glorify God by doing his work. DNTC, 1:206)</p>
<p>13 Then sai(d)th he to the man, Stretch forth thine (thy) hand. And he stretched it forth; and it was restored whole, like as (unto) the other. (Jesus is reaffirming the truth that it is lawful to do good on the Sabbath.)</p>	<p>he sai(d)th unto the man, Stretch forth thine hand. And he stretched # out (his hand): and his hand was restored whole as the other.</p>	
<p>14 ¶ Then the Pharisees went out, and held a council against</p>	<p>6 And the Pharisees went forth, and straightway took ^acounsel</p>	<p>11 And they were filled with madness; and communed one</p>

him, how they might destroy him.	with the Herodians against him, how they might destroy him.	with another what they might do to Jesus.
JESUS AMONG THE MULTITUDES		
15 But ^a when Jesus knew it , (when they took counsel, and) he withdrew himself from thence: and great multitudes followed him, and he healed them all ; (their sick).	7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa, 8 And from Jerusalem, and from Idumæa, and <i>from</i> beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.	
	9 And he spake to his disciples, that a small ^a ship (boat) should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they ^a pressed (impetuously rushed at him) upon him for to touch him. As many as had plagues 11 And ^a unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.	
16 And charged them that they should not make him known:	12 And he straitly charged them that they should not make him known.	
17 That it might be fulfilled which was spoken by ^a Esaias the prophet, saying.		
18 Behold my ^a servant, (son) whom I have ^b chosen; my ^c beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew (show) judgment to the Gentiles.		
19 He shall not strive, nor ^a cry; (cry for help) neither shall any man hear his voice in the streets.		
20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth ^a judgment unto victory.		

21 And in his ^a name shall the ^b Gentiles (nations) trust.		
	MARK 3	LUKE 6
THE TWELVE APOSTLES CALLED AND ORDAINED		
	13 And he goeth up into a mountain, and calleth <i>unto him</i> whom he ^a would: (desired) and they came unto him.	12 And it came to pass in those days, that he ^a went out into a mountain to ^b pray, and continued all night in prayer to God. (He prepared himself to call the 12 Apostles.) 13 ¶ And when it was day, he called unto him his disciples:
	14 And he ^a ordained twelve, that they should be with him, and that he might send them forth to ^b preach,	and of them he ^a chose ^b twelve, whom also he named ^c apostles; (The listing of the apostles as a group appears four times in the NT, once each in Matthew, Mark, Luke and Acts. No two lists are alike. No two lists give the same order of seniority. Acts 1:13 and Mark, give the first three as Peter, James and John.)
	15 And to have ^a power (authority) to heal ^b sicknesses, and to cast out ^c devils:	
2 Now the names of the twelve apostles (means one sent forth.) are these; The first, Simon, who is called Peter, and Andrew his brother (Peter and Andrew are brothers); James <i>the son</i> of Zebedee, and John his brother; (James and John are brothers.)	16 And Simon he surnamed Peter; 17 And James the <i>son</i> of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of ^a thunder:	14 Simon, (whom he also named ^a Peter,) and Andrew his brother, James and John, Philip and Bartholomew, (Elder McConckie said: "...we know that Peter, James, and John were the preeminent three, and were in fact the First Presidency of the Church in that day, although we have no way of knowing whether they served as a separate quorum apart from the others of the Twelve. MM 2:104-5)
3 Philip (maybe a Jewish Greek – John 12:21), and Bartholomew (Nathanael); Thomas (Didymus), and Matthew (son of Alphaeus, brother of James the less) the ^a publican;(tax collector) James <i>the son</i> of Alphaeus (brother of Matthew. Some say there are 3	18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the <i>son</i> of Alphaeus, and Thaddaeus,	15 Matthew and Thomas, James the <i>son</i> of Alphaeus, and Simon called Zelotes,

<p>men named James in the NT, James son of Zebedee, James son of Alpheus, and James, the Lord's brother. Some believe that James of Alpheus and James the Lord's brother (or cousin) are the same person.), and Lebbaeus (Arabic for root), whose surname was Thaddaeus (Hebrew for heart); (His real name was Jude, or Judas, not Iscariot)</p>		
<p>4 Simon the Canaanite, (the Aramaic version of the Greek word Zealot. However, according to Talmage, he was not a Zealot since the formal party was most prominent after Jesus' time. So Simon is evidently called zealous as a personal quality.) and Judas Iscariot, (from the village of Kerioth, near Jerusalem) who also ^abetrayed him. (Of the 12, 11 were from the Galilee area, only Judas was from Judea.</p>	<p>and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed him: and they ^awent into an house. (or went home)</p>	<p>16 And Judas <i>the brother of James</i>, and Judas ^aIscariot, which (who) also was the traitor.</p>
<p>MATTHEW 12</p>	<p>MARK 3</p>	
<p>JESUS AND BEELZEBUB</p>		
	<p>20 And the multitude cometh together again, so that they could not so much as ^aeat bread. 21 And when his friends heard of it, (him speak) they went out to lay hold on him: for they said, He is ^abeside himself.</p>	
<p>22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.</p>		
<p>23 And all the people were amazed, and said, Is not this the Son of ^aDavid?</p>		
<p>24 But when the Pharisees heard it (that he had cast out the devil), they said, This <i>fellow</i> (man) doth not cast out devils, but by</p>	<p>22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the</p>	

<p>^aBeelzebub the prince of the devils. (Literally it means: Lord of the Flies. Verse by Verse, 166)</p>	<p>prince of the devils easteth (,) he (casteth) out devils.</p>	
<p>25 And Jesus knew their ^athoughts, and said unto them, Every ^bkingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:</p>	<p>23 (Now Jesus knew this,) And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, (how can) that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand.</p>	
<p>26 And if ^aSatan cast out Satan, he is divided against himself; how shall then (shall) his kingdom stand?</p>	<p>26 And if Satan rise up against himself, and be divided, he cannot stand, but (speedily) hath an end.</p>	
<p>27 And if I by Beelzebub cast out devils, by whom do your children cast them out (devils)? therefore they shall be your judges.</p>		
<p>28 But if I cast out ^adevils by the ^bSpirit of God, then the kingdom of God is come unto ^cyou. (For they also cast out devils by the Spirit of God, for unto them is given power over devils, that they may cast them out.)</p>		
<p>29 Or else how can one enter into a strong man's house, and ^aspoil (plunder) his goods, except he first bind the strong man? and then he will spoil his house.</p>	<p>27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.</p>	
<p>30 He that is not with me is against me; and he that gathereth not ^awith me scattereth abroad.</p>		
NO FORGIVENESS FOR BLASPHEMY AGAINST THE HOLY GHOST		
<p>31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven ^aunto men (who come unto me and repent): but the ^bblasphemy against the Holy Ghost (, it) shall ^cnot be forgiven unto men.</p>	<p>28 (And then came certain men unto him, accusing him, saying Why do ye receive sinners, seeing thou makest thyself the Son of God. But he answered them and said,) ^aVerily I say unto you, All sins (which men</p>	

have committed, when they repent,) shall be forgiven ~~unto~~ the sons of men (them; for I came to preach repentance unto the sons of men.) And blasphemies ^bwherewith soever they shall blaspheme (shall be forgiven them that come unto me and do the works which they see me do.)
 29 But (there is a sin which shall not be forgiven.) He that shall ^ablaspheme against the Holy Ghost hath never ^bforgiveness, but is in danger of (being cut down out of the world. And they shall inherit) ^ceternal damnation:

(Bruce R. McConkie: What is the blasphemy against the Holy Ghost? "Blasphemy consists in either or both of the following: 1. Speaking irreverently, evilly, abusively, or scurrilously against God or sacred things; or 2. Speaking profanely or falsely about Deity. . . . Blasphemy against the Holy Ghost—which is falsely denying Christ after receiving a perfect revelation of him from the Holy Ghost—is the unpardonable sin." (Mormon Doctrine, pp. 85-86.) **"Those in this life who gain a perfect knowledge of the divinity of the gospel cause, a knowledge that comes only by revelation from the Holy Ghost, and who then link themselves with Lucifer and come out in open rebellion, also become sons of perdition.** Their destiny, following their resurrection, is to be cast out with the devil and his angels, to inherit the same kingdom in a state where 'their worm dieth not, and the fire is not quenched.' (D. & C. 76:32-49; 29:27-30; Heb. 6:4-8; 2 Pet. 2:20-22; 2 Ne. 9:14-16; Doctrines of Salvation, vol. 1, pp. 47-49; vol. 2, pp. 218-225.) "Joseph Smith said: 'All sins shall be forgiven, except the sin against the Holy Ghost; for **Jesus will save all except the sons of perdition.**' (Teachings, p. 358.)" (Mormon Doctrine, p. 674.) "Our Lord told the Jews that eventually—either in this world or in the world to come—all sins would be forgiven except the blasphemy against the Holy Ghost. (Matt. 12:31-32; Mark 3:28-30; Luke 12:10.) This sin or blasphemy against the Holy Ghost is thus the unpardonable sin. "Particular note should be taken in this connection of the fact that forgiveness of sins does not thereby confer celestial salvation upon a person. 'All will suffer until they obey Christ himself,' the Prophet said. (Teachings, p. 357.) The wicked and ungodly will suffer the vengeance of eternal fire in hell until they finally obey Christ, repent of their sins, and gain forgiveness therefrom. Then they shall obtain the resurrection and an inheritance in the telestial and not the celestial kingdom. (D. & C. 76:81-107.) Those who have committed the unpardonable sin, however, will not be redeemed from the devil, and instead, after their resurrection, will be cast out as sons of perdition to dwell with the devil and his angels in eternity. (D. & C. 76:30-49.) **"Commission of the unpardonable sin consists in crucifying unto oneself the Son of God afresh and putting him to open shame. (Heb. 6:4-8; D. & C. 76:34-35.) To commit this unpardonable crime a man must receive the gospel, gain from the Holy Ghost by revelation the absolute knowledge of the divinity of Christ, and then deny 'the new and everlasting covenant by which he was sanctified, calling it an unholy thing, and doing despite to the Spirit of grace.'** (Teachings, p. 128.) He thereby commits murder by assenting unto the Lord's death, that is, having a perfect knowledge of the truth he comes out in open rebellion and places himself in a position wherein he would have crucified Christ knowing perfectly the while that he was the Son

of God. Christ is thus crucified afresh and put to open shame. (D. & C. 132:27.) "'What must a man do to commit the unpardonable sin?' the Prophet asked. 'He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with may apostates of the Church of Jesus Christ of Latter-day Saints. "'When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence.' (Teachings, p. 358.) Among other things, this statement from the Prophet, explodes forever the mythical fantasy that the sons of perdition are so few they can be numbered on the fingers of the hand." (Mormon Doctrine, pp. 739-740. The eyes can be deceived, as can the other physical senses, but the testimony of the Holy Ghost is certain. The sin against the Holy Ghost requires such knowledge that it is manifestly impossible for the rank and file to commit such a sin. Teachings of Spencer W. Kimball, 23.)

<p>32 And whosoever speaketh a word against the Son of (M)an, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be ^aforgiven him, neither in this world, neither in the <i>world</i> to come.</p>		
<p>33 Either make the tree good, and his ^afruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by <i>his</i> ^bfruit.</p>		
<p>34 (And Jesus said,) O (ye) ^ageneration of vipers, how can ye, being evil, ^bspeak good things? for out of the abundance of the heart the mouth speaketh.</p>		
<p>35 A good man out of the good ^atreasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth ^bevil things.</p>		
<p>36 But (And again) I say unto you, That every ^aidle ^bword that men shall ^cspeak, they shall give ^daccount thereof in the day of ^ejudgment.</p>		

37 For by thy ^a words thou shalt be justified, and by thy words thou shalt be condemned.		
	30 (And this he said unto them) Because they said, He hath an unclean spirit.	
JESUS DISCUSSES SIGNS		
38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a ^a sign from thee.		
39 But he answered and said unto them, An evil and adulterous generation seeketh after a ^a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:	(Joseph Smith: Whenever you see a man seeking after a sign, you may set it down that he is an adulterous man. TPJS, 157)	
40 For as Jonas was three days and three nights in the whale’s belly; so shall the Son of Man be ^a three days and three nights in the heart of the earth.	(Jesus will spend three nights in the tomb after his death and then will be resurrected.)	
41 The men of ^a Nineveh shall rise in judgment with this generation, and shall condemn it: because they ^b repented at the preaching of Jonas; and, (ye) behold, a greater than Jonas <i>is</i> here.	(A better witness than Jonah is here in person – Jesus Christ) Since you won’t believe Him, your judgments will be worse than those of the Nineveh, because they repented.)	
42 The ^a queen of the south (Queen of Sheba, an area south of Judea, in Arabia, near the shores of the Red Sea. DNTC) shall rise up in the (day of) judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, (ye) behold, a greater than Solomon <i>is</i> here.		
43 (Then came some of the scribes and said unto him, Master, it is written that, Every sin shall be forgiven; but ye say, Whosoever speaketh against the Holy Ghost shall not be forgiven.	(When you overcome bad habits, replace them with good habits, or the bad habits will return and be worse than before. This way, evil things will have no where to stay.)	

And they asked him, saying, how can these things be? And he said unto them.) ^a When the ^b unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. (But when a man speaketh against the Holy Ghost,)		
44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it (him) empty, swept, and garnished (for the good spirit leaveth him unto himself).		
45 Then goeth ^a he, (the evil spirit) and taketh with himself seven other ^b spirits more wicked than himself, and they enter in and dwell there: and the last ^c state (end) of that man is ^d worse than the first. Even so shall it be also unto this wicked generation.		
MATTHEW 12	MARK 3	LUKE 8
JESUS' MOTHER AND BRETHREN SEEK HIM		
46 ¶ (And) While he yet talked to the people, behold, <i>his</i> mother and his ^a brethren stood ^b without, (outside) desiring to speak with him.	31 ¶ (While he was yet with them, and while he was yet speaking) There came then (some of) his ^a brethren and his mother, and, standing ^b without, sent unto him, calling (unto) him.	19 ¶ Then came to him <i>his</i> mother and his ^a brethren, and could not come at him for the ^b press (speak to him for the multitude).
47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.	32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.	20 And it was told him <i>by certain</i> which said (some who stood by, said unto him), Thy mother and thy brethren stand without, desiring to see thee.
48 But he answered and said unto him (the man) that told him, Who is my mother? and who are my brethren?	33 And he answered them, saying, Who is my mother, or (who are) my brethren?	
49 And he stretched forth his hand toward his disciples, and said, Behold my ^a mother and my brethren!	34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!	
50 For (And he gave them charge concerning her, saying, I	35 For whosoever shall do the ^a will of God, the same is my	21 And he answered and said unto them, My ^a mother and my

<p>go my way, for my Father hath sent me. And) whosoever shall do the ^awill of my Father which is in heaven, the same is my ^bbrother, and sister, and mother.</p>	<p>brother, and my sister, and mother. (By covenant, we have become the family of Jesus.)</p>	<p>brethren are these which (those who) hear the word of God, and ^bdo it.</p>
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Mark 4

There are at least 40 parables. There were only 2 parables in the Old Testament.

(What is a parable? Elder McConkie said: “Parables are a call to investigate the truth; to learn more; to inquire into the spiritual realities, which, through them, are but dimly viewed. Parables start truth seekers out in the direction of further light and knowledge and understanding; they invite men to ponder such truths as they are able to bear in the hope of learning more. Parables are a call to come unto Christ, to believe his doctrines, to live his laws, and to be saved in his kingdom. They teach arithmetic to those who have the capacity to learn calculus in due course. They are the mild milk of the word that prepares our spiritual digestive processes to feast upon the doctrinal meat of the kingdom.” MM 2:245)

Joseph Smith said: Enquire, what was the question which drew out the answer, or cause Jesus to utter the parable?... To ascertain its meaning, we must dig up the root and ascertain what it was that drew the saying out of Jesus. TPJS, p. 276-77.

The Greek word from parable as derived means “to thro beside.” A parable is two stories, the one being told thrown or placed beside the one being taught.

Why did Jesus speak in parables?

1. Parables were part of the world in which Jesus grew up and lived as an adult.
2. To avoid troubles with Scribes, Pharisees, and rabbis who were alert in maintaining a close watch upon his movements and his works. Parable have a double use in communicating messages – they can simultaneously veil or unveil concepts, reveal or conceal meaning, according to each person’s spiritual capacity and ability to receive.
3. To show mercy to his hearers. By teaching in parables, the Lord protects unprepared individuals from more truth than they can live – a merciful way to teach.
4. To help people to remember and reflect on his words. Parables teach by analogies that are not easily forgotten.

The Prophet Joseph Smith explained that the parables of Matthew 13, often called the “kingdom parables” are prophecies, foretelling in a veiled fashion the course that his Church will follow from his own age through the ages to come. Joseph taught that Matthew 13 affords us as clear an understanding upon the important subject of the gathering, as anything recorded in the Bible.

The parable of the sower, the wheat and the tares, the grain of mustard seed, leaven, the hidden treasure, the pearl of great price, the fishing net. These parables taken together deal with the building of the kingdom in the last days.

(How many parables did Jesus teach the Nephites? None, why not? Elder McConkie said: “The principles involved which necessitates the policy of teaching by parables is found in Amulek’s statement: “It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of the word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.” (Alma 12:9) The difference in receptiveness to the truth of the Jews, among whom our Lord ministered in mortality, and the Nephites to whom he went after his resurrection, is nowhere better shown than in the fact that he gave at least 40 parables to the Jews, but he taught the Nephites not in parables, but in plainness. MD, p. 553. I wonder if there was a spiritual difference between the descendants of Judah and those of Joseph who were the Nephites.)

(Elder Talmage said: “There is plainly shown an element of mercy in the parabolic mode of instruction adopted by our Lord under the conditions prevailing at the time. Had He always taught in explicit declaration, such as required no interpretation, many among His hearers would have come under condemnation, inasmuch as they were too weak in faith and unprepared in heart to break the bonds of traditionalism and the prejudice engendered by sin, so as to accept and obey the saving word. Their inability to comprehend the requirements of the gospel would in righteous measure give Mercy some claim upon them, which had they rejected the truth with full understanding, stern Justice would surely demand their condemnation.” Jesus the Christ, p. 276.)

(Also, a good story would be remembered later, and divine truths might be received at a later time.)

(The parable of the Sower is the first one that Jesus is recorded to have told. He may have told others before this one. **Matthew Chapter 13 contains more parables than any other chapters in the scriptures.**)

Jesus gives the parables of the sower, the candle under a bushel, the seed growing secretly, and of the mustard seed – He stills the tempest.

MATTHEW 13	MARK 4	LUKE 8
PARABLE OF THE SOWER		
1 (And it came to pass) THE same day went Jesus out of the house, and sat by the ^a sea side.	1 AND he began again to teach by the ^a sea side:	
2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.	and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.	4 ¶ And when much people were gathered together, and were come to him out of every city,
3 And he spake many things unto them in parables, saying,	2 And he taught them many things by parables, and (he) said unto them in his ^a doctrine,	he spake by a parable(, saying):
Behold, a sower went forth to sow; (Elder Talmage calls this the Parable of the Four Kinds of Soil. Jesus the Christ, p. 265	3 Hearken; Behold, there went out a ^a sower to sow: 3-Sower 4-Seeds – Luke 8:11 word of God	5 A sower went out to sow his seed:

<p>Joseph Smith said: “I shall now proceed to make some remarks from the sayings of the Savior, recorded in the 13th chapter of his gospel according to St. Matthew, which in my mind afford us as clear an understanding upon the important subject of the gathering as anything recorded in the Bible.” Discourse of 7 Apr 1844, recorded by Wilford Woodruff. “This parable was spoken to demonstrate the effects that are produced by the preaching of the word. And we believe that it has an allusion directly to the commencement, or the setting up, of the kingdom in that age.” Messenger and Advocate, December 1835, p. 225.)</p>	<p>4-by the wayside –19 don’t understand the word 4 fowls ate seeds – Mark 4:15 Satan takes it away from them 5-Stony places – 21 persecuted out of the church 7 Thorny places – 22 worldliness chases the word out of them 8 good ground 23 faithful members Fruit 100 60 30</p>	
<p>4 And when he sowed, some seeds (The seed is the word of God. Luke 8:11. The good seed are the children of the kingdom. Matthew 13:38.) fell by the way side, and the fowls came and devoured them up:</p>	<p>4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.</p>	<p>and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.</p>
<p>5 Some fell upon ^astony places (rocky land over which a thin layer of soil spread), where they had not much earth: and forthwith they sprung up; because they had no deepness of earth:</p>	<p>5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:</p>	<p>6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.</p>
<p>6 And when the sun was up, they were scorched, (because they had no deepness of earth); and because they had no root, they withered away.</p>	<p>6 But when the sun was up, it was scorched; and because it had no root, it withered away.</p>	
<p>7 And some fell among ^athorns; and the thorns sprung up, and choked them:</p>	<p>7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.</p>	<p>7 And some fell among thorns; and the thorns sprang up with it, and choked it.</p>

8 But other fell into good ground, and ^a brought forth (Gr began to bring forth) fruit, some an hundredfold, some sixtyfold, some thirtyfold.	8 And other (seed) fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty(-fold), and some sixty, and some an hundred.	8 And other fell on good ground, and sprang up, and bare fruit an hundredfold.
9 Who hath ears to hear, let him hear.	9 And he said unto them, He that hath ears to hear, let him hear.	And when he had said these things, he cried, He that (who) hath ears to hear, let him hear.
10 And (Then) the disciples came, and said unto him, Why speakest thou unto them (the multitude) in ^a parables?	10 And when he was ^a alone (with the twelve, and they that believed in him), they that were about him with the twelve asked of him the parable.	9 And his disciples asked him, saying, What might this parable be?
11 He answered and said unto them (the disciples), Because it is given unto you to know the ^a mysteries of the kingdom of heaven, but to them (the multitude) it is not given.	11 And he said unto them, Unto you it is given to know the ^a mystery of the kingdom of God: but unto them that are without, all <i>these</i> things are done in ^b parables:	10 And he said, Unto you it is given to know the ^a mysteries of the kingdom of God: but to others in ^b parables;
12 ^a For whosoever hath (receiveth), to him shall be ^b given, and he shall have more ^c abundance: but whosoever hath (continueth) not (to receive), from him shall be taken away even that he hath.		
(We understand from this saying, that those who had been previously looking for a Messiah to come, according to the testimony of the Prophets, and were then, at that time looking for a Messiah, but had not sufficient light, on account of their unbelief, to discern Him to be their Savior; and He being the true Messiah, consequently they must be disappointed, and lose even all the knowledge, or have taken away from them all the light, understanding, and faith which they had upon this subject; therefore he that will not receive the greater light, must have taken away from him all the light which he hath; and if the light which is in you become darkness, behold how great is that darkness! Joseph Smith, DCH 2:265)		
13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.	12 That seeing they may see, and not ^a perceive; and hearing they may hear, and not understand;	that seeing they might not see, and hearing they might not ^c understand.
14 And in them is fulfilled the prophecy of Esaias (concerning them), which saith, By hearing ye shall ^a hear, and shall not understand; and seeing ye shall see, and shall not perceive:		

<p>15 For this people's ^aheart is waxed gross, and <i>their</i> ears are dull of hearing, and their ^beyes they have ^cclosed; lest at any time they should see with <i>their</i> eyes, and hear with <i>their</i> ears, and should understand with <i>their</i> heart, and should be converted, and I should ^dheal them. (The condemnation which rested upon the multitude that received not His saying, was because they were not willing to see with their eyes, and hear with their ears; not because they could not, and were not privileged to see and hear, but because their hearts were full of iniquity and abominations. Joseph Smith, DHC, 2:266)</p>	<p>lest at any time they should be converted, and <i>their</i> sins should be ^bforgiven them.</p>	
<p>16 But blessed <i>are</i> your ^aeyes, for they see: and your ears, for they hear. (And blessed are you because these things are come unto you, that you might understand them.) (Joseph Smith said: "We draw the conclusion, then, that the very reason why the multitude, or the world, as they were designated by the Savior, did not receive an explanation upon his parables was because of unbelief. "To you," he says speaking to his disciples, "it is given to know the mysteries of the kingdom of God." And why? Because of the faith and confidence they had in him." M&A, Dec. 1835, p. 225-26)</p>		
<p>17 For (And) verily I say unto you, That many ^aprophets and righteous <i>men</i> (many righteous prophets) have desired to see <i>those things</i> (these days) which ye (you) see, and have not seen <i>them</i>; and to hear <i>those things</i></p>		

<p>(that) which ye (you) hear, and have not heard <i>them</i>.</p>		
	<p>13 And he said unto them, Know ye not this parable? and how then will ye know all parables? Elder Talmage said: “Thus did He indicate the simplicity of this the first of His parables, together with its typical and fundamental character, and at the same time intimate that other parables would follow in the course of His teaching.” Jesus the Christ, p. 263)</p>	
<p>18 ¶ ^aHear (Gr learn, understand) ye therefore the parable of the sower. (Who is the sower? This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the Kingdom in that age. Joseph Smith, DHC, 2:267)</p>		<p>11 Now the parable is this: The ^aseed is the word of God.</p>
	<p>14 ¶ The sower soweth the word.</p>	
<p>19 When any one heareth the word of the kingdom, and ^aunderstandeth <i>not</i>, then cometh the wicked <i>one</i>, and ^bcatcheth away that which was sown in his heart. This is he which received seed by the way side. (1 Nephi 8:31 – Feeling their way towards that great and spacious building. “Men who have no principle of righteousness in themselves, and whose hearts are full of iniquity, and who have no desire for the principles of truth, do not understand the word of truth when they hear it. The devil</p>	<p>15 And these are they by the way side, where the word is sown; but when they have heard, ^aSatan cometh immediately, and taketh away the word that was sown in their hearts.</p>	<p>12 Those (That which fell) by the way side are they that (who) hear; then cometh (and) the devil (cometh), and taketh away the word out of their hearts, lest they should believe and be saved.</p>

<p>taketh away the word of truth out of their hearts, because there is no desire for righteousness in them. Joseph Smith, M&A, Dec 1835, p. 226. Consider 1 Nephi 8:)</p>		
<p>20 But he that received the seed into ^astony places, the same is he that heareth the word, and anon (readily) with joy receiveth it;</p>	<p>16 And these are they likewise which are sown (receive the word) on stony ground; who, when they have heard the word, immediately ^areceive it with gladness;</p>	<p>13 They (That which fell) on the rock are they, which, (who,) when they hear, receive the word with joy;</p>
<p>21 Yet hath he (hath) not root in himself, but endureth (and endureth but) for a while: for when ^atribulation or ^bpersecution ariseth because of the word, by and by ^che is offended. (Gr he stumbles, falls away) (1 Nephi 8:31-33 – feeling their way to the great and spacious building, many were drowned in the depths of the fountain, wandering in strange places.)</p>	<p>17 And have no root in themselves, and so endure but for a time: (and) afterward, when ^aaffliction or ^bpersecution ariseth for the word’s sake, immediately they are offended.</p>	<p>and these (they) have no root, which (but) for a while believe, and in (a) time of ^atemptation fall away.</p>
<p>22 He also that (who) received seed among the thorns is he that heareth the word; and the care of this ^aworld, and the ^bdeceitfulness of ^criches, choke the word, and he becometh unfruitful.</p>	<p>18 And these are they which are sown (who receive the word) among thorns; such as hear the word, 19 And the cares of this world, and the deceitfulness of ^ariches, and the ^blusts of other things entering in, choke the word, and it becometh unfruitful.</p>	<p>14 And that which fell among thorns are they, which (who), when they have heard, go forth, and are ^achoked with ^bcares and ^criches and ^dpleasures of this life, and bring no fruit to ^cperfection.</p>
<p>(1 Nephi 8:24-28: - They took hold of the rod of iron, they did press forward, and they did come forth and partake of the fruit of the tree. And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed.... and fell away into forbidden paths and were lost. Elder McConckie said: “If the seed falls among thorns, it is in good soil, as is evidenced by the growth of the undesirable plants. But the good plant is soon choked and dies because it cannot overcome the influence of the weeds and thistles. So it is with the members of the Church who know the gospel is true, but who are not valiant in the testimony of Jesus, who are not affirmatively and courageously striving to further the interests of the Church. So it is of the saints who think more of the honors of men, the educational standards of the world, political preferment, or money and property, than they do of the gospel. They know the Lord’s work has been established on earth, but they let the cares of the world choke the word. And instead of gaining eternal life, they shall be burned with the tares which overcame them. DNTC, 1:289. Elder Talmage said: “Some fell among the thorns sprung up and</p>		

choked them. Grain sown where thorns and thistles abound is soon killed out by their smothering growth; even so with a human heart set on riches and the allurements of pleasure. Jesus the Christ, p. 284)

<p>23 But he that received seed into the good ground is he that ^aheareth the word, and ^bunderstandeth # (and endureth); which also beareth ^cfruit, and bringeth forth, some an hundredfold, some sixty, some thirty.</p>	<p>20 And these are they which are sown (who receive the word) on good ground; such as hear the word, and receive <i>it</i>, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.</p>	<p>15 But that (which fell) on the good ground are they, which (who receive the word) in an ^ahonest and good ^bheart, having heard the word, keep (what they hear,) #, and bring forth ^cfruit with patience.</p>
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(These are also like those in 1 Nephi 8:30 – And they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree. Alma 32 gives us some additional insights in what must be done to cause the good seed to grow. The growth of a good seed demands steady attention and endless toil – but its fruit is more than worth it. 28 Now, we will compare the word unto a ^aseed. Now, if ye give place, that a ^bseed may be planted in your ^cheart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your ^dunbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to ^eenlighten my ^funderstanding, yea, it beginneth to be delicious to me. The responsibility of the sower is to sow. The harvest is in the hands of God. We must not be too anxious to find the perfect soil before we begin to plant seeds. In fact, it may be most difficult to know by appearances just how the soil of a soul will respond to the message of salvation. Our obligation is to open our mouths and plant the gospel seed. **The sower is each of us.** Ted L. Gibbons, Lesson 11, p.4-5)

	<p>21 ¶ And he said unto them, Is a ^acandle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? (I say unto you , Nay;)</p>	<p>16 ¶ (For) No man, when he hath lighted a ^acandle, covereth it with a vessel, or putteth <i>it</i> under a bed; but setteth <i>it</i> on a candlestick, that they which (who) enter in may see the light.</p>
	<p>22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should (in due time) come abroad.</p>	<p>17 For nothing is ^asecret, that (which) shall not be made manifest; neither anything hid, that (which) shall not be (made) known and come (go) abroad.</p>
	<p>23 If any man have ears to hear, let him hear.</p>	
	<p>24 And he said unto them, Take heed what ye hear: (for) with what measure ye mete, it shall be measured to you: ^aand unto you that hear (continue to receive) shall more be ^bgiven.</p>	<p>18 Take heed therefore how ye hear:</p>

	25 ^a For he that hath (receiveth), to him shall be given: and (but) he that hath (continueth) not (to receive), from him shall be ^b taken even that which he hath.	for whosoever ^a hath (receiveth), to him shall be ^b given; and whosoever hath (receiveth) not, from him shall be taken even that which he seemeth to have.
	26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and ^a grow up, he knoweth not how. 28 For the earth bringeth forth ^a fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the ^a harvest is come.	
PARABLE OF MUSTARD SEED AND LEAVEN		
31 ¶ (And) Another parable put he forth unto them, saying, The kingdom of heaven is like to a ^a grain of mustard seed, which a man took, and sowed in his field:	30 ¶ And he said, Whereunto shall we (I) liken the kingdom of God? or with what comparison shall we compare it? 31 <i>It is</i> like a grain of mustard seed, which, when it is sown in the earth,	
32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the ^a birds of the air come and lodge in the branches thereof.	is less than all the seeds that be in the earth: 32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.	
<p>(Joseph Smith: “And again, another parable put he forth unto them, having an allusion to the kingdom which should be set up just previous to or at the time of the harvest. Now we can discover plainly that this figure is given to represent the Church as it shall come forth in the last days. Behold the kingdom of heaven is likened unto it. Now, what is like unto it? Let us take the Book of Mormon, which a man took and hid in his field, securing it by his faith to spring up in the last days, or in due time. Let us behold it coming forth out of the ground which is indeed accounted the least of all seeds. But behold it branching forth, yea, even towering with lofty branches and God-like majesty, until it becomes the greatest of all herbs. And it is truth, and it has sprouted and come forth out of the earth, and</p>		

righteousness begins to look down from heaven, and God is sending down his powers, gifts, and angels to lodge in the branches thereof.” M&A Dec 1835, 227-8. The kingdom of heaven is like unto a mustard seed. Behold, then is not this the Kingdom of heaven that is raising its head in the last days in the majesty of its God, even the Church of the Latter-day Saints, like an impenetrable, immovable rock in the midst of the mighty deep... The above clouds of darkness have long been beating like mountain waves upon the immovable rock of the Church of the Latter-day Saints; and notwithstanding all this, the mustard seed is still towering its lofty branches, higher and higher, and extending itself wider and wider; and the chariot wheels of the Kingdom are still rolling on, impelled by the mighty arm of Jehovah; and in spite of all opposition, will still roll on, until His words are all fulfilled. Joseph Smith, DHC, 2:268-270.)

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto ^aleaven, (Gr yeast) which a woman took, and hid in three measures of meal, till the whole was leavened.

(Joseph Smith: “It may be understood that the Church of the Latter-day Saints has taken its rise from a little leaven that was put into three witnesses. Behold how much this is like the parable: it is fast leavening the lump and will soon leaven the whole... Three measures of meal, undergoing the purifying touch by a revelation of Jesus Christ and the ministering of angels, who have already commenced this work in the last days which will answer to the leaven which leavened the whole lump.” M&A Dec 1835, 227-28. It alludes expressly to the last days, when there should be little faith on the earth and it will leaven the whole world. There shall be safety in Zion and Jerusalem and among the remnants whom the Lord shall call. It refers to the priesthood.” Statement of 22 Dec 1842 recorded by Willard Richards.)

34 All these things spake Jesus unto the multitude in parables;

and without a parable spake he not unto them:

33 And with many such parables spake he the word unto them, as they were ^aable to ~~hear~~ ~~it~~. (bare.)
34 But without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in ^aparables; I will utter things which have been kept ^bsecret from the foundation of the world.

and when they were alone, he expounded all things to his disciples.

March 11-17
Matthew 10-12; Mark 2; Luke 7; 11
“These Twelve Jesus Sent Forth”

OVERVIEW:

As you read Matthew 10–12; Mark 2; and Luke 7; 11, make note of the impressions you receive from the Holy Ghost. Consider pondering and recording them.

Record your impressions:

SCRIPTURES:

Matthew 10

Christ instructs, empowers, and sends the Twelve Apostles forth to preach, minister, and heal the sick – Those who receive them, receive the Lord.

MATTHEW 10	MARK 6	LUKE 9
SENDS OUT THE TWELVE APOSTLES		
1 AND when he had ^a called unto <i>him</i> his ^b twelve disciples, he gave them ^c power (authority over) <i>against</i> (over) ^d unclean spirits, to cast them out, and to ^e heal all manner of ^f sickness and all manner of disease. (The Twelve hold all priesthood keys.)	7 ¶ And he called <i>unto him</i> the ^a twelve, and began to send them forth by ^b two and two; and gave them power over unclean spirits;	1 THEN he called his ^a twelve disciples together, and (he) gave them power and ^b authority over all devils, and to cure diseases.
	MARK 3	LUKE 6
THE TWELVE APOSTLES CALLED AND ORDAINED		
	13 And he goeth up into a mountain, and calleth <i>unto him</i> whom he ^a would: (desired) and they came unto him.	12 And it came to pass in those days, that he ^a went out into a mountain to ^b pray, and continued all night in prayer to God. (He prepared himself to call the 12 Apostles.) 13 ¶ And when it was day, he called <i>unto him</i> his disciples:
	14 And he ^a ordained twelve, that they should be with him, and that	and of them he ^a chose ^b twelve, whom also he named ^c apostles; (The listing of the apostles as a

	he might send them forth to ^b preach,	group appears four times in the NT, once each in Matthew, Mark, Luke and Acts. No two lists are alike. No two lists give the same order of seniority. Acts 1:13 and Mark, give the first three as Peter, James and John.)
	15 And to have ^a power (authority) to heal ^b sicknesses, and to cast out ^c devils:	
2 Now the names of the twelve apostles (means one sent forth.) are these; The first, Simon, who is called Peter, and Andrew his brother (Peter and Andrew are brothers); James <i>the son</i> of Zebedee, and John his brother; (James and John are brothers.)	16 And Simon he surnamed Peter; 17 And James the <i>son</i> of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of ^a thunder:	14 Simon, (whom he also named ^a Peter,) and Andrew his brother, James and John, Philip and Bartholomew, (Elder McConckie said: "...we know that Peter, James, and John were the preeminent three, and were in fact the First Presidency of the Church in that day, although we have no way of knowing whether they served as a separate quorum apart from the others of the Twelve. MM 2:104-5)
3 Philip (maybe a Jewish Greek – John 12:21), and Bartholomew (Nathanael); Thomas (Didymus), and Matthew (son of Alphaeus, brother of James the less) the ^a publican;(tax collector) James <i>the son</i> of Alphaeus (brother of Matthew. Some say there are 3 men named James in the NT, James son of Zebedee, James son of Alpheus, and James, the Lord's brother. Some believe that James of Alpheus and James the Lord's brother (or cousin) are the same person.), and Lebbaeus (Arabic for root), whose surname was Thaddaeus (Hebrew for heart); (His real name was Jude, or Judas, not Iscariot)	18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the <i>son</i> of Alphaeus, and Thaddaeus,	15 Matthew and Thomas, James the <i>son</i> of Alphaeus, and Simon called Zelotes,
4 Simon the Canaanite, (the Aramaic version of the Greek word Zealot. However, according to Talmage, he was	and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed him: and they	16 And Judas <i>the brother</i> of James, and Judas ^a Iscariot, which (who) also was the traitor.

<p>not a Zealot since the formal party was most prominent after Jesus' time. So Simon is evidently called zealous as a personal quality.) and Judas Iscariot, (from the village of Kerioth, near Jerusalem) who also ^abetrayed him. (Of the 12, 11 were from the Galilee area, only Judas was from Judea.</p>	<p>^awent into an house. (or went home)</p>	
<p>MATTHEW 10</p>	<p>MARK 6</p>	<p>LUKE 9</p>
<p>SENDS OUT THE TWELVE APOSTLES</p>		
		<p>2 And he sent them to ^apreach the kingdom of God, and to ^bheal the sick.</p>
<p>5 These twelve Jesus ^asent forth, and commanded them, saying, (Jesus gives instructions as to how they are to minister as they go on missions. Elder Talmage said they went out in pairs. Jesus the Christ, p. 308) Go not into the way of the Gentiles, (sent first to the Jews) and (enter ye not) into <i>any</i> city of the ^bSamaritans enter ye not: (These were temporary restrictions. They would go to all nations after his resurrection.)</p>		
<p>6 But go rather (go) to the ^alost ^bsheep of the house of Israel. (Jesus himself ministered primarily among his own kindred of the chosen seed. "I am not sent but unto the lost sheep of the house of Israel." Matt 15:24. DNTC 1:325)</p>		
<p>7 And as ye go, preach, saying, The kingdom of heaven ^ais at hand. (has come)</p>		
<p>8 ^aHeal the sick, cleanse the ^blepers, raise the dead, ^ccast out devils: ^dfreely (without payment) ye have received, freely ^egive.</p>		
<p>9 Provide neither gold, nor silver, nor brass in your ^apurses,</p>	<p>8 And commanded them that they should take nothing for</p>	<p>3 And he said unto them, Take nothing for <i>your</i> journey, neither</p>

	<i>their</i> journey, save a staff only; no ^a scrip, no bread, no money in <i>their</i> purse:	staves, nor scrip, neither bread, neither money; neither have two coats apiece.
10 Nor ^a scrip (traveling bag or begger's bag) for <i>your</i> journey, neither two coats, neither shoes, nor yet staves: for the workman is ^b worthy of his ^c meat. (Acting through his duly appointed representatives on earth, the Lord has now withdrawn this requirement that all modern missionary work should be done by laborers who go forth without purse or scrip. Legal requirements, and different social, economic, and industrial circumstances, have made such a change necessary – a fact which illustrates the need to continuous revelation so that the Lord's affairs on earth always may be conducted as befit the existing circumstances. DNTC 1:326)	9 But (should) <i>be</i> shod with sandals; and not put on (take) two coats.	
11 And into whatsoever city or town ye shall ^a enter, enquire who in it is worthy; and there abide till ye go thence.	10 And he said unto them, In what place soever (whatsoever place) ye enter into an house, there abide till ye depart from that place.	4 And (into) whatsoever house ye enter into , there abide, and thence depart (until ye depart thence).
12 And when ye come into an house, salute it.		
13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.		
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the ^a dust of your ^b feet (for a testimony against them.) (No curse should ever be decreed except by direct revelation from the Lord commanding such to be done. DNTC 2:123)	11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the ^a dust under (of) your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.	5 And whosoever will not receive you, when ye go out of that city, ^a shake off the very ^b dust from your feet for a testimony against them.

<p>15 (And) Verily I say unto you, It shall be more tolerable for the land of ^aSodom and Gomorrah (Gomorra) in the day of judgment, than for that city.</p>		
<p>16 ¶ Behold, I send you forth as ^asheep in the midst of wolves: be ye therefore ^bwise as serpents (servants), and (as) ^charmless (guileless) as doves. (Don't give cause for offense.)</p>		
<p>17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;</p>		
<p>18 And ye shall be brought before governors and ^akings ^bfor my sake (on account of me), for a ^ctestimony (witness) against them and the Gentiles.</p>		
<p>19 But when they deliver you up, ^atake no thought how or what ye shall speak (do not be anxiously concerned): for it shall be given you in that same hour what ye shall ^bspeak. (One of the chief identifying characteristics of the Lord's true servants is that they speak forth divine truths "as they are moved upon by the Holy Ghost." In our modern revelations, the Lord said: Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. (D&C 84:85) DNTC, 1:331 Extending the teaching to ourselves, does that mean that we should not prepare our talks or think in advance about what we might say in a testimony? Surely the Lord does not mean for us to be</p>		

<p>negligent in preparation; he wants us to be constantly preparing – allowing the solemnities of eternity to be ever flowing in us, to be regularly and consistently storing up and treasuring the word, so that when the moment comes, when the occasion calls for it, the Spirit can speak through us. If you have done your spiritual homework and treasured up the words of Christ, then “the Holy Ghost shall teach you in the same hour what ye ought to say” (Luke 12:12) Verse by Verse, 165)</p>		
<p>20 For it is not ye that speak, but the ^aSpirit of your Father which speaketh in you.</p>		
<p>21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against <i>their</i> parents, and cause them to be put to death.</p>		
<p>22 And ye shall be ^ahated of all men (the world) ^bfor my ^cname’s sake (because of me): but he that ^dendureth to the end shall be saved.</p>		
<p>23 But when they persecute you in this (one) city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come. (Notice that he does not say “if” they persecute you, but “when.” This is a warning to his disciples of trials that will come to them.)</p>		
<p>24 (Remember) The ^adisciple is not above <i>his</i> master, nor the servant above his lord.</p>		
<p>25 It is enough for (that) the disciple ^athat he be as his master</p>		

<p>(that he become), and the servant as his lord. If they have called the master of the house Beelzebub, (this word literally means lord of the flies) how much more <i>shall they call</i> them of his household?</p>		
<p>26 Fear them not therefore: (fear is the opposite of faith) for there is nothing ^acovered, that shall not be revealed; and hid, that shall not be known.</p>		
<p>27 What I tell you in darkness, that speak (preach) ye in light: and what ye hear in the ear, that preach ye upon the housetops.</p>		
<p>28 And ^afear not them which (who are able to) kill the body, but are not able to kill the soul: but rather ^bfear him which is able to ^cdestroy both ^dsoul and body in ^ehell.</p>		
<p>29 Are not two ^asparrows sold for a farthing? and one of them shall not fall on the ground without your Father (knoweth it).</p>		
<p>30 But (And) the very ^ahairs of your head are all numbered.</p>		
<p>31 Fear ye not therefore, ye are of more ^avalue than many ^bsparrows.</p>		
<p>32 Whosoever therefore shall ^aconfess me before men (solemnly covenant with, promise me), him will I confess also before my Father which (who) is in heaven.</p>		
<p>33 But whosoever shall ^adeny me before men, him will I also deny before my Father which (who) is in heaven.</p>		
<p>34 Think not that I am come to send ^apeace on earth: I came not to send peace, but a sword.</p>		
<p>35 For I am come to set a man at variance against his father, and</p>		

<p>the daughter against her mother, and the daughter in law against her mother in law.</p>		
<p>36 And a man's ^afoes <i>shall be</i> they of his own ^bhousehold.</p>		
<p>37 He that (who) ^aloveth father or mother ^bmore than me is not worthy of me: and he that (who) ^cloveth son or daughter more than me is not worthy of me.</p>		
<p>38 And he that (who) taketh not his ^across, and followeth after me, is not ^bworthy of me.</p>		
<p>39 ^aHe that findeth (who seeketh to save) his life shall ^blose it: and he that (who) ^closeth his ^dlife for my sake shall find it. (Joseph Smith: Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation... It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life... When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life. Lectures on Faith, 69)</p>		
<p>40 ¶ He that (who) ^areceiveth you ^breceiveth me, and he that (who) receiveth me receiveth him that (who) sent me. (D&C 84:34-38: 35 And also all they</p>		

<p>who receive this priesthood ^areceive me, saith the Lord; 36 For he that receiveth my servants ^areceiveth me; 37 And he that ^areceiveth me receiveth my Father; 38 And he that receiveth my Father receiveth my Father's ^akingdom; therefore ^ball that my Father hath shall be given unto him.)</p>		
<p>41 He that ^areceiveth a prophet in the name of a prophet shall receive a prophet's ^breward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.</p>		
<p>42 And whosoever shall give to drink unto one of these little ones a cup of cold <i>water</i> only in the ^aname of a disciple, verily I say unto you, he shall in no wise ^blose his reward.</p>		
	<p>12 And they went out, and ^apreached that men should repent.</p>	<p>6 And they departed, and went through the towns, preaching the ^agospel, and healing every where.</p>
	<p>13 And they cast out many devils, and ^aanointed with oil many that were sick, and (they were) healed <i>them</i>.</p>	

(The Apostles had been with Jesus for about a year. They received instruction from him. The Sermon on the Mount was to the apostles a collection of instructions. They now had both the experience of watching the Savior and the basic knowledge to serve in their apostolic callings.)

Matthew 11

Jesus acclaims John as more than a prophet – The cities of Chorazin, Bethsaida, and Capernaum upbraided for unbelief – The Son reveals the Father – The yoke of Christ is easy and his burden light.

MATTHEW 11	LUKE 7
<p>1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.</p>	

2 Now when ^a John had heard in the prison the works of Christ,	18 And the disciples of ^a John shewed him of all these things.
he sent two of his disciples,	19 ¶ And John calling unto him two of his disciples sent <i>them</i> to Jesus, saying, Art thou he that should come? or look we for another? (This was another opportunity for John to bear testimony that Jesus was the Christ.)
3 And said unto him, Art thou he (of whom it is written in the prophets) that (he) should come, or do we look for another?	20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that (who) should come? or look we for another?
	21 And in that same hour he ^a cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave ^b sight.
4 Jesus answered and said unto them, Go and shew (tell) John again those ^a things which ye do hear and see: 5 (How) The ^a blind receive their ^b sight, and the lame walk, (and) the ^c lepers are cleansed, and the deaf hear, (and) the dead are raised up, and the ^d poor have the gospel preached (un)to them.	22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the ^a poor the gospel is preached.
6 And blessed is (John) he , whosoever shall not be ^a offended in me.	23 And blessed (are they) is he , whosoever shall not be ^a offended in me.
7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? (Was it) A reed shaken with the wind? (And they answered him, No.)	24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?
8 (And he said,) But what went ye out for to see? (Was it) A man clothed in soft raiment? behold, they that wear soft <i>clothing</i> are in ^a kings' (king's) houses.	25 But what went ye out for to see? (Or) A man clothed in soft raiment? Behold, they which (who) are gorgeously ^a apparelled, and live delicately, are in kings' courts.
9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a ^a prophet.	26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.
10 For this is he , (the one) of whom it is written, Behold, I send my ^a messenger before thy face, which shall ^b prepare thy way before thee.	27 This is (the one) he , of whom it is written, Behold, I send my ^a messenger before thy face, which (who) shall prepare thy way before thee.
11 Verily I say unto you, Among them that are born of ^a women there hath not risen a greater than ^b John the Baptist: ^c notwithstanding he that is least in the kingdom of heaven is greater than he.	28 For I say unto you, Among those that (who) are born of women there is not a greater prophet than John the Baptist: but he that (who) is ^a least in the kingdom of God is greater than he. (Jesus here is referring to Himself.)
12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and ^a the violent take it by force.	

<p>13 (But the days will come, when the violent shall have no power;) ^aFor all the ^bprophets and the law ^cprophesied (that it should be thus) until John.</p> <p>14 (Yea, as many as have prophesied have foretold of these days.) And if ye will receive it, this is (verily, he was the) ^aElias, which (who) was for to come (and prepare all things).</p> <p>15 He that hath ears to ^ahear, let him hear.</p>	
	<p>29 And all the people that (who) heard <i>him</i>, and the ^apublicans, justified God, being baptized with the ^bbaptism of John.</p>
	<p>30 But the Pharisees and lawyers ^arejected the counsel of God ^bagainst (for) themselves, being not (being) ^cbaptized of him.</p>
<p>16 ¶ But whereunto shall I liken this generation?</p>	<p>31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?</p>
<p>It is like unto children sitting in the markets, and calling unto their fellows,</p> <p>17 And saying, We have piped unto you, and ye have not danced; we have mourned unto (for) you, and ye have not lamented.</p>	<p>32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto (for) you, and ye have not danced; we have ^amourned to (for) you, and ye have not wept.</p>
<p>18 For John came neither eating nor drinking, and they say, He hath a devil.</p>	<p>33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.</p>
<p>19 The Son of (M)an came eating and drinking, and they say, Behold a man gluttonous, and ^aa winebibber, a friend of ^bpublicans and sinners.</p>	<p>34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!</p>
<p>But (I say unto you,) wisdom is justified ^cof her children.</p>	<p>35 But wisdom is justified of all her children.</p>
<p>MATTHEW 11</p>	<p>LUKE 10</p>
<p>20 ¶ Then began he to upbraid the ^acities wherein most of his mighty works were done, because they repented not:</p>	<p>13 (Then began he to upbraid the people in every city wherein his mighty works were done, who received him not saying,)</p>
<p>21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have ^arepented long ago (since) in sackcloth and ^bashes.</p>	<p>Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago (would have) repented, sitting in sackcloth and ashes.</p>
<p>22 But I say unto you, It shall be more ^atolerable for Tyre and Sidon at the day of judgment, than for you.</p>	<p>14 But it shall be more tolerable for Tyre and Sidon at the (in the day of) judgment, than for you.</p>
<p>23 And thou, Capernaum, which art ^aexalted unto heaven, shalt be brought down to ^bhell: for if the</p>	<p>15 And thou, Capernaum, which art exalted to heaven, shalt (shall) be thrust down to hell.</p>

<p>mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.</p>	
<p>24 But I say unto you, That it shall be more tolerable for the land of ^aSodom in the day of judgment, than for thee.</p>	
	<p>16 (And he said unto his disciples,) ^aHe that ^bheareth you heareth me; and he that ^cdespiseth you ^ddespiseth me; and he that ^edespiseth me despiseth him that (who) sent me.</p>
	<p>17 ¶ And the ^aseventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld ^aSatan as lightning fall(eth) from heaven(, I beheld Satan also falling). 19 Behold, I (will) give unto you ^apower to ^btread on (over) serpents and scorpions, and over all the power of the enemy: and nothing shall by any means ^churt you. 20 Notwithstanding in this ^arejoice not, that the spirits are subject unto you; but rather ^brejoice, because your names are ^cwritten in heaven.</p>
<p>25 ¶ (And) At that time(, there came a voice out of heaven, and) Jesus answered and said, I ^athank thee, O Father, Lord of heaven and earth, because thou hast ^bhid these things from the wise and ^cprudent, and hast ^drevealed them unto ^ebabes.</p>	<p>21 ¶ In that hour Jesus ^arejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things ^bfrom the (m who think they are) wise and ^cprudent, and hast revealed them unto ^dbabes:</p>
<p>26 Even so, Father: for so it seemed good in thy sight.</p>	<p>even so, Father; for so it seemed good in thy sight.</p>
<p>27 All ^athings are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither ^bknoweth any man the Father, save the Son, ^cand he to whomsoever the Son will ^dreveal him. (they to whom the Son will reveal himself; they shall see the Father also.)</p>	<p>22 All things are ^adelivered to me of my Father: and no man knoweth ^bwho the Son is, but the Father; and who the Father is, but the Son, and he (that the Son is the Father, and the Father is the Son, but him) to whom the Son will ^creveal him.</p>
	<p>23 ¶ And he turned him unto <i>his</i> disciples, and said privately, Blessed <i>are</i> the ^aeyes which see the things that ye see: 24 For I tell you, that many ^aprophets and ^bkings have desired to see those things which ye see, and have not seen <i>them</i>; and to hear those things which ye hear, and have not heard <i>them</i>.</p>
<p>28 ¶ (Then spake Jesus, saying,) ^aCome unto me, (“It is a call to repentance, to forsake the world, to come unto Christ, to believe his gospel, to</p>	

<p>conform to his teachings – with the sure promise that in such a course will be found spiritual rest and peace...Come unto me and find salvation, for I am God, the very Messiah in whom salvation centers.” DNTC 1:469) all ye that ^blabour and are heavy laden, and I will give you ^crest. (“Though men labor to gain spiritual blessings, they remain laden with sin and never find rest of soul until they come unto Christ and accept him as their Savior.” DNTC 2:469)</p>	
<p>29 Take my ^ayoke upon you, and ^blearn of me (the Greek should be <i>learn from me</i>. The point is not just learning about Jesus, but in having Christ be our teacher, the source of true knowledge. Notice that Jesus said, come, take, learn. To learn of him we must follow him. We cannot come to this knowledge while we follow the ways of the world. But we do not have to learn everything before the power comes to us. President Boyd K. Packer said: “You need not know everything before the power of the atonement will work for you. Have faith in Christ, it begins to work the day you ask.” Ensign, May 1997, p. 10); for I am ^cmeek (gentle and humble) and ^dlowly in ^eheart: and ye shall find ^frest unto your souls. (President Joseph F. Smith said: “It means entering into the knowledge and love of God, having faith in his purpose and in his plan, to such an extent that we know we are right, and that we are not hunting for something else; we are not disturbed by every wind of doctrine, or by the cunning and craftiness of men who lie in wait to deceive.” Gospel Doctrine, p. 58)</p>	
<p>30 For my yoke <i>is</i> ^aeasy, and my burden is light. (I am carrying the burden, take advantage of it. His yoke requires covenants, sacrifice, and obedience, but in return he removes the burdens of sin and uncertainty and darkness.)</p>	

Mark 2

Jesus forgives sins, heals a paralytic, eats with publicans and sinners, and announces that he is Lord of the Sabbath.

MATTHEW 9	MARK 2	LUKE 5
JESUS HEALS A MAN WITH THE PALSY		

<p>1 AND he (Jesus) entered into a ship, and passed over, and came into his own city.</p>	<p>1 AND again he entered into Capernaum (This is Jesus “own city,” where his mother and half brothers and sisters lived.) after some (many) days; and it was noised that he was ^ain the house. (or at home)</p>	<p>17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which (who) were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was <i>present</i> to heal them.</p>
	<p>2 And straightway many were gathered together, insomuch that there was no room to receive (the multitude) them, no, not so much as about the door: and he ^apreached the word unto them. (He is in the home of Peter. There are so many people that want to hear him and be healed of him, that no one else can get in. Four men come carrying a paralytic man to be healed.)</p>	
<p>2 And, behold, they brought to him a man sick of the ^apalsy, (stroke, paralysis) lying on a bed:</p>	<p>3 And they come unto him, bringing one sick of the palsy, which was ^aborne (carried) of four (persons). (Elder Talmage said: “In this man’s condition there was plainly a close connection between his past sins and his present affliction... [However], Christ recognized his repentance together with the faith that accompanied it.” Jesus the Christ, 180)</p>	<p>18 ¶ And, behold, men brought in a bed a man which (who) was ^ataken with a palsy (paralyzed): and they sought means to bring him in, and to lay <i>him</i> before him (Jesus).</p>
	<p>4 And when they could not come nigh unto him for the press, they uncovered the roof where he was (“The four men ascend to the roof, probably by the usual outside stairs found on nearly every house. On the roof they do what is neither difficult nor uncommon; they make an opening in the thatch-type roof, and through it they lower the suffering man into the presence of Jesus.” MM 2:48): and when</p>	<p>19 And when they (found that they) could not find by what way they might bring him in because of (for) the multitude, they went upon the housetop, and let him down through the tiling with <i>his</i> couch into the midst before Jesus.</p>

	<p>they had broken <i>it</i> up, they let down the bed wherein the sick of the palsy lay. (They were creative in solving a difficult problem. Sometimes we have to seek inspiration to solve difficult problems. Like the Brother of Jared’s experience. He produced the work of preparing the stones and then asked the Lord to touch them to make them light.)</p>	
<p>and Jesus seeing (knowing) their ^bfaith said unto the sick of the palsy; Son, be of good ^ccheer; thy ^dsins be forgiven thee(; go thy way and sin no more). (Rightly understood, this event in the life of our Lord was visible and irrefutable proof that he was the Messiah; and it was so recognized by those among whom he ministered. DNTC 1:177)</p>	<p>5 When Jesus saw their faith, (He sees a teaching opportunity) he said unto the sick of the palsy, Son, (Matthew 9:2 says, Son, be of good cheer; thy sins are forgiven thee.) thy sins be ^aforgiven thee. (Which is better, to be forgiven or to be healed? “If Jesus should first forgive the man’s sins – since none but God can forgive sins – such an act would be announcement that he was God; then, if he commanded the sick person to rise up and walk, it would be proof that his claim to divinity was true. The teaching situation is ideally prepared, and the Master Teacher knows the course to pursue... The Lord forgives sins, but he does it in harmony with the laws he ordained before the world was. By properly repenting and by then partaking worthily of the sacrament, so that the Spirit of the Lord will come again into the lives of the penitent persons, members of the kingdom gain forgiveness of sins. We are not told whether the paralytic here forgiven by Jesus was a member of the Church or not. The overwhelming probability is that he was, and that Jesus was now forgiving his sins anew, as he did many times</p>	<p>20 And when (Now) he saw their faith, he (and) said unto him, (the m)an, thy sins are ^aforgiven thee.</p>

	<p>to Joseph Smith and the early elders of his latter-day kingdom. Where members of the Church are concerned, there is a very close connection between manifestations of healing grace and the forgiveness of sins. The very fact that a member of the kingdom has matured in the gospel to the point that he has power through faith in Christ to be healed, means that he also has so lived that he is entitled to have his sins remitted.” MM 2:49-51. James 5:15 says: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.)</p>	
3 And, behold, certain of the scribes said within themselves,	6 But there were certain of the scribes sitting there, and reasoning in their hearts,	21 And the scribes and the Pharisees began to reason, saying,
This <i>man</i> blasphemeth.	7 Why doth this <i>man</i> thus speak ^a blasphemies? who can forgive sins but God only?	Who is this which (that) speaketh ^a blasphemies? Who can ^b forgive sins, but God alone?
4 And Jesus ^a knowing their thoughts said, Wherefore (is it that ye) think ye evil in your hearts?	8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?	22 But when Jesus ^a perceived their thoughts, he answering (and he) said unto them, What reason ye in your hearts?
5 ^a For whether is (it not) easier, to say, <i>Thy sins be forgiven thee; or (than) to say, Arise, and walk?</i> (Jesus did what no imposter could have done – he proved his divine power by healing the forgiven man. DNTC, 1:178)	9 Whether is it (not) easier to say to the sick of the palsy, <i>Thy sins be forgiven thee; or (than) to say, Arise, and take up thy bed, and walk?</i> (He that can do the one, can do the other.)	23 ^a Whether is easier, to say, <i>Thy sins be forgiven thee; or to say, Rise up and walk?</i> (Does it require more power to forgive sins than to make the sick rise up and walk?)
6 But (I said this) that ye may know that the ^a Son of man hath ^b power (authority) on earth to ^c forgive sins, (then said he (Jesus said un) to the sick of the palsy,)	10 But that ye may know that the ^a Son of man hath power on earth to forgive sins, (he said (d)th to the sick of the palsy,)	24 But that ye may know that the Son of (M)an hath power upon earth to ^a forgive sins, (I said it. And) (he said unto the sick of the palsy,)

<p>Arise, take up thy bed, and go unto thine (thy) house.</p>	<p>11 I say unto thee, ^aArise, and take up thy ^bbed, and go thy way into thine house.</p>	<p>I say unto thee, Arise, and take up thy couch, and go into thine (unto thy) house.</p>
<p>7 And he (immediately) arose, and departed to his house. 8 But when the multitudes saw it, they marvelled, and glorified God, which (who) had given such power unto men.</p>	<p>12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and (many) glorified God, saying, We never saw it on this fashion (the power of God after this manner). (“The proof of Messiahship could not be controverted. He who claimed to forgive sins – which all agreed none but God could do – had proved his divine power by turning the living death of palsy into the joyous life of physical health and spiritual cleanness. Following this display of power, the polarization of the people increased.” MM 2:53)</p>	<p>25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, ^aglorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.</p>
	<p>13 And he (Jesus) went forth again by the sea side; and all the multitude resorted unto him, and he taught them.</p>	
MATTHEW IS CALLED		
<p>9 ¶ And as Jesus passed forth from thence, he saw a man, named ^aMatthew, sitting at the ^breceipt of custom: (place where they received tribute (tax office), as was customary in those days,) and he sai(d)th unto him, Follow me. And he arose, and followed him.</p>	<p>14 And as he passed by, he saw Levi the <i>son</i> of Alphaeus sitting at the (place where they receive tribute, as was customary in those days.) ^areceipt of custom, and (he) said unto him, Follow me. And he arose and followed him. (Capernaum was an important fishing village. At this time, fishing was not a free enterprise. All fishing industry was controlled by the ruling elites who sold fishing rights to brokers, translated tax collectors or publicans, who in turn contracted with fishers. The fishers received capitalization along with fishing rights and were therefore indebted to the</p>	<p>27 ¶ And after these things he went forth, and saw a publican, named ^aLevi, sitting at the receipt of (place where they received) custom: and he said unto him, Follow me. 28 And he left all, rose up, and followed him.</p>

	brokers. The location of Matthew's (or Levi's) toll office in Capernaum – an important fishing locale – probably identifies him as just such a contractor of royal fishing rights. K.C. Hanson & Douglas E. Oakman, Palestine in the Time of Jesus, p. 106)	
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THE CALL FOR SINNERS TO REPENT

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and (with) his disciples.	15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus (him) and his disciples: for there were many, and they followed him. (Publicans were despised. Many used extortion to collect their taxes for Rome. It was especially bad if it was a Jew that was a publican. It is assumed that Matthew gave up much wealth. His association with the Master must have been considerable before his call. Matthew was prepared and foreordained to be one of the Twelve. This feast may have been a farewell feast. MM 2:55-57)	29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.
11 And when the Pharisees saw (them) it , they said unto his disciples, ^a Why eateth your Master with publicans (tax collectors) and sinners?	16 And when the scribes and Pharisees saw him eat with ^a publicans and sinners, they said unto his disciples, (They ask the disciples, not Jesus.) How is it that he eateth and drinketh with publicans and sinners?	30 But the r scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?
12 But when Jesus heard (them) that , he said unto them, They that be whole need not a physician, but they that are sick.	17 When Jesus heard it (this), he sai(d)th unto them, (“The questions are put to the disciples, but the answers come from Him who sets the tone of those festivities which we must believe he found enjoyable.” MM2:57) They that are ^a whole have no need of the physician, but they that are sick: I came not	31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

	to call the righteous, but sinners to repentance.	
13 But go ye and learn what (this) that meaneth, ^a I ^b will (desire) have ^c mercy, and not sacrifice: for I am not come to ^d call the ^e righteous, but sinners to ^f repentance.		32 I came not to call the righteous, but ^a sinners to repentance.
NEW WINE INTO NEW BOTTLES: JESUS AND THE LAW		
14 ¶ Then (And while he was thus teaching, there) came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?	18 And (they came and said unto him,) the disciples of John (In Matthew, the disciples of John are the ones who ask the question about fasting.) and of the Pharisees used to ^a fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? (The Pharisee fasts were far removed from the Lord's standard of fasting found in Isaiah 58. MM 2:59)	33 ¶ And they said unto him, Why do the disciples of John ^a fast often, and make prayers, and likewise <i>the disciples</i> of the Pharisees; but thine eat and drink?
15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, ^a and then shall they ^b fast.	19 And Jesus said unto them, Can the children of the bridechamber fast, while the ^a bridegroom is with them? as long as they have the ^b bridegroom with them, they cannot fast. (The Lord is among them, they should rejoice.)	34 And he said unto them, Can ye make the children of the ^a bridechamber fast, while the bridegroom is with them?
16 (Then said the Pharisees unto him, Why will ye not receive us with our baptism, seeing we keep the whole law? But Jesus said unto them, Ye keep not the law. If ye had kept the law, ye would have received me, for I am he who gave the law. I receive not you with your baptism, because it profiteth nothing. For when that which is new is come, the old is ready to be put away. For) No man putteth a piece of ^a new cloth (unshrunk) unto (on) an old garment, for that which is put in	20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. (After my death will be time to fast.) 21 No man also seweth a piece of ^a new (Gr unshrunk, or unsized) cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.	35 But the days will come, when the ^a bridegroom shall be taken away from them, and then shall they ^b fast in those days. 36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment (new cloth) upon an old (garment); if otherwise (so), then both the new maketh a rent, and the piece that was taken out of the new ^a agreeth (fits, accords) not with the old.

to fill it up taketh from the garment, and the rent is made worse.		
17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.	22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. (Jesus came to restore not reform. His mission was to fulfill the old order and commence the new; he came to tramp out the dying embers of Mosaic performances and ignite the living flames of the gospel fire in the hearts of men. He was telling John's disciples to complete their conversion by following him. MM 2:62)	37 And no man putteth new wine into old bottles; else the new wine will burst the ^a bottles, (leather bags, or wineskins) and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles; and both are preserved. 39 No man also having drunk old wine ^a straightway desireth new: for he saith, The old is better.

Matthew 12

Jesus proclaims himself Lord of the Sabbath and heals thereon – He is accused of casting out devils by Beelzebub – He speaks of blasphemy against the Holy Ghost, and says an evil and adulterous generation seeks signs.

MATTHEW 12	MARK 2	LUKE 6
JESUS: LORD OF THE SABBATH		
1 AT that time Jesus went on the ^a sabbath day through the ^b corn; (grain. probably barley, DNTC, 1:204) and his disciples were an hungred, and began to pluck the ^c ears of corn, and to eat.	23 And it came to pass, that he went through the corn fields (most likely barley) on the sabbath day; and his disciples began, as they went, ^a to pluck the ears of corn. (occasionally picking some grain) (Allowed by Deut 23:25 – When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn.)	1 AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing <i>them</i> in <i>their</i> hands.
2 But when the Pharisees saw [#] (them), they said unto him, Behold, thy disciples do that	24 And the Pharisees said unto him, (“Spying eyes – viewing we suppose, with prosecutorial pleasure – observed the two sins,	2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the ^a sabbath days? (Their act

<p>which is not lawful to do upon the Sabbath day.</p>	<p>which they could argue were capital offenses. Perhaps these peering Pharisees were following to see if the disciples of the New Order would walk more than the two thousand cubits allowed by the Rabbinic restrictions on the Sabbath day; perhaps they hoped to witness the sins of harvesting and threshing. Seeing what they did, they complained to Jesus.” MM 2:84) Behold, why do they (thy disciples) on the Sabbath day that which is not lawful? (They broke two laws, not biblical but Rabbinic laws: They both reaped and harvested. The plucking was reaping, the rubbing off of the husks was threshing.)</p>	<p>violated, not the Mosaic law forbidding servile work on the Sabbath, but the rabbinical interpretations prevailing in that darkened ers. To rub ears of grain together in the hands was consider to be threshing, to blow away the chaff, winnowing. When the Lord revealed the law of Sabbath observance in this dispensation, he expressly authorized such servile work as was required to prepare necessary food. DNTC, 1:204)</p>
<p>3 But he said unto them, Have ye not ^aread what ^bDavid did, when he was an hungred, and they that were with him;</p>	<p>25 And he said unto them, Have ye never read what David did, (With all your learning, has it not come to your attention?) when he had need, and was an hungred, he, and they that (who) were with him?</p>	<p>3 And Jesus answering them said, Have ye not read so much as this, what David did, when (he) himself was an hungred, and they which (who) were with him;</p>
<p>4 How he entered into the house of God, and did eat the ^ashewbread, which was not lawful for him to eat, neither for them which (that) were with him, but only for the priests?</p>	<p>26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? (“Even you know that your law calls for men to eat on the Sabbath, and that danger to life and being on the Lord’s errand supersede the Sabbath law. Since David was guiltless in taking the very Bread of the Presence from off the holy table, think ye that my disciples will be condemned for rubbing a few grains of barley in their hands to make them more palatable?” MM 2:85)</p>	<p>4 How he went into the house of God, and did take and eat the ^ashewbread, and gave also to them that (who) were with him; which it is not lawful to eat but for the priests alone? (Even proper [Sabbath] regulations with reference to it may be set aside when some overriding principle of temporal or spiritual well-being is involved. David’s use of the showbread illustrates this principle. DNTC, 1:204)</p>

<p>5 Or have ye not read in the law, how that on the ^asabbath days the priests in the temple profane the sabbath, and (ye say they) are blameless? (When the Lord revealed the law of Sabbath observance in this dispensation, he expressly authorized such servile work as was required to prepare necessary food. D&C 59:13 “Even proper regulations with reference to the Sabbath may be set aside when some overriding principle of temporal or spiritual well-being is involved. David’s use of the showbread illustrates this principle...It is true that nearly all work done on the Sabbath in this age cannot in any sense be justified; yet there are some things, such as providing electric power, which must continue on all days of the week.” DNTC 1:204)</p>		
<p>6 But I say unto you, That in this place is <i>one</i> greater than the ^atemple. (“Jesus himself is that one. It is as though he said: ‘Since the priests can legally break the Sabbath in their temple performances, think not that my disciples are bound by ritualistic restrictions when they are on the errand of one who is greater than the temple.’ DNTC 1:204)</p>		
<p>7 But if ye had known what <i>this</i> meaneth, I will have ^amercy, and not sacrifice, ye would not have condemned the guiltless. (“Hosea 6:6 – Mercy, love, charity, the attributes of godliness, take precedence over sacrifices and ritualistic performances. DNTC 1:182)</p>		

	27 And he said unto them, The ^a Sabbath was made for man, and not man for the ^b Sabbath: (Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat; For the Son of Man made the Sabbath day.)	
8 For the Son of Man is Lord even of the ^a sabbath day.	28 Therefore the ^a Son of Man is Lord also of the Sabbath. (I am the Lord also of the Sabbath and can specify in my own name what constitutes proper Sabbath observance. By objecting to his Sabbath conduct, or that of his disciples, they were in fact objecting to his Messiahship. MM 2:88)	5 And he said unto them, That the Son of man is Lord also of the ^a sabbath. (Jesus in effect says: Since the priest can legally break the Sabbath in their temple performances, think not that my disciples are bound by ritualistic restrictions when they are on the errand of one who is greater than the temple. In this way Jesus laid the foundation for his next statement, one reaffirming his Messiahship. DNTC, 1:204)
MATTHEW 12	MARK 3	LUKE 6
MAN'S WITHERED HAND HEALED ON THE SABBATH		
9 And when he was departed thence, he went into their synagogue(s):	1 AND he entered again into the synagogue;	6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.
10 ¶ And, behold, there was a man which had his (a withered) hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.	and there was a man there which had a withered hand. 2 And they ^a watched (watched carefully, maliciously) him, whether he would heal him on the Sabbath day; that they might accuse him.	7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.
	3 And he sai(d)th unto the man which had the withered hand, Stand forth.	8 But he ^a knew their thoughts, and said to the man which (who) had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.
11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath	4 And he sai(d)th unto them, Is it lawful to do good on the ^a sabbath days, or to do evil? to save life, or to kill? But they	9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it ?

day, will he not lay hold on it, and lift <i>it</i> out?	^b held their peace (remained silent).	
12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.		
	5 And when he had looked round about on them with ^a anger, being grieved for the ^b hardness (insensibility, dullness) of their hearts,	10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. (From the account we gain a reaffirmation of the eternal truth that it is lawful to do good on the Sabbath, that as a day of worship it is one on which men lawfully and properly should glorify God by doing his work. DNTC, 1:206)
13 Then said th he to the man, Stretch forth thine (thy) hand. And he stretched <i>it</i> forth; and it was restored whole, like as (unto) the other. (Jesus is reaffirming the truth that it is lawful to do good on the Sabbath.)	he said th unto the man, Stretch forth thine hand. And he stretched it out (his hand): and his hand was restored whole as the other.	
14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.	6 And the Pharisees went forth, and straightway took ^a counsel with the Herodians against him, how they might destroy him.	11 And they were filled with madness; and communed one with another what they might do to Jesus.
JESUS AMONG THE MULTITUDES		
15 But ^a when Jesus knew it , (when they took counsel, and) he withdrew himself from thence: and great multitudes followed him, and he healed them all ; (their sick).	7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa, 8 And from Jerusalem, and from Idumæa, and <i>from</i> beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.	
	9 And he spake to his disciples, that a small ^a ship (boat) should wait on him because of the	

	<p>multitude, lest they should throng him.</p> <p>10 For he had healed many; insomuch that they ^apressed (impetuously rushed at him) upon him for to touch him. As many as had plagues</p> <p>11 And ^aunclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.</p>	
16 And charged them that they should not make him known:	12 And he straitly charged them that they should not make him known.	
17 That it might be fulfilled which was spoken by ^a Esaias the prophet, saying.		
18 Behold my ^a servant, (son) whom I have ^b chosen; my ^c beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew (show) judgment to the Gentiles.		
19 He shall not strive, nor ^a cry; (cry for help) neither shall any man hear his voice in the streets.		
20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth ^a judgment unto victory.		
21 And in his ^a name shall the ^b Gentiles (nations) trust.		
MATTHEW 12	MARK 3	
JESUS AND BEELZEBUB		
	<p>19 And Judas Iscariot, which also betrayed him: and they ^awent into an house.</p> <p>20 And the multitude cometh together again, so that they could not so much as ^aeat bread.</p> <p>21 And when his friends heard <i>of</i> it, (him speak) they went out to lay hold on him: for they said, He is ^abeside himself.</p>	
22 ¶ Then was brought unto him one possessed with a devil,		

<p>blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.</p>		
<p>23 And all the people were amazed, and said, Is not this the Son of ^aDavid?</p>		
<p>24 But when the Pharisees heard # (that he had cast out the devil), they said, This fellow (man) doth not cast out devils, but by ^aBeelzebub the prince of the devils. (Literally it means: Lord of the Flies. Verse by Verse, 166)</p>	<p>22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils easteth (,) he (casteth) out devils.</p>	
<p>25 And Jesus knew their ^athoughts, and said unto them, Every ^bkingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:</p>	<p>23 (Now Jesus knew this,) And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, (how can) that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand.</p>	
<p>26 And if ^aSatan cast out Satan, he is divided against himself; how shall then (shall) his kingdom stand?</p>	<p>26 And if Satan rise up against himself, and be divided, he cannot stand, but (speedily) hath an end.</p>	
<p>27 And if I by Beelzebub cast out devils, by whom do your children cast them out (devils)? therefore they shall be your judges.</p>		
<p>28 But if I cast out ^adevils by the ^bSpirit of God, then the kingdom of God is come unto ^cyou. (For they also cast out devils by the Spirit of God, for unto them is given power over devils, that they may cast them out.)</p>		
<p>29 Or else how can one enter into a strong man's house, and ^aspoil (plunder) his goods, except he first bind the strong man? and then he will spoil his house.</p>	<p>27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.</p>	

30 He that is not with me is against me; and he that gathereth not ^a with me scattereth abroad.		
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NO FORGIVENESS FOR BLASPHEMY AGAINST THE HOLY GHOST		
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<p>31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven ^aunto men (who come unto me and repent): but the ^bblasphemy against the Holy Ghost (, it) shall ^cnot be forgiven unto men.</p>	<p>28 (And then came certain men unto him, accusing him, saying Why do ye receive sinners, seeing thou makest thyself the Son of God. But he answered them and said,) ^aVerily I say unto you, All sins (which men have committed, when they repent,) shall be forgiven unto the sons of men (them; for I came to preach repentance unto the sons of men.) And blasphemies ^bwherewith soever they shall blaspheme (shall be forgiven them that come unto me and do the works which they see me do.)</p> <p>29 But (there is a sin which shall not be forgiven.) He that shall ^ablaspheme against the Holy Ghost hath never ^bforgiveness, but is in danger of (being cut down out of the world. And they shall inherit) ^ceternal damnation:</p>	
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(Bruce R. McConkie: What is the blasphemy against the Holy Ghost? "Blasphemy consists in either or both of the following: 1. Speaking irreverently, evilly, abusively, or scurrilously against God or sacred things; or 2. Speaking profanely or falsely about Deity. . . . Blasphemy against the Holy Ghost—which is falsely denying Christ after receiving a perfect revelation of him from the Holy Ghost—is the unpardonable sin." (Mormon Doctrine, pp. 85-86.) **Those in this life who gain a perfect knowledge of the divinity of the gospel cause, a knowledge that comes only by revelation from the Holy Ghost, and who then link themselves with Lucifer and come out in open rebellion, also become sons of perdition.** Their destiny, following their resurrection, is to be cast out with the devil and his angels, to inherit the same kingdom in a state where 'their worm dieth not, and the fire is not quenched.' (D. & C. 76:32-49; 29:27-30; Heb. 6:4-8; 2 Pet. 2:20-22; 2 Ne. 9:14-16; Doctrines of Salvation, vol. 1, pp. 47-49; vol. 2, pp. 218-225.) "Joseph Smith said: 'All sins shall be forgiven, except the sin against the Holy Ghost; for **Jesus will save all except the sons of perdition.**' (Teachings, p. 358.)" (Mormon Doctrine, p. 674.) "Our Lord told the Jews that eventually—either in this world or in the world to come—all sins would be forgiven except the blasphemy against the Holy Ghost. (Matt. 12:31-32; Mark 3:28-30; Luke 12:10.) This sin or blasphemy against the Holy Ghost is thus the unpardonable sin. "Particular note should be taken in this connection of the fact that forgiveness of sins does not thereby confer celestial salvation upon a person. 'All will suffer until they obey Christ himself,' the Prophet said. (Teachings, p. 357.) The wicked and ungodly will suffer the vengeance of eternal fire in hell until they finally obey

Christ, repent of their sins, and gain forgiveness therefrom. Then they shall obtain the resurrection and an inheritance in the telestial and not the celestial kingdom. (D. & C. 76:81-107.) Those who have committed the unpardonable sin, however, will not be redeemed from the devil, and instead, after their resurrection, will be cast out as sons of perdition to dwell with the devil and his angels in eternity. (D. & C. 76:30-49.) **"Commission of the unpardonable sin consists in crucifying unto oneself the Son of God afresh and putting him to open shame. (Heb. 6:4-8; D. & C. 76:34-35.) To commit this unpardonable crime a man must receive the gospel, gain from the Holy Ghost by revelation the absolute knowledge of the divinity of Christ, and then deny 'the new and everlasting covenant by which he was sanctified, calling it an unholy thing, and doing despite to the Spirit of grace.'** (Teachings, p. 128.) He thereby commits murder by assenting unto the Lord's death, that is, having a perfect knowledge of the truth he comes out in open rebellion and places himself in a position wherein he would have crucified Christ knowing perfectly the while that he was the Son of God. Christ is thus crucified afresh and put to open shame. (D. & C. 132:27.) "'What must a man do to commit the unpardonable sin?' the Prophet asked. 'He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with may apostates of the Church of Jesus Christ of Latter-day Saints. "'When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence.' (Teachings, p. 358.) Among other things, this statement from the Prophet, explodes forever the mythical fantasy that the sons of perdition are so few they can be numbered on the fingers of the hand." (Mormon Doctrine, pp. 739-740. The eyes can be deceived, as can the other physical senses, but the testimony of the Holy Ghost is certain. The sin against the Holy Ghost requires such knowledge that it is manifestly impossible for the rank and file to commit such a sin. Teachings of Spencer W. Kimball, 23.)

<p>32 And whosoever speaketh a word against the Son of (M)an, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be ^aforgiven him, neither in this world, neither in the <i>world</i> to come.</p>		
<p>33 Either make the tree good, and his ^afruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by <i>his</i> ^bfruit.</p>		
<p>34 (And Jesus said,) O (ye) ^ageneration of vipers, how can ye, being evil, ^bspeak good</p>		

things? for out of the abundance of the heart the mouth speaketh.		
35 A good man out of the good ^a treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth ^b evil things.		
36 But (And again) I say unto you, That every ^a idle ^b word that men shall ^c speak, they shall give ^d account thereof in the day of ^e judgment.		
37 For by thy ^a words thou shalt be justified, and by thy words thou shalt be condemned.		
	30 (And this he said unto them) Because they said, He hath an unclean spirit.	
JESUS DISCUSSES SIGNS		
38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a ^a sign from thee.		
39 But he answered and said unto them, An evil and adulterous generation seeketh after a ^a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:	(Joseph Smith: Whenever you see a man seeking after a sign, you may set it down that he is an adulterous man. TPJS, 157)	
40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be ^a three days and three nights in the heart of the earth.	(Jesus will spend three nights in the tomb after his death and then will be resurrected.)	
41 The men of ^a Nineveh shall rise in judgment with this generation, and shall condemn it: because they ^b repented at the preaching of Jonas; and, (ye) behold, a greater than Jonas <i>is</i> here.	(A better witness than Jonah is here in person – Jesus Christ) Since you won't believe Him, your judgments will be worse than those of the Nineveh, because they repented.)	
42 The ^a queen of the south (Queen of Sheba, an area south of Judea, in Arabia, near the shores of the Red Sea. DNTC) shall rise up in the (day of)		

judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, (ye) behold, a greater than Solomon <i>is</i> here.		
43 (Then came some of the scribes and said unto him, Master, it is written that, Every sin shall be forgiven; but ye say, Whosoever speaketh against the Holy Ghost shall not be forgiven. And they asked him, saying, how can these things be? And he said unto them.) ^a When the ^b unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. (But when a man speaketh against the Holy Ghost,)	(When you overcome bad habits, replace them with good habits, or the bad habits will return and be worse than before. This way, evil things will have no where to stay.)	
44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it (him) empty, swept, and garnished (for the good spirit leaveth him unto himself).		
45 Then goeth ^a he, (the evil spirit) and taketh with himself seven other ^b spirits more wicked than himself, and they enter in and dwell there: and the last ^c state (end) of that man is ^d worse than the first. Even so shall it be also unto this wicked generation.		
MATTHEW 12	MARK 3	LUKE 8
JESUS' MOTHER AND BRETHREN SEEK HIM		
46 ¶ (And) While he yet talked to the people, behold, <i>his</i> mother and his ^a brethren stood ^b without, (outside) desiring to speak with him.	31 ¶ (While he was yet with them, and while he was yet speaking) There came then (some of) his ^a brethren and his mother, and, standing ^b without, sent unto him, calling (unto) him.	19 ¶ Then came to him <i>his</i> mother and his ^a brethren, and could not come at him for the ^b press (speak to him for the multitude).
47 Then one said unto him, Behold, thy mother and thy	32 And the multitude sat about him, and they said unto him,	20 And it was told him by certain which said (some who stood by, said unto him), Thy

brethren stand without, desiring to speak with thee.	Behold, thy mother and thy brethren without seek for thee.	mother and thy brethren stand without, desiring to see thee.
48 But he answered and said unto him (the man) that told him, Who is my mother? and who are my brethren?	33 And he answered them, saying, Who is my mother, or (who are) my brethren?	
49 And he stretched forth his hand toward his disciples, and said, Behold my ^a mother and my brethren!	34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!	
50 For (And he gave them charge concerning her, saying, I go my way, for my Father hath sent me. And) whosoever shall do the ^a will of my Father which is in heaven, the same is my ^b brother, and sister, and mother.	35 For whosoever shall do the ^a will of God, the same is my brother, and my sister, and mother. (By covenant, we have become the family of Jesus.)	21 And he answered and said unto them, My ^a mother and my brethren are these which (those who) hear the word of God, and ^b do it.

Luke 7

Jesus heals the centurion's servant – He raises from death the son of the widow of Nain – John Baptist extolled as more than a prophet – A woman anoints Christ's feet, and he forgives her sins.

MATTHEW 8	LUKE 7
JESUS HEALS CENTURION'S SERVANT AT CAPERNAUM	
1 (And) WHEN he (Jesus) was come down from the mountain, great multitudes followed him.	
5 ¶ And when Jesus was entered into Capernaum,	1 NOW when he had ended all his (these) sayings in the audience of the people, he entered into Capernaum.
there came unto him a centurion,	2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.
beseeching him,	3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
6 And saying, Lord, my ^a servant (child, servant, son) lieth at home sick of the ^b palsy, (paralysis) grievously tormented.	4 And when they came to Jesus, they besought him ^a instantly, (earnestly) saying, That he was worthy for whom he should do this:
	5 For he loveth our nation, and he hath built us a synagogue.
7 And Jesus sai(d) th unto him, I will come and heal him.	
8 The centurion answered and said, Lord, I am not ^a worthy (fit, qualified) that thou shouldest come under my roof:	6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not

	thyself: for I am not worthy that thou shouldest enter under my roof:
but speak the word only, and my servant shall be ^b healed.	7 Wherefore neither thought I myself worthy to come unto thee: but say in a (the) word, and my servant shall be healed.
9 For I am a man under ^a authority, having soldiers under me: and I say to this <i>man</i> , Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth <i>it</i> .	8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth <i>it</i> .
10 When ^aJesus heard <i>it</i>, he marvelled, and (And when they that followed him, heard this, they marveled. And when Jesus heard this, he) said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. (Righteous Gentiles are entitled to the blessings of the Gospel.)	9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that (who) followed him, I say unto you, I have not found so great faith, no, not in ^a Israel.
11 And I say unto you, That ^a many shall come from the east and (the) west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the ^a children of the (wicked one) kingdom shall be cast out into ^b outer darkness: there shall be ^c weeping and gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, <i>so</i> be it done unto thee. And his servant was healed in the selfsame hour.	
	10 And they that (who) were sent, returning to the house, found the servant whole that (who) had been sick.
MATTHEW 11	LUKE 7
A WIDOW'S SON RAISED FROM THE DEAD	
Anciently if a woman was usually supported by her husband or other male relative. Losing her son meant that the woman would be left destitute without support.	11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much (many) people of the city was (were) with her. (There are two groups of people that meet. One mourning one that has died. The other following the Prince of Life. Here they meet: Life and Death. Edersheim 1:555-57) 13 And when (now) the Lord saw her, he (and) had ^a compassion on her, and (he) said unto her, Weep not.

	<p>14 And he came and touched the bier: and they that (who) bare him (it) stood still. And he said, Young man, I say unto thee, Arise.</p> <p>15 And he that (who) was ^adead sat up, and began to speak. And he delivered him to his mother. (Elder McConkie said: “And is not this first known instance of calling mortals from death to life by Jesus but a type and a shadow of what this same Jesus shall do for all his people at an appointed time? Will he not say to all, ‘Come forth from your graves; step out of your tombs; arise from your biers. Live again – this time in glorious immortality, never to suffer the pangs of death again’? And will he not then deliver the righteous into the arms of their mothers and fathers and loved ones?” MM 2:186)</p> <p>16 And there came a ^afear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath ^bvisited his people.</p> <p>17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.</p>
MESSENGERS SENT TO JESUS FROM JOHN	
<p>2 Now when ^aJohn had heard in the prison the works of Christ,</p>	<p>18 And the disciples of ^aJohn shewed him of all these things.</p>
<p>he sent two of his disciples,</p>	<p>19 ¶ And John calling unto him two of his disciples sent <i>them</i> to Jesus, saying, Art thou he that should come? or look we for another? (This was another opportunity for John to bear testimony that Jesus was the Christ.)</p>
<p>3 And said unto him, Art thou he (of whom it is written in the prophets) that (he) should come, or do we look for another?</p>	<p>20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that (who) should come? or look we for another?</p>
	<p>21 And in that same hour he ^acured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave ^bsight.</p>
<p>4 Jesus answered and said unto them, Go and shew (tell) John again those ^athings which ye do hear and see: 5 (How) The ^ablind receive their ^bsight, and the lame walk, (and) the ^clepers are cleansed, and the deaf hear, (and) the dead are raised up, and the ^dpoor have the gospel preached (un)to them.</p>	<p>22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the ^apoor the gospel is preached.</p>

6 And blessed is (John) <i>he</i> , whosoever shall not be ^a offended in me.	23 And blessed (are they) is <i>he</i> , whosoever shall not be ^a offended in me.
7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? (Was it) A reed shaken with the wind? (And they answered him, No.)	24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?
8 (And he said,) But what went ye out for to see? (Was it) A man clothed in soft raiment? behold, they that wear soft <i>clothing</i> are in ^a kings' (king's) houses.	25 But what went ye out for to see? (Or) A man clothed in soft raiment? Behold, they which (who) are gorgeously ^a apparelled, and live delicately, are in kings' courts.
9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a ^a prophet.	26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.
10 For this is <i>he</i> , (the one) of whom it is written, Behold, I send my ^a messenger before thy face, which shall ^b prepare thy way before thee.	27 This is (the one) <i>he</i> , of whom it is written, Behold, I send my ^a messenger before thy face, which (who) shall prepare thy way before thee.
11 Verily I say unto you, Among them that are born of ^a women there hath not risen a greater than ^b John the Baptist: ^c notwithstanding he that is least in the kingdom of heaven (but he who is less important) is greater than he.	28 For I say unto you, Among those that (who) are born of women there is not a greater prophet than John the Baptist: but he that (who) is ^a least in the kingdom of God is greater than he. (Jesus here is referring to Himself.)
12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and ^a the violent (violent men are seizing control of it, or plundering it) take it by force. 13 (But the days will come, when the violent shall have no power;) ^a For all the ^b prophets and the law ^c prophesied (that it should be thus) (the law and prophets foretold such violence) until John. 14 (Yea, as many as have prophesied have foretold of these days.) And if ye will receive <i>it</i> , this is (verily, he was the) ^a Elias, which (who) was for to come (and prepare all things) . 15 He that hath ears to ^a hear, let him hear.	
	29 And all the people that (who) heard <i>him</i> , and the ^a publicans, justified God, being baptized with the ^b baptism of John.
	30 But the Pharisees and lawyers ^a rejected the counsel of God ^b against (for) themselves, being not (being) ^c baptized of him.
16 ¶ But whereunto shall I liken this generation?	31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?
It is like unto children sitting in the markets, and calling unto their fellows,	32 They are like unto children sitting in the marketplace, and calling one to another, and

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto (for) you, and ye have not lamented.	saying, We have piped unto (for) you, and ye have not danced; we have ^a mourned to (for) you, and ye have not wept.
18 For John came neither eating nor drinking, and they say, He hath a devil.	33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
19 The Son of (M)an came eating and drinking, and they say, Behold a man gluttonous, and ^a a winebibber, (a drunkard) a friend of ^b publicans (tax collectors) and sinners.	34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!
But (I say unto you,) wisdom is justified ^c of her children. (by her deeds, works)	35 But wisdom is justified of all her children.

JESUS' FEET ANNOINTED WITH OIL

LUKE 7:36 ¶ And one of the Pharisees desired him that he would eat with him. (“We do not know the name of the city, who Simon was, or who the woman was; only that the banquet, the anointing, and the blessed words spoken by Jesus, all took place somewhere in Galilee.” MM, 2:199) And he went into the Pharisee’s house, and sat down to meat. (“It was the social custom of the day for leading Pharisees of a village or city to invite visiting Rabbis to break bread with them in their abodes. Some of Jesus’ disciples would have been included by Simon in his invitation. Hospitality was a way of life among them, and it was honorable and proper to feed and shelter visiting teachers and travelers. At the dining table, they reclined on couches and their feet outward from the table, and the dining hall was accessible to others than those bidden to partake.” MM, 2:199-200)

37 And, behold, a ^awoman in the city, (Not Mary Magdalene and not Mary of Bethany, DNTC 1:264 Talmage said: “To say that this woman, chosen from among women as deserving of such distinctive honors (being the first to see the resurrected Lord), was once a fallen creature, her soul seared by the heat of unhallowed lust, is to contribute to the perpetuating of an error for which there is no excuse.” Jesus the Christ, p. 247-248. This woman, may have in fact been Mary Magdalene. The casting out of seven devils may have only meant that she was completely cured of a mental illness or that she was washed and pronounced clean in a marriage ceremony by Jesus himself in Cana.) ~~which~~ (who) was a sinner, when she knew that *Jesus* sat at meat in the Pharisee’s house, brought an alabaster ^bbox (flask) of ointment, (This woman represents all of us with our burdens, making our way to the one true source of rest and relief. Knowing that ridicule might well follow her entrance into the eating chamber, knowing that her reputation would accompany her, and knowing that she would not be welcomed by some within, still she entered.)

38 And stood at his feet ~~behind him~~ weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and ^aanointed *them* with ~~the~~ ointment. (Banquets were held in open type houses, spectators or visitors often came in and viewed the proceedings.)

39 Now when the Pharisee ~~which~~ (who) had bidden him saw (this) ~~it~~, he spake within himself, saying, This man, if he were a prophet, would have known who (, or) ~~and~~ what manner of woman *this is that* (who) toucheth him: for she is a sinner. (All of us are sinners. Simon’s thoughts (“this man”) toward his guest are no more respectful than were his deeds. He didn’t wash his feet or give him a kiss as was the custom.)

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he sai(d)th, Master, say on.

41 (And Jesus said,) There was a certain creditor ~~which~~ (who) had two debtors: the one owed five hundred ^apence, (one denarii; one denarius was a workman’s daily wage.) and the other fifty.

42 And when (he found) they had nothing to pay, he frankly ^aforgave them both. ^bTell me therefore, which of them will love him most?

43 Simon answered and said, I suppose ~~that he,~~ (the man) to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into ~~thine~~ (thy) house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are ^aforgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are ^aforgiven. (This should be understood as follows: Forgiven have been her sins, the many, and Thy sins have been forgiven, the many. Or her sins were forgiven in times past, which Jesus now confirms, not her sins are now being forgiven by some special dispensation. MM, 2:203)

49 And they that sat at meat with him began to say within themselves, Who is this that ^aforgiveth sins also?

50 And he said to the woman, Thy ^afaith hath saved thee; go in ^bpeace. (Continue in the path you are on.)

Luke 11

Jesus sets forth the Lord's Prayer—He discourses on the casting out of devils—He acclaims himself as greater than Jonah and Solomon—He reprehends the Pharisees and says the blood of the righteous shall be required of that evil generation.

THE LORD'S PRAYER

1 AND it came to pass, ~~that, as he~~ (as Jesus) was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, ^ateach us to ^bpray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our ^aFather ~~which~~ (who) art in heaven, Hallowed be thy ^bname. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread. (What do we ask for that is similar to our daily bread?)

4 And ^aforgive us our sins; (How often should we pray for forgiveness?) for we also forgive every one that is ^bindebted to us. (Who is benefitted most by our forgiveness?) ^cAnd ~~lead us not into~~ (let us not be led ~~unto~~) temptation; but deliver us from evil. (For thine is the kingdom and power. Amen)

5 ^aAnd he said unto them, (Your heavenly Father will not fail to give unto you whatsoever ye ask of him. (Don't give up or despair, keep asking. Come to God and weary him until he blesses you. Word of Joseph Smith, 15) And he spake a parable, saying,) Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine (has come to me) in his journey ~~is come to me~~, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his ^afriend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one ~~that~~ (who) asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you ~~that~~ (who) is a father, will he give him a stone? or if ~~he ask~~ a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion? (Can we take the gifts that God has given us and turn them into stones or serpents or scorpions? How? Remember, God always gives us good gifts. But we can turn them into bad gifts by our bad attitude.)

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give (good gifts through) ^athe Holy Spirit to them ~~that~~ (who) ask him? (James E. Talmage: The Lord's lesson was, that if man, with all his selfishness and disinclination to give, will nevertheless grant what his neighbor with proper purpose asks and continues to ask in spite of objection and temporary refusal, with assured certainty will God grant what is persistently asked in faith and with righteous intent. No parallelism lies between man's selfish refusal and God's wise and beneficent waiting. There must be a consciousness of real need for prayer, and real trust in God, to make prayer effective; and in mercy the Father sometimes delays the granting that the asking may be more fervent. But in the words of Jesus: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Jesus the Christ, 435)

ACCUSED AGAIN OF CASTING OUR DEVILS BY BEELZEBUB

14 ¶ And he was casting ^aout a devil (out of a man), and ~~he~~ (he) was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through ^aBeelzebub the chief of the devils.

16 And others, tempting ~~him~~, sought of him a ^asign from heaven.

17 But he, knowing their ^athoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house ~~divided against a house~~ (cannot stand, but) falleth.

18 If Satan also be divided against himself, how ~~shall~~ (can) his kingdom stand? (I say this,) because ye (you) say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons ^acast ~~them~~ out (devils)? therefore shall they be your judges.

20 But if I with the ^afinger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his ~~spoils~~ (goods).

23 He that is not with me is ^aagainst me: and he ~~that~~ (who) gathereth not with me scattereth.

24 When the ^aunclean spirit is gone out of a man, ^bhe (it) walketh through dry places, seeking rest; and finding none, ^che (it) saith, I will return unto ~~my~~ (mine) house whence I came out.

25 ^aAnd when he (it) cometh, he (it) findeth ~~it~~ (the house) swept and ^bgarnished. (put in order)

26 Then goeth he (the evil spirit), and taketh ~~to him~~ seven other spirits more wicked than himself; and they enter in, and dwell there: and the last ~~state~~ (end) of that man is worse than the first. (Spencer W. Kimball: Does this mean that the man who has quit smoking or drinking or had sex pollutions finds life empty for a time? The things which engaged him and caught his fancy and occupied his thoughts are gone, and better substitutions have not yet filled the void. This is Satan's opportunity. The man makes a start but may find the loss of the yesterday's habits so great that he is enticed to return to his evil ways, and his lot thus becomes infinitely worsened. Miracle of Forgiveness, 172)

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, ^aBlessed is the womb ~~that~~ (which) bare thee, and the paps which thou hast sucked.

28 ~~But~~ (And) he said, Yea rather, (and) ^ablessed are (all) they that (who) hear the word of God, and ^bkeep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a ^asign; and there shall no sign be given ~~it~~ (them), but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so (also) shall ~~also~~ the Son of Man be to this generation.

31 The ^aqueen of the south shall rise up in the (day of) judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineveh (h) shall rise up in the (day of) judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. (Bruce R. McConkie: It shall be as though heathen and Gentile nations, those without the law and the light which Israel had, shall rise up in judgment against the chosen seed, whose opportunities to do right were far greater. The heathens of Nineveh repented when a man preached to them, but God's covenant race, the chosen of the whole earth, refused to repent when the very Son of God came among them. DNTC, 1:278)

33 No man, when he hath lighted a ^acandle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which (who) come in may see the light.

34 The light of the body is the ^aeye: therefore when thine eye is ^bsingle, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of ^cdarkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore ~~be~~ (is) full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle (lighteneth a room and) doth give thee (the) light (in all the room).

REBUKES PHARISES, SCRIBES, AND LAWYERS FOR HYPOCRISY

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw ~~it~~ (him), he marvelled that he had not first washed before dinner. (Being invited to dine in the home of a Pharisee, Jesus chose to ignore the usual ritualistic washing of hands so as to dramatize his teachings about inward and outward cleanliness. His objective – to show that inner cleanness comes by obedience to his teachings. DNTC, 1:620)

39 And the Lord said unto him, Now do ye (you) Pharisees make ^aclean the outside of the cup and the platter; but your ^binward part is full of ^cravening (plunder, spoil) and ^dwickedness.

40 Ye (O) fools, did not he that (who) made that which is without make that which is within also?

41 ^aBut (if ye would) rather ^bgive ^calms of such things as ye have; and, ~~behold, all things are~~ ^dclean unto you (observe to do all things which I have commanded you, then would your inner parts be clean also).

42 But (I say unto you,) woe (be) unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the ^alove of God: these ought ye to have done, and not to leave the other undone. (Pay an honest tithing.)

43 Woe unto you, Pharisees! for ye love the ^auppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, ^ascribes and Pharisees, hypocrites! for ye are as ^bgraves which appear not, and the men that (who) walk over ~~them~~ are not aware of them. (BIBLE DICTIONARY - HYPOCRITE

The word generally denotes one who pretends to be religious when he is not (though it is sometimes used to mean simply a bad man, e.g., Job 8: 13; Job 13: 16; Isa. 9: 17; Isa. 33: 14). Hypocrisy was the besetting sin of the Pharisees, and was severely condemned by the Lord (Matt. 23: 13-33; Mark 12: 38-40; Luke 11: 37-44; Luke 20: 46-47).)

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou ^areproachest us also.

46 And he said, Woe unto you ~~also, ye~~ ^alawyers(, also)! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye (you) build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye ^aallow (agree, accord with) the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the ^ablood of all the prophets, which was ^bshed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, ~~which~~ (who) perished between the altar and the ^atemple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, ^alawyers! for ye have taken away the ^bkey of ^cknowledge(, the fulness of the scriptures): ye entered not in yourselves (into the kingdom), and ~~them that~~ (those who) were entering in ye ^dhindered. (Jesus is here heaping wo upon those who have contaminated and destroyed the scriptures which would have guided and enlightened the Jews. Nephi foresaw that the same treatment would be given to the writings of the apostles of Jesus. A comparison of the fore part of Genesis with the perfected version of the same material found in the Book of Moses illustrates what men have done to what God has said. Another comparison is Matthew 24 as found in the King James Version and in the Pearl of Great Price. The restored Book of Abraham, with its wealth of knowledge and gospel interpretation, is a sample of scripture that was wholly lost to the world. Mormon Doctrine, 413-5)

53 And as he said these things unto them, the scribes and the Pharisees began to (be angry, and to) ^aurge *him* vehemently, (be angry with, be exasperated against) ~~and~~ (endeavoring) to ^bprovoke him to speak of many things:

54 Laying wait for him, and seeking to ^acatch something out of his mouth, that they might accuse him.

March 18-24
Matthew 13; Luke 8; 13
“Who Hath Ears to Hear, Let Him Hear”

OVERVIEW:

As you read Matthew 13 and Luke 8; 13, think about how you will prepare yourself to “hear” and appreciate the Savior’s teachings in these parables. What will you do to apply these teachings in your life?

Record your impressions:

SCRIPTURES:

Matthew 13

Parable of the Sower, purpose of parables. Parable of the wheat and tares. Parable of the Mustard Seed and Leaven. Explanation of the wheat and tares. Parables concerning the kingdom of heaven. Rejected at Nazareth again. These parables are also found in Mark 4 and Luke 8 and Luke 13. Matthew has the most details of the three.

There are at least 40 parables. There were only 2 parables in the Old Testament.

(What is a parable? Elder McConckie said: “Parables are a call to investigate the truth; to learn more; to inquire into the spiritual realities, which, through them, are but dimly viewed. Parables start truth seekers out in the direction of further light and knowledge and understanding; they invite men to ponder such truths as they are able to bear in the hope of learning more. Parables are a call to come unto Christ, to believe his doctrines, to live his laws, and to be saved in his kingdom. They teach arithmetic to those who have the capacity to learn calculus in due course. They are the mild milk of the word that prepares our spiritual digestive processes to feast upon the doctrinal meat of the kingdom.” MM 2:245)

Joseph Smith said: Enquire, what was the question which drew out the answer, or cause Jesus to utter the parable?... To ascertain its meaning, we must dig up the root and ascertain what it was that drew the saying out of Jesus. TPJS, p. 276-77.

The Greek word from parable as derived means “to thro beside.” A parable is two stories, the one being told thrown or placed beside the one being taught.

Why did Jesus speak in parables?

1. Parables were part of the world in which Jesus grew up and lived as an adult.
2. To avoid troubles with Scribes, Pharisees, and rabbis who were alert in maintaining a close watch upon his movements and his works. Parable have a double use in communicating messages – they

can simultaneously veil or unveil concepts, reveal or conceal meaning, according to each person's spiritual capacity and ability to receive.

3. To show mercy to his hearers. By teaching in parables, the Lord protects unprepared individuals from more truth than they can live – a merciful way to teach.
4. To help people to remember and reflect on his words. Parables teach by analogies that are not easily forgotten.

The Prophet Joseph Smith explained that the parables of Matthew 13, often called the “kingdom parables” are prophecies, foretelling in a veiled fashion the course that his Church will follow from his own age through the ages to come. Joseph taught that Matthew 13 affords us as clear an understanding upon the important subject of the gathering, as anything recorded in the Bible.

The parable of the sower, the wheat and the tares, the grain of mustard seed, leaven, the hidden treasure, the pearl of great price, the fishing net. These parables taken together deal with the building of the kingdom in the last days.

BIBLE DICTIONARY

PARABLES

Most teachers, especially Oriental teachers, have used some form of parable in their instruction, but none so exclusively as Jesus at one period of his ministry. During part of the Galilean ministry the record states that “without a parable spake he not unto them” (Mark 4: 34). From our Lord's words (Matt. 13: 13-15; Mark 4: 12; Luke 8: 10) we learn the reason for this method. It was to veil the meaning. The parable conveys to the hearer religious truth exactly in proportion to his faith and intelligence; to the dull and uninspired it is a mere story, “seeing they see not,” while to the instructed and spiritual it reveals the mysteries or secrets of the kingdom of heaven. Thus it is that the parable exhibits the condition of all true knowledge. Only he who seeks finds.

The word *parable* is Greek in origin, and means a setting side by side, a comparison. In parables divine truth is presented by comparison with material things. The Hebrew word, *mashal*, which *parable* is used to translate, has a wider significance, and is applied to the balanced metrical form in which teaching is conveyed in the poetical books of the Old Testament. See Matt. 13: 35.

Interpretation of parables. It is important to distinguish between the interpretation of a parable and the application of a parable. **The only true interpretation is the meaning the parable conveyed, or was meant to convey, when first spoken. The application of a parable may vary in every age and circumstance.** But if the original meaning is to be grasped, it is important to consider its context and setting. The thought to which it is linked, the connection in which it is placed, the persons to whom it is addressed, all give the clue to the right interpretation. Other rules of interpretation are: (a) Do not force a meaning on subordinate incidents. (b) Do not regard as parallel parables that are connected by superficial likeness of imagery. (c) Bear in mind that the same illustration does not always have the same significance - leaven, e.g., signifies a principle of good as well as a principle of evil. (d) Remember that the comparison in a parable is not complete, does not touch at every point. Thus, the characters of the unjust judge or the unjust steward or the nobleman who went into a far country - possibly referring to the infamous Archelaus - do not concern the interpretation of the parable. The parable draws a picture of life as it is, not as it ought to be, and compares certain points in this picture with heavenly doctrine. (e) Observe the proper proportions of a parable, and do not make the episode more prominent than the main line of teaching.

Classification of parables. The greatest importance should be attached to the grouping of the parables by the writers themselves. In Matthew three main lines of teaching are illustrated by parables: (a) The Church of the future- its planting and growth, internal and external, the enthusiasm for it, the mingling within it of good and evil, the final judgment of it (ch. 13). (b) The Jewish Church and nation, its history, and the causes of its fall (Matt. 21: 18-19, 23 - 22: 14). (c) The ministry of the Church in the parables given on the Mount of Olives, addressed especially to the apostles, on work and watchfulness (Matt. 25: 1-30). The parable of the laborers in the vineyard (Matt. 19: 30 - 20: 16), in answer to a question of the apostles, may be classed under (a).

Mark follows the lines of Matthew in (a) Mark 4: 1-34, and (b) Mark 12: 1-12; but in each division fewer parables are reported, and in (b) one only. In (a), however, occurs the one parable peculiar to this Gospel.

Luke also omits the parables given on the Mount of Olives (c), but compare Luke 12: 35-48, Luke 19: 11-28, and illustrates (a) and (b) less copiously than Matthew. His independent reports, however, are numerous. These may be classified generally as illustrating Prayer and earnestness in religious life (Luke 11: 5-8; Luke 16: 1-13; Luke 18: 1-8). Forgiveness and the love of God (Luke 7: 41-43; Luke 15). Reversal of human judgment, as to just and unjust (Luke 10: 25-27; Luke 12: 16-21; Luke 18: 9-14); rich and poor (Luke 16: 19-31).

John has no true parables, but presents two allegories: the good shepherd (Luke 10: 1-16), and the vine and the branches (Luke 15: 1-7).

Parables peculiar to each Gospel:

Matthew.

1. The tares.
2. The hidden treasure.
3. The pearl of great price.
4. The draw-net.
5. The unmerciful servant.
6. The laborers in the vineyard.
7. The two sons.
8. Marriage of the king's son.
9. The ten virgins.
10. The talents.

Mark.

The seed growing secretly.

Luke.

1. The two debtors.
2. The good Samaritan.
3. The importuned friend.
4. The rich fool.
5. The barren fig tree.
6. The lost piece of silver.
7. The prodigal son.
8. The unjust steward.

9. Dives and Lazarus.
10. The unjust judge.
11. The Pharisee and the Publican.
12. The ten pieces of money.

The parable of the ten pieces of money (*minae*) (Luke 19: 11-27) is an interesting example of historical groundwork in a parable. (The reference is possibly to the journey of Archelaus to Rome.) But probably in other parables similar historical allusions, now lost, must have added vividness to the narrative. Of these the royal marriage feast, the great supper, and the good Samaritan are possible examples.

Why Jesus taught in parables—He gives the parables of the sower, the wheat and the tares, the grain of mustard seed, the leaven, the treasure hid in the field, the pearl of great price, and the net cast into the sea—A prophet is not honored by his own people.

(How many parables did Jesus teach the Nephites? None, why not? Elder McConkie said: “The principles involved which necessitates the policy of teaching by parables is found in Amulek’s statement: “It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of the word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.” (Alma 12:9) The difference in receptiveness to the truth of the Jews, among whom our Lord ministered in mortality, and the Nephites to whom he went after his resurrection, is nowhere better shown than in the fact that he gave at least 40 parables to the Jews, but he taught the Nephites not in parables, but in plainness. MD, p. 553. I wonder if there was a spiritual difference between the descendants of Judah and those of Joseph who were the Nephites.)

(Elder Talmage said: “There is plainly shown an element of mercy in the parabolic mode of instruction adopted by our Lord under the conditions prevailing at the time. Had He always taught in explicit declaration, such as required no interpretation, many among His hearers would have come under condemnation, inasmuch as they were too weak in faith and unprepared in heart to break the bonds of traditionalism and the prejudice engendered by sin, so as to accept and obey the saving word. Their inability to comprehend the requirements of the gospel would in righteous measure give Mercy some claim upon them, which had they rejected the truth with full understanding, stern Justice would surely demand their condemnation.” Jesus the Christ, p. 276.)

(Also, a good story would be remembered later, and divine truths might be received at a later time.)

(The parable of the Sower is the first one that Jesus is recorded to have told. He may have told others before this one. **Matthew Chapter 13 contains more parables than any other chapters in the scriptures.**)

Luke 8

Jesus gives and interprets the parable of the sower – He stills the tempest; casts out a legion of devils, who then enter the swine; heals a woman of an issue of blood; and raises Jairus’ daughter from death.

1 And it came to pass afterward, that he went throughout every ^acity and village, preaching and shew^(o)ing the glad ^btidings of the kingdom of God: ^cand the twelve **(who were ordained of him)** were with him,

2 And certain women, which (who) had been healed of evil spirits and infirmities, ^aMary called Magdalene, out of whom went seven devils,
 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of (with) their substance.

MATTHEW 13	MARK 4	LUKE 8
PARABLE OF THE SOWER		
1 (And it came to pass) THE same day went Jesus out of the house, and sat by the ^a sea side.	1 AND he began again to teach by the ^a sea side:	
2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.	and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.	4 ¶ And when much people were gathered together, and were come to him out of every city,
3 And he spake many things unto them in parables, saying,	2 And he taught them many things by parables, and (he) said unto them in his ^a doctrine,	he spake by a parable(, saying):
Behold, a sower went forth to sow; (Elder Talmage calls this the Parable of the Four Kinds of Soil. Jesus the Christ, p. 265 Joseph Smith said: "I shall now proceed to make some remarks from the sayings of the Savior, recorded in the 13 th chapter of his gospel according to St. Matthew, which in my mind afford us as clear an understanding upon the important subject of the gathering as anything recorded in the Bible." Discourse of 7 Apr 1844, recorded by Wilford Woodruff. "This parable was spoken to demonstrate the effects that are produced by the preaching of the word. And we believe that it has an allusion directly to the commencement, or the setting up, of the kingdom in that age." Messenger and Advocate, December 1835, p. 225.)	3 Hearken; Behold, there went out a ^a sower to sow: 3-Sower 4-Seeds – Luke 8:11 word of God 4-by the wayside –19 don't understand the word 4 fowls ate seeds – Mark 4:15 Satan takes it away from them 5-Stony places – 21 persecuted out of the church 7 Thorny places – 22 worldliness chases the word out of them 8 good ground 23 faithful members Fruit 100 60 30	5 A sower went out to sow his seed:

4 And when he sowed, some <i>seeds</i> (The seed is the word of God. Luke 8:11. The good seed are the children of the kingdom. Matthew 13:38.) fell by the way side, and the fowls came and devoured them up:	4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.	and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.
5 Some fell upon ^a stony places (rocky land over which a thin layer of soil spread), where they had not much earth: and forthwith they sprung up; because they had no deepness of earth:	5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:	6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.
6 And when the sun was up, they were scorched, (because they had no deepness of earth); and because they had no root, they withered away.	6 But when the sun was up, it was scorched; and because it had no root, it withered away.	
7 And some fell among ^a thorns; and the thorns sprung up, and choked them:	7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.	7 And some fell among thorns; and the thorns sprang up with it, and choked it.
8 But other fell into good ground, and ^a brought forth (Gr began to bring forth) fruit, some an hundredfold, some sixtyfold, some thirtyfold.	8 And other (seed) fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty(-fold), and some sixty, and some an hundred.	8 And other fell on good ground, and sprang up, and bare fruit an hundredfold.
9 Who hath ears to hear, let him hear.	9 And he said unto them, He that hath ears to hear, let him hear.	And when he had said these things, he cried, He that (who) hath ears to hear, let him hear.
10 And (Then) the disciples came, and said unto him, Why speakest thou unto them (the multitude) in ^a parables?	10 And when he was ^a alone (with the twelve, and they that believed in him), they that were about him with the twelve asked of him the parable.	9 And his disciples asked him, saying, What might this parable be?
11 He answered and said unto them (the disciples), Because it is given unto you to know the ^a mysteries of the kingdom of heaven, but to them (the multitude) it is not given.	11 And he said unto them, Unto you it is given to know the ^a mystery of the kingdom of God: but unto them that are without, all <i>these</i> things are done in ^b parables:	10 And he said, Unto you it is given to know the ^a mysteries of the kingdom of God: but to others in ^b parables;
12 ^a For whosoever hath (receiveth), to him shall be ^b given, and he shall have more ^c abundance: but whosoever hath		

<p>(continueth) not (to receive), from him shall be taken away even that he hath.</p>		
<p>(We understand from this saying, that those who had been previously looking for a Messiah to come, according to the testimony of the Prophets, and were then, at that time looking for a Messiah, but had not sufficient light, on account of their unbelief, to discern Him to be their Savior; and He being the true Messiah, consequently they must be disappointed, and lose even all the knowledge, or have taken away from them all the light, understanding, and faith which they had upon this subject; therefore he that will not receive the greater light, must have taken away from him all the light which he hath; and if the light which is in you become darkness, behold how great is that darkness! Joseph Smith, DCH 2:265)</p>		
<p>13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.</p>	<p>12 That seeing they may see, and not ^aperceive; and hearing they may hear, and not understand;</p>	<p>that seeing they might not see, and hearing they might not ^cunderstand.</p>
<p>14 And in them is fulfilled the prophecy of Esaias (concerning them), which saith, By hearing ye shall ^ahear, and shall not understand; and seeing ye shall see, and shall not perceive:</p>		
<p>15 For this people's ^aheart is waxed gross, and <i>their</i> ears are dull of hearing, and their ^beyes they have ^cclosed; lest at any time they should see with <i>their</i> eyes, and hear with <i>their</i> ears, and should understand with <i>their</i> heart, and should be converted, and I should ^dheal them. (The condemnation which rested upon the multitude that received not His saying, was because they were not willing to see with their eyes, and hear with their ears; not because they could not, and were not privileged to see and hear, but because their hearts were full of iniquity and abominations. Joseph Smith, DHC, 2:266)</p>	<p>lest at any time they should be converted, and <i>their</i> sins should be ^bforgiven them.</p>	
<p>16 But blessed <i>are</i> your ^aeyes, for they see: and your ears, for they hear. (And blessed are you because these things are come unto you, that you might understand them.) (Joseph Smith</p>		

<p>said: “We draw the conclusion, then, that the very reason why the multitude, or the world, as they were designated by the Savior, did not receive an explanation upon his parables was because of unbelief. “To you,” he says speaking to his disciples, “it is given to know the mysteries of the kingdom of God.” And why? Because of the faith and confidence they had in him.” M&A, Dec. 1835, p. 225-26)</p>		
<p>17 For (And) verily I say unto you, That many ^aprophets and righteous <i>men</i> (many righteous prophets) have desired to see <i>those things</i> (these days) which ye (you) see, and have not seen <i>them</i>; and to hear <i>those things</i> (that) which ye (you) hear, and have not heard <i>them</i>.</p>		
	<p>13 And he said unto them, Know ye not this parable? and how then will ye know all parables? Elder Talmage said: “Thus did He indicate the simplicity of this the first of His parables, together with its typical and fundamental character, and at the same time intimate that other parables would follow in the course of His teaching.” Jesus the Christ, p. 263)</p>	
<p>18 ¶ ^aHear (Gr learn, understand) ye therefore the parable of the sower. (Who is the sower? This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the Kingdom in that age. Joseph Smith, DHC, 2:267)</p>		<p>11 Now the parable is this: The ^aseed is the word of God.</p>

<p>19 When any one heareth the word of the kingdom, and ^aunderstandeth it not, then cometh the wicked <i>one</i>, and ^bcatcheth away that which was sown in his heart. This is he which received seed by the way side. (1 Nephi 8:31 – Feeling their way towards that great and spacious building. “Men who have no principle of righteousness in themselves, and whose hearts are full of iniquity, and who have no desire for the principles of truth, do not understand the word of truth when they hear it. The devil taketh away the word of truth out of their hearts, because there is no desire for righteousness in them. Joseph Smith, M&A, Dec 1835, p. 226. Consider 1 Nephi 8:)</p>	<p>14 ¶ The sower soweth the word.</p> <p>15 And these are they by the way side, where the word is sown; but when they have heard, ^aSatan cometh immediately, and taketh away the word that was sown in their hearts.</p>	<p>12 Those (That which fell) by the way side are they that (who) hear; then cometh (and) the devil (cometh), and taketh away the word out of their hearts, lest they should believe and be saved.</p>
<p>20 But he that received the seed into ^astony places, the same is he that heareth the word, and anon (readily) with joy receiveth it;</p>	<p>16 And these are they likewise which are sown (receive the word) on stony ground; who, when they have heard the word, immediately ^areceive it with gladness;</p>	<p>13 They (That which fell) on the rock <i>are they</i>, which, (who,) when they hear, receive the word with joy;</p>
<p>21 Yet hath he (hath) not root in himself, but endureth (and endureth but) for a while: for when ^atribulation or ^bpersecution ariseth because of the word, by and by ^che is offended. (Gr he stumbles, falls away) (1 Nephi 8:31-33 – feeling their way to the great and spacious building, many were drowned in the depths of the fountain, wandering in strange places.)</p>	<p>17 And have no root in themselves, and so endure but for a time: (and) afterward, when ^aaffliction or ^bpersecution ariseth for the word’s sake, immediately they are offended.</p>	<p>and these (they) have no root, which (but) for a while believe, and in (a) time of ^atemptation fall away.</p>
<p>22 He also that (who) received seed among the thorns is he that heareth the word; and the care of this ^aworld, and the</p>	<p>18 And these are they which are sown (who receive the word) among thorns; such as hear the word,</p>	<p>14 And that which fell among thorns are they, which (who), when they have heard, go forth, and are ^achoked with ^bcares and</p>

<p>^bdeceitfulness of ^criches, choke the word, and he becometh unfruitful.</p>	<p>19 And the cares of this world, and the deceitfulness of ^ariches, and the ^blusts of other things entering in, choke the word, and it becometh unfruitful.</p>	<p>^criches and ^dpleasures of <i>this</i> life, and bring no fruit to ^eperfection.</p>
<p>(1 Nephi 8:24-28: - They took hold of the rod of iron, they did press forward, and they did come forth and partake of the fruit of the tree. And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed.... and fell away into forbidden paths and were lost. Elder McConckie said: “If the seed falls among thorns, it is in good soil, as is evidenced by the growth of the undesirable plants. But the good plant is soon choked and dies because it cannot overcome the influence of the weeds and thistles. So it is with the members of the Church who know the gospel is true, but who are not valiant in the testimony of Jesus, who are not affirmatively and courageously striving to further the interests of the Church. So it is of the saints who think more of the honors of men, the educational standards of the world, political preferment, or money and property, than they do of the gospel. They know the Lord’s work has been established on earth, but they let the cares of the world choke the word. And instead of gaining eternal life, they shall be burned with the tares which overcame them. DNTC, 1:289. Elder Talmage said: “Some fell among the thorns sprung up and choked them. Grain sown where thorns and thistles abound is soon killed out by their smothering growth; even so with a human heart set on riches and the allurements of pleasure. Jesus the Christ, p. 284)</p>		
<p>23 But he that received seed into the good ground is he that ^aheareth the word, and ^bunderstandeth # (and endureth); which also beareth ^cfruit, and bringeth forth, some an hundredfold, some sixty, some thirty.</p>	<p>20 And these are they which are sown (who receive the word) on good ground; such as hear the word, and receive <i>it</i>, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.</p>	<p>15 But that (which fell) on the good ground are they, which (who receive the word) in an ^ahonest and good ^bheart, having heard the word, keep (what they hear,) #, and bring forth ^cfruit with patience.</p>
<p>(These are also like those in 1 Nephi 8:30 – And they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree. Alma 32 gives us some additional insights in what must be done to cause the good seed to grow. The growth of a good seed demands steady attention and endless toil – but its fruit is more than worth it. 28 Now, we will compare the word unto a ^aseed. Now, if ye give place, that a ^bseed may be planted in your ^cheart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your ^dunbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves— It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to ^eenlighten my ^funderstanding, yea, it beginneth to be delicious to me. The responsibility of the sower is to sow. The harvest is in the hands of God. We must not be too anxious to find the perfect soil before we begin to plant seeds. In fact, it may be most difficult to know by appearances just how the soil of a soul will respond to the message of salvation. Our obligation is to open our mouths and plant the gospel seed. The sower is each of us. Ted L. Gibbons, Lesson 11, p.4-5)</p>		
	<p>21 ¶ And he said unto them, Is a ^acandle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? (I say unto you , Nay;)</p>	<p>16 ¶ (For) No man, when he hath lighted a ^acandle, covereth it with a vessel, or putteth <i>it</i> under a bed; but setteth <i>it</i> on a</p>

		candlestick, that they which (who) enter in may see the light.
	22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should (in due time) come abroad.	17 For nothing is ^a secret, that (which) shall not be made manifest; neither any thing hid, that (which) shall not be (made) known and come (go) abroad.
	23 If any man have ears to hear, let him hear.	
	24 And he said unto them, Take heed what ye hear: (for) with what measure ye mete, it shall be measured to you: ^a and unto you that hear (continue to receive) shall more be ^b given.	18 Take heed therefore how ye hear:
	25 ^a For he that hath (receiveth), to him shall be given: and (but) he that hath (continueth) not (to receive), from him shall be ^b taken even that which he hath.	for whosoever ^a hath (receiveth), to him shall be ^b given; and whosoever hath (receiveth) not, from him shall be taken even that which he seemeth to have.
	26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and ^a grow up, he knoweth not how. 28 For the earth bringeth forth ^a fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the ^a harvest is come.	

PARABLE OF WHEAT AND TARES

MATTHEW 13:24 ¶ Another ^aparable put he forth unto them, saying, The ^bkingdom of heaven is likened unto a man which sowed good ^cseed in his field:

25 But while ~~men~~ (he) slept, his enemy came and sowed ^atares among the wheat, and went his way.

26 But when the blade ~~was~~ sprung up, and brought forth fruit, then appeared the tares also. (Tares: the weed “bearded darnel.” A widely distributed grass. It is very similar in appearance to wheat before it comes into ear. The roots of the two are often intertwined. Even farmers, who in this country generally weed their fields, do not attempt to separate the one from the other. The taste is bitter, and when eaten causes dizziness. Jesus the Christ, p. 301)

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? ~~from~~ whence then hath it tares?

28 He said unto them, An enemy hath done this. (And) The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. (One lesson, patience.)

30 Let both grow together until the ^aharvest: and in the time of harvest I will say to the reapers, Gather ye together ^bfirst the tares, and bind them in bundles to ^cburn them: but gather the wheat into my barn. (wheat into my barn; and the tares are bound in bundles to be burned.) (Joseph Smith said: “Now we learn by this parable not only the setting up of the kingdom in the days of the Savior, which is represented by the good seed which produced good fruit, but also the corruptions of the Church, which are represented by the tares which were sown by the enemy, which his disciples would fain have plucked up, or cleansed the Church of, if their views had been favored by the Savior. But he, knowing all things, says, ‘Not so,’ as much as to say, ‘Your views are not correct; the Church is in its infancy, and if you take this rash step, you will destroy the wheat, or the Church, with the tares. Therefore, it is better to let them grow together until the harvest, or the end of the world, which means the destruction of the wicked, which is not yet fulfilled. M&A, Dec 1835, 226. McConkie: “And then with both parable and the interpretation before the world, the Lord still had to give a special revelation in latter-days so that the full meaning of this marvelous parable might sink into the hearts of men.” DNTC, 1:284.) (D&C 86:1-7: 1 VERILY, thus saith the Lord unto you my servants, concerning the ^aparable of the ^bwheat and of the tares: 2 Behold, verily I say, the field was the world, and the apostles were the ^asowers of the seed; 3 And after they have fallen asleep the great persecutor of the church, the apostate, the ^awhore, even ^bBabylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign—behold he soweth the ^ctares; wherefore, the tares choke the wheat and drive the ^dchurch into the wilderness. 4 But behold, in the ^alast days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender— 5 Behold, verily I say unto you, the ^aangels are crying unto the Lord day and night, who are ready and waiting to be sent forth to ^breap down the fields; 6 But the Lord saith unto them, pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also. 7 Therefore, **let the wheat and the ^atares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles**, and the field remaineth to be ^bburned. “The gospel of repentance is a constant reminder that the most righteous are still being tested and may yet fall, and that the most wicked are not yet beyond redemption and may still be saved. Hugh Nibley, Collected Works of High Nibley, Vol. 8, p. 461-2. Wilford Woodruff said: “God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. But I want to tell you now, that those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments...If you do your duty, and I do my duty, we’ll have protection, and shall pass through the afflictions in peace and safety. It’s by the power of the Gospel that we shall escape.” Collected Discourses, vol. 4, June 24, 1894.)

PARABLE OF MUSTARD SEED AND LEAVEN

31 ¶ (And) Another parable put he forth unto them, saying, The kingdom of heaven is like to a ^agrain of mustard seed, which a man took, and sowed in his field:

30 ¶ And he said, Whereunto shall we (I) liken the kingdom of God? or with what comparison shall we compare it?

	31 <i>It is</i> like a grain of mustard seed, which, when it is sown in the earth,	
32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the ^a birds of the air come and lodge in the branches thereof.	is less than all the seeds that be in the earth: 32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.	
<p>(Joseph Smith: “And again, another parable put he forth unto them, having an allusion to the kingdom which should be set up just previous to or at the time of the harvest. Now we can discover plainly that this figure is given to represent the Church as it shall come forth in the last days. Behold the kingdom of heaven is likened unto it. Now, what is like unto it? Let us take the Book of Mormon, which a man took and hid in his field, securing it by his faith to spring up in the last days, or in due time. Let us behold it coming forth out of the ground which is indeed accounted the least of all seeds. But behold it branching forth, yea, even towering with lofty branches and God-like majesty, until it becomes the greatest of all herbs. And it is truth, and it has sprouted and come forth out of the earth, and righteousness begins to look down from heaven, and God is sending down his powers, gifts, and angels to lodge in the branches thereof.” M&A Dec 1835, 227-8. The kingdom of heaven is like unto a mustard seed. Behold, then is not this the Kingdom of heaven that is raising its head in the last days in the majesty of its God, even the Church of the Latter-day Saints, like an impenetrable, immovable rock in the midst of the mighty deep... The above clouds of darkness have long been beating like mountain waves upon the immovable rock of the Church of the Latter-day Saints; and notwithstanding all this, the mustard seed is still towering its lofty branches, higher and higher, and extending itself wider and wider; and the chariot wheels of the Kingdom are still rolling on, impelled by the mighty arm of Jehovah; and in spite of all opposition, will still roll on, until His words are all fulfilled. Joseph Smith, DHC, 2:268-270.)</p>		
33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto ^a leaven, (Gr yeast) which a woman took, and hid in three measures of meal, till the whole was leavened.		
<p>(Joseph Smith: “It may be understood that the Church of the Latter-day Saints has taken its rise from a little leaven that was put into three witnesses. Behold how much this is like the parable: it is fast leavening the lump and will soon leaven the whole... Three measures of meal, undergoing the purifying touch by a revelation of Jesus Christ and the ministering of angels, who have already commenced this work in the last days which will answer to the leaven which leavened the whole lump.” M&A Dec 1835, 227-28. It alludes expressly to the last days, when there should be little faith on the earth and it will leaven the whole world. There shall be safety in Zion and Jerusalem and among the remnants whom the Lord shall call. It refers to the priesthood.” Statement of 22 Dec 1842 recorded by Willard Richards.)</p>		
34 All these things spake Jesus unto the multitude in parables;		

and without a parable spake he not unto them:	33 And with many such parables spake he the word unto them, as they were ^a able to hear it . (bare.) 34 But without a parable spake he not unto them:	
35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in ^a parables; I will utter things which have been kept ^b secret from the foundation of the world.		
	and when they were alone, he expounded all things to his disciples.	

EXPLANATION OF THE WHEAT AND TARES

MATTHEW 13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the ^atares of the field.

37 He answered and said unto them, He that soweth the good ^aseed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the ^atares are the children of the wicked *one*;

39 The enemy that sowed them is the devil; ^athe ^bharvest is the end of the world (, or the destruction of the wicked); and the reapers are the angels (or the messengers sent of heaven).

40 As therefore the tares are gathered and burned in the fire; so shall it be in the ^aend of this world (or the destruction of the wicked).

41 ~~The Son of man shall send forth his ^aangels,~~ (For in that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven,) and they shall gather out of his kingdom all things that ^boffend, and them which do iniquity;

42 And shall cast them ~~into a furnace of fire~~ (among the wicked; and) there shall be ^awailing and ^bgnashing of teeth (, for the world shall be burned with fire).

43 Then shall the ^arighteous ^bshine forth as the ^csun in the kingdom of their Father. (Celestial Glory)
Who hath ears to hear, let him hear.

PARABLES CONCERNING THE KINGDOM OF HEAVEN

(The next 3 parables “were spoken to the disciples alone, in the house, after the multitude had departed.” Jesus the Christ, p. 272)

44 ¶ Again, the kingdom of heaven is like unto (a) ^atreasure hid in a field; ~~the which~~ (And) when a man hath found (a treasure which is hid), he hideth, and (secureth it, and, straightway) for joy thereof goeth and selleth all that he hath, and buyeth that field. (“For the work after this pattern, see the Church of the Latter-day Saints selling all that they have and gathering themselves together unto a place that they may purchase for an inheritance, that they may be together and bear each other’s afflictions in the day of calamity.” Joseph Smith, M&A, p. 229)

45 ¶ (And) Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one ^apearl of great price, (he) went and sold ^ball that he had, and bought it. (“The pearl of great price is the inheritance prepared for the Saints.” Joseph Smith, Discourse of summer of 1839 recorded by Willard Richards. This parable refers to the establishment of Zion and her stakes in

the latter days.) (Notice the price: All that he had. It is the same for everyone, no matter their wealth or poverty.)

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and ^agathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the ^aend of the world: (and the world is the children of the wicked:) ^bthe angels shall come forth, and ^csever (Gr separate) the wicked from among the ^djust,

50 ^aAnd shall cast them into the furnace of fire (out into the world to be burned): there shall be wailing and gnashing of teeth. (“For the work in this pattern, behold the seed of Joseph spreading forth the gospel net upon the face of the earth, gathering of every kind, that the good may be saved in vessels prepared for that purpose, and the angels will take care of the bad.” Joseph Smith, M&A, 229)

51 (Then) Jesus sai(d)th unto them, Have ye understood all these things? They say unto him, Yea, Lord. (This is our challenge today, to understand His words. Ours is the responsibility to help gather the wheat from among the tares, to build the kingdom at home. D&C 86:9-10: Ye are lawful heirs, according to the flesh, and have [like the tender blades of wheat] been hid from the world with Christ in God – therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.)

52 Then said he unto them, Therefore every ^ascribe ^bwhich is (well) instructed unto (in the things of) the kingdom of heaven is like unto a man ~~that is an~~ householder, (a man thereof,) which bringeth forth out of his treasure ~~things~~ (that which is) new and old. (For the works of this example, see the Book of Mormon coming forth out of the treasure of the heart. Also the covenants given to the Latter-day Saints, also the translation of the Bible – thus bringing forth out of the heart things new and old. Joseph Smith, DHC, 2:272)

53 ¶ And it came to pass, ~~that~~ when Jesus had finished these parables, he departed thence.

MATTHEW 13

MARK 6

REJECTED AT NAZARETH AGAIN

54 And when he was come into his own country,

1 AND he went out from thence, and came into his own country; and his disciples follow him.

he taught them in their synagogue, insomuch that they were ^aastonished, and said, Whence hath this ~~man~~ (Jesus) this ^bwisdom, and ~~these~~ mighty works?

2 And when the Sabbath day was come, he began to teach in the synagogue: and many hearing ~~him~~ were astonished (at his words), saying, From whence hath this ~~man~~ these things? and what ^awisdom is this ~~which~~ (that) is given unto him, that even such mighty works are wrought by his hands?

55 Is not this the carpenter’s (The word carpenter should have been translated as “craftsman.” In Nazareth was a stone quarry. It is most likely that Jesus worked mostly in stone, but also

3 Is not this the ^acarpenter, the son of Mary, the ^bbrother of James, and Joses, and of Juda, and Simon?

<p>in wood, metals, and other materials. The Greek word used is <i>tekton</i>, meaning “artificer” or “craftsman.”) ^ason? is not his mother called Mary? and his ^bbrethren, James (Jacob), and Joses (Joseph), and Simon, and Judas (Judah)?</p>		
<p>56 And his sisters, are they not all with us? Whence then hath this <i>man</i> all these things?</p>	<p>and are not his sisters here with us? And they were offended at him.</p>	
<p>57 And they were offended in him. But Jesus said unto them, A prophet is not without ^ahonour, save in his own country, and in his own house.</p>	<p>4 But Jesus said unto them, A prophet is not without honour, but (save) in his own country, and among his own kin, and in his own house.</p>	
<p>58 And he did not many mighty works there because of their ^aunbelief.</p>	<p>5 And he could there do no ^amighty work (there), save that he ^blaid his ^chands upon a few sick folk, and (they were) healed <i>them</i>.</p>	

(Did Jesus’ family believe in Him? In a talk given at Education Week in 2004, Jack Marshall had the following comments regarding the Savior’s family: You struggle with difficulties, and I don’t mean to be insensitive. I don’t care how hard or how difficult it is, you’ll find it. How unique you may feel. In fact, let’s take a look at the Savior’s family. Let’s go to Mark, Chapter 6. There’s at least nine in Jesus’ family. And, if you go to Mark, Chapter 6, take a look at verse 3. Jesus is in his home town of Nazareth. In Jesus’ day, the historians say probably no more than 400 hundred men, women and children living in Nazareth and as few perhaps as two hundred. Well, he is teaching, in the crowd is his family, the whole village there. And they say this of Jesus. Let’s take a look at the Savior’s family. Mark 6:3. It says this: “Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.” Jesus is the eldest of five boys. There’s Jesus, James, Joses or Joseph named after dad, Juda and Simon. And then typical Middle Eastern culture not naming women many times. How many women do you have by name in the Book of Mormon in the Hebrew culture? About 3 or 4. That’s plural. He at least has two sisters, there’s five boys, mom and dad, there’s nine in the family. And it says this, “They were offended at him.” Now the question is to us, it begs the question, who’s offended at Jesus? Well, we’ve got three choices. You’ve got the village minus the family, you’ve got the family minus the village, or you’ve got all of the above. For the answer, take a look at verse 4: “But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.” Who was offended at Jesus? Everybody, including those in his own house. There was significant problems even in the Savior’s family, brothers and sisters. In fact, if you read Luke’s account of this, when Jesus teaches in Nazareth the people are so offended at him, they “lead him to a brow of the hill to cast him off headlong.” In other words, his own village people want to kill him. He’ll leave Nazareth and his home then will become a place called Capernaum. But there is no indication at least in the scriptures that his brothers James, Joses, Juda or Simon came to his rescue. Let me ask you a question. The last words Jesus says in mortality to a family member, where is he, what does he say? Woman behold thy son, Son behold thy mother. Jesus is on the cross. Mary, his

mother is at the base of the cross. He refers to her as woman. Who is the son? It is John the Beloved. Automatic question is what? Where are James, Joses, Juda and Simon. Right?

Go with me to John 7. Jesus, his brothers are contending with him. Verses 2-4, what does this tell you about the family situation? “Now the Jews’ feast of tabernacles was at hand. His brethren [that’s James, Joses, Juda and Simon] therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.” Now, brothers and sisters, that doesn’t quite catch the drama that is going on in this dialogue. Let me just read to you a modern English translation from the Greek. Pick it up in verse 3. It says: “Jesus’ brothers urged him to go to Judea for the celebration. Go where more people can see your miracles, they scoffed. You can’t be famous when you hide like this. If you’re so great, prove it to the world.” Now, look at verse 5 of John 7. What does this tell you about the family? “For neither did his brethren believe in him.”)

MATTHEW 12	MARK 3	LUKE 8
JESUS’ MOTHER AND BRETHREN SEEK HIM		
46 ¶ (And) While he yet talked to the people, behold, <i>his</i> mother and his ^a brethren stood ^b without, (outside) desiring to speak with him.	31 ¶ (While he was yet with them, and while he was yet speaking,) There came then his ^a brethren and his mother, and, standing ^b without, (outside) sent unto him, calling him.	19 ¶ Then came to him <i>his</i> mother and his ^a brethren, and could not come at him for the ^b press (speak to him for the multitude). (crowd)
47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.	32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.	20 And it was told him by certain which said (some who stood by, said unto him), Thy mother and thy brethren stand without, desiring to see thee.
48 But he answered and said unto him (the man) that told him, Who is my mother? and who are my brethren?	33 And he answered them, saying, Who is my mother, or (who are) my brethren?	
49 And he stretched forth his hand toward his disciples, and said, Behold my ^a mother and my brethren!	34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!	
50 For (And he gave them charge concerning her, saying, I go my way, for my Father hath sent me. And) whosoever shall do the ^a will of my Father which is in heaven, the same is my ^b brother, and sister, and mother.	35 For whosoever shall do the ^a will of God, the same is my brother, and my sister, and mother.	21 And he answered and said unto them, My ^a mother and my brethren are these which (those who) hear the word of God, and ^b do it.
MATTHEW 8	MARK 4	LUKE 8
JESUS CALMS THE STORM AT SEA		

<p>18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side (of the sea).</p>	<p>35 And the same day, when the even was come, he said (d)th unto them, Let us pass over unto the other side.</p>	<p>22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.</p>
<p>23 ¶ And when he was entered into a ship, his disciples followed (came unto) him.</p>	<p>36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.</p>	
<p>24 And, behold, there arose a great ^atempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.</p>	<p>37 And there arose a great storm of wind, and the waves beat (over) into the ship, so that it was now full.</p>	<p>23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; ^aand they were filled <i>with</i> (fear) water, and were in jeopardy (danger).</p>
<p>25 And his disciples came to <i>him</i>, and awoke him, saying, Lord, save us: we perish.</p>	<p>38 And he was in the hinder part of the ship, asleep on a pillow: (Elder McConkie said: "Sleeping calmly amid the raging billows of a tempest that threatened to sink the ship is certainly evidence of an unimpaired nervous system. It is clear that the mortal Jesus lived a normal, healthy, balanced life." DNTC 2:306)</p>	
<p>26(b) Then he arose, and ^brebuked the winds and the sea; and there was a great calm.</p>	<p>and they awa(o)ke him, and say (said) unto him, Master, carest thou not that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, ^aPeace, be still. And the wind ceased, and there was a great ^bcalm. (He who spoke and created all things now spoke and winds and water obeyed him again. Elder McConkie said: "Diety intervenes in temporal things even controlling and moderating the elements for the faithful...he maintains special watch care over those who by obedience and righteousness become his especial friends. For</p>	<p>24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.</p>

	<p>them storms are stilled, barren soil becomes productive, special needed rains fall and bounteous harvests mature, vines do not cast off their ripened fruits untimely, climatic conditions of whole regions are changed, mountains are moved, and rivers are turned out of their courses.” DNTC, 2:307)</p>	
<p>26(a) And he said^(d)th unto them, Why are ye ^afearful, O ye of little faith?</p>	<p>40 And he said unto them, Why are ye so ^afearful? how is it that ye have no ^bfaith? (Had they not feared, they could have calmed the sea. His question is also to us today. How is our faith? By faith all things are possible, and when the Lord’s servants rise in the full majesty of their callings, they have power to command the waters. D&C 61:27)</p>	<p>25 And he said unto them, Where is your faith?</p>
<p>27 But the men marvelled, saying, What manner of man is this, that even the winds and the ^asea obey him!</p>	<p>41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?</p>	<p>And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the ^awinds and water, and they obey him.</p>
MATTHEW 8	MARK 5	LUKE 8
JESUS CASTS OUT LEGION OF DEVILS INTO SWINE		
<p>28 ¶ And when he was come to the other side into the country of the Gergesenes,</p>	<p>1 AND they came over unto the other side of the sea, into the country of the Gadarenes. (The town of Gergesa is the most likely location for this event. It is only about a mile from the Sea of Galilee.)</p>	<p>26 ¶ And they arrived at the country of the Gadarenes, which is ^aover against (on the other side of) Galilee.</p>
<p>there met him two (a man) possessed with ^adevils, coming out of the tombs, exceeding fierce, so that no man might (could) pass by that way.</p>	<p>2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,</p>	<p>27 And when he went forth to land, there met him out of the city a certain man, which had devils (for a) long time, and (he would wear) were no clothes, neither abode in any (a) house, but in the tombs.</p>
	<p>3 Who had his (been) dwelling among the tombs; and no man could bind him, no, not with chains:</p>	

	4 Because that he had been often bound with fetters and chains, and the chains had been ^a plucked (Gr broken, taken apart) asunder by him, and the fetters broken in pieces: neither ^b could any <i>man</i> tame him. (Gr was any man strong enough to tame him)	29(b) For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)
	5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. (Luke also mentions that he was naked – Luke 8:27. The symbolism of nakedness is that he is far from the Atonement. His sins and weaknesses are visible for all to see. All unrepentant sinners are naked. We are not covered by the Savior’s cloak of the Atonement.)	
29 And, behold, they (he) cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before ^a the time? (the appointed hour)	6 But when he saw Jesus afar off, he ran and worshipped him, 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, <i>thou</i> Son of the most high God? I ^a adjure (implore) thee by God, that thou torment me not. (There is a set time appointed when devils shall have no more power over mortal men and when they shall be cast out into that eternal hell prepared for them. This fact is known to them, in consequence of which they labor with inordinate zeal to overthrow the work of God during the short time allotted to them. DNTC, 2:311-312)	28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, ^a Jesus, <i>thou</i> Son of God most high? I beseech thee, torment me not.
	8 For he said unto him, Come out of the man, thou ^a unclean ^b spirit.	29(a) (For he had commanded the unclean spirit to come out of the man.
	9 And he asked (commanded) him (saying), What is (declare) thy name? And he answered, saying, My name <i>is</i> Legion: for	30 And Jesus asked him, saying, What is thy name? And he said, ^a Legion: because many devils were entered into him.

	<p>we are many. (A Roman legion was 6,000. There were 2,000 swine.)</p> <p>10 And he besought him much that he would not send them away out of the country.</p>	
<p>30 And there was a good way off from them an herd of many swine feeding.</p> <p>31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.</p>	<p>11 Now there was there nigh unto the mountains a great herd of swine feeding.</p> <p>12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.</p>	<p>32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them-(the swine). And he suffered them.</p>
<p>32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.</p>	<p>13 And forthwith Jesus gave them leave.</p>	
		<p>31 And they besought him that he would not command them to go out into the ^adeep. (abyss) (And he said unto them, Come out of the man)</p>
	<p>And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were ^achoked (drowned) in the sea. (If the swine were owned by Jews, they drove an illegal trade; if the hog farm belonged to Gentiles, its very existence was an insult to the national religion. In either event, even according to the local customs and laws, the destruction of the swine was justified. DNTC 2:313)</p>	<p>33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.</p>
<p>33 And they that kept them fled, and went their ways into the city, and told every thing (which took place), and what was befallen to the possessed of the devils.</p>	<p>14 And they that fed the swine fled, and told # (the people) in the city, and in the country (all that was done unto the swine).</p>	<p>34 When they that (who) fed them-(the swine) saw what was done, they fled, and went and told #-(the people) in the city and in the country.</p>

	<p>And they went out to see what it was that was done.</p> <p>15 And they cø(a)me to Jesus, and see (saw) him that was possessed with the ^adevil, and had the Legion, sitting, and clothed, and in his right ^bmind: and they were afraid.</p>	<p>35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.</p>
<p>34 And, behold, the whole city came out to ^ameet Jesus: and when they saw him,</p>	<p>16 And they that saw # (the miracle) told them (that came out) how it befell to him that was possessed with the devil, (and how the devil was cast out,) and also concerning the swine.</p>	<p>36 They also which (who) saw # (the miracle) told them by what means he that (who) was possessed of the devils was healed.</p>
<p>they besought <i>him</i> that he would depart out of their ^bcoasts. (lands, regions)</p>	<p>17 And they began (immediately) to pray him to depart out of their coasts. (These people, worldly and carnal by nature, actually preferred their way of life to that which they would have been obligated to pursue, had they accepted the gospel. DNTC 2:313)</p>	<p>37 ¶ Then the whole multitude of the country of the Ga(r)darenes round about besought him (Jesus) to depart from them; for they were taken with great fear: and he (Jesus) went up into the ship, and returned back again.</p>
	<p>18 And when he was come into the ship, he that had been possessed with the devil (, spoke to Jesus, and) prayed him that he might be with him.</p>	<p>38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,</p>
	<p>19 Howbeit Jesus suffered him not, but sai(d)th unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had ^acompassion on thee.</p> <p>20 And he departed, and began to ^apublish in Decapolis how great things Jesus had done for him: and all men (that heard him) did marvel. (The bitterness against Jesus was not so great in this region and some on hearing of the miracle would be led to investigate and believe the truth. DNTC, 2:314)</p>	<p>39 Return to thine own house, and she(o)w how great things God hath done unto thee. And he went his way, and ^apublished throughout the whole city how great things Jesus had done unto him.</p>
MATTHEW 9	MARK 5	LUKE 8
THE RETURN TO CAPERNAUM		

1 AND he (Jesus) entered into a ship, and passed over, and came into his own city.	21 And when Jesus was (had) passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.	40 And it came to pass, that, when Jesus was returned, the people <i>gladly</i> received him: for they were all waiting for him.
JAIRUS SEEKS JESUS		
18 ¶ While he spake these things unto them, behold, there came a certain ^a ruler, and worshipped him, saying, My daughter is even now (dying) dead : but come and lay thy ^b hand upon her, and she shall ^c live.	22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,	41 ¶ And, behold, there came a man named ^a Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:
	23 And besought him greatly, saying, My little daughter lieth at the point of death: <i>I pray thee</i> , come and lay thy ^a hands on her, that she may be healed; and she shall live.	
19 And Jesus arose, and followed him, and <i>so did</i> (also) his disciples, (and much people thronged him).	24 And <i>Jesus</i> (he) went with him; and much people followed him, and thronged him.	42 For he had one (an) only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.
WOMAN TOUCHES JESUS AND IS HEALED		
20 ¶ And, behold, a woman, which was diseased with an ^a issue (hemorrhage) of ^b blood twelve years,	25 And a certain woman, which had an ^a issue (hemorrhage) of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,	43 ¶ And a woman having an issue of ^a blood twelve years, which (who) had spent all her living upon physicians, neither could be healed of any,
came behind <i>him</i> , and touched the hem of his garment:	27 When she had heard of Jesus, (she) came in the press behind, and touched his ^a garment. (“Religious Jews today wear a garment of wool called a <i>talith</i> . The name seems to be derived from the Hebrew word for lamb, <i>taleh</i> . The hem or the strings of the <i>talith</i> are customarily touched during Jewish religious services. (The four sets of strings are knotted so that the sum of knots and strings equals 613 –	44 Came behind <i>him</i> (Jesus), and touched the ^a border of his garment: and immediately her issue of blood ^b sta(u)nched. (ceased)

	<p>the number of laws and covenants including the Ten Commandments given to Moses on Mount Sinai.) Modern Jews touch the strings and knots of the <i>talith</i> garment to remind and commit themselves to keeping the laws and thereby being blessed of God. The woman who touched the garment of Jesus (probably the <i>talith</i>) was healed.” Daniel Rona, New Testament Supplementary Material, p. 38)</p>	
<p>21 For she said within herself, If I may but touch his garment, I shall be ^awhole. (free from disease)</p>	<p>28 For she said, If I may touch but his clothes, I shall be whole. (She had sufficient faith.)</p>	
	<p>29 And straightway the fountain of her blood was dried up; and she felt in <i>her</i> body that she was healed of that plague.</p>	
	<p>30 And Jesus, immediately knowing in himself that ^avirtue (Gr power, strength) had gone out of him, (Elder McConckie said: “Giving blessings and performing priesthood ordinances is often the most physically taxing labor which the Lord’s true ministers ever perform. There is nothing perfunctory or casual about the performance of these holy ordinances; great physical exertion and intense mental concentration are part of the struggle to get that spirit of revelation so essential in an inspired blessing or other performance.” DNTC 2:319. Joseph Smith under date of March 14, 1843 wrote in his journal: “Elder Jedediah M. Grant enquired of me the cause of my turning pale and losing</p>	<p>46 And Jesus said, Somebody (Some one) hath touched me: for I perceive that ^avirtue (power) is gone out of me.</p>

	<p>strength last night while blessing children. I told him that I saw Lucifer would exert his influence to destroy the children that I was blessing, and I strove with all the faith and spirit that I had to seal upon them a blessing that would secure their lives upon the earth; and so much virtue went out of me into the children that I became weak, from which I have not yet recovered; and I referred to the case of the woman touching the hem of the garment of Jesus. The virtue referred to is the spirit of life; and a man who exercises great faith in administering to the sick, blessing little children, or confirming, is liable to become weakened.” Teachings, p. 280-281)</p>	
	<p>turned him about in the press, and said, Who touched my clothes?</p>	<p>45 And Jesus said, Who touched me?</p>
	<p>31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?</p>	<p>When all denied, Peter and they that (who) were with him said, Master, the multitude throng thee and press (upon) thee, and sayest thou, Who touched me?</p>
<p>22 But Jesus turned him about, and when he saw her,</p>	<p>32 And he looked round about to see her that had done this thing.</p>	
	<p>33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.</p>	<p>47 And when the woman saw (found) that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was ^ahealed immediately.</p>
<p>he said, Daughter, be of good comfort; thy faith hath made thee ^awhole. And the woman was made whole from that hour. (How is this woman all of us? She sought to be healed but was</p>	<p>34 And he said unto her, Daughter, thy ^afaith hath made thee whole; go in ^bpeace, and be whole of thy plague.</p>	<p>48 And he said unto her, Daughter, be of good ^acomfort: (courage, cheer) thy faith hath made thee whole; go in peace.</p>

<p>afraid to ask. She tried to hide. Do we hide from the Lord when He calls us to serve? Do we hide from the Lord because we think our service is not good enough. See how kind Jesus is to the woman. He is always kind to us.)</p>		
JAIRUS' DAUGHTER RAISED		
	<p>35 While he yet spake, there came from the ruler of the synagogue's house <i>eeertain</i> which (a man who) said, Thy daughter is dead: why troublest thou the Master any further?</p>	<p>49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.</p>
	<p>36 As soon as (he spake,) Jesus heard the word that was spoken, he saith (and said) unto the ruler of the synagogue, Be not afraid, only ^abelieve. (Gr exercise faith) (Fear and doubt cannot be in a person when faith is present and vice versa – Joseph Smith.)</p>	<p>50 But when Jesus heard it, he answered him, saying, (But Jesus heard him, and he said unto the ruler of the synagogue.) Fear not: believe only, and she shall be made whole.</p>
	<p>37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.</p>	<p>51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the ^amaiden. (child)</p>
<p>23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,</p>	<p>38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.</p>	<p>52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.</p>
<p>24 He said unto them, Give place: for the maid is not dead, but sleepeth.</p>	<p>39 And when he was come in, he sai(d)th unto them, Why make ye this ^aado, (Gr uproar, tumult) and weep? the damsel is not dead, but sleepeth.</p>	
<p>And they ^alaughed him to scorn. (ridiculed him) 25 But when the people were put forth, he went in,</p>	<p>40 And they ^alaughed (ridiculed) him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.</p>	<p>53 And they ^alaughed him to scorn, knowing that she was dead.</p>

and took her by the hand,	41 And he took the damsel by the hand, and said unto her, Talitha cumi; (This may have been Jesus way of saying, “My little lamb, or “curly locks.” Cumi means “get up” Daniel Rona, p. 39) which is, being interpreted, Damsel, I say unto thee, ^a arise.	54 And he put them all out, and took her by the hand, and (he) called, saying, Maid, arise.
and the maid arose. (We are the maid. Jesus is calling each of us to arise, forget self and serve others.)	42 And straightway the damsel ^a arose, and walked; for she was <i>of the age</i> of twelve years (old). And they were astonished with a great astonishment.	55 And her spirit came again, and she arose straightway: and he commanded to give her meat.
	43 And he ^a charged them straitly (Gr strongly warned them) that no man should know it; and commanded that something should be given her to eat.	56 And her parents were astonished: but he charged them that they should tell no man what was done.
26 And the fame hereof (of Jesus) went abroad into all that land.		

Luke 13

Jesus teaches: Repent or perish—He gives the parable of the barren fig tree; heals a woman on the Sabbath; and likens the kingdom of God to a mustard seed—He discusses whether few or many are saved, and laments over Jerusalem.

CALL TO REPENTANCE

1 (And) THERE were present at that season (time) some that told (who spake unto) him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were ^asinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye ^arepent, ye shall all likewise ^bperish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that (who) dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish. (Mortality has dangers and the righteous are involved in natural disasters and troubles the same as the wicked. Mishaps are not a punishment to those who don't keep the commandments in all instances.)

PARABLE OF THE BARREN FIG TREE

6 ¶ He spake also this parable; A certain (husband) man (God) had a fig tree (the Jewish remnant of Israel) planted in his (the) ^avineyard (the world); and he came (in the meridian of time) and sought fruit thereon, (faith, righteousness, good works, gifts of the Spirit) and found none.

7 Then said he unto the dresser of his vineyard (Son of God), Behold, these three years (the period of Jesus' ministry) I come seeking fruit on this fig tree, and find none: ^acut it down (destroy the Jewish nation as an organized kingdom); why cumbereth it the ground? (Why should it prevent the conversion of the world by occupying the ground and pre-empting the time of my servants?)

8 And he (The Son of God) answering said unto him (God the husbandman), Lord, let it alone this year also, till I shall dig about it, and dung *it*: (Preach the gospel, raise the warning voice, show forth signs and wonders, organize the Church, and offer every opportunity for the conversion of the Jewish nation.)

9 And if it bear fruit, ~~well~~ (the tree is saved): (The Jewish nation shall be preserved as such and its members gain salvation.) and if not, ~~then~~ after that thou shalt cut it down. (Destroy the Jews as a nation, make them a hiss and a byword, and scatter them among all nations.) (And many other parables spake he unto the people.)

A WOMAN IS HEALED ON THE SABBATH

10 And (after this, as) he was teaching in one of the synagogues on the Sabbath. (This miracle is recorded because it took place on the Sabbath.)

11 ¶ And, behold, there was a woman ~~which~~ (who) had a spirit of infirmity eighteen years, and was bowed together, and could in no wise ~~lift up herself~~ (straighten up). (“Some mental or spiritual affliction attended her physical illness.” DNTC 1:493)

12 And when Jesus saw her, he called ~~her to him~~, and said unto her, Woman, thou art loosed from thine infirmity^y.

13 And he ^alaid ~~his~~ ^bhands on her: and immediately she was made straight, and glorified God. (Jesus appears to have sought out the woman to show that it was okay to do good on the Sabbath.)

14 And the ruler of the synagogue answered (was filled) with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to ^awork: in them therefore come and be healed, and not on the Sabbath day.

15 The Lord then answered (said unto) him, and said, ~~Thou~~ (O) hypocrite, doth not each one of you on the Sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the ^asabbath day? (“Though Satan may rejoice in the afflictions – whether physical, mental or spiritual – which befall mortal men, it is not to be assumed that he has power to impose them, except in isolated instances where people have complied with laws which permit such an imposition; otherwise, Satan would shackle all men with ills so drastic as to destroy them.” DNTC 1:493)

17 And when he had said these things, all his adversaries were ashamed: and all ~~the people~~ (his disciples) rejoiced for all the glorious things ~~that~~ (which) were done by him.

(The message of the lesson: Sometimes we are overwhelmed with the requirements for exaltation. There are so many commandments, so many restrictions, so many duties. We come again and again to the word “endure” and we tremble. We read the command “be ye therefore perfect” and we despair. We remember that the Lord warned Joseph Smith of future trials and tragedies and then said “hold on thy way” and we wonder if we can. But with all of this comes the other promises, the other insights. Exaltation is not as easy as catching fish at a hatchery, but is much easier than the alternative. The Savior said: Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Ted Gibbons, Lesson 10, LDS Living.)

PARABLE OF THE MUSTARD SEED AND LEAVEN

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I ^aresemble (compare) it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and ^awaxed (became) a great tree; and the fowls of the air lodged in the branches of it.
20 And again he said, Whereunto shall I liken the kingdom of God?
21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

TEACHINGS AT JERUSALEM

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

THE FIRST SHALL BE LAST AND THE LAST SHALL BE FIRST

23 ~~Then~~ (And there) said one unto him, Lord, are there ^afew (only) that be saved? And he ~~said unto them~~ (answered him, and said),

24 ¶ Strive to enter in at the ^astrait (narrow) ^bgate: for ~~many~~, I say unto you, ~~will~~ (many shall) ^cseek to enter in, and shall not be able(; for the Lord shall not always strive with man).

25 (Therefore) When once the ~~master~~ (Lord) of the ~~house~~ (kingdom) is risen up, and hath shut ~~to~~ the door (of the kingdom), ~~and ye begin to~~ (then ye shall) stand without, and ~~to~~ knock at the door, saying, Lord, ^aLord, open unto us; ~~and he~~ (But the Lord) shall answer and say unto you, ~~I know you not~~ (I will not receive you, for ye know not from) whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, ~~I know you not~~ (ye know not from) whence ye are; ^adepart from me, all ye workers of iniquity.

28 There shall be ^aweeping and gnashing of teeth (among you), when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the ^bkingdom of God, and you ~~yourselves~~ (are) thrust out.

29 And (verily I say unto you,) ^athey shall come from the east, and ~~from~~ the west, and from the north, and ~~from~~ the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are ^afirst which shall be last(, and shall be saved therein). (Bruce R. McConkie: Will few or many attain eternal life in the celestial kingdom? The answer, of great concern to all who seek salvation, depends upon what is meant by few. Few of what group? Of all persons born into the world? Of the portion of mankind who grow to a sufficient maturity to become accountable for their own sins? Or of the members of the Church who have covenanted in the waters of baptism to serve God and keep his commandments in return for the promise of eternal salvation hereafter? There are, of course, three kingdoms of glory to which resurrected persons will go—the celestial, terrestrial, and testial. (1 Cor. 15:39-42; D. & C. 76.) Of these three, only the celestial is the kingdom of God; it is the kingdom reserved for the saints who obey the laws and ordinances of the gospel. Great hosts of persons will go to the other kingdoms and hence will not attain salvation in the full gospel sense. From the spirit and letter of the Prophet's vision on the degrees of glory, it appears that the great majority of accountable persons in the world will go to the testial kingdom. He recorded in the revelation that the inhabitants of that lowest kingdom would be "as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore." (D. & C. 76:109.) On the other hand, speaking to accountable persons and of attainment of the celestial kingdom, Jesus said in the Sermon on the Mount: "Few there be that find it." (Matt. 7:14.) In other words, proportionately few of the earth's total accountable inhabitants will gain salvation. The overwhelming majority of them will go to lesser kingdoms and receive lower rewards. Yet the total number who will gain salvation will be great and not small. John on one occasion saw in vision a group of exalted persons who exceeded 100,000,000 in number (Rev. 5:9-11) and or, another occasion he beheld a group of saved persons which formed such a great multitude that "no man could number' them. (Rev. 7:9.) Included among the celestial inhabitants will be all the children who die before they arrive at the years of accountability. (Teachings, p. 107.) Of this group President John Taylor said: "Without Adam's transgression those children could not have existed. Through the atonement they are placed in a state of

salvation without any act of their own. These would embrace, according to the opinion of statisticians, more than one-half of the human family who can attribute their salvation only to the mediation and atonement of the Savior." (John Taylor, Gospel Kingdom, p. 119.) As to members of the Church, many will gain salvation, many will not. For accountable persons to receive a celestial inheritance baptism coupled with personal righteousness is essential. For such persons to inherit eternal life in the celestial world, celestial marriage plus conformity to gospel law is required. Those members of the Church who act accordingly, will gain the rewards indicated; those who do not abide the laws involved will go to lesser inheritances in lower kingdoms and will not gain full salvation. DNTC 1:495-6)

THE LAMENT OVER JERUSALEM

31 ¶ ~~The same day there came~~ (And as he was thus teaching there came to him) certain of the Pharisees, saying unto him, Get thee out, and depart hence: for ^aHerod will kill thee.

32 And he said unto them, Go ye, and tell ~~that fox~~ (Herod), Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be ^aperfected. (Herod would be the only person in Jesus' recorded life to speak directly to the Master but hear nothing in reply. Jesus showed real and deep contempt for Herod. Verse by Verse, 393)

33 Nevertheless I must walk to day, and to morrow, and the ~~day following~~ (third day): for it cannot be that a ^aprophet perish out of ^bJerusalem.

34 (This he spake, signifying of his death. And in this very hour he began to weep over Jerusalem, saying,) O Jerusalem, Jerusalem, ~~which~~ (who) ^akillest the prophets, and stonest them ~~that~~ (who) are sent unto thee; how often would I have gathered thy children together, as a ^bhen *doth gather* her brood under *her* wings, and ye would not! (Jesus won't be killed by Herod, but his own people.)

35 Behold, your house is left unto you ^adesolate: and verily I say unto you, ^bYe shall not see me, ~~until~~ (know me, until ye have received from the hand of the Lord a just recompense for all your sins; until) *the time* come when ye shall say, ^cBlessed is he ~~that~~ (who) cometh in the name of the Lord.

March 25-31
Matthew 14-15; Mark 6-7; John 5-6
“Be Not Afraid”

OVERVIEW:

As you read Matthew 14–15; Mark 6–7; and John 5–6, look for truths that are meaningful to you. You might ask yourself questions such as “How do the accounts in these chapters relate to me?” “What messages do I find for my life?” or “What would I like to share with my family or with others?”

Record your impressions:

SCRIPTURES:

Mark 6

Jesus sends forth the Twelve – John the Baptist is beheaded by Herod – Our Lord feeds the five thousand, walks on the water, and heals multitudes.

MATTHEW 13	MARK 6
JESUS REJECTED AT NAZARETH AGAIN	
54 And when he was come into his own country,	1 AND he went out from thence, and came into his own country; and his disciples follow him.
he taught them in their synagogue, insomuch that they were ^a astonished, and said, Whence hath this man (Jesus) this ^b wisdom, and <i>these</i> mighty works?	2 And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished (at his words), saying, From whence hath this <i>man</i> these things? and what ^a wisdom <i>is</i> this which (that) is given unto him, that even such mighty works are wrought by his hands?
55 Is not this the carpenter’s (The word carpenter should have been translated as “craftsman.” In Nazareth was a stone quarry. It is most likely that Jesus worked mostly in stone, but also in wood, metals, and other materials. The Greek word used is <i>tehton</i> , meaning “artificer” or “craftsman.”) ^a son? is not his mother called Mary? and his ^b brethren, James (Jacob), and Joses (Joseph), and Simon, and Judas (Judah)?	3 Is not this the ^a carpenter, the son of Mary, the ^b brother of James, and Joses, and of Juda, and Simon?
56 And his sisters, are they not all with us? Whence then hath this <i>man</i> all these things?	and are not his sisters here with us? And they were offended at him.

<p>57 And they were offended in him. But Jesus said unto them, A prophet is not without ^ahonour, save in his own country, and in his own house.</p>	<p>4 But Jesus said unto them, A prophet is not without honour, but (save) in his own country, and among his own kin, and in his own house.</p>
<p>58 And he did not many mighty works there because of their ^aunbelief. (Did Jesus' family believe in Him? In a talk given at Education Week in 2004, Jack Marshall had the following comments regarding the Savior's family: You struggle with difficulties, and I don't mean to be insensitive. I don't care how hard or how difficult it is, you'll find it. How unique you may feel. In fact, let's take a look at the Savior's family. Let's go to Mark, Chapter 6. There's at least nine in Jesus' family. And, if you go to Mark, Chapter 6, take a look at verse 3. Jesus is in his home town of Nazareth. In Jesus' day, the historians say probably no more than 400 hundred men, women and children living in Nazareth and as few perhaps as two hundred. Well, he is teaching, in the crowd is his family, the whole village there. And they say this of Jesus. Let's take a look at the Savior's family. Mark 6:3. It says this: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him." Jesus is the eldest of five boys. There's Jesus, James, Joses or Joseph named after dad, Juda and Simon. And then typical Middle Eastern culture not naming women many times. How many women do you have by name in the Book of Mormon in the Hebrew culture? About 3 or 4. That's plural. He at least has two sisters, there's five boys, mom and dad, there's nine in the family. And it says this, "They were offended at him." Now the question is to us, it begs the question, who's offended at Jesus? Well, we've got three choices. You've got the village minus the family, you've got the family minus the village, or you've got all of the above. For the answer, take a look at verse 4: "But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house." Who was offended at Jesus? Everybody, including those in his own house. There was significant problems even in the Savior's family, brothers and sisters.</p>	<p>5 And he could there do no ^amighty work (there), save that he ^blaid his ^chands upon a few sick folk, and (they were) healed <i>them</i>.</p>

MATTHEW 9		MARK 6			
JESUS TOURS GALILEE AGAIN					
<p>35 And Jesus went about all the cities and villages, ^ateaching in their synagogues, and preaching the ^bgospel of the kingdom, and ^chealing every sickness and every disease among the people.</p> <p>36 ¶ But when he saw the multitudes, he was moved with ^acompassion on them, because ^bthey fainted, (they were harassed) and were scattered abroad, as ^csheep having no ^dshepherd.</p> <p>37 Then said ^(d)th he unto his disciples, The ^aharvest truly is plenteous, but the ^blabourers are few;</p> <p>38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.</p>		<p>6 And he marvelled because of their ^aunbelief. (lack of faith) And he went round about the villages, teaching.</p>			
MATTHEW 10		MARK 6		LUKE 9	
SENDS OUT THE TWELVE APOSTLES					
<p>1 AND when he had ^acalled unto <i>him</i> his ^btwelve disciples, he gave them ^cpower (authority over) <i>against</i> (over) ^dunclean spirits, to cast them out, and to ^eheal all manner of ^fsickness and all manner of disease. (The Twelve hold all priesthood keys.)</p>		<p>7 ¶ And he called unto him the ^atwelve, and began to send them forth by ^btwo and two; and gave them power over unclean spirits;</p>		<p>1 THEN he called his ^atwelve disciples together, and (he) gave them power and ^bauthority over all devils, and to cure diseases.</p>	
				<p>2 And he sent them to ^apreach the kingdom of God, and to ^bheal the sick.</p>	
<p>5 These twelve Jesus ^asent forth, and commanded them, saying, (Jesus gives instructions as to how they are to minister as they go on missions. Elder Talmage said they went out in pairs. Jesus the Christ, p. 308) Go not into the way of the Gentiles, (sent first to the Jews) and (enter ye not) into any city of the ^bSamaritans enter ye not: (These were temporary restrictions. They would go to all nations after his resurrection.)</p>				<p>What assignment did Jesus give his apostles?</p> <p>How important was this assignment?</p> <p>Do you think Jesus was interested in how well they fulfilled their assignments?</p> <p>Why?</p>	
<p>6 But go rather (go) to the ^alost ^bsheep of the house of Israel.</p>					

<p>(Jesus himself ministered primarily among his own kindred of the chosen seed. “I am not sent but unto the lost sheep of the house of Israel.” Matt 15:24. DNTC 1:325)</p>		
<p>7 And as ye go, preach, saying, The kingdom of heaven ^ais at hand. (has come)</p>		
<p>8 ^aHeal the sick, cleanse the ^blepers, raise the dead, ^ccast out devils: ^dfreely (without payment) ye have received, freely ^egive.</p>		
<p>9 Provide neither gold, nor silver, nor brass in your ^apurses,</p>	<p>8 And commanded them that they should take nothing for <i>their</i> journey, save a staff only; no ^ascrip, no(r) bread, no(r) money in <i>their</i> purse:</p>	<p>3 And he said unto them, Take nothing for <i>your</i> journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.</p>
<p>10 Nor ^ascrip (traveling bag or begger’s bag) for <i>your</i> journey, neither two coats, neither shoes, nor yet staves: for the workman is ^bworthy of his ^cmeat. (Acting through his duly appointed representatives on earth, the Lord has now withdrawn this requirement that all modern missionary work should be done by laborers who go forth without purse or scrip. Legal requirements, and different social, economic, and industrial circumstances, have made such a change necessary – a fact which illustrates the need to continuous revelation so that the Lord’s affairs on earth always may be conducted as befit the existing circumstances. DNTC 1:326)</p>	<p>9 But (should) <i>be</i> shod with sandals; and not put on (take) two coats.</p>	
<p>11 And into whatsoever city or town ye shall ^aenter, enquire who in it is worthy; and there abide till ye go thence.</p>	<p>10 And he said unto them, In what place soever (whatsoever place) ye enter into an house, there abide till ye depart from that place.</p>	<p>4 And (into) whatsoever house ye enter into, there abide, and thence depart (until ye depart thence).</p>

12 And when ye come into an house, salute it.		
13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.		
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the ^a dust of your ^b feet (for a testimony against them.) (No curse should ever be decreed except by direct revelation from the Lord commanding such to be done. DNTC 2:123)	11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the ^a dust under (of) your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.	5 And whosoever will not receive you, when ye go out of that city, ^a shake off the very ^b dust from your feet for a testimony against them.
	12 And they went out, and ^a preached that men should repent.	6 And they departed, and went through the towns, preaching the ^a gospel,
	13 And they cast out many devils, and ^a anointed with oil many that were sick, and (they were) healed <i>them</i> .	and healing every where.
MATTHEW 14	MARK 6	LUKE 9
HEROD'S OPINION OF JESUS: JOHN THE BAPTIST RISEN FROM THE DEAD		
1 AT that time ^a Herod the tetrarch heard of the fame of Jesus,	14 And King ^a Herod heard of <i>him</i> (Jesus); (for his name was spread abroad:)	7 ¶ Now ^a Herod the tetrarch heard of all that was done by <i>him</i> (Jesus): and he was perplexed, because that it was said of some, that John was risen from the dead;
2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do she(o)w forth themselves in him.	and he said, That John the Baptist was risen from the dead, and therefore mighty works do she(o)w forth themselves in him.	
	15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.	8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.
	16 But when Herod heard <i>thereof</i> , he said, It is John, whom I beheaded: he is risen from the dead.	
		9 And Herod said, John have I beheaded: but who is this, of

		whom I hear such things? And he desired to see him.	
MATTHEW 14	MARK 6	LUKE 3	
HEROD IMPRISONS JOHN THE BAPTIST			
3 ¶ For Herod had laid hold on John, and bound him, and put <i>him</i> in prison for Herodias' sake, his brother Philip's wife.	17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.	19 But ^a Herod the tetrarch, being reproved by (of) him for Herodias his brother Philip's wife, and for all the evils which Herod had done,	
4 For John said unto him, It is not ^a lawful for thee to have her.	18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.		
	19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:		
	20 For Herod feared John, knowing that he was a ^a just man ^b and a an holy (man, and one who feared God,) and ^c observed (to worship) him; and when he heard him, he did many things (for him), and heard him gladly.		
5 And ^a when he would have put him to death, he feared the multitude, because they counted him as a ^b prophet.			
		20 Added yet this above all, that he shut up John in prison.	
DEATH OF JOHN THE BAPTIST			
6 But when Herod's birthday was kept,	21 And when a convenient day was come, that Herod on his birthday made a supper to (But when Herod's birthday was		

	come, he made a supper for) his ^a lords, high captains, and chief <i>estates</i> (priests) of Galilee;		
the daughter of Herodias danced before them, and pleased Herod.	22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give <i>it</i> thee.		
7 Whereupon he ^a promised with an oath to give her whatsoever (whatever) she would ask.	23 And he ^a swore unto her, Whatsoever thou shalt ask of me, I will give <i>it</i> thee, unto the ^b half of my kingdom.		
	24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.		
8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a ^a charger.	25 And she came in straightway with ^a haste unto the king, and asked, saying, I will that thou give me ^b by and by in a ^c charger the head of ^d John the Baptist.		
9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded <i>it</i> to be given her .	26 And the king was exceeding sorry; yet (but) for his ^a oath's sake, and for their sakes which sat with him, he ^b would not reject her.		
10 And he sent, and ^a beheaded John in the prison.	27 And immediately the king sent an executioner, and commanded his head to be brought: and he		

	went and beheaded him in the prison,		
11 And his head was brought in a charger, and given to the damsel: and she brought <i>it</i> to her mother.	28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.		
12 And his disciples came, and took up the body, and buried it, and went and told Jesus.	29 And when his (John's) disciples heard <i>of it</i> , they came and took up his corpse, and laid it in a tomb.		

John 5

Jesus heals an invalid on the Sabbath—Why men must honor the Son—Jesus promises to take gospel to the dead—Man is resurrected, judged, assigned his glory by the Son—Jesus obeys divine law of witnesses.

JESUS AGAIN ATTENDS PASSOVER AT JERUSALEM

1 AFTER this there was ^aa feast (The Koine Greek manuscripts of the Gospels (Byzantine) read “the feast” implicitly the Passover. See also Matt 26:5. Some earlier manuscripts do not make this identification.) of the Jews; and Jesus went up to Jerusalem. (This is Jesus’ second Passover since the beginning of His ministry.)

JESUS HEALS ON THE SABBATH

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, (Aramaic for “House of Mercy.”) having five porches.

3 In these (porches) lay a great multitude of (many) impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: (Probably the result of a siphon-karst spring plowing into the pool, causing bubbling at the surface. Verse by Verse, The Four Gospels, p. 261) whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, ~~which~~ (who) had an infirmity thirty and eight years.

6 ~~When~~ (And) Jesus saw him lie, and knew that he had been now a long time *in that case*, (afflicted, and) he sai(d)th unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, ^aRise, take up thy bed, and walk.

9 And immediately the man was made ^awhole, and took up his bed, and walked: and ~~on the same day was the ^bsabbath.~~ (on the Sabbath day.) (“Some have been burdened by sins, by spiritual diseases for so great a time that they begin to lose hope of escape as did the man by the pool. Then, suddenly

without solicitation, the Savior came and he was made clean and whole. Surely the Savior will do the same for all those who build faith and wait patiently for His help and assistance.” Ted Gibbons, Lesson 12)

10 ¶ The Jews therefore said unto him ~~that~~ (who) was cured, It is the ^asabbath day: it is not lawful for thee to carry *thy* bed. (Many Jews of today are just as militant about making sure everyone around them observes the Sabbath as in Jesus’ day.)

11 He answered them, He ~~that~~ (who) made me whole, ~~the same~~ said unto me, Take up thy bed, and walk.

12 Then ~~asked~~ (answered) they him (saying), What man is ~~that~~ which (he who) said unto thee, Take up thy bed, and walk?

13 And he that was healed ^awist (knew) not who it was: for Jesus had conveyed himself away, a multitude being in ~~that~~ (the) place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. (The healing of the invalid man is a sign that Jesus as the Christ has the power to heal man from sin. Jesus forgave the man when he healed him. The invalid man was given spiritual life.)

15 The man departed, and told the Jews that it was Jesus, ~~which~~ (who) had made him whole.

16 And therefore did the Jews ^apersecute Jesus, and ^bsought to slay him, because he had done these things on the sabbath day.

JESUS DOES ONLY THE WORKS OF HIS FATHER

17 ¶ But Jesus answered them, My Father (Jesus is attesting that He is the Son of God.) ^aworketh hitherto, and I ^bwork. (“The Father is the author of the plan of salvation. He ordained the laws whereby his spirit offspring might progress and become like him.” TPJS, p. 354)

18 Therefore the Jews sought the more to kill him, because he (had) not only ~~had~~ broken the Sabbath, but said also that God was his ^aFather, making himself ^bequal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he ^aseeth the ^bFather do: for what things soever he doeth, these also doeth the Son likewise. (Joseph Smith said: “What did Jesus do? “Why, I do the things that I saw the Father do when worlds came into existence. I saw the Father work out a kingdom with fear and trembling, and I can do the same. And when I get my kingdom worked out, I will present it to the Father, and it will exalt his glory. And Jesus steps into his tracks to inherit what God did before.” King Follett Discourse.)

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. (Greater works than these are coming – what greater works does the Savior mention in verses 21, 22, 24, 25, and 29?)

21 For as the Father ^araiseth up the dead (causes to become alive), and ^bquickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath ^acommitted all ^bjudgment unto the Son:

23 That all ~~men~~ should ^ahonour the Son, even as they honour the Father. He ~~that~~ (who) ^bhonoureth not the Son honoureth not the Father ~~which~~ (who) hath sent him.

24 Verily, verily, I say unto you, He ~~that~~ (who) heareth my word, and ^abelieveth on him ~~that~~ (who) sent me, hath everlasting ^blife, and shall not come into ^ccondemnation; but is passed from ^ddeath unto ^elife.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the ^adead shall ^bhear the voice of the Son of God: and they ~~that~~ (who) hear shall ^clive. (“He announces that the long promised hour has almost arrived when the Son of God shall go personally to the spirits in prison, preach the

gospel to them, organize his kingdom among them, and send forth legal administrators to preach repentance and in all things prepare the way for the great work of salvation for the dead.” DNTC, 1:193)

26 For as the Father hath life in himself; so hath he given to the ^aSon to have ^blife in himself;

27 And hath given him ^aauthority to execute ^bjudgment also, because he is the ^cSon of man.

28 Marvel not at this: for the hour is coming, in the which all ~~that~~ (who) are in the ^agraves shall ^bhear his voice,

29 (What is the significance of this verse?) And shall ^acome forth; they ~~that~~ (who) have done good, ~~unto~~ (in) the ^bresurrection of ^clife (the just); and they ~~that~~ (who) have done ^cevil, ~~unto~~ (in) the resurrection of ^ddamnation. (the unjust.) (Elder McConkie said: “...It was meditation upon this verse that caused the Prophet to receive the vision of the degrees of glory.” Section 76. Studies in Scripture, Vol 5, p. 284. Joseph Smith called the ensuing revelation (D&C Section 76) “a transcript from the records of the eternal world.” TPJS, p. 11.)

30 ~~I can of mine own self do nothing:~~ (And shall be judged of the Son of Man. For) as I hear, I judge: and my judgment is ^ajust; (For I can of mine own self do nothing;) because I seek not mine own ^bwill, but the ^cwill of the Father ~~which~~ (who) hath sent me.

31 (Therefore,) If I bear witness of myself, my witness is ~~not~~ true.

32 ¶ (For I am not alone,) There is another ~~that~~ (who) beareth ^awitness of me; and I know that the ^bwitness ~~which he witnesseth~~ (testimony which he giveth) of me is true. (The Father bore witness of Jesus. Jesus obeyed the law of witnesses. John mentions four witnesses as proof of his divinity.)

1. John the Baptist: 5:33, 36, 37, 39.
2. My works: 5:36
3. The Father: 5:37
4. The Scriptures: 5:39)

33 Ye sent unto ^aJohn, and he bare ^bwitness (also) unto the truth.

34 ~~But I receive not testimony from man:~~ but (And he received not his testimony of man, but of God, and ye yourselves say that he is a prophet, therefore ye ought to receive his testimony.) These things I say, that ye might be saved.

35 He was a burning and a shining ^alight: and ye were willing for a season to rejoice in his ^blight. (John’s testimony was binding.)

36 ¶ ^aBut I have (a) ^bgreater witness than ~~that~~ (the testimony) of John (Gr the greater witness than John’s): for the ^cworks which the Father hath given me to finish, the same ^dworks that I do, bear witness of me, that the Father hath ^csent me.

37 And the Father himself, ~~which hath~~ (who) sent me, hath borne ^awitness of me. (And verily I testify unto you that) Ye have ~~neither~~ (never) heard his voice at any time, nor ^bseen his shape.

38 ~~And~~ (For) ye have not his word abiding in you: ~~for~~ (and him) whom he hath sent, ~~him~~ ye ^abelieve not.

39 ¶ ^aSearch the scriptures; for in them ye think ye have eternal life: and they are they which ^btestify of me. (“Gospel scholarship is woefully lacking both in the Church and in the world. There is only a handful of people now living who have an intelligent and comprehensive working knowledge of the recorded revelations. None know as much as they should. Many of the rising generation in the Church take the gospel and its truths for granted without ever coming to a personal knowledge of the basic doctrines of salvation.” DNTC, 1:201. Jesus rebuked and condemned the unbelieving Jews, saying, is a sense, that they searched the scriptures because in them they thought they had eternal life, but the scriptures testified of him. (The Greek text itself suggests the following translation, in modern

terms: Just knowing the scriptures, you mistakenly think you have eternal life.) In truth, the rabbis taught that study of the words in scripture brought eternal life. Hillel said, “He who has acquired words of Torah has acquired for himself the life of the world to come” (Pirke Aboth, II:8, page 48) Jesus is contradicting the erroneous rabbinic notion, and saying, essentially, that if they really understood the words of life and had the accompanying Spirit with them, they would have recognized him on whom all the scriptures testify. Verse by Verse, The Four Gospels, p. 267.)

40 And ye will not come to me, that ye might have ^alife. (lest ye should honor me.)

41 I receive not ^ahonour from men.

42 But I know you, that ye have not the ^alove of God in you.

43 I am come in my ^aFather’s ^bname, and ye ^creceive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, ~~which receive~~ (who seek) ^ahonour one of another, and seek not the ^bhonour ~~that~~ (which) *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is ~~one~~ that (Moses who) accuseth you, ~~even~~ Moses, in whom ye trust.

46 For had ye believed ^aMoses, ye would have believed me: for he ^bwrote of me.

47 But if ye believe not his ^awritings, how shall ye believe my words?

MATTHEW 14	MARK 6	LUKE 9	JOHN 6
RETURN OF THE TWEVLE APOSTLES			
	30 And (Now) the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.	10 ¶ And the apostles, when they were returned, told ^a him (Jesus) all that they had done.	
13 ¶ When Jesus heard of it (that John was beheaded),			
	31 And he said unto them, Come ye yourselves apart into a ^a desert (solitary) place, and rest a while: for there were many coming and going, and they had no ^b leisure (not) so much as to eat.		
he departed thence by ship into a desert place apart:	32 And they departed into a ^a desert (solitary) place by ship privately.	And he took them, and went aside privately into a ^b desert (solitary) place belonging to the city called Bethsaida.	1 AFTER these things Jesus went over the sea of Galilee, which is <i>the sea</i> of Tiberias. (At 700 feet below sea level, it is the lowest freshwater lake in the world.)

	33 And the people saw them departing, and many knew him (Jesus),	11 And the people, when they knew <i>it</i> , followed him:	2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. (These people were on their way to Jerusalem to celebrate the Passover.)
and when the people had heard thereof (of him), they followed him on foot out of the cities.	and ran afoot thither out of all cities, and outwent (out-ran) them, and came together unto him.		
JESUS FEEDS THE 5000			
(It was springtime, around the Passover time, the season of grass and flowers. The 12 had been sent out and have now returned. They had wanted to have a private meeting with Jesus to tell of their labors. "If the servants of God, while on the Lord's errand, have done all they can to supply their own wants, they are entitled, in faith, to expect their Lord to supply them manna from heaven or whatever else their straightened circumstances may require." DNTC, 1:343-344)		3 And Jesus went up into a mountain, and there he sat with his disciples. (He got away from the people for a little rest. This was like a zone conference to talk to his disciples about some of their missionary labors.)	
			4 And the ^a passover, a feast of the Jews, was nigh.
14 And Jesus went forth, and saw a great multitude, and was moved with ^a compassion toward(s) them, and he healed their ^b sick.	34 And Jesus, when he came out, saw much people, and was moved with ^a compassion toward them, because they were as sheep not having a ^b shepherd: and he began to ^c teach them many things.	and he received them, and spake unto them of the kingdom of God, and healed them that (who) had need of healing.	5 ¶ When Jesus then lifted up <i>his</i> eyes, and saw a great company come unto him,
15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past;	35 And when the day was now far spent, his disciples came unto him, and said, ^a This is a desert (solitary) place, and now the time is far passed (for departure is come): (The disciples had	12 And when the day began to wear away, then came the twelve, and said unto him,	

	become nervous because in this solitary place there wouldn't be any place for the people to acquire food.)		
send the multitude away, that they may go into the villages, and buy themselves ^a victuals.	36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.	Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert (solitary) place.	
16 But Jesus said unto them, They need not depart; give ye them to eat.	37 (And) He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred ^a pennyworth (denarii; one denarius was a workman's daily wages.) of bread, and give them to eat?	13 But he said unto them, Give ye them to eat.	
			he saith unto Philip, (He asked Philip because he was from the general area and knew the surrounding area well.) Whence shall we buy bread, that these may eat? ("It appears most probable that the conversation between Jesus and Philip occurred earlier in the afternoon; and that as the hours sped, the Twelve became concerned and advised that the multitude be dismissed." Jesus the Christ, p. 310. "There was a tradition, taught by the Rabbis

			<p>and firmly entrenched in the public mind, that when Messiah came, he would feed them with bread from heaven.” MM, 2:367)</p> <p>6 And this he said to prove him: for he himself knew what he would do. (This was a test for the apostles.)</p> <p>7 Philip answered him, Two hundred pennyworth (one pennyworth would be a day’s wages. They’re saying if we had 8 month’s worth of money, it still wouldn’t be enough to feed this group.) of bread is not sufficient for them, that every one of them may take a little. (Not only is there not enough food here, but we also don’t have enough money to buy food for everyone. They are outside the city in a solitary place. The setting is just after the rainy season and the hills are covered in grass, very green and beautiful.)</p>
	38 He said th unto them, How many loaves have ye? go and see.		8 One of his disciples, Andrew, Simon Peter’s brother, saith unto him,
17 And they say unto him, We have here but five loaves, and two fishes.	And when they knew, they say, Five, and two fishes. (He may have asked how much food was available, to confirm that there was	And they said, We have no more but five loaves and two fishes; (and) except we should go and buy meat(, we can provide no more	9 There is a lad here, (The lad is symbolic of giving our all in service to God and that when we do, our service is magnified to

	<p>none to give to the multitude and to show that the bread he was about to give was truly a creative act only God could do. This was done “to bear witness in a way none others can that he is indeed the One of whom Moses and the prophets spoke... This was also done so that Jesus, back again in Capernaum, can preach his incomparable sermon on the bread of life.” MM 2:344)</p>	<p>food) for all this people (multitude).</p>	<p>the blessing of all.) which hath five barley loaves, and two small fishes (most likely sardines): but what are they among so many? (Barley loaves and sardines is what the poor people ate. Not only is the quantity of food lacking, but the quality is also very poor. This shows that when we give our all to the Savior and his work, it is enough. Elder James E. Faust said: “Many nameless people with gifts equal only to five loaves and two small fishes magnify their callings and serve without attention or recognition, feeding literally thousands... These are the hundreds of thousands of leaders and teachers in all of the auxiliaries and priesthood quorums, the home teachers, the Relief Society visiting teachers. These are the many humble bishops of the Church, some without formal training but greatly magnified, always learning, with a humble desire to serve the Lord and the people of their wards. A major reason this church</p>
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			has grown from its humble beginnings to its current strength is the faithfulness and devotion of millions of humble and devoted people who have only five loaves and two small fishes to offer in the service of the Master. They have largely surrendered their own interests and in so doing have found the peace of God, which passeth all understanding.” CR, April 1994, p. 4)
18 He said, Bring them hither to me.		14 For they were (in number) about ^a five thousand men.	10(b) in number about ^a five thousand. (The 5,000 is only of the men, there were also women and children. The total number of people is not known but could have been over 20,000.)
19 And he commanded the multitude to sit down on the grass,	39 And he commanded them to make all sit down by companies upon the green grass.	And he (Jesus) said (un)to his disciples, Make them sit down by fifties in a company.	10(a) And Jesus said, Make the men sit down.
	40 And they sat down in ranks, by hundreds, and by fifties. (Everything was well organized, not haphazard.)	15 And they did so, and made them all sit down.	Now there was much grass in the place. So the men sat down,
and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and ^a brake, and gave the loaves to <i>his</i> disciples, and the disciples to the multitude.	41 And when he had taken the five loaves and the two fishes (These fish were probably the small kind that were eaten along with the bread, like sardines.), he looked up to heaven, and	16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.	11 And Jesus took the loaves; and when he had given ^a thanks, he distributed to the disciples, and the disciples to them that were set down; (When he gave food to his apostles and then

	<p>blessed, and brake the loaves, and gave them to his disciples to set before them (the multitude); and the two fishes divided he among them all.</p>		<p>commanded them to give it to others, he was teaching the order of priesthood government.) and likewise of the fishes as much as they would. (Jesus is in control of the elements. Sometimes we don't think we can accomplish something, but it is Jesus that all things can do for our benefit, if we have faith in him. "It was a manifestation of creative power, by which material elements were organized and compounded to serve a present and pressing need. The fare was simple, yet nourishing, wholesome and satisfying. Barley bread and fish constituted the usual food of the poorer classes of the region." Jesus the Christ, p. 311. "In performing miracles it was not his wont to ask the Father to do the deed; rather, as evidence of his power and divine Sonship, he spoke in his own name and heaven and earth obeyed his commands." DNTC, 1:345)</p>
<p>20 And they did all eat, and were filled:</p>	<p>42 And they did all eat, and were filled. (Remember the Sermon on the Mount,</p>	<p>17 And they did eat, and were all filled:</p>	<p>12 When they were filled (had eaten and were satisfied), he said unto his disciples,</p>

	where He taught to take no thought for what you shall eat while on the Lord's errand. Here is proof that He will take care of his own when needed.)		Gather up the fragments that remain, that nothing be ^a lost. (Waste is sin. "Our Lord's direction to gather up the fragments was an impressive object-lesson against waste; and it may have been to afford such lesson that an excess was supplied." Jesus the Christ, p. 311)
and they ^a took up of the fragments that remained twelve baskets full.	43 And they took up twelve baskets full of the fragments, and of the fishes. (Don't waste, the leftovers will be used by the disciples.)	and there was taken up of fragments that (which) remained to them twelve baskets.	13 Therefore they gathered <i>them</i> together, and filled twelve baskets ("Traveling Jews, as part of their luggage, carried baskets, containers for their provisions. The dozen baskets here used presumably were part of the equipage of the Twelve." DNTC 1:345) with the fragments of the five barley loaves, which remained over and above unto them that had eaten. ("The broken but unused portion exceeded in bulk and weight the whole of the original little store." Jesus the Christ, p. 311)
21 And they that had eaten were about ^a five thousand men, beside women and children.	44 And they that did eat of the loaves were about ^a five thousand men.		
(Why did Jesus feed the 5,000?) 1. The people were hungry and Jesus was compassionate. He also knew that spiritual receptivity is linked to physical needs and wants.			14 Then those men, when they had seen the ^amiracle that Jesus did, said, This is of a truth that

<p>2. The miracle of feeding the multitude with bread provided an important setting and object lesson for future teachings, particularly his discourse on the bread of life.</p> <p>3. The miracle was a profound testimony of the Savior’s power – that he had power over the elements of the earth because he was and is the Messiah. Verse by Verse, the Four Gospels, p. 307)</p>	<p>^bprophet that should come into the world. (They are saying that Jesus was the prophet that Moses prophesied about, the Messiah. This miracle shows Jesus’ power over life. By eating the bread of Christ one can gain eternal life.)</p>
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JESUS AVOIDS BEING MADE KING

			<p>15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a ^aking,</p>
<p>22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.</p>	<p>45 And straightway he constrained his disciples to get into the ship, and to go to the other side before ^(him,) unto Bethsaida, while he sent away the people.</p>		
<p>23 And when he had sent the multitudes away, he went up into a mountain apart to ^apray: and when the evening was come, he was there alone.</p>	<p>46 And when he had ^asent them away (^{Gr}bid them farewell), he departed into a mountain to pray.</p>		<p>he departed again into a mountain himself alone. (The Jews had a Messianic expectation that the Messiah would provide food and a life of ease for them and destruction to their enemies. This miracle showed them that this truly was the Messiah, but not the Messiah they expected. Jesus also brings bread and wine to the Nephites in 3 Nephi 20:3-7: 3 And it came to pass that he ^abrake ^bbread again and blessed it, and gave to the disciples to eat. 4 And when they had</p>

			<p>eaten he commanded them that they should break bread, and give unto the multitude. 5 And when they had given unto the multitude he also gave them wine to drink, and commanded them that they should give unto the multitude. 6 Now, there had been no ^abread, neither wine, brought by the disciples, neither by the multitude; 7 But he truly ^agave unto them bread to eat, and also wine to drink.)</p>
JESUS WALKS ON THE WATER			
	<p>47 And when even was come, the ship was in the midst of the sea, and he alone on the land.</p>		<p>16 And when even was <i>now</i> come, his disciples went down unto the sea, 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. (Jesus finally found the solitude he sought. He may have spent some time mourning the death of John the Baptist.)</p>
			<p>18 And the sea arose by reason of a great wind that blew. (While Jesus was in solitude, he knew that his apostles were in trouble upon the water and he went to them. Jesus the Christ, p. 312)</p>

<p>24 But the ship was now in the midst of the sea, tossed with (the) waves: for the wind was contrary.</p>	<p>48 And he saw them ^atoiling in rowing (Gr struggling at their oars) (He saw them in vision.); for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.</p>		
			<p>19 So when they had rowed about five and twenty or thirty furlongs, (Though they labored through the night, between 8 and 10 hours, rowing across the sea, they only got about 3 to 4 miles across the lake. They were about in the middle of the sea at this time. The time was between 3 am and 6 am.)</p>
<p>25 And ^ain the fourth watch of the night (between three and six in the morning) Jesus went unto them, walking on the sea. (Note that Jesus came unto them in the fourth watch, after they had toiled for a long time. “When we toil against a contrary wind, when our sails don’t hold air and all the forces of earth are arrayed against us and we are driven by the storms of life to cry out in supplication for this help, we always want</p>	<p>and about the fourth watch of the night he cometh unto them, walking upon the sea, and (as if he) would have passed by them.</p>		

<p>him to come at once. He sees us. We know he sees us, and of course he hears us. But he rarely comes in the first watch, or even the second.” Ted Gibbons, Lesson 12)</p>			
<p>26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.</p>	<p>49 But (And) when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:</p>		<p>they see Jesus walking on the sea, and drawing nigh unto the ship: and they were ^aafraid.</p>
<p>27 But straightway Jesus spake unto them, saying, Be of good ^acheer; it is I; be not afraid.</p>	<p>50 For they all saw him, and were ^atroubled. And immediately he talked with them, and sai(d)th unto them, Be of good cheer: it is I; be not afraid.</p>		<p>20 But he saith unto them, It is I; be not afraid.</p>
<p>28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.</p>			
<p>29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.</p>			
<p>30 But when he saw the wind boisterous, he was ^aafraid; (He took his eyes off Jesus.) and beginning to sink, he cried, saying, Lord, save me. (Peter did walk on the water. He had faith sufficient to walk on the water. But then he became surprised that he had the power to walk on water, and when the</p>			

<p>winds came up he took his focus off of the Savior and his faith failed him. We may not be called upon to walk on water, but we can do other miraculous things if we have sufficient faith in Christ.)</p>			
<p>31 And immediately Jesus stretched forth <i>his</i> hand, and caught him, and said unto him, O thou of little ^afaith, wherefore didst thou ^bdoubt? (When Jesus said: “wherefore didst thou doubt” what did He mean? He was saying, “Of course I will save you, how could you doubt that I would?” “The phenomenon is a concrete demonstration of the great truth that faith is a principle of power, whereby natural forces may be conditioned and controlled.” Jesus the Christ, p. 313 “So then if, like Peter, we fix our eyes on Jesus, we too may walk triumphantly over the swelling waves of disbelief, and unterrified amid the rising winds of doubt; but if we turn away our eyes from Him in whom we have believed – if, as it is so easy to do, and as we are so much tempted to</p>			

<p>do, we look rather at the power and fury of those terrible and destructive elements than at Him who can help and save – then we too shall inevitably sink.” Farrar, MM, 2:362)</p>			
<p>32 And when they were come into the ship, the wind ceased.</p>	<p>51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.</p>		<p>21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went. (We also should willingly receive Christ into our lives. “It now seemed as though the boat hastened of itself.” DNTC, 1:349 Walking on the water showed Jesus’ power over life.)</p>
	<p>52 For they ^aconsidered not <i>the miracle</i> of the loaves: for their heart(s) was (were) ^bhardened.</p>		
<p>33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. (“The chosen disciples had not yet received the gift of the Holy Ghost.” DNTC, 1:348. “We are left to conclude that those so doing were the sailors or other passengers, for the apostles had long since had such a witness in their souls.” MM, 2:361.)</p>			
<p>JESUS HEALS PEOPLE OF GENNESARET</p>			

34 And when they were gone over, they came into the land of Gennesaret.	53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.
	54 And when they were come out of the ship,
35 And when the men of that place had knowledge of him (Gr recognized him), they sent out into all that county round about, and brought unto him all that were diseased;	Straightway they (the people) knew him, 55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets,
36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.	and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

JESUS IS THE BREAD OF LIFE

JOHN 6:22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) (The people are asking, since there is only one boat here, and we know your disciples came in it, where is the boat you came in?)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, ~~when~~ (how) camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, ^anot (because ye desire to keep my sayings, neither) because ye saw the miracles, but because ye did eat of the loaves, and were filled. (They are following him, not because of his teachings, but because of free bread.)

27 ^aLabour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the ^bSon of man shall (hath power to) give unto you: for him hath God the Father ^csealed.

(The following comments in yellow, are summarized excerpts from Elder Bruce R. McConkie in DNTC, 1:352-357)

28 Then said they unto him, What shall we do, that we might work the works of God? (If you are truly God's son, then deliver the message He would have you tell us.)

29 Jesus answered and said unto them, This is the work of God, that ye ^abelieve on him whom he hath sent. (This is what He would have you do: believe in me, believe that I am the Messiah.)

30 They said therefore unto him, What ^asign shewest thou then, that we may see, and believe thee? what dost thou work? (They had already received many signs, yet they believe not in him. The miracles we've seen you do, surely Moses did similar things and he was just a man.)

31 Our fathers did eat manna in the desert; as it is written, He gave them ^abread from heaven to eat. (We challenge your claim of divinity by asking, What miraculous work dost thou do?)

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. (It was I who gave you bread from heaven. And that bread only satisfied hunger.)

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. (But now my Father gives to you the enduring bread, spiritual bread from heaven, that bread of which men may eat and never hunger again.)

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the ^abread of life: he that cometh to me shall never hunger; and he that believeth on me shall never ^bthirst. (He that believes in me and comes to me and follows my gospel shall be fed spiritually. They shall also find spiritual rivers of water that will quench spiritual thirst. This is the first "I am" statement found in John. He gives 7 "I am" statements:

1. I am the bread of life. (6:41, 48, 51)
2. I am the light of the world. (8:12)
3. I am the door of the sheep. (10:7,9)
4. I am the good shepherd. (10:11,14)
5. I am the resurrection and the life. (11:25)
6. I am the way, the truth, and the life. (14:6)
7. I am the true vine. (15:1,5)

Remember the number 7 means "complete." Also, Jesus did not say "I am the living water." According to John 7:37-39, the living waters are the Holy Ghost. The actual medium through which the spiritual rebirth comes is through the Holy Ghost. (John 14:26))

36 But I said unto you, That ye also have seen me, and believe not. (You have already been offered this spiritual bread, but have refused it. You have seen my miracles but have not believed in me.)

37 All that the Father ^agiveth me shall come to me; and him that cometh to me I will in no wise ^bcast out. (Nevertheless, all those among you who believe in me and my words, and who obey my law, have been given to me by my Father; and such shall come unto me and be fed spiritually; yea, the invitation is to all, and none are denied; if men will come unto me, they shall in no wise be cast out. DNTC, 1:354)

38 For I ^acame down from heaven, not to do mine own ^bwill, but the ^cwill of him that sent me.

39 And this is the ^aFather's ^bwill which hath sent me, that of all which he hath given me I should lose ^cnothing, but should ^draise it up again at the last day. (I should work out the infinite and eternal atonement, so that all men shall be raised in immortality at the last day.)

40 And this is the will of him that sent me, that every one which seeth the Son, and ^abelieveth on him, may have ^beverlasting life: and I will raise him up (in the resurrection of the just) ^cat the last day. (This is also the will of the Father, that everyone who receives me as the Son of God, and who believes that I am the Christ, and who obeys the laws and ordinances of my gospel, enduring in righteousness to the end, shall

have everlasting life. It is his will that all such shall come forth in the resurrection of the just, raised in immortality and unto eternal life.)

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. (Because I said I was the Son of God.)

42 And they said, Is not this Jesus, the son of ^aJoseph, whose father and mother we know? how is it then that he saith, I came down from heaven? (How can he be the Son of God when we know he was born of Mary and Joseph?)

43 Jesus therefore answered and said unto them, ^aMurmur not among yourselves. (Don't try to justify your unbelief in me because you claim that my Father is a mortal person.)

44 ^aNo man can ^bcome to me, except ~~the Father which hath sent me~~ ^edraw him: and (he doeth the will of my Father who hath sent me. And this is the will of him who hath sent me, that ye receive the Son; for the Father beareth record of him; and he who receiveth the testimony, and doeth the will of him who sent me,) I will raise him up ~~at the last day~~ (in the resurrection of the just.)

45 (For) It is written in the prophets, And ~~they~~ (these) shall be all (be) ^ataught of God. Every man therefore that hath heard, and hath learned of the ^bFather, cometh unto me. (Everyone that hears and believes the words of the Son shall thereby come unto the Father also, and such shall be taught by the Holy Spirit sent forth from God to bear record of the Father and the Son.)

46 Not that any man hath seen the Father, save he which is of God, he hath ^aseen the Father. (No man shall see the Father except the Son and he to whom the Son shall reveal him. Only those who are born of God shall see the Father, for no others can enter his presence.)

47 Verily, verily, I say unto you, He that ^abelieveth on me hath ^beverlasting life. (Those who believe in me and obey my laws and ordinances, shall have everlasting life which is exaltation in my Father's kingdom.)

48 I am that bread of life.

49 Your fathers did eat ^amanna in the wilderness, and are dead. (Manna was not spiritual bread.)

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

Matthew 15

The scribes and Pharisees contend against Jesus – He heals the daughter of a Gentile woman – He feeds the four thousand.

MATTHEW 15	MARK 7	LUKE
CLEANLINESS: CONFLICT WITH SCRIBES AND PHARISEES		
1 THEN came to Jesus ^a scribes and Pharisees, which were of Jerusalem, saying,	1 THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.	(Because the Jews sought to kill him, Jesus did not go to Jerusalem to the third Passover occurring during the period of his ministry. Hence we find the rulers of the Jews sending a delegation of Pharisees and scribes from Jerusalem to Capernaum to watch and find fault with him. DNTC, 1:366)
	2 And when they saw some of his disciples eat bread with defiled, that is to say, with	

	unwashen, hands, they found fault.	
	3 For the Pharisees, and all the Jews, except they ^a wash their hands oft, eat not, holding the tradition of the elders.	(Traditions crept into the Law which were not required to be complied with.)
	4 And <i>when they come</i> from the market, except they wash (their bodies), they eat not. And many other things there be, which they have received to hold, <i>as</i> the washing of cups, and pots, bras(z)en vessels, and of tables.	
2 Why do thy disciples transgress the ^a tradition of the elders? for they wash not their hands when they eat bread.	5 Then (And) the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with ^a unwashen hands?	
7 (O) Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their ^a mouth, and ^b honoureth me with <i>their</i> lips; but their ^c heart is far from me.	6 He answered and said unto them, Well hath Esaias (Isaiah) prophesied of you hypocrites, as it is written, This people ^a honoureth me with <i>their</i> lips, but their heart is far from me.	(Isaiah 29:13 Wherefore the Lord said, Forasmuch as this people ^a draw near <i>me</i> with their ^b mouth, and with their lips do ^c honour me, but have ^d removed their ^e heart far from me, and their ^f fear toward me is taught by the ^g precept of men: This is the same language that Jesus would say to Joseph Smith when He appears to him to describe the condition of the Christian churches of his day.)
9 But in vain they do ^a worship me, teaching for (the) ^b doctrines (and) the ^c commandments of men.	7 Howbeit in vain do they worship me, teaching for (the) doctrines the (and) commandments of men.	
	8 For laying aside the commandment of God, ye hold the ^a tradition of men, as the washing of pots and (of) cups: and many other such like things ye do.	
3 But he answered and said unto them, Why do ye also transgress the commandment of God by your ^a tradition?	9 And he said unto them, Full well (Yea, altogether) ye reject the commandment of God, that ye may keep your own tradition.	

<p>4 For God commanded, saying, ^aHonour thy father and mother: and, He that curseth father or mother, ^blet him die the death (which Moses shall appoint).</p>	<p>10 (Full well is it written of you, by the prophets whom ye have rejected. They testified these things of a truth and their blood shall be upon you. Ye have kept not the ordinances of God;) ^aFor Moses said, Honour thy father and thy mother; and, Whoso ^bcurseth father or mother, let him die the death (of the transgressor, as it is written in your law; but ye keep not the law):</p>	<p>(By professing to believe in the prophets, while in practice rejecting their teachings, the Jews were in reality rejecting the prophets. Thus, those Jews were placing themselves in the same position which their fathers occupied when those fathers slew the prophets; and so the blood of the prophets would be required at the hands of the Jews and their fathers, for both rejected them. Similarly, some today, by rejecting the teachings of the ancient apostles and prophets, are classifying themselves as people who would have slain the holy men of old, and so the blood of the true martyrs of religion shall be upon them. DNTC, 1:368)</p>
<p>5 But ye say, Whosoever shall say to <i>his</i> father or <i>his</i> mother, <i>It is a gift</i>, by whatsoever thou mightest be profited by me (, it is a gift from me);</p>	<p>11 But ye say, If a man shall say to his father or mother, <i>It is Corban</i>, that is to say, a gift, by whatsoever thou mightest be profited by me; <i>he shall be free</i> (is of age).</p>	<p>(God had commanded Israel, "Honour thy father and thy mother" (Ex. 20:12), which included caring for their temporal needs, but according to the rabbinical teachings, a wealthy son could say to destitute parents, "It is Corban," and thus be free of his obligation to support them. Originally this had meant, in effect, 'My property is Corban or has been pledged or given to God, and therefore it cannot be used to support you in your poverty.' Then the selfish son could continue to use his property as long as he lived. But by Jesus' day the practice and teaching was so corrupt that Corban meant merely to take a vow; and so by saying, "It is Corban," the son meant, 'I have vowed not to support you'; and so he was free of the command to honor his parents, for</p>

		according to "the tradition of the elders," it was more important to keep his vow than obey God and honor his parents. DNTC, 1:367)
6 And honour not his father or his mother, <i>he shall be free (it is well).</i>	12 And ye suffer him no more to do e(a)ught for his father or his mother;	
Thus have ye made the commandment of God of none effect by your tradition.	13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.	
10 ¶ And he called the multitude, and said unto them, Hear, and understand:	14 ¶ And when he had called all the people <i>unto him</i> , he said unto them, Hearken unto me every one <i>of you</i> , and understand:	
11 Not that which goeth into the mouth ^a defileth a man; but that which cometh out of the ^b mouth, this defileth a (the) man.	15 There is nothing from without a man , that entering into him (a man) can ^a defile him(, which is food): but the things which come out of him, those are they that ^b defile the man(, that proceedeth forth out of the heart).	
	16 If any man have ears to hear, let him hear.	
	17 And when he was entered into the house from (among) the people,	
12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13 But he answered and said, Every ^a plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be ^a blind ^b leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.	(It is as though Jesus had said: 'If these false ministers are offended because I preach the truth, let them take offense. I have more important things to do than worry about their feelings. They are corrupt and apostate, and in due course shall be rooted out by the very truths which I now declare.' DNTC, 1:368)	

15 Then answered Peter and said unto him, Declare unto us this parable.	his disciples asked him concerning the parable.	
16 And Jesus said, Are ye also yet without understanding? 17 Do not ye (not) yet understand, that whatsoever entereth in at the mouth goeth into the belly,	18 And he said th unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, # cannot defile him;	
and is cast out into the draught?	19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?	(Or, as per the marginal reading, "This he said, making all meats clean." In other words, Peter—who received the divine command to eat meat which had been unclean according to Mosaic standards (Acts 10)—speaking through Mark, his scribe, is showing that Jesus here revealed that the old prohibitions as to eating certain meats was ended. DNTC, 1:369)
18 But those things which proceed out of the ^a mouth come forth from the heart; and they defile the man.	20 And he said, That which cometh out of the (a) man, that ^a defileth the man.	
19 For out of the ^a heart proceed evil thoughts, ^b murders, ^c adulteries, ^d fornications, thefts, ^e false witness, ^f blasphemies:	21 For from within, out of the ^a heart of men, proceed evil thoughts, ^b adulteries, fornications, murders,	
	22 ^a Thefts, ^b covetousness, ^c wickedness, ^d deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:	
20 These are <i>the things</i> which ^a defile a man: but to eat with unwashen hands defileth not a man.	23 All these ^a evil things come from within, and ^b defile the man.	
A GENTILE'S DAUGHTER IS HEALED		
21 ¶ Then Jesus went thence, and departed into the ^a coasts (regions) of Tyre and Sidon. (These people of Decapolis were half Jew and half Gentile.)	24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, ^a and would have no man know it: but he could not be hid. (that no man should come unto him. But he could	

	not deny them; for he had compassion upon all men.)	
22 And, behold, a woman of Canaan (A Greek, a Syrophenician by nation. Mark 7:26) came out of the same coasts,	25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:	
and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; (She had faith that Jesus was the Messiah) my daughter is grievously vexed with a devil.	26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.	(She was a Gentile who spoke Greek, but was by race a Syrian who dwelt in Phoenicia. A Canaanitish woman—a member of a pagan-heathen nation despised and hated by the Jews. The Phoenicians were of Canaanite descent. Though a Gentile, this Canaanitish woman believed in the ancient prophets, recognized the Jews as the chosen race, and accepted Jesus as the promised Messiah. DNTC, 1:370)
23 But he answered her not a word. (He was testing her.) And his disciples came and besought him, saying, Send her away; for she crieth after us. (She could only be quieted by granting her request.)		
24 But he answered and said, I am not ^a sent (3 Nephi 15:23 And they understood me not that I said they shall hear my voice; and they understood me not that the ^a Gentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the ^b Holy Ghost.) but unto the lost sheep of the house of ^b Israel. (“The house of Israel is composed of the spirits from preexistence who there developed a talent for spirituality, and who are therefore entitled to the blessings of heaven in this life		

<p>on a preferential basis. All men, in due course, either in this life or in the spirit world, will be offered the blessings of salvation. But there is an eternal system of priorities; there is a law of election, a doctrine of foreordination; and Israel is entitled to the blessings of the holy word ahead of their Gentile fellows.” MM, 3:11)</p>		
<p>25 Then came she and worshipped him, saying, Lord, help me.</p>		
<p>26 But he answered and said, It is not meet to take the children’s bread, and to cast <i>it</i> to ^adogs. Mark 7:27 JST: But Jesus said unto her, Let the children of the kingdom first be filled: for it is not meet to take the children’s bread, and to cast it unto the dogs. Could she have been easily offended at these words? “The words, harsh as they may sound to us, were understood by her in the spirit of the Lord’s intent. The original term here translated “dogs” connoted, as the narrative shows, not the vagrant and despised curs elsewhere spoken of in the Bible as typical of a degraded state, or of positive badness, but literally the “little dogs” or domestic pets, such as were allowed in the house and under the table.” Jesus the Christ, p. 329-339. “Dogs” signifies those who are not yet matured, prepared, and worthy to receive the sacred things of the kingdom. Verse by Verse, the Four Gospels, p. 322.)</p>	<p>27 But Jesus said unto her, Let the ^achildren (of the kingdom) first be filled: for it is not meet to take the children’s bread, and to cast <i>it</i> unto the ^bdogs.</p>	<p>(Let the children of the kingdom first be filled] This is a clear statement that gospel blessings should go first to the chosen seed and later to others. In a manner of speaking, this principle applies today also. That is, the children of the kingdom—those who belong to the Church, those who love the Lord and are seeking to keep his commandments—are the ones who are entitled to the healing power of the priesthood; while those who are without and who have not yet covenanted in the waters of baptism to devote themselves to righteousness, are entitled to healing graces only on conditions of unusual faith and desire, a faith and desire which should lead them to join the Church when their petitions are granted. DNTC, 1:371)</p>

<p>27 And she said, Truth, Lord: yet the dogs eat of the crumbs which (that) fall from their masters' (the master's) table. (She passed the test.)</p>	<p>28 And she answered and said unto him, Yes, Lord: (thou sayest truly,) yet the dogs under the table eat of the children's crumbs.</p>	
<p>28 Then Jesus answered and said unto her, O woman, great is thy ^afaith: be it unto thee even as thou wilt. (This woman who was a pure Gentile, now became a daughter of Abraham. "...by faith she was adopted into the house of Israel. At Jesus' invitation she now came from without and joined those within. She was no longer a Gentile; she was a daughter of Abraham" MM 3:13)</p>	<p>29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.</p>	
<p>And her daughter was made whole from that very hour. ("Jesus' mortal ministry was with Israel, not with other nations. His healing of this or any Gentile person came by special dispensation because of great faith...Certainly the course he followed in this instance was instructive to his disciples, tested the faith of the Gentile woman and taught that persistence and importunity in prayer will bring reward, and showed that greater faith is sometimes found among the heathens than in the chosen lineage of Israel." DNTC, p. 371. Joseph Fielding Smith said: "Our Savior, himself, declared on occasions that he was sent only to the lost sheep of the house of Israel. His teachings were confined almost entirely to the ministry among the Jews, one notable exception being his conversation with the woman of Samaria at the well, but this seemed to be incidental.</p>	<p>30 And when she was come to her house, she found (that) the ^adevil (had) gone out, and her daughter (was) laid upon the bed</p>	

<p>His language seems harsh towards the woman of Canaan, when he said, “It is not meet to take the children’s bread, and to cast it to dogs,” but being struck by her great faith as expressed in her answer, he had compassion on her, and granted her prayer. The reason our Savior did not carry his message to other peoples than the Jews is due to the fact that the times of the Gentiles had not arrived in which they were to participate in the gospel. After his resurrection he commissioned his disciples and said unto them: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” The Restoration of All Things, p. 161)</p>		
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HEALS MANY AT SEA OF GALILEE

<p>29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. (This was the area known as Decapolis. This is the area where the man possessed of a devil was from, and to whom Jesus told to return to his home after being healed. No doubt, he spread news about Jesus, so that when he came there, they came unto him. Most of these people are thought to be Gentiles. This is a different miracle than feeding the 5,000. “Then he was laying the foundation for his incomparable sermon on the Bread of Life; now he is prefiguring the future presentation of the living bread</p>	<p>31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. (Literally ten cities, and area south and east of the Sea of Galilee, into which Jesus and his apostles came when they left the coast of Tyre and Sidon. DNTC, 1:372)</p>	
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<p>to the Gentile nations.” DNTC, 1:375)</p>		
<p>30 And great multitudes came unto him, having with them those that were (some) lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them: (Elder McConckie said that Jesus and his apostles may have spent as much time as two months in this area. Not only Jesus, but his apostles would have taught them during this period. MM, 3:16)</p>		
	<p>32 And they bring (brought) unto him one that was deaf, and had an impediment in his speech; and they beseech (besought) him to put his ^ahand upon him.</p> <p>33 And he took him aside from the multitude, and put his fingers into his ears, (Since the man could not hear Jesus, he gave him a sign that he would help him by touching his ears.) and he spit, and touched his tongue (“A practice commonly believed by the rabbis and Jews to be one having healing virtue.” DNTC, 1:373); (“It may be that the finger-touch on the closed ears and to the bound tongue, the man’s faith was strengthened and his confidence in the Master’s power increased.” Jesus the Christ, p. 331)</p> <p>34 And looking up to heaven, he sighed, and sai(d)th unto him, Ephphatha, that is, Be opened. (Jesus made signs unto the man that he would understand.)</p> <p>35 And straightway his ears were ^aopened, and the string of</p>	

	<p>his tongue was loosed, and he spake plain.</p> <p>36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they ^apublished # (him);</p>	
<p>31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.</p>	<p>37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.</p>	<p>(The implication is that these Gentile peoples who hitherto had served other gods, now saw in the Son of David the divinity which caused them to forsake their own national deities and turn unto the true Lord. Christ himself, of course, is the God of Israel. DNTC, 1:372-3)</p>
MATTHEW 15	MARK 8	
JESUS FEEDS THE 4000		
<p>32 ¶ Then Jesus called his disciples unto him, and said,</p>	<p>1 IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and sai(d)th unto them,</p>	<p>(This miraculous feeding of the four thousand is not a mere duplication or repetition of the feeding of the five thousand which took place a short time before near Bethsaida. Then our Lord was mingling with his own kindred of Israel; now he is teaching other hosts who in substantial part, being inhabitants of Decapolis, are presumed to be Gentile. Then he was laying the foundation for his incomparable sermon on the Bread of Life; now he is prefiguring the future presentation of the living bread to the Gentile nations. And significantly, this mixed multitude from the east of the Jordan were more receptive, and took a more sane and sound view of the matchless miracle of feeding thousands by use of the creative powers resident in him, than did the members of the chosen seed. DNTC, 1: 375)</p>

<p>I have compassion on the multitude, because they continue with me now three days, and have nothing to eat:</p>	<p>2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:</p>	<p>(It is difficult to overestimate the transcendent appeal Jesus had for multitudes of the common people. Here we find four thousand men, plus an uncounted host of women and children, staying with him in a solitary area, without food or other necessities for three days; they are now faint from fasting and weary for want of beds and other normal home conveniences, yet they remain to hear every spoken word and rejoice in every gracious healing. Would they so have acted except for the inward assurance that here indeed, as they themselves had frankly avowed, was "the God of Israel"? DNTC, 1:375)</p>
<p>and I will not send them away fasting, lest they faint in the way. (Even though most of these people were Gentiles, they believed in him.)</p>	<p>3 And if I send them away fasting to their own houses, they will faint by the way: for ^adivers (Gr some) of them came from (a)far.</p>	
<p>33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? (Had they forgotten the feeding of the 5,000? No, they did not think it was their privilege to suggest a repetition of the miracle. "The question as here put is rather an expression of their own inability to feed such a multitude with the scanty provisions at hand. We may suppose also that in their subservient position as followers of him who exceeds all men in power and might, they modestly and properly left to their Lord the decision as to what should be done." DNTC, 1:376)</p>	<p>4 And his disciples answered him, From whence can a man satisfy these men (, so great a multitude,) with bread here in the wilderness?</p>	

<p>34 And Jesus said^(d) th unto them, How many loaves have ye? And they said, Seven, and a few little fishes.</p>	<p>5 And he asked them, How many loaves have ye? And they said, Seven.</p>	
<p>35 And he commanded the multitude to sit down on the ground.</p>	<p>6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before <i>them</i> (the people); and they did set <i>them</i> before the people.</p>	
<p>36 And he took the seven ^aloaves and the fishes, and gave thanks, and brake <i>them</i> (the bread), and gave to his disciples, and the disciples to the multitude.</p>		
	<p>7 And they had a few small fishes: and he blessed (them), and commanded to set them also before <i>them</i> (the people, that they should eat).</p>	
<p>37 And they did all eat, and were filled: and they ^atook up of the ^bbroken (Gr excess food) meat that was left seven baskets full.</p>	<p>8 So they did eat, and were filled: and they took up of the broken meat (bread) that was left seven baskets.</p>	
<p>38 And they that did eat were four thousand men, beside women and children.</p>	<p>9 And they that had eaten were about four thousand: and he sent them away.</p>	
<p>39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.</p>	<p>10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.</p>	

April 1-14
Matthew 16-17; Mark 9; Luke 9
“Thou Art the Christ”

OVERVIEW:

During the next two weeks, ponder Peter’s testimony, found in Matthew 16:15–17, and the testimonies of the prophets and apostles that you will hear during general conference.

Record your impressions:

SCRIPTURES:

Luke 9

The Twelve sent out – Jesus feeds the five thousand – Peter testifies of Christ – Jesus foretells his death and resurrection – He is transfigured on the mount – He heals and teaches.

MATTHEW 10	MARK 6	LUKE 9
SENDS OUT THE TWELVE APOSTLES		
1 AND when he had ^a called unto <i>him</i> his ^b twelve disciples, he gave them ^c power (authority over) against (over) ^d unclean spirits, to cast them out, and to ^e heal all manner of ^f sickness and all manner of disease. (The Twelve hold all priesthood keys.)	7 ¶ And he called unto him the ^a twelve, and began to send them forth by ^b two and two; and gave them power over unclean spirits;	1 THEN he called his ^a twelve disciples together, and (he) gave them power and ^b authority over all devils, and to cure diseases.
		2 And he sent them to ^a preach the kingdom of God, and to ^b heal the sick.
5 These twelve Jesus ^a sent forth, and commanded them, saying, (Jesus gives instructions as to how they are to minister as they go on missions. Elder Talmage said they went out in pairs. Jesus the Christ, p. 308) Go not into the way of the Gentiles, (sent first to the Jews) and (enter ye not) into <i>any</i> city of the ^b Samaritans enter ye not : (These		What assignment did Jesus give his apostles? How important was this assignment? Do you think Jesus was interested in how well they fulfilled their assignments? Why?

were temporary restrictions. They would go to all nations after his resurrection.)		
6 But go rather (go) to the ^a lost ^b sheep of the house of Israel. (Jesus himself ministered primarily among his own kindred of the chosen seed. "I am not sent but unto the lost sheep of the house of Israel." Matt 15:24. DNTC 1:325)		
7 And as ye go, preach, saying, The kingdom of heaven ^a is at hand. (has come)		
8 ^a Heal the sick, cleanse the ^b lepers, raise the dead, ^c cast out devils: ^d freely (without payment) ye have received, freely ^e give.		
9 Provide neither gold, nor silver, nor brass in your ^a purses,	8 And commanded them that they should take nothing for <i>their</i> journey, save a staff only; no ^a scrip, no(r) bread, no(r) money in <i>their</i> purse:	3 And he said unto them, Take nothing for <i>your</i> journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.
10 Nor ^a scrip (traveling bag or begger's bag) for <i>your</i> journey, neither two coats, neither shoes, nor yet staves: for the workman is ^b worthy of his ^c meat. (Acting through his duly appointed representatives on earth, the Lord has now withdrawn this requirement that all modern missionary work should be done by laborers who go forth without purse or scrip. Legal requirements, and different social, economic, and industrial circumstances, have made such a change necessary – a fact which illustrates the need to continuous revelation so that the Lord's affairs on earth always may be conducted as befit the existing circumstances. DNTC 1:326)	9 But (should) <i>be</i> shod with sandals; and not put on (take) two coats.	
11 And into whatsoever city or town ye shall ^a enter, enquire who	10 And he said unto them, In what place soever (whatsoever	4 And (into) whatsoever house ye enter into , there abide, and

in it is worthy; and there abide till ye go thence.	place ye enter into an house, there abide till ye depart from that place.	thence depart (until ye depart thence).
12 And when ye come into an house, salute it.		
13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.		
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the ^a dust of your ^b feet (for a testimony against them.) (No curse should ever be decreed except by direct revelation from the Lord commanding such to be done. DNTC 2:123)	11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the ^a dust under (of) your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.	5 And whosoever will not receive you, when ye go out of that city, ^a shake off the very ^b dust from your feet for a testimony against them.
	12 And they went out, and ^a preached that men should repent.	6 And they departed, and went through the towns, preaching the ^a gospel,
	13 And they cast out many devils, and ^a anointed with oil many that were sick, and (they were) healed <i>them</i> .	and healing every where.
MATTHEW 14	MARK 6	LUKE 9
HEROD'S OPINION OF JESUS: JOHN THE BAPTIST RISEN FROM THE DEAD		
1 AT that time ^a Herod the tetrarch heard of the fame of Jesus,	14 And King ^a Herod heard of <i>him</i> (Jesus); (for his name was spread abroad:)	7 ¶ Now ^a Herod the tetrarch heard of all that was done by him (Jesus): and he was perplexed, because that it was said of some, that John was risen from the dead;
2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do she(o)w forth themselves in him.	and he said, That John the Baptist was risen from the dead, and therefore mighty works do she(o)w forth themselves in him.	
	15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.	8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.
	16 But when Herod heard <i>thereof</i> , he said, It is John, whom	

	I beheaded: he is risen from the dead.		
			9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.
MATTHEW 14	MARK 6	LUKE 9	JOHN 6
RETURN OF THE TWELVE APOSTLES			
	30 And (Now) the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.	10 ¶ And the apostles, when they were returned, told him (Jesus) all that they had done.	What did the apostles do when they finished their assignment? How does the Lord give us assignments today? (Callings through Church leaders, covenants, personal revelation, etc. How do we report on our assignments?
13 ¶ When Jesus heard of it (that John was beheaded),			
	31 And he said unto them, Come ye yourselves apart into a desert (solitary) place, and rest a while: for there were many coming and going, and they had no ^b leisure (not) so much as to eat.		
he departed thence by ship into a desert place apart: (Jesus wanted to be alone, likely to think about and mourn for his "cousin." Yet a great multitude would not let Jesus be alone, and in the midst of his own grief, Jesus was moved with compassion toward others. Verse by Verse, 302-3)	32 And they departed into a desert (solitary) place by ship privately.	And he took them, and went aside privately into a ^b desert (solitary) place belonging to the city called Bethsaida.	1 AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias. (At 700 feet below sea level, it is the lowest freshwater lake in the world.)

	33 And the people saw them departing, and many knew him (Jesus),	11 And the people, when they knew it, followed him:	2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. (These people were on their way to Jerusalem to celebrate the Passover.)
and when the people had heard thereof (of him), they followed him on foot out of the cities.	and ran afoot thither out of all cities, and outwent (out-ran) them, and came together unto him.		
JESUS FEEDS THE 5000			
(It was springtime, around the Passover time, the season of grass and flowers. The 12 had been sent out and have now returned. They had wanted to have a private meeting with Jesus to tell of their labors. "If the servants of God, while on the Lord's errand, have done all they can to supply their own wants, they are entitled, in faith, to expect their Lord to supply them manna from heaven or whatever else their straightened circumstances may require." DNTC, 1:343-344)		3 And Jesus went up into a mountain, and there he sat with his disciples. (He got away from the people for a little rest. This was like a zone conference to talk to his disciples about some of their missionary labors.)	
			4 And the ^a passover, a feast of the Jews, was nigh.
14 And Jesus went forth, and saw a great multitude, and was moved with ^a compassion toward(s) them, and he healed their ^b sick.	34 And Jesus, when he came out, saw much people, and was moved with ^a compassion toward them, because they were as sheep not having a ^b shepherd: and he began to ^c teach them many things.	and he received them, and spake unto them of the kingdom of God, and healed them that (who) had need of healing.	5 ¶ When Jesus then lifted up his eyes, and saw a great company come unto him,
15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past;	35 And when the day was now far spent, his disciples came unto him, and said, ^a This is a desert (solitary) place, and now the time is far passed (for departure is come): (The	12 And when the day began to wear away, then came the twelve, and said unto him,	

	disciples had become nervous because in this solitary place there wouldn't be any place for the people to acquire food.)		
send the multitude away, that they may go into the villages, and buy themselves ^a victuals.	36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.	Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert (solitary) place.	
16 But Jesus said unto them, They need not depart; give ye them to eat.	37 (And) He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred ^a pennyworth (denarii; one denarius was a workman's daily wages.) of bread, and give them to eat?	13 But he said unto them, Give ye them to eat.	
			he saith unto Philip, (He asked Philip because he was from the general area and knew the surrounding area well.) Whence shall we buy bread, that these may eat? ("It appears most probable that the conversation between Jesus and Philip occurred earlier in the afternoon; and that as the hours sped, the Twelve became concerned and advised that the multitude be dismissed." Jesus

		<p>the Christ, p. 310. “There was a tradition, taught by the Rabbis and firmly entrenched in the public mind, that when Messiah came, he would feed them with bread from heaven.” MM, 2:367)</p> <p>6 And this he said to prove him: for he himself knew what he would do. (This was a test for the apostles.)</p> <p>7 Philip answered him, Two hundred pennyworth (one pennyworth would be a day’s wages. They’re saying if we had 8 month’s worth of money, it still wouldn’t be enough to feed this group.) of bread is not sufficient for them, that every one of them may take a little. (Not only is there not enough food here, but we also don’t have enough money to buy food for everyone. They are outside the city in a solitary place. The setting is just after the rainy season and the hills are covered in grass, very green and beautiful.)</p>
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	<p>38 He said^(d)th unto them, How many loaves have ye? go and see.</p>		<p>8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,</p>
<p>17 And they say unto him, We have here but five loaves, and two fishes.</p>	<p>And when they knew, they say, Five, and two fishes. (He may have asked how much food was available, to confirm that there was none to give to the multitude and to show that the bread he was about to give was truly a creative act only God could do. This was done "to bear witness in a way none others can that he is indeed the One of whom Moses and the prophets spoke... This was also done so that Jesus, back again in Capernaum, can preach his incomparable sermon on the bread of life." MM 2:344)</p>	<p>And they said, We have no more but five loaves and two fishes; (and) except we should go and buy meat(, we can provide no more food) for all this people (multitude).</p>	<p>9 There is a lad here, (The lad is symbolic of giving our all in service to God and that when we do, our service is magnified to the blessing of all.) which hath five barley loaves, and two small fishes (most likely sardines): but what are they among so many? (Barley loaves and sardines is what the poor people ate. Not only is the quantity of food lacking, but the quality is also very poor. This shows that when we give our all to the Savior and his work, it is enough. Elder James E. Faust said: "Many nameless people with gifts equal only to five loaves and two small fishes magnify their callings and serve without attention or recognition, feeding literally thousands... These are the hundreds of thousands of leaders and</p>

			<p>teachers in all of the auxiliaries and priesthood quorums, the home teachers, the Relief Society visiting teachers. These are the many humble bishops of the Church, some without formal training but greatly magnified, always learning, with a humble desire to serve the Lord and the people of their wards. A major reason this church has grown from its humble beginnings to its current strength is the faithfulness and devotion of millions of humble and devoted people who have only five loaves and two small fishes to offer in the service of the Master. They have largely surrendered their own interests and in so doing have found the peace of God, which passeth all understanding.” CR, April 1994, p. 4)</p>
<p>18 He said, Bring them hither to me.</p>		<p>14 For they were (in number) about ^afive thousand men.</p>	<p>10(b) in number about ^afive thousand. (The 5,000 is only of the men, there were also women and</p>

			children. The total number of people is not known but could have been over 20,000.)
19 And he commanded the multitude to sit down on the grass,	39 And he commanded them to make all sit down by companies upon the green grass.	And he (Jesus) said (un)to his disciples, Make them sit down by fifties in a company.	10(a) And Jesus said, Make the men sit down.
	40 And they sat down in ranks, by hundreds, and by fifties. (Everything was well organized, not haphazard.)	15 And they did so, and made them all sit down.	Now there was much grass in the place. So the men sat down,
and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and ^a brake, and gave the loaves to <i>his</i> disciples, and the disciples to the multitude.	41 And when he had taken the five loaves and the two fishes (These fish were probably the small kind that were eaten along with the bread, like sardines.), he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them (the multitude); and the two fishes divided he among them all.	16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.	11 And Jesus took the loaves; and when he had given ^a thanks, he distributed to the disciples, and the disciples to them that were set down; (When he gave food to his apostles and then commanded them to give it to others, he was teaching the order of priesthood government.) and likewise of the fishes as much as they would. (Jesus is in control of the elements. Sometimes we don't think we can accomplish something, but it is Jesus that all things can do for our benefit, if we have faith in him. "It was a manifestation of creative power, by which material

			<p>elements were organized and compounded to serve a present and pressing need. The fare was simple, yet nourishing, wholesome and satisfying. Barley bread and fish constituted the usual food of the poorer classes of the region.” Jesus the Christ, p. 311. “In performing miracles it was not his wont to ask the Father to do the deed; rather, as evidence of his power and divine Sonship, he spoke in his own name and heaven and earth obeyed his commands.” DNTC, 1:345)</p>
<p>20 And they did all eat, and were filled:</p>	<p>42 And they did all eat, and were filled. (Remember the Sermon on the Mount, where He taught to take no thought for what you shall eat while on the Lord’s errand. Here is proof that He will take care of his own when needed.)</p>	<p>17 And they did eat, and were all filled:</p>	<p>12 When they were filled (had eaten and were satisfied), he said unto his disciples, Gather up the fragments that remain, that nothing be ^alost. (Waste is sin. “Our Lord’s direction to gather up the fragments was an impressive object-lesson against waste; and it may have been to afford such lesson that an excess was supplied.” Jesus the Christ, p. 311)</p>

and they ^a took up of the fragments that remained twelve baskets full.	43 And they took up twelve baskets full of the fragments, and of the fishes. (Don't waste, the leftovers will be used by the disciples.)	and there was taken up of fragments that (which) remained to them twelve baskets.	13 Therefore they gathered <i>them</i> together, and filled twelve baskets ("Traveling Jews, as part of their luggage, carried baskets, containers for their provisions. The dozen baskets here used presumably were part of the equipage of the Twelve." DNTC 1:345) with the fragments of the five barley loaves, which remained over and above unto them that had eaten. ("The broken but unused portion exceeded in bulk and weight the whole of the original little store." Jesus the Christ, p. 311)
21 And they that had eaten were about ^a five thousand men, beside women and children.	44 And they that did eat of the loaves were about ^a five thousand men.		

Matthew 16

Jesus warns against the doctrine of the Pharisees and Sadducees – Peter testifies that Jesus is the Christ, and is promised the keys of the kingdom – Jesus foretells his death and resurrection.

MATTHEW 16	MARK 8	
FURTHER DISCOURSE ON SIGNS		
1 THE Pharisees also with the Sadducees came, and tempting (Jesus) desired him that he would she(o)w them a sign from ^a heaven.	11 And the Pharisees came forth, and began to question with him, seeking of him a ^a sign from heaven, tempting him.	
2 (And) He ^a answered and said unto them, When it is evening, ye say, <i>It will be fair weather</i>		

(the weather is fair): for the sky is red.		
3 And in the morning, It will be foul weather (ye say, the weather is foul) to day: for the sky is red and ^a lowring, (Gr dark, gloomy) O ye ^b hypocrites, ye can discern the face of the sky; but can ye not discern (ye cannot discern) the ^c signs of the ^d times?		
	12 And he sighed deeply in his spirit, and sai(d)th, Why doth this generation seek after a ^a sign? verily I say unto you,	
4 A wicked and ^a adulterous generation seeketh after a ^b sign; and there shall no sign be given unto it, but the ^c sign of the prophet ^d Jonas.	There shall no sign be given unto this generation (, save the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so likewise shall the Son of Man be buried in the bowels of the earth).	
And he left them, and departed.	13 And he left them, and entering into the ship again (he) departed to the other side.	
THE LEAVEN OF THE PHARISEES		
5 And when his disciples were come to the other side, they had forgotten to take bread.	14 ¶ Now <i>the disciples</i> (multitude) had forgotten to take bread, neither had they in the ship with them more than one loaf.	
6 ¶ Then Jesus said unto them, Take heed and beware of the ^a leaven of the Pharisees and of the Sadducees. (Shun their false doctrines.)	15 And he charged them, saying, Take heed, (and) beware of the leaven of the Pharisees, and of the leaven of Herod.	
7 And they reasoned among themselves, saying, It is (he said this) because we have taken no bread.	16 And they reasoned among themselves, saying, It is (He hath said this) because we have no bread.	
8 Which when Jesus perceived, (And when they reasoned among themselves, Jesus perceived it; and) he said unto them, O ye of little faith, why	17 And when (they said this among themselves,) Jesus knew it, (and) he sai(d)th unto them, Why reason ye, because ye have no bread?	

reason ye among yourselves, because ye have brought no bread?		
9 Do ye not yet understand,	perceive ye not yet, neither understand (ye)? ^a have ye your heart (are your hearts) yet ^b hardened? (Gr do you still have hardened hearts?)	
	18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?	
neither remember the five loaves of the five thousand, and how many baskets ye took up?	19 When I brake the five loaves among (the) five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.	
10 Neither the seven loaves of the four thousand, and how many baskets ye took up?	20 And when the seven among (the) four thousand, how many baskets full of fragments took ye up? And they said, Seven.	
11 How is it that ye do not understand that I spake # not to (not unto) you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade <i>them</i> not beware of the leaven of bread, but of the ^a doctrine of the Pharisees and of the ^b Sadducees.	21 And he said unto them, How is it that ye do not understand?	
THE HEALING OF A BLIND MAN		
	22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.	
	23 And he took the blind man by the hand, and led him out of the town; and when he had spit (up) on his eyes, and put his ^a hands upon him, he asked him if he saw ^b e(a)ught. (anything)	
	24 And he looked up, and said, I see men as trees, walking.	
	25 After that he put <i>his</i> hands again upon his eyes, and made	(This miracle is unique; it is the only recorded instance in which

	<p>him look up: and he was restored, and saw ^aevery (everything) man clearly. (We don't know why Jesus healed the man in stages like this. Elder McConckie said: Jesus began a series of acts, each of which was designed to increase faith in the heart of the sightless one...Men are also healed of their spiritual maladies by degrees, step by step as they get their lives in harmony with the plans and purposes of Deity. MM, 3:29)</p>	<p>Jesus healed a person by stages. It may be that our Lord followed this course to strengthen the weak but growing faith of the blind man. It would appear that the successive instances of physical contact with Jesus had the effect of adding hope, assurance, and faith to the sightless one. Jesus personally (1) led the blind man by the hand out of the town, (2) applied his own saliva to the eyes of the sightless one, (3) performed the ordinance of laying on of hands, and (4) put his hands a second time upon the man's eyes. Certainly the manner in which this healing took place teaches that men should seek the Lord's healing grace with all their strength and faith, though such is sufficient for a partial cure only, following the receipt of which, however, they may then gain the added assurance and faith to be made whole and well every whit. Men also are often healed of their spiritual maladies by degrees, step by step as they get their lives in harmony with the plans and purposes of Deity. DNTC, 1: 379-380)</p>
	<p>26 And he sent him away to his house, saying, Neither go into the town, nor tell #(what is done,) to any in the town.</p>	
<p>MATTHEW 16</p>	<p>MARK 8</p>	<p>LUKE 9</p>
<p>PETER TESTIFIES THAT JESUS IS THE CHRIST</p>		
<p>13 ¶ (And) When Jesus came into the coasts (Coasts means territory or region) of Caesarea Philippi (“According to Luke 9:18, Jesus and the disciples were alone praying when the</p>	<p>27 ¶ And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? (Jesus</p>	<p>18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and (as he went alone with his disciples to pray,) he asked them, saying, Whom say the people that I am?</p>

<p>Master asked the question which elicited Peter’s dramatic testimony.” DNTC, 1:381 Elder McConkie calls this a testimony meeting.), he asked his disciples, saying, Whom do men say that I the Son of Man am?</p>	<p>purposely came to Caesarea Philippi because it sits at the foot of Mount Hermon, the most massive rock formation in the country. It was not a coincidence that Jesus taught what he did at that location. Verse by Verse, the Four Gospels, p. 330)</p>	
<p>14 And they said, Some say that thou art John the Baptist: some, ^aElias; (Elijah) and others, Jeremias, (“According to Jewish legends, Jeremiah was also to return to prepare the way before the Messiah. Jeremiah was said to have hidden the ark when Jerusalem was captured by the Babylonians.” DNTC, 1:382) or one of the prophets.</p>	<p>28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.</p>	<p>19 They answering said, (some say,) John the Baptist; but some (others) say, Elias; and others say, that one of the old prophets is risen again.</p>
<p>SCRIPTURE MASTERY: MATTHEW 16:15-19 15 He sai(d)th unto them, But whom say ^aye (the plural pronoun used here in the Greek indicates that Jesus asked this question of all the apostles and not just one of them.) that I am? 16 And Simon Peter answered and said, Thou art the ^aChrist, the ^bSon of the ^cliving God.</p>	<p>29 And he sai(d)th unto them, But whom say ye that I am? And Peter answer(e)dth and sai(d)th unto him, Thou art the ^aChrist (the Son of the living God).</p>	<p>20 He said unto them, But whom say ye that I am? Peter answering said, The ^aChrist (, the Son) of God.</p>
<p>17 And Jesus answered and said unto him, Blessed art thou, Simon ^aBar-jona: (son of Jonah) for flesh and blood hath not ^brevealed # (this) unto thee, but my Father which (who) is in heaven.</p>	<p>(“He had learned it by personal revelation from the Father, who had sent the Holy Ghost to Peter to testify of the Son...It is a false notion to suppose that the apostles and other righteous men did not receive revelation from the Holy Ghost while Christ was with them in the flesh. It is true that (with the apparent exception of John the Baptist) they did not enjoy the gift of the Holy Ghost, meaning the constant companionship of that member of the Godhead, until after the day of Pentecost. But they did receive flashes of revelation from time to time from the Holy Ghost, as Peter did in this instance. Jesus himself, of course, had the Holy Ghost with him at all times and operated in all that he did in conformity with that member of the Godhead.” DNTC, 1:384. Alma explains how a testimony is gained: “...Do ye suppose that I know of these things myself?</p>	

	<p>Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of the surety? Behold I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto my by his Holy Spirit; and this is the spirit of revelation which is in me.” Alma 5:45-46.)</p>	
<p>18 And I say also unto thee, That thou art Peter, and upon this ^arock (Here is a subtle word play upon “peter” (Greek petros = small rock) and “rock” (Greek petra = bedrock). Christ is the Stone of Israel.) I will build my ^bchurch; and the gates of ^chell shall not ^dprevail against it.</p>	<p>(Joseph Smith said: “Jesus in his teaching says: Upon this rock I will build my church: and the gates of hell shall not prevail against it. What rock? Revelation. WJS, p. 158 The Church was not being founded upon Peter, but upon the rock of revelation. Elder Orson F. Whitney, of the Quorum of the Twelve Apostles said: Many years ago there came to Utah a learned doctor of divinity, a member of the Roman Catholic Church. I became well acquainted with him, and we conversed freely and frankly. A great scholar, with perhaps a dozen languages at his tongue's end, he seemed to know all about theology, law, literature, science and philosophy, and was never weary of displaying his vast erudition. One day he said to me: "You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong; if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. If we are wrong, they are wrong with us, for they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we really have, as we claim, the apostolic succession from St. Peter, there was no need for Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the Gospel from ancient times, or the restoration of the Gospel in latter days." Conference Report, October 1924, p. 19-20.)</p>	
<p>19 And I will ^agive unto thee the ^bkeys of the ^ckingdom of heaven: (This will happen a week later.) and whatsoever thou shalt ^dbind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (“Keys are the right of presidency, the directing,</p>		

<p>controlling, governing power. The keys of the kingdom are the power, right, and authority to preside over the kingdom of God on earth and to direct all its affairs. MD, p. 377-379)</p>		
<p>20 Then charged he his disciples that they should tell no man that he was Jesus the ^aChrist. (The rest of the Twelve are also given the keys: Matthew 18:18 - Verily I say unto you, Whatsoever ye shall ^abind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.)</p>	<p>30 And he charged them that they should ^atell no man of him.</p>	<p>21 And he straitly charged them, and commanded <i>them</i> to ^atell no man that thing (of him);</p>
JESUS FORETELLS HIS DEATH AND RESURRECTION		
<p>21 ¶ From that time forth began Jesus to she^(o)w unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be ^araised again the third day. (Jesus tells his disciples of his impending death and resurrection.)</p>	<p>31 And he began to ^ateach them, that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.</p>	<p>22 Saying, The Son of man must suffer many things, and be ^arejected of the elders and chief priests and scribes, and be slain, and be raised the third day.</p>
<p>22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be (done) unto thee. (Peter did not fully understand the mission of the Savior. Peter was appealing to the human element in Christ's nature.)</p>	<p>32 And he spake that saying openly. And Peter took him, and began to rebuke him.</p>	
<p>23 But he turned, and said unto Peter, Get thee behind me, Satan: (Jesus was not calling Peter Satan, but rather adversary or tempter.) thou art an offence unto me: for thou ^asavourest not the things that be of God, but those that be of men.</p>	<p>33 But when he had turned about and looked (up) on his disciples, he rebuked Peter, saying, Get thee behind me, ^aSatan: (Jesus was not calling Peter Satan, but rather adversary or tempter.) for ^bthou savourest (Gr you do not consider, cherish) not the things that be of</p>	

	<p>God, but the things that be of men (man).</p>	
<p>24 ¶ Then said Jesus unto his disciples, If any <i>man</i> will come after me, let him ^adeny himself, and take up his ^bcross, and ^cfollow ^dme.</p>	<p>34 ¶ And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him ^adeny himself, and take up his cross, (Luke 9:23 says to take up his cross daily. It is not a one time thing, but everyday. 23 And he said to them all, If any man will come after me, let him deny himself, and take up his ^across daily, and ^bfollow me.) and ^bfollow me. (JST: Matthew 16:26: And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments.)</p>	<p>23 ¶ And he said to <i>them</i> all, If any <i>man</i> will come after me, let him deny himself, and take up his ^across daily, and ^bfollow me.</p>
<p>25 (And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments. Break not my commandments for to save your lives;) ^aFor whosoever will save his life (in this world) shall lose it (in the world to come): and whosoever will ^blose his life (in this world) for my sake shall ^cfind it (in the world to come).</p>	<p>35 ^aFor whosoever will save his life shall lose it; (or whosoever will save his life, shall be willing to lay it down for my sake; and if he is not willing to lay it down for my sake, he shall lose it.) But whosoever shall (be willing to) ^blose his ^clife for my sake and the gospel's, the same shall save it.</p>	<p>24 ^aFor whosoever will save his life shall (must be willing to) ^blose it (for my sake): but (and) whosoever will (be willing to) lose his life for my sake, the same shall save it. (Actual death may not be necessary, but being willing to die is.)</p>
<p>26 (Therefore, forsake the world, and save your souls;) For what is a man ^aprofited, if he shall ^bgain the whole ^cworld, and ^dlose his own ^esoul? or what shall a man give in exchange for his soul? (Martyrdom is not an essential condition precedent to the attainment of eternal life. However, all saints are expected to be willing to lay down their lives if the necessity is laid upon them.)</p>	<p>36 For what shall it profit a man, if he shall ^again the whole world, and lose his own soul?</p>	<p>25 For what is a man advantaged (doth it profit a man) if he gain the whole world, (and yet he receive him not whom God hath ordained, and he lose his own soul, and he himself be a castaway?) and ^alose himself, or be cast away?</p>

	37 Or what shall a man give in exchange for his ^a soul?	
27 For the ^a Son of (M)an shall come in the ^b glory of his Father with his angels; and then he shall ^c reward every man according to his ^d works.	38 (Therefore deny yourselves of these, and be not ashamed of me.) Whosoever therefore shall be ^a ashamed of me and of my words in this adulterous and sinful generation; of him also shall the ^b Son of Man be ashamed, when he cometh in the glory of his Father with the holy ^c angels. (And they shall not have part in that resurrection when he cometh. For verily I say unto you, That he shall come; and he that layeth down his life for my sake and the gospel's shall come with him, and shall be clothed with his glory in the cloud, on the right hand of the Son of Man. President Spencer W. Kimball said: The more we serve our fellowmen in appropriate ways, the more substance there is to our souls. We become more significant individuals as we serve others. We become more substantive as we serve others – indeed, it is easier to “find” ourselves because there is so much more of us to find! Ensign, December 1974, p. 2)	26 For whosoever shall be ^a ashamed of me and of my words, of him shall the ^b Son of Man be ashamed, ^c when he shall come in his own glory, and in his Father's, and of (kingdom, clothed in the glory of his Father, with) the holy angels.
MATTHEW 16	MARK 9	LUKE 9
28 Verily I say unto you, There be some standing here, which shall not taste of ^a death, till they see the Son of Man coming in his ^b kingdom. (“It is apparent that on a previous occasion, of which we have no present scriptural record, Jesus taught his disciples the truths about the doctrine of translation and promised that some of them would continue to live on earth	1 AND he said unto them (again), Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. (There may be others besides John that were also translated. It is my opinion that there will be some in this the last dispensation who will be translated prior to the Second	27 But (Verily) I tell you of a truth, there be (are) some standing here, which (who) shall not taste of ^a death, until (until) they see the kingdom of God (coming in power).

<p>until his Second Coming. John the Beloved is the only known one of those disciples who has continued to live without tasting death.” DNTC, 1:397)</p>	<p>Coming to fulfill the prophecy of the restoration of all things.)</p>	
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Matthew 17

Jesus is transfigured before Peter, James, and John on the mount – Jesus heals a lunatic, tells of his coming death, and pays taxes in a miraculous manner.

MATTHEW 17	MARK 9	LUKE 9
THE TRANSFIGURATION		
<p>1 AND after six days Jesus taketh ^aPeter, James, and John his brother, and bringeth them up into an high mountain apart, (Both Mount Tabor and Mount Hermon have been identified by Church leaders as the Mount of Transfiguration. Jesus went up to be prepared for death. This was also to fortify his apostles to be able to withstand the shameful insults and humiliation of the cross. This transfiguration probably occurred in October, six months before Jesus’ death. This probably happened at night.)</p>	<p>2 ¶ And after ^asix days Jesus taketh with him Peter, and James, and John, (who asked him many questions concerning his sayings;) ^band (Jesus) leadeth them up into an high mountain (The location is not named, but is believed to have been either Mt. Tabor or Mt. Hermon. Most Bible scholars believe it was Mt. Hermon. President Kimball visited Mt. Tabor in 1980 and suggested that he believed it to be the correct place.) apart by themselves: and he was ^ctransfigured before them.</p>	<p>28 ¶ And it came to pass about an ^aeight days after these sayings, (that) he took Peter and John and James, and went up into a ^bmountain to ^cpray.</p>
<p>2 And was ^atransfigured before them: and his face did shine as the sun, and his raiment was white as the light. (Peter, James and John were transfigured, or changed, to another condition [a terrestrial order]. TPJS, p. 158, 170)</p>	<p>3 And his raiment became shining, exceeding white as snow; so (white) as no fuller on earth can white (could whiten) them.</p>	<p>29 And as he prayed, the fashion of his countenance was ^aaltered (changed) and his raiment was (became) white and ^bglistening. (glittering). (brilliant, glistening)</p>
<p>3 And, behold, there appeared unto them ^aMoses (the Law) and ^bElias (Elijah) (the Prophets) talking with him. (Moses and Elijah are only six months away from being themselves resurrected.)</p>	<p>4 And there appeared unto them Elias (Elias is the Greek version of the Hebrew word Elijah.) with ^aMoses (, or in other words, John the Baptist and Moses): (John may have been there as the last legal administrator under the Old Covenant to symbolize that the</p>	<p>30 And, behold, there (came and) talked with him two men, which were (even) Moses and Elias: (Bruce R. McConkie: Moses, the great prophet-statesman whose name symbolized the law, and Elijah the Tishbite, a prophet of so</p>

	<p>law was fulfilled and all old things were done away, thus contrasting his position with that of Peter, James, and John who were then becoming the first legal administrators of the New Kingdom. DNTC, 1:404) and they were talking with Jesus. (“At this critical and crucial period, the beginning of the end, visitants from the unseen world came to comfort and support him...Both the letter of the record and the spirit in which the recorder wrote indicate that Moses and Elijah conversed with their Lord on the glorious consummation of His mission in mortality – a consummation recognized in the law (personified by Moses) and the prophets (represented by Elijah) – and an event of supreme import, determining the fulfillment of both the law and the prophets, and the glorious inauguration of a new and higher order as part of the divine plan.” Jesus the Christ, p. 346-350)</p>	<p>great fame that his name had come to typify and symbolize the collective wisdom and insight of all the prophets. Moses held the keys of the gathering of Israel and the leading of the ten tribes from the land of the north; Elijah, the keys of the sealing power. There are the keys which they conferred upon Peter, James, and John upon the mount, and which they also conferred upon Joseph Smith and Oliver Cowdery in the Kirtland Temple nearly two thousand years late. Both of them were translated beings and had bodies of flesh and bones, a status they apparently enjoyed so that they could confer keys upon mortal men. When these two holy men appeared in this dispensation to restore again their keys and powers, they came as resurrected personages. DNTC, 1:402-3)</p>
		<p>31 Who appeared in glory, ^aand spake of his ^bdecease (departure) (death and also of his resurrection,) which he should accomplish at Jerusalem.</p>
		<p>32 But Peter and they that (who) were with him were heavy with sleep: and when they were awake, they saw his ^aglory, and the two men that (who) stood with him.</p>
<p>4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. (Since this was</p>	<p>5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. (This may have been an attempt</p>	<p>33 And it came to pass, as they (after the two men) departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and</p>

done six months prior to Jesus' death, this was probably done around the Feast of Tabernacles in the fall of the year.)	to delay the visitors from leaving.)	one for Moses, and one for Elias: not knowing what he said.
	6 For he wist (knew) not what to say; for they were sore afraid.	
5 While he yet spake, behold, a bright ^a cloud overshadowed them: and behold a ^b voice out of the cloud, which said, This is my ^c beloved ^d Son, in whom I am well pleased; hear ye him.	7 And there was a cloud that overshadowed them: and a ^a voice came out of the cloud, saying, This is my ^b beloved Son: hear him. (In about a year's time, the voice of the Father will be heard again proclaiming his beloved Son to the Nephites.)	34 While he thus spake, there came a cloud, and overshadowed them (all): and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my ^a beloved Son: hear him.
6 And when the disciples heard it , (the voice) they fell on their face, and were sore ^a afraid.		
7 And Jesus came and touched them, and said, Arise, and be not afraid.		
8 And when they had lifted up their eyes, they saw no man, save Jesus only.	8 And suddenly, when they had looked round about (with great astonishment), they saw no man any more, save Jesus only with themselves. (And immediately they departed.)	36 And when the voice was past, Jesus was found alone.
9 And as they came down from the mountain, Jesus charged them, saying, Tell the ^a vision to no ^b man, (Too sacred to mention the details.) until the Son of man be risen again from the ^c dead. (John later said: We beheld his glory, the glory as of the only begotten of the Father (John 1:14). Peter said they "were eyewitnesses of his majesty." (2 Peter 1:16). Peter, James, and John were themselves "transfigured before him." (TPJS, p. 158) even as Moses, the Three Nephites, Joseph Smith, and many prophets of all ages have been transfigured, thus enabling them to entertain angels, see visions, and	9 And as they came down from the mountain, he charged them that they should tell no ^a man what things they had seen, till the Son of Man were (was) risen from the dead. (These things happened on the Mount of Transfiguration: (1) Jesus singled out Peter, James and John from the rest of the Twelve; took them upon an unnamed mountain; there he was transfigured before them, and they beheld his glory... (2) Peter, James, and John were themselves transfigured before him (TPJS, 158). (3) Moses and Elijah appeared on the mountain; and they and Jesus gave the keys of the kingdom to Peter, James,	They also saw the transfiguration of the earth at the Savior's Second Coming – D&C 63:20-21 20 Nevertheless, he that ^a endureth in faith and doeth my ^b will, the same shall overcome, and shall receive an ^c inheritance upon the earth when the day of transfiguration shall come; 21 When the ^a earth shall be ^b transfigured, even according to the pattern which was shown unto mine apostles upon the ^c mount; of which account the fulness ye have not yet received. This First Presidency, Peter, James, and John, also received their callings and elections made sure on the Mount of Transfiguration. 2 Peter 1:16-

<p>comprehend the things of God. MD, p. 725-726. Moses, Elijah and Jesus, gave the keys of the kingdom to Peter, James, and John. John the Baptist apparently was also present. It may well be that other unnamed prophets either coming as translated beings or as spirits from paradise, were also present. It appears that Peter, James, and John received their own endowments while on the mountain and the more sure word of prophecy, their callings and elections made sure. (Doctrines of Salvation, 2:165) Apparently Jesus himself was strengthened and encouraged by Moses and Elijah so as to be prepared for the infinite sufferings and agony ahead of him in connection with working out the infinite and eternal atonement. (Jesus the Christ, p. 373) Certainly the three chosen apostles were taught in plainness of his death and also his resurrection. God the Father, overshadowed and hidden by a cloud, was present on the mountain, although our Lord's three associates as far as the record stipulates, heard only his voice and did not see his form. DNCT, 1:399-401.</p>	<p>and John TPJS, 158). (4) John the Baptist, previously beheaded by Herod, apparently was also present. (5) Peter, James, and John saw in vision the transfiguration of the earth that is to take place at the Second Coming when the millennial era is ushered in. (6) It appears that Peter, James, and John received their own endowments while on the mountain. (7) Apparently Jesus himself was strengthened and encouraged by Moses and Elijah so as to be prepared for the infinite sufferings and agony of the atonement. (8) Certainly the three chosen apostles were taught in plainness of his death and also his resurrection. (9) It should also have been apparent to them that the old dispensations of the past [symbolized by Moses and Elijah] had faded away. (10) Apparently God the Father, overshadowed and hidden by a cloud, was present on the mountain, although Peter, James, and John apparently heard only his voice and did not see his form. Seminary Manual 44-45)</p>	<p>19: 16 For we have not followed cunningly devised ^afables, when we made known unto you the power and coming of our Lord Jesus Christ, but were ^beyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my ^abeloved Son, in whom I am well pleased. 18 And this ^avoice which came from heaven we heard, when we were with him in the holy ^bmount. 19 ^aWe have also a more ^bsure word of ^cprophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day ^dstar arise in your hearts: In summary, we understand that the three apostles experienced the following: 1) They received the keys of the kingdom – keys to the gathering and to the sealing power; 2) They received a sacred gift of knowledge, perhaps what we call an endowment. (Joseph Fielding Smith, Doctrines of Salvation, 2:165) 3) They had their calling and election made sure; 4) They had a vision of the earth in its millennial, paradisiacal state. Verse by Verse, the Four Gospels, p. 342)</p>
<p>(I have come to believe also that it is not wise to continually talk of unusual spiritual experiences. They are to be guarded with care and shared only when the Spirit itself prompts you to use them to the blessing of others. Boyd K. Packer, Ensign, Jan 1983, 53)</p>	<p>10 And they kept that saying with themselves, questioning one with another what the ^arising from the dead should mean.</p>	<p>And they kept it (these things they kept) close, and (they) told no man in those days any of those things which they had seen.</p>
<p>10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?</p>	<p>11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?</p>	

11 And Jesus answered and said unto them, ^aElias truly shall first come, and ^brestore all things (, as the prophets have written). (Having just experienced some indelible and personal moments with a prophet they called Elias, the three chief apostles now had additional matter about which they wanted to inquire of Jesus. Even the scribes note that in the scriptures there is some reference to Elias coming. What does that mean? Jesus' response as given in the JST helps explain. There are actually two Eliases referred to here, one to prepare and one to restore. Verse by Verse, 346. Defining who Elias is, Elder Bruce R. McConkie wrote: Correcting the Bible by the spirit of revelation, the Prophet restored a statement of John the Baptist which says that Christ is the Elias who was to restore all things. By revelation we are also informed that the Elias who was to restore all things is the angel Gabriel who was known in mortality as Noah. (D&C 27:6-7) From the same authentic source we also learn that the promised Elias is John the Revelator. (D&C 77:9,14) Thus there are three different revelations which name Elias as being three different persons. What are we to conclude? By finding answer to the question, by whom has the restoration been effected, we shall find who Elias is and find there is not problem in harmonizing these apparently contradictory revelations. Who has restored all things? Was it one man? Certainly not. Many angelic ministrants have been

12 And he answered and told them, (saying,) Elias verily cometh first, ^aand ^brestoreth (prepareth) all things; (and teacheth you of the prophets;) and how it is written of the ^cSon of Man, that he must ^dsuffer many things, and be set at ^eno(a)ught.

John 1: 19 ¶ And this is the record of ^aJohn, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not (that he was Elias); but confessed (saying), I am not the Christ. 21 And they asked him, What then? Art thou ^aElias? And he saith, I am not. (saying, How then art thou Elias? And he said, I am not that Elias who was to restore all things. And they asked him, saying,) Art thou that prophet? (Who is "that prophet?" Could it be Joseph Smith? If they had the prophecy of Joseph indicating that a prophet bearing his name would be great in the kingdom, did they think John was Joseph Smith?) And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I *am* the ^avoice of one crying in the wilderness, Make ^bstraight the ^cway of the Lord, as said the prophet Esaias. 24 And they ~~which~~ (who) were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not ~~that~~ (the) Christ, nor Elias (who was to restore all things), neither that prophet? 26 John answered them, saying, I baptize with ^awater: but there standeth one among you, whom ye know not; 27 He it is (of whom I bear record. He is that prophet, even Elias), who coming after me is preferred before me, whose ^ashoe's latchet (Gr sandal strap) I am not worthy to unloose (or whose place I am not able to fill;

<p>sent from the courts of glory to confer keys and powers, to commit their dispensations and glories again to men on earth. At the least the following have come: Moroni, John the Baptist, Peter, James, and John, Moses, Elijah, Elias, Gabriel, Raphael, and Michael. Since it is apparent that no one messenger has carried the whole burden of the restoration, but rather that each has come with a specific endowment from on high, it becomes clear that Elias is a composite personage. The expression must be understood to be a name and a title for those whose mission it was to commit keys and powers to men in this final dispensation. Doctrines of Salvation, 1:170-74, Mormon Doctrine, 221)</p>		<p>for he shall baptize, not only with water, but with fire, and with the Holy Ghost).</p>
<p>12 But (And again) I say unto you, That Elias is (has) come already, (concerning whom it is written, Behold, I will send my messenger, and he shall prepare the way before me;) and they knew him not, but (and) have done unto him whatsoever they ^alisted. (desired) Likewise shall also the Son of man suffer of them.</p>	<p>13 But (Again) I say unto you, That Elias is indeed come, and (but) they have done unto him whatsoever they ^alisted, (willed, chose, intended) (and even) as it is written of ^bhim. (and he bore record of me, and they received him not.)</p>	
<p>13 (But I say unto you, Who is Elias? Behold, this is Elias, whom I send to prepare the way before me.) Then the disciples understood that he spake unto them of John the Baptist, (and also of another who should come and restore all things, as it is written by the prophets.).</p>	<p>(Verily this was Elias)</p>	
THE HEALING OF A DEMONIC BOY		
		<p>37 ¶ And it came to pass, that on the next day, when they were</p>

		come down from the hill, much people met him.
14 ¶ And when they were come to the multitude,	14 ¶ And when he came to <i>his</i> (the) disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld him, were greatly amazed and, running to <i>him</i> saluted him.	
there came to him a <i>certain</i> man, kneeling down to him, and saying,	16 And he (Jesus) asked the scribes, What question(ed) ye with them? 17 And one of the multitude answered and said, Master, I have brought unto thee my son, which (who) hath a dumb spirit (that is a devil);	38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.
15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he ^a falleth (throws himself) into the fire, and oft into the water.	18 And wheresoever he taketh (when he seizeth) him, he ^a teareth him (dashes on the ground, convulses, lacerates): and he foameth, and gnasheth with his teeth, and pineth away:	
		39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again , and bruising him hardly departeth from him.
16 And I brought him to thy disciples, and they could not cure him.	and I spake to thy disciples that they should (might) cast him out; and they could not.	40 And I besought thy disciples to cast him out; and they could not.
17 Then Jesus answered and said, O ^a faithless and ^b perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.	19 He answereth (Jesus spake unto) him, and sai(d)th, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.	41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.
	20 And they brought him (Jesus) unto him: and when he (the man) saw him, straightway the spirit ^a tare him (immediately he was torn by the spirit); and he fell on the ground, and wallowed foaming.	42 And as he was yet a coming, the devil threw him down, and tare <i>him</i> (again).

	<p>21 And he (Jesus) asked his father, How long (a time) is it ago since this came unto him? And he (his father) said, Of (When) a child.</p>	
	<p>22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst, do any thing, (I ask thee to) have ^acompassion on us, and help us.</p>	
	<p>23 Jesus said unto him, If thou canst believe, all things are (will believe all things I shall say unto you this is) ^apossible to him that ^bbelieveth.</p>	
	<p>24 And straightway (immediately) the father of the child cried out, and said with tears, Lord, I believe; help thou mine ^aunbelief.</p>	<p>(That is the humble condition all mortals must feel as we approach the Lord for help; We do have faith, up to a point. That is where we turn to him and plead, as did this father, for help to increase our faith. In the end, we are totally dependent on Him for blessings, to meet our needs, and only He can match our faith with all that is necessary for us to see the miracle. If we throw ourselves at his feet and humbly petition him for compassion, he (or we) can cast out any evil spirit, or evil character trait, or any negative circumstance in our lives. Verse by Verse, 348)</p>
<p>18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.</p>	<p>25 When Jesus saw that the people came running together, he ^arebuked the ^bfoul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, (to) come out of him, and enter no more into him.</p> <p>26 And the (Now the dumb and deaf) <i>spirit</i> cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.</p>	<p>And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.</p>

	27 But Jesus took him by the hand, and ^a lifted him up; and he arose.	
		43(a) ¶ And they were all amazed at the ^a mighty power of God. (majesty, glory)
19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?	28 And when he (Jesus) was come into the house, his disciples asked him privately, Why could not we cast him out?	
20 And Jesus said unto them, Because of your ^a unbelief (little faith): for verily I say unto you, If ye have ^b faith as a grain of mustard seed, ye shall say unto this ^c mountain, Remove hence to yonder place; and it shall remove; and nothing shall be ^d impossible unto you.	29 And he said unto them,	(The idea of moving mountains was a figurative expression about overcoming difficulty, and it was common among the Jews – though God can move mountains if his work calls for such miracles. Verse be Verse, 348)
21 Howbeit this ^a kind goeth not out but by prayer and ^b fasting. (James E. Talmage: Fasting, when practiced in prudence, and genuine prayer are conducive to the development of faith with its accompanying power for good. Individual application of this principle may be made with profit. Have you some besetting weakness, some sinful indulgence that you have vainly tried to overcome? Like the malignant demon that Christ rebuked in the boy, your sin may be of a kind that goeth out only through prayer and fasting. Jesus the Christ, 395)	This kind can come forth by nothing, but by prayer and ^a fasting. (Bruce R. McConkie: By faith all things are possible; nothing is too hard for the Lord. No sickness is too severe, no disease too disabling, no plague too destructive to be cured by the power that is faith. Whether in life or in death nothing is withheld from those who abide the law of faith which enables them to receive it. But in practice, even among the most righteous mortals, faith or power is enjoyed in varying degrees, and some maladies require the exercise of greater healing power than others. DNTC, 1:409)	(This particular trial – possession by an evil spirit – Jesus taught, requires more than just priesthood and faith, two of the greatest powers in the universe. But casting out this kind of evil spirit requires, in addition, much prayer and fasting. Additional strength and command of the powers of heaven come through mighty prayer and through persistent and effective fasting. Verse by Verse, 348-9)
HIS DEATH AND RESURRECTION AGAIN FORETOLD		
22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of Man shall be ^a betrayed into the hands of men:	30 ¶ And they departed thence, and passed through Galilee (privately); and (for) he would not that any man should know <i>it</i> .	43(b) But while they wondered every one at all things which Jesus did, he said unto his disciples,
	31 For (And) he taught his disciples, and said unto them,	44 Let these sayings sink down into your ears (hearts): for the

	The ^a Son of Man is delivered into the hands of men,	Son of Man shall be ^a delivered into the hands of men.
23 And they shall kill him, and the third day he shall be ^a raised again. And they were exceeding sorry.	and they shall kill him; and after that he is killed, he shall ^b rise the third day.	
	32 But they understood not that saying, and were afraid to ask him.	45 But they ^a understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.
TRIBUTE MONEY		
24 ¶ And when they were come to Capernaum, they that received tribute <i>money</i> came to Peter, and said, Doth not your master pay ^a tribute?	33(a) ¶ And he came to Capernaum:	(Tribute money was collected as an annual half-shekel Temple tax, used for the upkeep of the Temple. Every Israelite male twenty years and older was required to pay the annual assessment. The collectors may have wondered, because priests and rabbis claimed exemption. Jesus gave instructions for finding the needed coin in the mouth of a fish. Could he not have earned it by fishing? Considering who he was, Jesus condescended to pay the money but demonstrated his exalted status by fulfilling the law in a supernatural way, by a miracle without parallel. Verse by Verse, 350-1)
25 He sai(d)th, Yes (Yea). And when he was come into the house, (Peter's house in Capernaum) Jesus ^a prevented (rebuked) him (spoke to him first), saying, What thinkest thou, Simon? of whom do the ^b kings of the earth take custom or tribute? of their own children, or of strangers?		
26 Peter sai(d)th unto him, Of strangers. Jesus sai(d)th unto him, Then are the children free.		

<p>27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of ^amoney: that take, and ^bgive unto them for me and thee.</p>	<p>(Our Savior's work on earth was marked throughout by His acknowledgment of the existing powers of the land, both Jewish and Roman. When the tax collector called for the tribute money demanded by the hierarchy, Christ directed that the tax be paid, and even invoked a miraculous circumstance whereby the money could be provided. Talmage, Articles of Faith, 416)</p>	<p>(A stater, a coin equal to the exact amount of the tax for two persons. Why did Jesus pay this tax? As the King's Son he need not have done so. But such a course would have offended the Jews unnecessarily, perhaps hindering the conversion of some of them. Why was the money provided in a miraculous way? If our Lord had paid the levy from available funds, or from money earned by catching and selling fish, he would have thus submitted to the tax as though he were a man in the same class as Peter and the others. But by providing the money through the use of knowledge which no mortal man possessed, he dramatized both the voluntary nature of his submission to the law and the exalted nature of his position as the King's Son. DNTC, 1:412-13)</p>
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JESUS TEACHES ON HUMILITY, SERVICE AND FORGIVENESS		
MATTHEW 18	MARK 9	LUKE 9
<p>1 AT the same time came the disciples unto Jesus, saying, Who is the ^agreatest in the kingdom of heaven.</p>		<p>46 ¶ Then there arose a reasoning among them, which (who) of them should be ^agreatest.</p>
<p>(Bruce R. McConkie: True greatness in the Lord's earthly kingdom is measured, not by positions held, not by pre-eminence attained, not by honors bestowed by mortals, but by intrinsic merit and goodness. Those who become as little children and acquire the attributes of godliness for themselves, regardless of the capacity in which they may be called to serve, are the greatest in</p>	<p>33(b) and being in the house he asked them, What (why) was it that ye ^adisputed among yourselves (reasoned, disputed, pondered) by the way? 34 But they held their peace (being afraid): for by the way they had ^adisputed among themselves, who should be (was) the ^bgreatest (among them).</p>	<p>47 And Jesus, perceiving the thought of their heart,</p>

the kingdom of heaven. DNTC 1:415)		
2 And Jesus called a little child unto him, and set him in the midst of them,		took a child, and set him by him (in the midst),
(They were in Peter's home, so he probably took one of Peter's children. DNTC, 1:415)	35 And he (Now Jesus) sat down, and called the twelve, and sai(d) th unto them, If any man desire to be ^a first, <i>the same</i> shall be last of all, and ^b servant of all. 36 And he took a child, and set him (sat) in the midst of them: and when he had taken him (the child) in his arms, he said unto them, (Don't be a position seeker. It doesn't matter where we serve, but how we serve.)	48 And said unto them,
3 And said, Verily I say unto you, Except ye be converted, (childlike and not childish) and become as little ^a children, ye shall not enter into the kingdom of heaven.		
4 Whosoever therefore shall ^a humble himself as this little ^b child, the same is greatest in the kingdom of heaven.		
5 And whoso shall receive one such little child in my ^a name receiveth me.	37 ^a Whosoever shall receive one of such ^b children in my name (humble himself like one of these children, and) receiveth me (, ye shall receive in my name): and whosoever shall receive me, receiveth not me (only), but him that sent me(, even the Father).	Whosoever shall receive this child in my ^a name receiveth me: and whosoever shall ^b receive me receiveth him that (who) sent me:
		for he that (who) is least among you all, the same shall be ^c great.
	38 ¶ And John answered (spake unto) him, saying, Master, we saw one ^a casting out devils in thy name, and he followeth not us: and we forbad him, because he followe(d) th not us. 39 But Jesus said, Forbid him	49 ¶ And John answered (spake) and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

	<p>not: for there is no man which shall do a ^amiracle in my ^bname, that can lightly speak evil of me. (“From our Lord’s reply it is evident that he was a member of the kingdom, a legal administrator who was acting in the authority of the priesthood and the power of faith. Either he was unknown to John who therefore erroneously supposed him to be without authority or else John falsely supposed that the power to cast out devils was limited to the Twelve and did not extend to all faithful priesthood holders. It is quite possible that the one casting out devils was a seventy. There is no New Testament record of the calling of the first quorum of seventy, but when Jesus (at a later date) called a second quorum of seventy into the ministry, he expressly gave them the power to cast out devils.” (Luke 10:1-20.) DNTC, 1: 417)</p> <p>40 For he that is not against us is ^aon our part.</p> <p>41 For (And) whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not ^alose his ^breward.</p>	<p>50 And Jesus said unto him, Forbid him not (any): for he that (who) is not against us is ^afor us.</p>
<p>6 But whoso shall ^aoffend (cause to stumble) one of these little ones which believe in me, (Also in principle, adults who through repentance and conformity to the gospel have become as little children and who are thus themselves also heirs of salvation. DNTC, 1:420) it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.</p>	<p>42 And whosoever shall ^aoffend one of <i>these</i> little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.</p>	

<p>7 ¶ Woe unto the world because of ^aoffences! for it must needs be that offences come; but woe to that man by whom the offence cometh!</p>		
<p>8 Wherefore if thy hand or thy foot offend thee, cut them (it) off, and cast them (it) from thee: (for) it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.</p>	<p>43 ^aAnd (Therefore) if thy hand offend thee, ^bcut it off: (or if thy brother offend thee and confess not and forsake not, he shall be cut off.) it is better for thee to enter into life maimed, than having two hands to go into ^chell, (For it is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell,) into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched. 45 And (again,) if thy foot ^aoffend thee (cause thee to stumble), cut it off: (for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off.) it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 (Therefore, let every man stand or fall, by himself, and not for another; or not trusting another. Seek unto my father, and it shall be done in that very moment what ye shall ask, if ye ask in faith, believing that ye shall receive.)</p>	<p>(Heber C. Kimball: To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. If you do not you will not stand. The time will come when no man or woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you don't have it you will not stand; therefore seek for the testimony of Jesus and cleave to it, that when the trying time comes you may not stumble and fall. Life of Heber C. Kimball, 450)</p>
<p>9 And if thine eye offend thee, pluck it out, and cast <i>it</i> from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell ^afire. (And a man's hand is his friend, and his foot, also; and</p>	<p>And if thine eye (which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and) offend thee, pluck it (him) out: it is better for thee to enter into the kingdom of God with one eye,</p>	

a man's eye, are they of his own household.)	than having two eyes to be cast into hell fire:	
	<p>48 (For it is better that thyself should be saved, than to be cast into hell with thy brother,)</p> <p>Where their ^aworm dieth not, and (where) the fire is not quenched.</p> <p>49 For every one shall be ^asalted with fire, and every sacrifice shall be salted with salt.</p> <p>50 Salt is (But the salt must be) good: but (For) if the salt have lost his saltness, wherewith will ye season it? ((the sacrifice;) therefore it must needs to that ye) Have salt in yourselves, and have ^apeace one with another. (Elder McConckie said: "Every member of the Church shall be tested and tried in all things to see whether he will abide in the covenant 'even unto death,' regardless of the course taken by the other members of his family or of the Church. To gain salvation men must stand on their own feet in the gospel cause and be independent of the spiritual support of others. If some of the saints, who are themselves the salt of the earth, shall fall away, still all who inherit eternal life must remain true, having salt in themselves and enjoying peace one with another." DNTC, 1:421)</p>	

BIBLE DICTIONARY
TRANSFIGURATION, MOUNT OF

This very important event in the N.T. occurred about a week after the promise made to Peter that he would receive the keys of the kingdom of heaven (Matt. 16: 13-18; Matt. 17: 1-9). On the mount (probably Mount Tabor or Hermon) the Savior, Moses, and Elias (Elijah) gave the promised keys of the priesthood to Peter, James, and John (HC 3: 387), which enabled these brethren to carry forth the work of the kingdom on the earth after the departure of Jesus. These keys were later given to all of the Twelve.

The transfiguration occurred in about October, some six months before the death of Jesus. The brethren

saw the Lord in a glorified and transfigured state. They also saw a vision of the earth as it will appear in its future glorified condition (D&C 63: 20-21; HC 1: 283); saw and conversed with Moses and Elijah, two translated beings; and heard the voice of the Father bearing witness that Jesus is his beloved Son, in whom the Father is pleased, and commanding the brethren to hear (obey) him. See also Mark 9: 2-10; Luke 9: 28-36; 2 Pet. 1: 16-18.

The event is important in many ways: Necessary priesthood authority was conferred upon Peter, James, and John; the significance of the Savior's work was emphasized; and the unity of various dispensations and the close relationship of Jesus and his prophets was demonstrated. Few events in the Bible equal it in importance. A similar event occurred on April 3, 1836, in the temple at Kirtland, Ohio, where the same heavenly messengers conferred priesthood keys upon the Prophet Joseph Smith and Oliver Cowdery (D&C 110).

The transfiguration occurred in October, the Atonement in April. These times coincide with our General Conferences.

THE DOCTRINE AND COVENANTS SECTION 110

Visions manifested to Joseph Smith the Prophet and Oliver Cowdery in the temple at Kirtland, Ohio, April 3, 1836 (the day of Jewish Passover). HC 2: 435—436. The occasion was that of a Sabbath day meeting. The Prophet prefaces his record of the manifestations with these words: "In the afternoon, I assisted the other Presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us."

1—10, The Lord Jehovah appears in glory and accepts the Kirtland Temple as his house; 11—12, Moses and Elias each appear and commit their keys and dispensations; 13—16, Elijah returns and commits the keys of his dispensation as promised by Malachi.

- 1 THE ^aveil was taken from our minds, and the ^beyes of our ^cunderstanding were opened.
- 2 We ^asaw the Lord ^bstanding upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure ^cgold, in color like amber.
- 3 His ^aeyes were as a flame of fire; the hair of his head was white like the pure snow; his ^bcountenance shone above the brightness of the sun; and his ^cvoice was as the sound of the rushing of great waters, even the voice of ^dJehovah, saying:
- 4 I am the ^afirst and the last; I am he who ^bliveth, I am he who was slain; I am your ^cadvocate with the Father.
- 5 Behold, your sins are ^aforgiven you; you are clean before me; therefore, lift up your heads and ^brejoice.
- 6 Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, ^abuilt this house to my name.
- 7 For behold, I have ^aaccepted this ^bhouse, and my name shall be here; and I will ^cmanifest myself to my people in mercy in this house.
- 8 Yea, I will ^aappear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not ^bpollute this ^choly house.
- 9 Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the ^ablessings

which shall be poured out, and the ^bendowment with which my servants have been endowed in this house. 10 And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be ^apoured out upon the heads of my people. Even so. Amen.

11 After this ^avision closed, the heavens were again ^bopened unto us; and ^cMoses appeared before us, and committed unto us the ^dkeys of the ^egathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the ^fnorth. (Moses' keys for the gathering of Israel – proclaim the gospel.)

12 After this, ^aElias appeared, and committed the ^bdispensation of the ^cgospel of Abraham, saying that in us and our seed all ^dgenerations after us should be ^eblessed. (Elias' keys were to perfect the Saints.)

13 After this vision had closed, another great and glorious ^avision burst upon us; for ^bElijah the prophet, who was taken to heaven without tasting death, stood before us, and said: (This event occurred on April 3, 1836, the same day celebrated by Jews throughout the world as Passover. "Edersheim in his work, The Temple, says: 'To this day, in every Jewish home, at a certain part of the Paschal service [i.e. when they drink the "third cup"]—the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. It is a remarkable coincidence that, in instituting his own Supper, the Lord Jesus connected the symbol, not of judgment, but of his dying love, with his "third cup.'" "It was, I am informed on the third day of April, 1836, that the Jews, in their homes at the Paschal feast, opened their doors for Elijah to enter. On that very day Elijah did enter—not in the home of the Jews to partake of the Passover with them—but he appeared in the house of the Lord, erected to his name and received by the Lord in Kirtland, and there bestowed his keys to bring to pass the very things for which these Jews, assembled in their homes, were seeking." (Joseph Fielding Smith, DS 2:100-101.))

14 Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

15 To ^aturn the ^bhearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse— (Elijah's keys are for Redeeming the Dead. Precisely on the day that Elijah's appearance took place, Jews throughout the world were engaged in the celebration of the Passover, the annual commemoration of the day over three thousand years before when the angel of death had passed over the firstborn of Israel whose dwellings were marked by the blood of lambs. Since the time of Malachi—from about 500 B.C.—Jews world-wide waited with anxious anticipation for the coming of Elijah. Alfred Edersheim has written: "Hence to this day, in every Jewish home [which formally celebrates the Paschal feast], at a certain part of the Paschal service—just after the 'third cup,' or the 'cup of blessing,' has been drunk—the door is opened to admit Elijah the prophet." Elijah did come, but not to Jewish homes. He came rather to the house of the Lord, and to his legal administrators; there he bestowed priesthood keys of inestimable worth and eternal import. Studies in Scripture, 1:427)

16 Therefore, the ^akeys of this ^bdispensation are committed into your hands; and by this ye may know that the great and dreadful ^cday of the Lord is near, even at the doors. (Three months before his death, Joseph Smith instructed the Latter-day Saints concerning the mission of Elijah: "The spirit, power, and calling of Elijah is that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth." Elijah restored the keys whereby individuals and families may (through the blessings of the holy temple) develop line upon line to the point where they receive the "fulness of the priesthood," and thus become kings and priests, queens and priestesses unto God in the patriarchal order. "Those holding the fulness of the Melchizedek Priesthood," Joseph had taught earlier, "are kings and priests of the Most High God, holding the keys of power and blessings." Through the powers delivered by Elias (via the marriage discipline of the Fathers—Abraham, Isaac, and Jacob) eternal family units—here and hereafter—are

created. Through the powers delivered by Elijah, families may be sealed unto eternal life, inasmuch as "the power of Elijah is sufficient to make our calling and election sure." Studies in Scripture, 1:428)

April 15-21
Easter
“O Grave, Where Is Thy Victory?”

OVERVIEW:

As you read the testimonies of the Savior’s Resurrection in this outline, make note of the feelings and impressions that come to you from the Holy Ghost.

Record your impressions:

SCRIPTURES:

Ideas for Personal Scripture Study

Jesus Christ has power to help me overcome sin, death, trials, and weaknesses.

One way to focus on the blessings of the Savior’s Atonement this week is to spend time each day reading about the last week of Jesus’s life (a possible reading schedule follows). What do you find in these chapters that helps you feel the Savior’s love? What do you learn about His power to deliver you from sin and death? What do you learn about enduring trials and overcoming weaknesses? How are you exercising faith in His power of deliverance?

- Sunday: Triumphant entry into Jerusalem (Matthew 21:6-11)

MATTHEW 21	MARK 11	LUKE 19	JOHN 12
Sunday – The First Day of the Week			
THE TRIUMPHAL ENTRY INTO JERUSALEM			
1 AND when they (Jesus) drew nigh unto Jerusalem, and (they) were come to Bethphage (right next to Bethany), unto the mount of Olives, (just east of Jerusalem where they could look down upon the City and the Temple) then sent Jesus two disciples (presumably Peter and John (ibid, 5:374),	1 AND when they came nigh to Jerusalem, unto Bethphage (house of figs) and Bethany, at the mount of Olives, he sendeth forth two of his disciples,	28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called <i>the mount</i> of Olives, he sent two of his disciples,	

<p>2 Saying unto them, Go into the village ^aover against you (in front of you), and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me (a colt tied; loose it, and bring it unto me). (To ride upon white asses or ass colts was the privilege of a person of high rank, princes, judges, and prophets. Christ's doing so attested that he entered the Holy City as its rightful king, as did the shouts of Hosanna – meaning “save now,” “save we pray,” or “save we beseech thee.” The matter could not be stated more plainly; the people were announcing Jesus of Nazareth as their king and deliverer. Adam Clarke. Jesus is entering Jerusalem from the east, like His Second Coming will be.)</p>	<p>2 And said th unto them, Go your way into the village over against you: and as soon as ye be (have) entered into it, ye shall find a colt tied, whereon never (no) man (ever) sat; loose him, and bring him (to me).</p>	<p>30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither (to me).</p>	
<p>3 And if any man (shall) say ought unto you, ye shall say, The Lord hath need of them (it); and straightway he will send them (it).</p>	<p>3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.</p>	<p>31 And if any man ask you, Why do ye loose him (the colt)? thus shall ye say unto him, Because the Lord hath need of him.</p>	
<p>6 And the disciples went, and did as Jesus commanded them,</p>	<p>4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.</p>	<p>32 And they that (who) were sent went their way, and found even as he had said unto them.</p>	
	<p>5 And certain of them that (who) stood there</p>	<p>33 And as they were loosing the colt, the</p>	

	said unto them (the disciples), What do ye, loosing (why loose ye) the colt?	owners thereof said unto them, Why loose ye the colt?	
	6 And they said unto them even as Jesus had commanded: and they let them go. (Those who owned the colt must also have been disciples)	34 And they said, The Lord hath need of him.	
7 ^a And brought the ass, and the colt, and put on them (it) their clothes, and they set him thereon. (Jesus took the colt and sat thereon; and they followed him.) (According to the Talmud, the Messiah will be a descendant of the House of David and will be preceded by a secondary Messiah, from the House of Joseph. Folklore has it that he will arrive riding a donkey, although some sources have him arriving triumphantly riding the clouds. Encyclopedia Judaica Jr. It appears that the Jews have confused Jesus First coming with His Second Coming. The fact that they believe his Second Coming will be preceded by a Messiah from the House of Joseph, refers to Joseph Smith.)	7 And they brought the ^a colt to Jesus, and cast their garments on him (it); and he (Jesus) sat upon him (it).	35 And they brought him to Jesus: and they cast their garments upon the ^a colt, and they set Jesus thereon.	14 And Jesus, when he had found (sent two of his disciples and got) a young ass, sat thereon; as it is written,
4 All this was done, that it might be fulfilled which was spoken by			

<p>the prophet, saying, (Zechariah 9:9 ¶ Rejoice greatly, O ^adaughter of Zion; shout, O daughter of Jerusalem: behold, thy ^bKing cometh unto thee: he <i>is</i> ^cjust, and having salvation; lowly, and ^driding upon an ^eass, and upon a ^fcolt the foal of an ass.)</p>			
<p>5 Tell ye the daughter of S(Z)ion, Behold, thy ^aKing cometh unto thee, (and he is) meek, and sitting upon an ass, and a colt the foal of an ass. (Horses were used in warfare, and were not ridden by kings. Donkeys, during Christ's day, was the symbol of kings. David, when he was anointed king rode a donkey. The Jews knew what the meaning was, and the Romans would not have thought this a threat to their power.)</p>	<p>(There was only one animal involved.)</p>		<p>15 Fear not, daughter of Sion: behold, thy ^aKing cometh, sitting on an ass's colt.</p>
	<p>(Jesus' first coming to Jerusalem as king was from the east, as his second coming is prophesied to be. (JST Matthew 1:26) Verse by Verse, 460)</p>	<p>(This triumphal entry was no meaningless pageantry or seditious demonstration; it was an open acknowledgment by Jesus, the Prince of Peace, of his kingly and messianic titles. Verse by Verse, 462)</p>	<p>16 These things ^aunderstood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and <i>that</i> they had done these things unto him. 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.</p>

			18 For this cause the people also ^a met him, for that they heard that he had done this ^b miracle.
			12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
8 And a very great multitude spread their garments (sign of royal entry) in the way; others cut down (palm) branches (symbolic of victory) from the trees, and strawed them (strewed) in the way.	8 And many spread their garments in the way: and others cut down branches off the (of) trees, and stra (e)wed <i>them</i> in the way.	36 And as he went, they spread their clothes in the way.	13(a) Took branches of palm trees, and went forth to meet him, (Palm trees do not generally grow on the slopes of the Mount of Olives, where the people had gathered to acclaim Jesus their king. The natural habitat of the palm is a more moderate and tropical climate such as that of the Jordan Valley. Palm branches could have been transported up from Jericho for the Passover celebration, as is done to this day. The use of palm branches for Jesus' entry was not coincidental. Since the Hasmonean period, palm branches had been a symbol of Jewish patriotism, independence, and triumph over enemies. Verse by Verse, 464)
9 And the multitudes that went before, and (also) that followed (after),	9 And they that went before (him), and they that followed (after),	37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the	

		disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;	
cried, saying, ^a Hosanna to the Son of David: ^b Blessed <i>is</i> he that cometh in the name of the Lord; (Psalm 118:26) Hosanna in the highest. (This means, “Save us now, Messiah.”)	cried, saying, Hosanna; ^a Blessed <i>is</i> he that cometh in the name of the Lord: 10 ^a Blessed <i>be</i> (That bringeth) the kingdom of our father David, (Blessed is he) that cometh in the name of the Lord: Hosanna in the highest.	38 Saying, Blessed <i>be</i> (is) the King that (who) cometh in the name of the Lord: peace in heaven, and ^a glory in the highest.	13(b) and cried, Hosanna: Blessed <i>is</i> the King of Israel that cometh in the name of the Lord.
(How do we show praise to the Lord today? Hymns, keeping our covenants, thanking Heavenly Father for Him, expressing gratitude for the Atonement in our prayers.)		39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that , if these should hold their peace, the ^a stones would immediately cry out.	
			19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the ^a world is gone after him.
		41 ¶ And when he was come near, he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things <i>which belong</i> unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that	

		<p>thine ^aenemies shall cast a ^btrench about thee (fortification, rampart), and ^ccompass thee round, and keep thee in on every side, 44 And shall ^alay thee even with the ground, and thy children within thee; and they shall not leave in thee one ^bstone upon another; because thou knewest not the time of thy ^cvisitation.</p>	
<p>(All of this had been prophesied by Moses: Deuteronomy 28: 15 ¶ But it shall come to pass, if thou wilt not ^ahearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these ^bcurse shall come upon thee, and overtake thee: 20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. 22 The LORD shall ^asmite thee with a ^bconsumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. 33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: 45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: 49 The LORD shall bring a nation against thee from ^afar, from the ^bend of the earth, <i>as swift</i> as the ^ceagle flieth; a nation whose ^dtongue thou shalt not understand; 50 A nation of fierce countenance, which shall not ^aregard the person of the ^bold, nor shew favour to the young: 51 And he shall ^aeat the fruit of thy cattle, and the fruit of thy ^bland, until thou be destroyed: which <i>also</i> shall not leave thee <i>either</i> corn, wine, or oil, <i>or</i> the increase of thy ^ckine, or flocks of thy sheep, until he have destroyed thee. 52 And he shall ^abesiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.</p>			
<p>10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? (His entry this time is significantly different than his entry during the Feast of Tabernacles where he entered secretly. Visitors from other nations were also present. This may have</p>	<p>11 And Jesus entered into Jerusalem,</p>		

<p>been the first time they had heard of Jesus.)</p>			
<p>11 And the ^amultitude said (crowds kept saying), This is Jesus the prophet of Nazareth (the prophet) of Galilee. (Added crowds came to see Jesus because of his raising Lazarus from the dead.)</p>			
	<p>and into the temple: and when he had looked round about upon all things, and now (blessed the disciples,) the eventide was come, (and) he went out unto Bethany with the twelve. (He had looked around at the all the buying and selling going on in the temple. Tomorrow He will be cleansing the Temple so He can teach in a more spiritual atmosphere.)</p>	<p>(Though Jerusalem as a whole was to be desolated and scourged as few cities have ever been, yet the faithful within her walls were to be saved, preserved, and blessed. DNTC 1:579)</p>	

- Monday: Cleansing the temple (Matthew 21:12-16)

SECOND CLEANSING OF THE TEMPLE			
<p>12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,</p>	<p>15 ¶ And they come (came) to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that (who) sold doves;</p>	<p>45 And he went into the temple, and began to cast out them that (who) sold therein, and them that (who) bought;</p>	
<p>(He cleanses the temple in preparation for teaching. There was so much business going on that the visitors there to worship could not. "Banditry was a constant source of trouble for both the Roman and Jewish elite. Often, the military was sent out to try to round up and extinguish these robbers. In fact, just prior to the Savior's last week of his life, the leader of one such robber group, with two of his henchmen, was captured by the Romans. The robber leader was named Barabbas. His two henchmen were crucified</p>			

with the Savior. But the system that perpetrated the social unrest of the first century was in itself banditry. "The temple system as it had developed in the Herodian period within agrarian social structures was oppressive and perceived by many (especially peasants, upon whom rested the primary burden of the tribute) as 'banditry.'" It is in this setting that the Savior called the Temple a "den of thieves." Bruce Satterfield, BYU-Idaho, Lesson 20.)

	16 And would not suffer that any man should carry any (a) vessel through the temple.		
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13 And said unto them, It is written, My ^a house (the palace of the king) shall be called the house of ^b prayer; but ye have made it a ^c den of thieves.	17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.	46 Saying unto them, It is written, My house is the (a) ^a house of prayer: but ye have made it a ^b den of thieves.	
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(During the first clearing he called the Temple "My Father's house." (John 2:16) Now he calls it "My house." In Matthew 23:38, he calls it "your house." The Savior proceeded to the Temple Mount. As he came into the Court of the Gentiles, he came into the heart of the priestcraft. He saw those who sold sacrificial animals to pilgrims who had come great distances to participate in temple worship. He saw those who exchanged foreign currency into the local currency, the only currency accepted to pay the obligatory temple tax. On the surface, these may have been considered legitimate and necessary practices. It was not practical for those traveling great distances to bring their own sacrifices. Nor would they have carried with them the local currency for the temple tax. Yet, these practices need not be done on the Temple Mount! Further, it appears that those who sold sacrifices and changed money were doing it at an exorbitant rate. That this took place is evidenced in rabbinical writings. We are told: "It once happened in Jerusalem that a pair of pigeons cost a golden denar [equal to 25 silver denars]. Rabban Simon ben Gamaliel said, 'By this Temple! [a form of oath] I will not rest this night before a pair of pigeons are sold at a silver denar.'" (*Mishnah Kerithoth* 1:7) Bruce Satterfield, BYU-Idaho, Lesson 20.)

14 And the blind and the lame came to him in the temple; and he healed them.			
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15 And when the chief priests and scribes saw the wonderful things that he did, and the ^a children (of the kingdom) crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, (The first time Jesus cleansed the temple, the Pharisees			
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asked for a sign of his authority. They no longer asked for a sign, because they had seen plenty.)			
16 And said unto him, Hearst thou what these say? And Jesus said th unto them, Yea; have ye never read (the scriptures which saith), Out of the mouth of babes and sucklings (O, Lord) thou hast perfected praise?			
	18 And the scribes and chief priests heard # (him), and sought how they might ^a destroy him: for they feared him, because all the people was (were) astonished at his doctrine.	47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.	

- Tuesday: Teaching in Jerusalem (Matthew 21-23)

Matthew 21

The last week of the Savior’s life. Triumphal entry into Jerusalem. The Barren fig tree. Second cleansing of the Temple. Return to Bethany. Jesus testifies of his death. Jesus and His Father. Jesus leaves the Temple. People’s reaction to the teachings of Jesus.

(This is the day after the dinner at Simon’s in John 12. Sunday, the first day of the week. This is the start of the last week of Jesus’ life. “That Sunday morning his disciples gathered so that they might walk together to the temple, where it was anticipated that Jesus would preach to the great throngs assembling from many nations for the commemoration of the Passover, setting in motion events by which he would be proclaimed the Messiah and fulfill ancient prophecy.” Joseph F. McConkie, Studies in the Scriptures, 5:373)

Jesus was anointed prior to entering the Holy City as king. Prior to the Second Coming, a meeting will be held at Adam-ondi-Ahman where Christ will be sustained and ordained King of kings. Then He will be totally ready for his Second Coming.)

Jesus rides in triumph into Jerusalem – He cleanses the temple, curses the fig tree, and discusses authority – He gives the parable of the two sons, and the wicked husbandmen.

MATTHEW 21	MARK 11	LUKE 19	JOHN 12
Sunday – The First Day of the Week			
THE TRIUMPHAL ENTRY INTO JERUSALEM			
<p>1 AND when they (Jesus) drew nigh unto Jerusalem, and (they) were come to Bethphage (right next to Bethany), unto the mount of Olives, (just east of Jerusalem where they could look down upon the City and the Temple) then sent Jesus two disciples (presumably Peter and John (ibid, 5:374),</p>	<p>1 AND when they came nigh to Jerusalem, unto Bethphage (house of figs) and Bethany, at the mount of Olives, he sendeth forth two of his disciples,</p>	<p>28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called <i>the mount</i> of Olives, he sent two of his disciples,</p>	
<p>2 Saying unto them, Go into the village ^aover against you (in front of you), and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me (a colt tied; loose it, and bring it unto me). (To ride upon white asses or ass colts was the privilege of a person of high rank, princes, judges, and prophets. Christ's doing so attested that he entered the Holy City as its rightful king, as did the shouts of Hosanna – meaning “save now,” “save we pray,” or “save we beseech thee.” The matter could not be stated more plainly; the people were announcing Jesus of Nazareth as their king and deliverer. Adam Clarke. Jesus is entering Jerusalem from</p>	<p>2 And said^dth unto them, Go your way into the village over against you: and as soon as ye be (have) entered into it, ye shall find a colt tied, whereon never (no) man (ever) sat; loose him, and bring <i>him</i> (to me).</p>	<p>30 Saying, Go ye into the village over against <i>you</i>; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring <i>him</i> hither (to me).</p>	

<p>the east, like His Second Coming will be.)</p>			
<p>3 And if any man (shall) say ought unto you, ye shall say, The Lord hath need of them (it); and straightway he will send them (it).</p>	<p>3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.</p>	<p>31 And if any man ask you, Why do ye loose him (the colt)? thus shall ye say unto him, Because the Lord hath need of him.</p>	
<p>6 And the disciples went, and did as Jesus commanded them,</p>	<p>4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.</p>	<p>32 And they that (who) were sent went their way, and found even as he had said unto them.</p>	
	<p>5 And certain of them that (who) stood there said unto them (the disciples), What do ye, loosing (why loose ye) the colt?</p>	<p>33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?</p>	
	<p>6 And they said unto them even as Jesus had commanded: and they let them go. (Those who owned the colt must also have been disciples)</p>	<p>34 And they said, The Lord hath need of him.</p>	
<p>7 ^aAnd brought the ass, and the colt, and put on them (it) their clothes, and they set him thereon. (Jesus took the colt and sat thereon; and they followed him.) (According to the Talmud, the Messiah will be a descendant of the House of David and will be preceded by a secondary Messiah, from the House of Joseph. Folklore has it that he will arrive riding a donkey, although some sources have him</p>	<p>7 And they brought the ^acolt to Jesus, and cast their garments on him (it); and he (Jesus) sat upon him (it).</p>	<p>35 And they brought him to Jesus: and they cast their garments upon the ^acolt, and they set Jesus thereon.</p>	<p>14 And Jesus, when he had found (sent two of his disciples and got) a young ass, sat thereon; as it is written,</p>

<p>arriving triumphantly riding the clouds. Encyclopedia Judaica Jr. It appears that the Jews have confused Jesus First coming with His Second Coming. The fact that they believe his Second Coming will be preceded by a Messiah from the House of Joseph, refers to Joseph Smith.)</p>			
<p>4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, (Zechariah 9:9 ¶ Rejoice greatly, O ^adaughter of Zion; shout, O daughter of Jerusalem: behold, thy ^bKing cometh unto thee: he <i>is</i> ^cjust, and having salvation; lowly, and ^driding upon an ^eass, and upon a ^fcolt the foal of an ass.)</p>			
<p>5 Tell ye the daughter of S(Z)ion, Behold, thy ^aKing cometh unto thee, (and he is) meek, and sitting upon an ass, and a colt the foal of an ass. (Horses were used in warfare, and were not ridden by kings. Donkeys, during Christ's day, was the symbol of kings. David, when he was anointed king rode a donkey. The Jews knew what the meaning was, and the Romans would not have</p>	<p>(There was only one animal involved.)</p>		<p>15 Fear not, daughter of Sion: behold, thy ^aKing cometh, sitting on an ass's colt.</p>

<p>thought this a threat to their power.)</p>			
	<p>(Jesus' first coming to Jerusalem as king was from the east, as his second coming is prophesied to be. (JST Matthew 1:26) Verse by Verse, 460)</p>	<p>(This triumphal entry was no meaningless pageantry or seditious demonstration; it was an open acknowledgment by Jesus, the Prince of Peace, of his kingly and messianic titles. Verse by Verse, 462)</p>	<p>16 These things ^aunderstood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and <i>that</i> they had done these things unto him. 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also ^amet him, for that they heard that he had done this ^bmiracle.</p>
			<p>12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,</p>
<p>8 And a very great multitude spread their garments (sign of royal entry) in the way; others cut down (palm) branches (symbolic of victory) from the trees, and strawed them (strewed) in the way.</p>	<p>8 And many spread their garments in the way: and others cut down branches off the (of) trees, and strae(w)ed <i>them</i> in the way.</p>	<p>36 And as he went, they spread their clothes in the way.</p>	<p>13(a) Took branches of palm trees, and went forth to meet him, (Palm trees do not generally grow on the slopes of the Mount of Olives, where the people had gathered to acclaim Jesus their king. The natural habitat of the palm is a more moderate and tropical climate such as that of the Jordan Valley. Palm branches could have been transported up from</p>

			Jericho for the Passover celebration, as is done to this day. The use of palm branches for Jesus' entry was not coincidental. Since the Hasmonean period, palm branches had been a symbol of Jewish patriotism, independence, and triumph over enemies. Verse by Verse, 464)
9 And the multitudes that went before, and (also) that followed (after),	9 And they that went before (him), and they that followed (after),	37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;	
cried, saying, ^a Hosanna to the Son of David: ^b Blessed is he that cometh in the name of the Lord; (Psalm 118:26) Hosanna in the highest. (This means, "Save us now, Messiah.")	cried, saying, Hosanna; ^a Blessed is he that cometh in the name of the Lord: 10 ^a Blessed be (That bringeth) the kingdom of our father David, (Blessed is he) that cometh in the name of the Lord: Hosanna in the highest.	38 Saying, Blessed be (is) the King that (who) cometh in the name of the Lord: peace in heaven, and ^a glory in the highest.	13(b) and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.
(How do we show praise to the Lord today? Hymns, keeping our covenants, thanking Heavenly Father for Him, expressing gratitude for the Atonement in our prayers.)		39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the ^a stones would immediately cry out.	

			<p>19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the ^aworld is gone after him.</p>
		<p>41 ¶ And when he was come near, he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things <i>which belong</i> unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine ^aenemies shall cast a ^btrench about thee (fortification, rampart), and ^ccompass thee round, and keep thee in on every side, 44 And shall ^alay thee even with the ground, and thy children within thee; and they shall not leave in thee one ^bstone upon another; because thou knewest not the time of thy ^cvisitation.</p>	
<p>(All of this had been prophesied by Moses; Deuteronomy 28: 15 ¶ But it shall come to pass, if thou wilt not ^ahearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these ^bcurse shall come upon thee, and overtake thee: 20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. 22 The LORD shall ^asmite thee with a ^bconsumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. 33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: 45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: 49 The LORD shall bring a nation against thee from ^afar, from the ^bend of the earth, <i>as swift</i> as the ^ceagle flieth; a nation whose ^dtongue thou shalt not understand;</p>			

50 A nation of fierce countenance, which shall not ^aregard the person of the ^bold, nor shew favour to the young: 51 And he shall ^aeat the fruit of thy cattle, and the fruit of thy ^bland, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy ^ckine, or flocks of thy sheep, until he have destroyed thee. 52 And he shall ^abesiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

<p>10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? (His entry this time is significantly different than his entry during the Feast of Tabernacles where he entered secretly. Visitors from other nations were also present. This may have been the first time they had heard of Jesus.)</p>	<p>11 And Jesus entered into Jerusalem,</p>		
<p>11 And the ^amultitude said (crowds kept saying), This is Jesus the prophet of Nazareth (the prophet) of Galilee. (Added crowds came to see Jesus because of his raising Lazarus from the dead.)</p>			
	<p>and into the temple: and when he had looked round about upon all things, and now (blessed the disciples,) the eventide was come, (and) he went out unto Bethany with the twelve. (He had looked around at the all the buying and selling going on in the temple. Tomorrow He will be cleansing the Temple so He can teach in a more spiritual atmosphere.)</p>	<p>(Though Jerusalem as a whole was to be desolated and scourged as few cities have ever been, yet the faithful within her walls were to be saved, preserved, and blessed. DNTC 1:579)</p>	

THE BARREN FIG TREE

(Monday – the second day of the week.)

<p>18 Now in the morning as he returned into the city, he hungered.</p>	<p>12 ¶ And on the morrow, when they were come (came) from Bethany, he was hungry:</p>		
<p>19 And when he saw a fig tree ^ain the way (by the road), he came to it, and found nothing thereon (there was not any fruit on it), but leaves only, (because there were leaves, it was supposed to also have an abundance of fruit.) and (he) said unto it, Let no ^bfruit grow on thee henceforward for ever. And ^cpresently (immediately) the fig tree withered away. (Fig trees: First the fruit appears, then the leaves grow as the tree becomes full, followed by a second fruit. The modern portion of the parable includes, first the restoration, then the growth of the Church, followed by the second coming of the Messiah.</p>	<p>13 And seeing a fig tree afar off having leaves, he came (to it with his disciples; and as they supposed, he came to it to see) if haply he might find any thing thereon: and when he came to it, he found (there was) nothing but leaves; for the time of figs was not yet. (; for as yet the figs were not ripe.) 14 And Jesus answered (spake) and said unto it, No man eat fruit of thee hereafter for ever. And his (the) disciples heard it (him).</p>	<p>(The fig tree was common in rabbinical lore as a symbol or type of the nation of Israel. Verse by Verse, 476)</p>	<p>(Jesus' cursing of the fig tree, showed his disciples that He had complete power to destroy his captors in He so chose. This showed that He voluntarily gave up His life.)</p>

(Elder Talmage said: “[The tree] was made the object of the curse and the subject of the Lord’s instructive discourse, because having leaves it was deceptively barren. Were it reasonable to regard the tree as possessed of moral agency, we would have to pronounce it a hypocrite, its utter barrenness coupled with its abundance of foliage made of it a type of human hypocrisy... The leafy, fruitless tree was a symbol of Judaism, which loudly proclaimed itself as the only true religion of the age and ...invited all the world to come and partake of its rich ripe fruit; when in truth it was but an unnatural growth of leaves, with no fruit.” Jesus the Christ, p. 527. (The tree was cursed because it did not produce fruit. Of this Spencer W. Kimball said, "The symbolism of the barren fig tree (Matt. 21:19) is eloquent. The unproductive tree was cursed for its barrenness." John the Baptist had warned the Jews, "the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:10). Likewise, the Savior said, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 7:19). In other words, if the Jews did not produce works acceptable to God, they would be destroyed. To this point in his ministry, the Savior had only displayed

the positive nature of his power: the power to heal, give life, and do good. In cursing the barren fig tree, the Savior demonstrated his power to curse, smite, and destroy. In so doing, it foreshadowed the fate of those of the Jewish nation who would reject the ministry of Jesus. Bruce Satterfield, BYU-Idaho, Lesson 20)

SECOND CLEANSING OF THE TEMPLE

<p>12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,</p>	<p>15 ¶ And they came (came) to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that (who) sold doves;</p>	<p>45 And he went into the temple, and began to cast out them that (who) sold therein, and them that (who) bought;</p>
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(He cleanses the temple in preparation for teaching. There was so much business going on that the visitors there to worship could not. "Banditry was a constant source of trouble for both the Roman and Jewish elite. Often, the military was sent out to try to round up and extinguish these robbers. In fact, just prior to the Savior's last week of his life, the leader of one such robber group, with two of his henchmen, was captured by the Romans. The robber leader was named Barabbas. His two henchmen were crucified with the Savior. But the system that perpetrated the social unrest of the first century was in itself banditry. "The temple system as it had developed in the Herodian period within agrarian social structures was oppressive and perceived by many (especially peasants, upon whom rested the primary burden of the tribute) as "banditry." It is in this setting that the Savior called the Temple a "den of thieves." Bruce Satterfield, BYU-Idaho, Lesson 20.)

	<p>16 And would not suffer that any man should carry any (a) vessel through the temple.</p>	
<p>13 And said unto them, It is written, My ^ahouse (the palace of the king) shall be called the house of ^bprayer; but ye have made it a ^cden of thieves.</p>	<p>17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.</p>	<p>46 Saying unto them, It is written, My house is the (a) ^ahouse of prayer: but ye have made it a ^bden of thieves.</p>

(During the first clearing he called the Temple "My Father's house." (John 2:16) Now he calls it "My house." In Matthew 23:38, he calls it "your house." The Savior proceeded to the Temple Mount. As he came into the Court of the Gentiles, he came into the heart of the priestcraft. He saw those who sold sacrificial animals to pilgrims who had come great distances to participate in temple worship. He saw those who exchanged foreign currency into the local currency, the only currency accepted to pay the obligatory temple tax. On the surface, these may have been considered legitimate and necessary practices. It was not practical for those traveling great distances to bring their own sacrifices. Nor would they have carried with them the local currency for the temple tax. Yet, these practices need not be done

on the Temple Mount! Further, it appears that those who sold sacrifices and changed money were doing it at an exorbitant rate. That this took place is evidenced in rabbinical writings. We are told: "It once happened in Jerusalem that a pair of pigeons cost a golden denar [equal to 25 silver denars]. Rabban Simon ben Gamaliel said, 'By this Temple! [a form of oath] I will not rest this night before a pair of pigeons are sold at a silver denar.'" (*Mishnah Kerithoth* 1:7) Bruce Satterfield, BYU-Idaho, Lesson 20.)

<p>14 And the blind and the lame came to him in the temple; and he healed them.</p>			
<p>15 And when the chief priests and scribes saw the wonderful things that he did, and the ^achildren (of the kingdom) crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, (The first time Jesus cleansed the temple, the Pharisees asked for a sign of his authority. They no longer asked for a sign, because they had seen plenty.)</p>			
<p>16 And said unto him, Hearest thou what these say? And Jesus said ^(d)th unto them, Yea; have ye never read (the scriptures which saith), Out of the mouth of babes and sucklings (O, Lord) thou hast perfected praise?</p>			
	<p>18 And the scribes and chief priests heard [#] (him), and sought how they might ^adestroy him: for they feared him, because all the people was (were) astonished at his doctrine.</p>	<p>47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.</p>	

RETURN TO BETHANY

<p>17 ¶ And he left them, and went out of the city into Bethany; and he lodged there. (With Mary and Martha and Lazarus. The Twelve also lodged with Him.)</p>	<p>19 And when even was come, he went out of the city.</p>	
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Tuesday – the Third Day of the Week

MATTHEW 21	MARK 11	LUKE 20
DISCOURSE ON FAITH, PRAYER AND FORGIVENESS		
	<p>20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.</p>	
<p>20 And when the disciples saw #(this), they marvelled, saying (and said), How soon is the fig tree withered away! (Elder Wirthlin said: “Do we, indeed, actually live the gospel, or do we just manifest the appearance of righteousness so that those around us assume we are faithful when, in reality, our hearts and unseen actions are not true to the Lord’s teachings?” Ensign, May 1997, p. 15)</p>		
	<p>21 And Peter calling to remembrance said unto him, Master, behold, the fig tree which thou cursedst is withered away.</p>	
<p>21 Jesus answered and said unto them,</p>	<p>22 And Jesus answering saith unto them (spake and said unto him), Have ^afaith in God.</p>	
<p>Verily I say unto you, If ye have ^afaith, and ^bdoubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this ^cmountain, Be thou removed, and be thou cast into the sea; it shall be done.</p>	<p>23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea;</p>	

	and shall not ^a doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith (fulfilled).	
22 And all ^a things, whatsoever ye shall ^b ask in ^c prayer (in faith), believing, ye shall receive. (“In manifesting his command over death...but in proof of His power to destroy by a word He chose a barren and worthless tree for His subject. Could any of the Twelve doubt, when, a few days later they saw Him in the hands of vindictive priests and heartless pagans, that did He so will He could smite His enemies by a word, even unto death? Yet not until after His glorious resurrection did even the apostles realize how truly voluntary His sacrifice had been.” Jesus the Christ, p. 489)	24 Therefore I say unto you, What (soever) things soever ye desire, when ye ^a pray, ^b believe that ye receive them , and ye shall have them (whatsoever ye ask). (Joseph Smith: Faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the Spirit of prophecy and revelation. TPJS, 148)	(How does one obtain faith? It is a gift from God. How do we cultivate faith? By obedience, humility and asking) (James E. Talmage: Though within the reach of all who diligently strive to gain it, faith is nevertheless a divine gift. As is fitting for so priceless a pearl, it is given to those only who show by their sincerity that they are worthy of it, and who give promise of abiding by its dictates... No compulsion is used in bringing men to a knowledge of God; yet, as fast as we open our hearts to the influences of righteousness, the faith that leads to life eternal will be given us of our Father. Articles of Faith, 107)
	25 And when ye stand ^a praying, forgive, if ye have o (a)ught against any: that your Father also which (who) is in heaven may ^b forgive you your trespasses.	
	26 But if ye-(you) do not ^a forgive, neither will your Father which (who) is in heaven forgive your trespasses.	
JESUS' AUTHORITY IS CHALLENGED		
		LUKE 21:38 And all -the people came early in the morning to him in the temple, for to hear him.
23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said,	27 ¶ And they come (came) again to Jerusalem: and as he was walking in the temple, there come -(came) to him the chief priests, and the scribes, and the elders,	LUKE 20:1 AND it came to pass, <i>that</i> on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon <i>him</i> with the elders,

<p>By what ^aauthority doest thou these things? (cleansing the temple, the triumphal entry, raising Lazarus) and who gave thee this authority? (“In Jesus day, approved Rabbinical ministries must meet two standards: All formal teaching must be both authoritative and authorized, and authorization for Rabbinical teaching came by ordination.” MM, 3:352-3)</p>	<p>28 And say (said) unto him, By what ^aauthority doest thou these things? and who gave thee this authority to do these things?</p>	<p>2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that (who) gave thee this authority? (Abraham 3: 19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am ^amore intelligent than they all. Jesus wasn't just more intelligent than all of God's children, but more intelligent than they all combined. These Pharisees are trying to trap Jesus with His words. They are no match for Him.)</p>
<p>24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I is like wise will tell you by what ^aauthority I do these things.</p>	<p>29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and (then) I will tell you by what authority I do these things.</p>	<p>3 And he answered and said unto them, I will also ask you one thing; and answer me:</p>
<p>25 The baptism of John, (the authority of John) whence was it? from heaven, or of men?</p>	<p>30 (Was) The baptism of John, was it from heaven, or of men (man)? answer me.</p>	<p>4 The baptism of John, was it from heaven, or of men?</p>
<p>And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?</p>	<p>31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?</p>	<p>5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?</p>
<p>26 But if we shall say, Of men; we fear the people; for all held (people held) John as a ^aprophet. (The priests and elders know they're in trouble.)</p>	<p>32 But if we shall say, Of men; (we shall offend the people. Therefore) they feared the people: for all men counted (people believed) John, that he was a prophet indeed.</p>	<p>6 But and if we say, Of men; all the people will stone us: for they be (are) persuaded that John was a ^aprophet.</p>
<p>27 And they answered Jesus, and said, We cannot tell. (Saying “I don't know” was foreign and very embarrassing to them.) And he said unto them, Neither tell I you by what authority I do these things.</p>	<p>33 And they answered and said unto Jesus, We cannot tell. And Jesus answering sai(d)th unto them, Neither do I tell you by what authority I do these things.</p>	<p>7 And they answered, that they could not tell whence <i>it was</i>. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.</p>

PARABLE OF THE TWO SONS

(However, in the following three parables, he tells where he got his authority.)

MATTHEW 21:28 ¶ But what think ye? A *certain* man (God) had two sons; and he came to the first, and said (saying), Son, go ^awork to day in my vineyard. (The first son represents the publicans and harlots who repented of their sins and became faithful followers of Christ.)

29 He answered and said, ^aI will not (I don't desire to go): but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I (will serve) ~~go, sir~~: and ^awent ^bnot. (The second son represents the Jewish leaders who professed to be about their Father's business but were in fact cankering in wickedness, refusing the most overwhelming array of evidence ever vouchsafed to mortal men to testify that Jesus was the Christ.)

31 Whether of ~~them~~ (these) twain did the will of *his* father? They say unto him, The first. Jesus sai(d)th unto them, Verily I say unto you, That the publicans and ~~the~~ harlots (shall) go into the kingdom of God before you.

32 For John came unto you (scribes and Pharisees) in the way of ^arighteousness, (and bore record of me) and ye ^bbelieved him not: but the ^cpublicans and the harlots believed him: ^dand ye (afterward), when ye had seen ~~me~~ (me), repented not ~~afterward~~, that ye might believe him. (John led the publicans and sinners to Christ. The lawyers and Pharisees rejected Christ. This parable describes two sons as the Jewish leaders and those condemned by them. "John comes; he bears witness of Christ, his message is one of righteousness and salvation; the publicans and harlots repent; they join the people who are preparing themselves to receive the Coming One. The lawyers and the leaders believe not, no, not even after Christ himself ministers among them. Nor having rejected John, can they believe in Christ, unless they repent. Jesus and John are one; they testify of each other; to believe in John is to believe in Jesus; each bears witness of the authority of the other, and the words of each shall condemn the rebellious and unbelieving in the day of judgment. Such is the message of the parable of the two sons." MM, 3:359)

PARABLE OF THE WICKED HUSBANDMEN

MATTHEW 21	MARK 12	LUKE 20
	<p>1 AND he (Jesus) began to speak unto them by parables (saying). A <i>certain</i> man planted a vineyard, and set an hedge about it, and digged a place for the <i>winefat</i> (the wine vat), and built a tower, and let it out to husbandmen, and went into a far country.</p>	<p>9 Then began he to speak to the people this parable;</p>
<p>33 ¶ Hear another parable: (For he that believed not John concerning me, cannot believe me, except he first repent. And except ye repent, the preaching of John shall condemn you in the day of judgment. And, again, hear another parable; for unto you that believe not, I speak in parables; that your unrighteousness may be</p>		<p>A certain man planted a ^avineyard, and let it forth (out) to ^bhusbandmen, (farmers) and went into a far country for a long time.</p>

<p>rewarded unto you. Behold,) There was a certain householder, (God) which (who) planted a vineyard (people to earth), and hedged it round about, and digged a winepress in it, and built a tower, and let it out to ^bhusbandmen, (those entrusted with the gospel starting with Adam) and went into a far country: (“Here the Eternal Householder – One Jehovah by name – had planted his people on earth, beginning with Adam, the first husbandman, and had then returned to a distant heaven leaving the first man of all men to till and farm the garden.” MM, 3:361)</p>		
<p>34 And when the time of the fruit drew near, he sent his servants (the prophets) to the husbandmen, that they might receive the fruits of it.</p>	<p>2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.</p>	<p>10 And at the season (of the harvest) he sent a (his) servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent <i>him</i> away empty.</p>
<p>35 And the husbandmen (caretakers) took his ^aservants, and ^bbeat one, and killed another, and stoned another. (The wicked husbandmen were the leaders of the Jews.)</p>	<p>3 And they caught <i>him</i> (the servant), and beat him, and sent <i>him</i> away empty.</p>	
<p>36 Again, he sent other servants more than the first: and they did unto them likewise.</p>	<p>4 And again he sent unto them another servant; and at him they cast stones, and wounded <i>him</i> in the head, and sent <i>him</i> away shamefully handled.</p>	<p>11 And again he sent another servant: and they beat him also, and entreated <i>him</i> shamefully, and sent <i>him</i> away empty.</p>
	<p>5 And again he sent another; and him they killed, and many others; beating some, and killing some.</p>	<p>12 And again he sent a third: and they wounded him also, and cast <i>him</i> out.</p>
		<p>13 Then said the lord of the vineyard, What shall I do? I will send my beloved son:</p>

<p>37 But last of all he sent unto them his son (Jesus), saying, They will reverence my son.</p>	<p>6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.</p>	<p>it may be they will reverence <i>him</i> when they see him.</p>
<p>38 But when the husbandmen saw the son, they said among themselves, This is the ^aheir; come, let us kill him, and let us seize on his inheritance. (They knew he was the heir, and they knowingly killed him. The Pharisees knowingly killed the Son of God.)</p>	<p>7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.</p>	<p>14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.</p>
<p>39 And they caught him, and cast <i>him</i> out of the vineyard, and slew <i>him</i>. (They arrested him and killed him.)</p>	<p>8 And they took him, and killed him, and cast <i>him</i> out of the vineyard (and killed him).</p>	<p>15 So they cast him out of the vineyard, and killed <i>him</i>. What therefore shall the lord of the vineyard do unto them?</p>
<p>40 (And Jesus said unto them,) When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?</p>	<p>9 What shall therefore the lord of the vineyard do?</p>	
<p>41 They say unto him, He will miserably destroy those (miserable,) wicked men, and will let out his (the) ^avineyard unto other husbandmen, which (who) shall render him the fruits in their seasons. (The Pharisees are condemning themselves with their answer.)</p>	<p>(Lo) he will come and destroy the husbandmen, and will give the ^avineyard unto others.</p>	<p>16 He shall come and destroy these husbandmen, and shall give the vineyard to others.</p>
		<p>And when they heard # (this), they said, ^aGod forbid. (May it not be)</p>
<p>42 Jesus said (d)th unto them, Did ye never read in the scriptures, The ^astone which the builders ^brejected, the same is become the head of the ^ccorner: this is the Lord's doing, and it is marvellous in our eyes? (Psalms 118:22 The ^astone which the builders refused is become the head stone of the ^bcorner. 23 This is the LORD's doing; it is marvellous in our eyes. Jesus</p>	<p>10 And (Again,) have ye not read this Scripture; The ^astone which the builders rejected is become the head of the corner: 11 This was the Lord's doing, and it is marvellous in our eyes?</p>	<p>17 And he beheld them, and said, What is this then that (which) is written, The ^astone which the builders rejected, the same is become the head of the corner? (The cornerstone was a large stone placed in the corner of a building's foundation to provide stability and strength for the structure (at least symbolically), and to serve as a guide for all the other foundation stones. Jesus Christ is the "chief corner stone"</p>

<p>was announcing that he was the Chief Cornerstone in his Father's house and was identifying the spiritually blind and hostile Jewish leaders as the builders who would reject him along with their nation, until the time of his second coming.)</p>		<p>and the apostles and prophets the rest of the foundation upon which the Church is established. (Ephesians 2:19-20) Verse by Verse, 480)</p>
<p>43 Therefore say I unto you, The ^akingdom of God shall be ^btaken from you, (House of Judah) and ^cgiven to a ^dnation (America) bringing forth the fruits thereof. (House of Joseph – Ephraim. “The personal visitation of the Father and the Son, choosing Joseph to be the leader of the Dispensation of the Fulness of Times, marked the beginning of this work, and this was supplemented by the visitation of angels and other holy messengers, conferring upon Joseph the powers of the Priesthood, the authority to act in the name of God – to introduce the gospel of Jesus Christ by divine authority to mankind, and by divine direction to organize and establish the true Church of Christ in the latter days.” Heber J. Grant, Gospel Standards, p. 16)</p>		
<p>44 ^aAnd (For) whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.</p>		<p>18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will (shall) ^agrind him to powder. (scatter like chaff)</p>
<p>45 ^aAnd when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. (And they said among themselves, Shall this man think that he alone can spoil this great kingdom? And they were angry with him.) (Jesus is</p>	<p>12 (And now they were angry when they heard these words;)</p>	

<p>teaching them the source of his authority.)</p>		
<p>46 But when they sought to lay hands on him (they are showing that they reject Jesus), they feared the multitude, because they learned that the multitude took him for a prophet. 50 And now his disciples came to him, and Jesus said unto them, Marvel ye at the words of the parable which I spake unto them? 51 Verily, I say unto you, I am the stone, and those wicked ones reject me. 52 I am the head of the corner. These Jews shall fall upon me, and shall be broken. 53 And the kingdom of God shall be taken from them, and shall be given to a nation bringing forth the fruits thereof; (meaning the Gentiles.) 54 Wherefore, on whomsoever this stone shall fall, it shall grind him to powder. 55 And when the Lord therefore of the vineyard cometh, he will destroy those miserable, wicked men, and will let again his vineyard unto other husbandmen, even in the last days, who shall render him the fruits in their seasons. 56 And then understood they the parable which he spake unto them, that the Gentiles should be destroyed also, when the Lord should descend out of heaven to reign in his vineyard, which is the earth and the inhabitants thereof.</p>	<p>And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way. (The gospel will be restored in a gentile nation by the tribe of Ephraim. The gentiles will therefore have the first opportunity to accept the gospel. Their rejection of the gospel will result in their destruction at the Second Coming.)</p>	<p>19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and (but) they feared the people: for they perceived that he had spoken this parable against them.</p>

Matthew 22

Jesus gives the parable of the marriage of the king's son – Pay tribute to Caesar and to God – Worldly marriages endure in this life only – First commandment: Love the Lord – What think ye of Christ?

MATTHEW 22

PARABLE OF THE MARRIAGE OF THE KING'S SON

1 AND Jesus answered (the people again) and spake unto them again by (in) parables, and said,

2 The kingdom of heaven is like unto a certain king (God), which (who) ^amade a ^bmarriage (gave a wedding celebration) for his son, (Jesus Christ)

3 And (when the marriage was ready, he) sent forth his servants (the prophets) to call them that were bidden to the wedding: and ^athey would not come (they did not want to come). (The place of the wedding feast is the kingdom of heaven.)

4 Again, he sent forth other servants, saying, Tell them which (that) are bidden (those to whom the gospel is taken – the brides), Behold, I have prepared ~~my dinner~~: my oxen and my fatlings ~~are~~ (have been) killed, (and my dinner is ready,) and all things are ready (prepared): come unto the marriage. (This is not a request, but a command)

5 But they made light of ~~#~~ (the servants), and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard ~~thereof~~ (that his servants were dead), he was wroth: and he sent forth his armies (the armies of Rome), and destroyed those murderers, and burned up their city. (Jerusalem – 70 AD)

8 Then said (d) ~~th~~ he to his servants, The wedding is ready, but they which (who) were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and ^agathered together all as many as they found, both bad and good: and the wedding was furnished with guests. (gentiles gathered in) (“Deity is the King; Jesus is the Son; and those first invited to the marriage of the Lamb – those invited to come unto Christ and feast upon the good word of God – are the chosen and favored hosts of ancient Israel, to whom the saving truths were offered in days of old. The servants who heaped the banquet tables high with heavenly manna were Moses and Isaiah and all the prophets.” MM, 3:365)

11 ¶ And (But) when the king came in to see the guests, he saw there a man which (who) had not on a wedding ^agarment: (white robes – covered by the covenants and atonement)

12 And he said (d) ~~th~~ unto him, Friend, how camest thou in hither not having a wedding garment? The wedding garment represents personal preparedness for the Lord's coming. And he was speechless. (That is, he had been given the opportunity to receive the garment but did not take it. The man had trusted in his own clothes and not those of the king that would have been provided. He had wanted to be part of the kingdom, but on his own terms and not on the terms of the king. He had spurned the ritual garments and the righteousness associated with it. “Jesus reminded his listeners that the children of the covenant must be found wearing the garments of purity and holiness, garments made white through the blood of the Lamb.” Joseph F. McConkie., 5:382)

13 Then said the king (un) to the servants, Bind him hand and foot, and take ~~him away~~, and cast *him* (away) into ^aouter darkness (sons of perdition, those not covered by the atonement); there shall be weeping and gnashing of teeth. (“Salvation is a personal matter, it comes to individuals, not congregations. Church membership alone does not save; obedience after baptism is required. Each person called to the marriage feast will be examined separately, and of the many called to partake of the bounties of the gospel, few only will wear the robes of righteousness which must clothe every citizen in the celestial heaven.” MM 3: 367-8)

14 For many are ^acalled, but few ~~are~~ ^bchosen. (Wherefore all do not have on the wedding garment.)

(D&C 121:34: 34 Behold, there are many ^acalled, (Joseph Fielding Smith: Now who are those who are called? I take it that every man who is ordained to an office in the priesthood has been called. The Lord

is willing that any man should serve him. (CR, October 1945, p. 97.)) but few are chosen. (Elder David A. Bednar: **To be or to become chosen is not an exclusive status conferred upon us. Rather, you and I ultimately determine if we are chosen.** Please now note the use of the word *chosen* in the following verses from the Doctrine and Covenants: "Behold, there are many called, but few are *chosen*. And why are they not *chosen*? Because their hearts are set so much upon the things of this world, and aspire to the honors of men" (D&C 121:34–35; emphasis added). I believe the implication of these verses is quite straightforward. God does not have a list of favorites to which we must hope our names will someday be added. He does not limit "the chosen" to a restricted few. Rather, it is *our* hearts and *our* aspirations and *our* obedience which definitively determine whether we are counted as one of God's chosen. Enoch was instructed by the Lord on this very point of doctrine. Please note the use of the word *choose* in these verses: "Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency; "And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should *choose* me, their Father" (Moses 7:32–33; emphasis added). As we learn in these scriptures, the fundamental purposes for the gift of agency were to love one another and to choose God. Thus we become God's chosen and invite His tender mercies as we use our agency to choose God. One of the most well-known and frequently cited passages of scripture is found in Moses 1:39. This verse clearly and concisely describes the work of the Eternal Father: "For behold, this is *my work* and my glory—to bring to pass the immortality and eternal life of man" (emphasis added). A companion scripture found in the Doctrine and Covenants describes with equal clarity and conciseness our primary work as the sons and daughters of the Eternal Father. Interestingly, this verse does not seem to be as well known and is not quoted with great frequency. "Behold, this is *your work*, to keep my commandments, yea, with all your might, mind and strength" (D&C 11:20; emphasis added). Thus, the Father's work is to bring to pass the immortality and eternal life of His children. Our work is to keep His commandments with all of our might, mind, and strength—and we thereby become chosen and, through the Holy Ghost, receive and recognize the tender mercies of the Lord in our daily lives. CR Apr 2005.)

MATTHEW 22	MARK 12	LUKE 20
PAYING TRIBUTE TO CAESAR		
15 ¶ Then went the Pharisees, and took counsel how they might ^a entangle him in <i>his</i> talk.		20 And they watched <i>him</i> ,
16 And they sent out unto him their disciples with the Herodians,	13 ¶ And they send (sent) unto him certain of the Pharisees and of the Herodians, to ^a catch him in <i>his</i> words.	and sent forth spies, which (who) should feign themselves just men, that they might ^a take hold of his words, that so (doing) they might deliver him unto the power and authority of the governor.
saying, Master, we know that thou art true, and teachest the way of God in truth, ^a neither carest thou for any (you court no man's favor) man : for thou ^b regardest not the person of men.	14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth:	21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest (regardest) thou the person of <i>any</i> , but teachest the way of God truly:

<p>17 Tell us therefore, What thinkest thou? Is it ^alawful to give tribute unto Caesar, or not? (If Jesus answered yes, they could accuse him of supporting the hated Roman government. If he said no, they could accuse him of rebellion against the government.)</p>	<p>Is it lawful to give tribute to Caesar, or not?</p>	<p>22 Is it lawful for us to give ^atribute (taxes) unto Caesar, or no?</p>
<p>18 But Jesus perceived their wickedness, and said, (Ye hypocrites!) Why ^atempt (are you testing) ye me, ye hypocrites?</p>	<p>15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why ^atempt ye me?</p>	<p>23 But he perceived their ^acraftiness, and said unto them, Why tempt ye me?</p>
<p>19 She(o)w me the tribute money. And they brought unto him a penny.</p>	<p>bring me a penny, that I may see <i>it</i>. 16 And they brought # (the penny).</p>	<p>24 Shew me a penny.</p>
<p>20 And he sai(d)th unto them, Whose (image) is this image and superscription? (Elder Talmage said: "Every human soul is stamped with the image and superscription of God." Jesus the Christ, p. 546-7)</p>	<p>And he sai(d)th unto them, Whose is this image and superscription (is this)? And they said unto him, Caesar's.</p>	<p>Whose image and superscription hath it? They answered and said, Caesar's.</p>
<p>21 They say unto him, Caesar's. Then sai(d)th he unto them, ^aRender therefore unto ^bCaesar the things which are Caesar's; and unto God the things that (which) are God's. (Keep the laws of the land. "How great the danger was which threatened Jesus, may be gathered from this, that, despite His clear answer, the charge that He perverted the nation, forbidding to give tribute to Caesar, was actually among those brought against Him before Pilate." Edersheim 2:383-4, MM, 3:371)</p>	<p>17 And Jesus answering said unto them, Render to Caesar the things that (which) are Caesar's, and to God the things that are God's.</p>	<p>25 And he said unto them, Render therefore unto ^aCaesar the things which be Caesar's, and unto God the things which be God's.</p>
		<p>26 And they could not take hold of his words before the people:</p>
<p>22 (And) When they had heard (him say) these words, they marvelled, and left him, and</p>	<p>And they marvelled at him (it).</p>	<p>and they marvelled at his answer, and held their peace.</p>

<p>went their way. President N. Eldon Tanner has reminded us: "There is no reason or justification for men to disregard or break the law or try to take it into their own hands. Christ gave us the great example of a law-abiding citizen when the Pharisees, trying to entangle him, as the scriptures say, asked him if it were lawful to give tribute money unto Caesar. After asking whose inscription was on the tribute money, and their acknowledgment that it was Caesar's, he said: 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.' (Matt. 22:21.) It is the duty of citizens of any country to remember that they have individual responsibilities, and that they must operate within the law of the country in which they have chosen to live.")</p>		
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MARRIAGE AFTER THE RESURRECTION

<p>23 ¶ The same day came to him the ^aSadducees (to him), which (who) say that there is no resurrection, and asked him,</p>	<p>18 ¶ Then come (came) unto him the Sadducees, which (who) say there is no resurrection; and they asked him, saying,</p>	<p>27 ¶ Then came to <i>him</i> certain of the Sadducees, which (who) deny that there is any resurrection; and they asked him,</p>
<p>24 Saying, Master, Moses said, If a man die, having no children, his ^abrother shall ^bmarry his wife, and raise up seed unto his brother.</p>	<p>19 Master, Moses wrote unto us (in his law), If a man's brother die, and leave his wife behind him (a wife), and leave no children, that his ^abrother should take his wife, and raise up seed unto his brother.</p>	<p>28 Saying, Master, Moses wrote unto us, (saying), If any man's ^abrother die, having a wife, and he die without children, that his ^bbrother should take his wife, and raise up seed unto his brother.</p>
<p>25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:</p>	<p>20 Now there were seven brethren: and the first took a wife, and dying left no seed.</p>	<p>29 There were therefore seven brethren: and the first took a wife, and died without children.</p>
<p>26 Likewise the second also, and the third, unto the seventh.</p>	<p>21 And the second took her, and died, neither left he any seed:</p>	<p>30 And the second took her to wife, and he died childless.</p>

	and the third likewise.	31 And the third took her (in like manner); and in like manner
27 And last of all the woman died also.	22 And the seven had her, and left no seed: last of all the woman died also.	the seven also: and they left no children, and died. 32 (And) Last of all the woman died also.
28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. (“It is difficult to understand why they would ask such a foolish question, even in ridicule, for every informed person already knew the answer. The matter had been fully analyzed and debated in the Rabbinical schools. The Pharisees had already settled the question in a very obvious way, and quite to their own satisfaction by saying that she should in the resurrection be the wife of the first husband. From our vantage point, we say she would be the wife of the one to whom she was married for time and for all eternity.” MM, 3:375. The question, however, actually is about the resurrection.)	23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.	33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.
29 Jesus answered and said unto them, Ye do err, not knowing the ^a scriptures, nor the ^b power of God. (The first man was sealed to his wife. The other husbands would not be.)	24 And Jesus answering said unto them, ^a Do ye not therefore err (ye do err, therefore), because ye know not (, and understand not) the Scriptures, neither the power of God?	
		34 And Jesus answering said unto them, The children of this world ^a marry, and are given in marriage:
		35 But they which (who) shall be accounted worthy to obtain ^a that world,:
30 For in the ^a resurrection they neither ^b marry, nor are given in marriage, but are as the ^c angels of God in heaven. (Joseph Smith’s revelation on marriage	25 For when they shall rise from the dead, they neither ^a marry, nor are given in marriage; but are as the angels which (of God who) are in heaven. (Jesus explained	and the (through) ^b resurrection from the dead, neither marry, nor are given in ^c marriage

<p>teaches that if we are not married before the resurrection, we won't be married after it either. D&C 132:15-17. Celestial marriage continues in the resurrection only if based on an eternal sealing by priesthood authority either on earth or by vicarious work for those individuals in the spirit world. Although there are different times when individuals are resurrected, their sealings must be done before they are resurrected to give them that married relationship afterward. Richard Anderson, Life of Christ, p. 93 Elder Talmage said: “In the resurrection there will be no marrying nor giving in marriage; for all questions of marital status must be settled before that time, under the authority of the Holy Priesthood, which holds the power to seal in marriage for both time and eternity.” Jesus the Christ, p. 548. Since a man must be sealed to a wife prior to his resurrection, Jesus must have been sealed to someone prior to his death.)</p>	<p>further that when the time of resurrection comes, they (who have chosen not to accept and abide by the law of eternal marriage) neither marry nor are given in marriage but remain separate and single forever, as ministering angels in heaven, that is, in God's celestial kingdom (D&C 131:1-4; 132:15-17). Those who accept and abide by the celestial law of marriage (including those who would have faithfully kept the eternal law if they had had opportunity in life to do so; D&C 137:8) and become exalted will be able to marry and be given in marriage in that eternal world. Elder McConkie emphasized that “there is no revelation, either ancient or modern, which say there is neither marrying nor giving in marriage in heaven itself for righteous people” (DNTC 1:607) Verse by Verse, 487)</p>	<p>36 Neither can they die any more: for they are equal unto the ^aangels;</p>
		<p>and are the ^bchildren of God, being the children of the resurrection.</p>
<p>31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by (of) God, saying,</p>	<p>26 And as touching the dead, that they ^arise: have ye not read in the book of Moses, how in the bush God ^bspake unto him, saying,</p>	<p>37 Now that the dead are raised, even Moses shewed at the ^abush, when he calleth the Lord.</p>
<p>32 I am the ^aGod of Abraham, and the God of Isaac, and the God of Jacob?</p>	<p>I <i>am</i> the ^cGod of Abraham, and the God of Isaac, and the God of Jacob?</p>	<p>the God of Abraham, and the God of Isaac, and the God of Jacob</p>
<p>God is not the God of the dead, but of the living.</p>	<p>27 ^aHe is not (therefore) the God of the dead, but the God of the living: (for he raiseth them up</p>	<p>38 For he is not a God of the ^adead, but of the living: for all live unto him.</p>

	out of their graves.) ye therefore do greatly err.	
33 And when the multitude heard (him) this , they were astonished at his doctrine.		
		39 ¶ Then certain of the scribes answering said, Master, thou hast well said.
LAWYER ASKS ABOUT THE GREAT COMMANDMENT		
34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.		
	28 ¶ And one of the ^a scribes came, and having heard them reasoning together, and perceiving that he had answered them well,	
35 Then one of them, which was a lawyer, asked him a question , ^a tempting him, (asked) and saying,		
36 Master, which <i>is</i> the great commandment in the law? (The Jews have 613 commandments Elder Dallin H. Oaks has taught: "the Final Judgment is not just an evaluation of a sum total of good and evil acts-What we have <i>done</i> . It is an acknowledgment of the final effect of our acts and thoughts-What we have <i>become</i> . It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become.")	asked him, Which is the first commandment of all?	
37 Jesus said unto him,	29 And Jesus answered him, The first of all the commandments <i>is</i> , (Hearken, and) ^a Hear, O Israel; The Lord our God is one Lord:	

<p>Thou shalt ^alove the Lord thy God with all thy ^bheart, and with all thy soul, and with all thy ^cmind.</p>	<p>30 And thou shalt ^alove the Lord thy God with all thy ^bheart, and with all thy soul, and with all thy mind, and with all thy ^cstrength: this <i>is</i> the first commandment.</p>	
<p>38 This is the first and great ^acommandment.</p>		
<p>39 And the second <i>is</i> like unto it, Thou shalt ^alove thy neighbour as thyself.</p>	<p>31 And the second <i>is</i> like, <i>namely</i> this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.</p>	
<p>40 On these two commandments hang all the ^alaw and the prophets. (It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship...It is in the light of these overwhelming possibilities, it is with the awe and circumspection proper to them, that we should conduct all our dealings with one another, all friendship, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations, these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit...immortal...everlasting splendors...Your neighbor is the holiest thing presented to your senses." C.S. Lewis, <i>The Weight of Glory</i>, p. 210)</p>		
	<p>32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he (him):</p>	

	33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love <i>his</i> neighbour as himself, is more than all whole burnt ^a offerings and sacrifices.	
	34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. (No one dares to ask Him any more questions.)	
WHAT THINK YE OF CHRIST?		
41 ¶ While the Pharisees were gathered together, Jesus asked them,		
	35 ¶ And Jesus answered (spake) and said, while he taught in the temple,	
42 Saying, What think ye of Christ? whose son is he? They say unto him, <i>The Son of ^aDavid.</i>		41 And he said unto them, How say they that Christ is David's ^a son?
	How say the scribes that Christ is the Son of David?	
43 He sai(d)th unto them, How then doth David in spirit call him Lord, saying, (Psalm 110:1 THE ^a LORD said unto my ^b Lord, Sit thou at my ^c right ^d hand, until I make thine ^e enemies thy footstool.)	(God the Father said to God the Son, sit on my right hand. Jesus the Messiah was both Lord of David and descendant of David.)	
	36 For David himself said by the Holy Ghost,	42 And David himself sai(d)th in the book of Psalms,
44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (The Messiah would be through David through his mother, but the Son of God through the Father.)	The ^a LORD said to my Lord, Sit thou on my right hand, th (until) I make thine enemies thy footstool.	The LORD said unto my ^a Lord, 43 Till I make thine enemies thy footstool.
45 If David then call him Lord, how is he his son? (David acknowledged that the Messiah through him would be the Son of God.)	37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly(; but the high priest and the elders were offended at him).	44 David therefore calleth him Lord, how is he then his son?

<p>46 And no man was able to answer him a word, neither ^adurst (dare) any <i>man</i> from that day forth ask him any more <i>questions</i>. (They dared not ask any more questions. Instead they laid plans to have him killed.)</p>	<p>34(b) And no man after that durst ask him (, saying, Who art thou?) <i>any question</i>.</p>	<p>40 And after that they durst not ask him any ^a<i>question</i> at all.</p>
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Matthew 23

Jesus pronounces woes upon the scribes and Pharisees—The blood of the prophets shall be required at their hands—They shall not escape the damnation of hell.

JESUS WARNS AGAINST THE SCRIBES AND PHARISEES

1 THEN spake Jesus to the multitude, and to his disciples, (As Jesus' ministry comes to a close, He gives some of his strongest condemnation in all of scripture to hypocrites, self-righteous, and evil men.)

2 Saying, The ^ascribes and the Pharisees sit in Moses' ^bseat: (The Greek word connotes a chair of judgment and instruction)

3 All therefore whatsoever they bid you observe, ~~that observe and do;~~ (they will make you observe and do; for they are ministers of the law, and they make themselves your judges;) but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens ~~and grievous to be borne~~, and lay *them* on men's shoulders, (and they are grievous to be borne); but they ~~themselves~~ will not move them with one of their fingers.

5 But (And) all their works they do ~~for~~ to be seen of men: they ^amake broad their ^bphylacteries (enlarge their phylacteries (little boxes with small parchment scrolls inscribed with four passages of the Mosaic law sealed inside: Exodus 13:1-10, 11-16, and Deuteronomy 6:4-9, 11:13-21)), and enlarge the ^cborders of their garments,

6 And love the ^auppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, ^aRabbi (which is master).

8 But be not ye called ^aRabbi: for one is your ^bMaster, ~~even~~ (which is) Christ; and all ye are brethren.

(Mark 12:38-39 38 ¶ And he said unto them in his doctrine, Beware of the ^ascribes, which love to go in long clothing, and ~~love~~ (have) ^bsalutations in the marketplaces, 39 And the chief seats in the synagogues, and the uppermost rooms at feasts: Luke 20: 45 ¶ Then in the audience of all the people he said unto his disciples, 46 Beware of the ^ascribes, ~~which~~ (who) desire to walk in long robes, and love greetings in the markets, and the ^bhighest seats in the synagogues, and the chief rooms at feasts;) (In the Church, titles are often used, sometimes to excess. We need to remember the dignity of the offices of the Priesthood and give them due respect. But when an "Elder," "Bishop," or "President" begins to enjoy the sound of their title, even looking forward to such greetings in the markets, they are dangerously close to Pharisaical hypocrisy.

"In our custom of using the expressive term of address, 'Brother,' and the corresponding form 'Sister,' there is afforded suggestive emphasis of our common family membership in the household of the Lord. We are all brethren and sisters, not some of us masters and others underlings. Nevertheless those who are chosen, ordained, and sustained in offices of responsibility and authority are to be respected, and their official acts and counsels are to be heeded, in all things pertaining to their special ministry, for they act not of themselves but as representatives of the authority of God." Joseph F. Smith, Anthon H. Lund, Charles W. Penrose, Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints, 4:304)

9 ^aAnd call no ~~man~~ (one) your father (creator) upon the earth (, or your heavenly Father): for one is your (creator and heavenly) Father, ~~which~~ (even he who) is in heaven.

10 Neither be ye called masters: for one is your Master, ^aeven (he whom your heavenly Father sent, which is) Christ; (For he hath sent him among you that ye might have life.)

11 But he that is ^agreatest among you shall be your ^bservant.

12 And whosoever shall ^aexalt himself shall be ^babased (of him); and he that shall ^chumble himself shall be exalted (of him).

(The Sermon on the Mount contains 8 beatitudes, eight eternal blessings for all who will believe and obey – all of which blessings they have repeatedly rejected. Now he gives 8 woes for their disobedience.)

13 ¶ But woe (1) unto you, ^ascribes and ^bPharisees, ^chypocrites (actors)! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

(Today these are they who reject the testimony of Joseph Smith and oppose the message of the restored Gospel. Rejecting Christ and salvation.)

14 Woe (2) unto you, scribes and Pharisees, (for ye are) hypocrites! ~~for~~ ye ^adevour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater ^bdamnation (punishment). (Mark 12: 40 Which (Who) devour widows' houses, and for a pretence make long prayers: these shall receive greater ^adamnation. Luke 20: 47 Which (Who) devour widows' houses, and for a she(o)w make long prayers: the same shall receive greater damnation.) (They hide their greed and meanness under a cloak of piety.

Avarice and hypocrisy.)

15 Woe (3) unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell ^athan (he was before, like unto) yourselves. (There is no salvation in false religion, no matter the enthusiasm of its converts. Converting souls to a false church.)

16 Woe (4) unto you, ~~ye~~ ^ablind guides, which (who) say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he (committeth sin and) is a debtor! (They break their word for gain.)

17 ~~Ye~~ (You are) fools and blind: for whether (which) is (the) greater, the gold, or the temple that sanctifieth the gold?

18 And (ye say), Whosoever shall swear(eth) by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 ~~Ye~~ (O) fools and blind: for whether (which) is (the) greater, the gift, or the altar that sanctifieth the gift?

20 (Verily I say unto you,) Whoso therefore shall swear by the altar, sweareth by it, (sweareth by the altar) and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him ~~that~~ (who) dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him ~~that~~ (who) sitteth thereon. (Moral blindness shown in breaking oaths.)

23 Woe (5) unto you, scribes and Pharisees, ^ahypocrites! for ye pay ^btithe of mint and ^canise (dill) and cummin, and have ^domitted the weightier ~~matters~~ (things) of the law, ^ejudgment, ^fmercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which (who) strain at a gnat, and swallow a ^acamel. (who make yourselves appear unto men that ye would not commit the least sin, and yet ye yourselves, transgress the whole law.) (Modern counterparts can be found praising the Bible while rejecting the spirit of revelation from which it sprang, and using it as the justification to reject the testimony of living prophets. Supplanting eternal principles with religious trifles. "The ordinary reader must undoubtedly struggle trying to figure out what it means to strain at a gnat. One might even guess that it means to strain one's eyes while looking at a gnat. The problem here, though, is not the word *strain*, but the little word *at*. This is a printing error that has persisted since the original 1611 publication of the King James Version. The translators intended this passage to read as follows: 'Ye blind guides, which strain out a gnat, and swallow a camel.' The Greek word here is *diylizo*, which means 'to filter out.' Figuratively speaking, the scribes and Pharisees could never tolerate a

little gnat in their (or anybody else's) drink, but a camel could be swallowed whole. Jesus of course is referring to the strictness with which these legalistic Jews had interpreted the law, yet their concern for detail did not prevent them from violating the most important commandments in the law. Through a Glass Darkly, Trying to Understand the Scriptures, by Royal Skousen, BYU Studies, vol 26 (1986), No. 3 – Summer 1986, p. 9)

25 Woe (6) unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of ^aextortion (rapacity, greediness) and ^bexcess. (indulgence, lack of self control)

26 ~~Thou~~ (Ye) blind Pharisee(s), ^acleanse first ~~that which is within~~ the cup and platter (within), that the outside of them may be clean also. (6 and 7 are the same – He denounces those who are filthy within. Hiding wickedness under a religious cloak.)

27 Woe (7) unto you, scribes and Pharisees, hypocrites! for ye are like unto ^awhited ^bsepulchres, (whitewashed tombs) which indeed appear ^cbeautiful outward, but are within full of (the bones of the) dead ~~men's bones~~, and of all ^duncleanness.

28 Even so ye also outwardly appear ^arighteous unto men, but within ye are full of ^bhypocrisy and iniquity. (False outward appearance of righteousness.)

29 Woe (8) unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the ^aprophets.

31 Wherefore ye ~~be~~ (are) witnesses unto yourselves (of your own wickedness), ~~that~~ (and) ye are the children of them ~~which~~ (who) ^akilled the ^bprophets.

32 ~~Fill ye~~ (And will fill) up ~~then~~ the ^ameasure of your ^bfathers. (for ye, yourselves, kill the prophets like unto your fathers.)

33 ~~Ye~~ serpents, ~~ye~~ (and) ^ageneration of vipers, how can ye escape the ^bdamnation of hell? (They reject the living prophets while they garnish the sepulchres of the righteous. Rejecting living prophets.)

34 ¶ Wherefore, behold, I send unto you ^aprophets, and wise men, and ^bscribes: and ~~some~~ of them ye shall kill and crucify; and ~~some~~ of them shall ye scourge in your synagogues, and persecute ~~them~~ from city to city:

35 That upon you may come all the righteous ^ablood shed upon the earth, (All these could have been freed from their spirit prison by the men of Jesus' day, if those to whom Jesus then preached had believed his words.) from the blood of ^brighteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the ^ctemple and the altar. (In a BYU New Testament Study Guide it says: "The New Testament Zacharias is the same name as the Old Testament Zechariah. Jesus refers to "Zacharias, son of Barachias, whom ye slew between the temple and the altar." Some envision John the Baptist's father here, but this tradition of his death comes from a late Christian apocryphal book; it came into the Teachings of the Prophet Joseph Smith by the mistake of thinking that the Prophet had written a Nauvoo editorial printed when he was in exile, one clearly not by him. Another possibility for the martyr is the prophet Zechariah, whose father was Berechiah (Zech. 1:1). But since there is no recorded martyrdom of this Zechariah, most scholars think that he would not be named by Jesus as a well-known case. They therefore think that Barachias of Matthew 23:35 is probably a scribal mistake. However, there was a Zechariah familiar to Jesus' audience; the son of Jehoiada rebuked Israel, and he was stoned "in the court of the house of the Lord" (2 Chron 24:20-22 20 And the ^aSpirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot ^bprosper? because ye have forsaken the LORD, he hath also forsaken you. 21 And they conspired against him, and ^astoned him with stones at the commandment of the king in the court of

the house of the LORD. 22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.), which is basically what Jesus said. The Hebrew Bible arranged Genesis first and Chronicles last, so Jesus probably gave the first and last martyrs of Jewish scripture in his testimony.” Guide to the Life of Christ, Richard Lloyd Anderson, 94)

36 Verily I say unto you, All these things shall come upon this ^ageneration. (“As they possess greater privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors. And hence their blood was required at their hands. Joseph Smith, Times & Seasons, April 15, 1842, p. 761)

JESUS' LAMENTATION OVER JERUSALEM

37 (Ye bear testimony against your fathers, when ye, yourselves are partakers of the same wickedness. Behold your fathers did it through ignorance, but ye do not; wherefore, their sins shall be upon your heads. Then Jesus began to weep over Jerusalem, saying,) O ^aJerusalem, Jerusalem, ~~thou that~~ ^bkill~~est~~ (ye who will kill) the prophets, and ~~stonest~~ (will stone) them ~~which~~ (who) are sent unto ~~thee~~ (you), how often ^cwould I have ^dgathered (have I desired to gather) ~~thy~~ (your) children together, even as a hen gather(s) ~~eth~~ her chickens under *her* wings, and ye ^ewould not!

38 Behold, **your house** (My Father's house (John 2:16), My House (Matt 21:38)) is left unto you ^adesolate. (“He is now giving it back to men; it is no longer “my house” but “your house. Nor was the temple to be the only desolate house. Jesus is also turning Jerusalem itself back into the hands of men.” MM, 3:406.

“The House of the Lord, constructed to meet Mosaic needs, is no longer needed in the eternal scheme of things. Jesus is establishing new ordinances – sacramental emblems instead of sacrificial offering, among others – and the need for the old temple is over. He is now giving it back to men; it is no longer ‘my house’ but ‘your house.’” MM, 3:408 “In Mark 13:14-16 we read that Jesus blessed his disciples. They, by watchful obedience to his words, would be spared the calamity that was to befall the wicked.” Joseph F. McConkie, 5:375. “What was the object of gathering the Jews together, or the people of God in any age of the world? The main object was to build unto the Lord a house, whereby he could reveal unto his people the ordinances of his house and glories of his kingdom, and teach the people the ways of salvation....It was one reason why Jesus said, ‘How oft would I have gathered you (the Jews) together,’ that they might attend to the ordinances of the baptism for the dead, as well as the other ordinances, the priesthood, revelations, and so forth.” Joseph Smith, Discourse of 11 June 1843, WJS, 212-13)

(This verse starts Joseph Smith Matthew or Matthew Ch. 24)

39 ^aFor I say unto you, (That) Ye shall not see me henceforth, (and know that I am he of whom it is written by the prophets, until) ~~th~~ ye shall say, ^bBlessed *is* he ~~that~~ (who) cometh in the name of the Lord(, in the clouds of heaven, and all the holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.).

- Wednesday: Continued teaching (Matthew 24-25)

Matthew 24

(“With the Lord’s final departure from the temple, which probably occurred in the afternoon of the Tuesday of that last week, His public ministry was brought to its solemn ending. Whatever discourse, parable, or ordinance was to follow, would be directed only to the further instruction and investiture of the apostles.” Jesus the Christ, p. 523)

Jesus foretells the doom of Jerusalem and the destruction of the temple – Great calamities shall precede his Second Coming – He gives the parable of the fig tree.

JS-MATTHEW	MATTHEW 24	MARK 13	LUKE 21
THE OLIVET DISCOURSE			
<p>1 ^aFOR I say unto you, that ye shall not see me henceforth and know that I am he of whom it is written by the prophets, until ye shall say: Blessed is he who ^bcometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and ^ccrowned on the right hand of God. (He is not going to accomplish everything during this first visit. The Second Coming will occur after He has been crowned King. This will most likely occur at the meeting at Adam-ondi-Ahman.)</p>	<p>How old is the New Testament Matthew? How old is the JS Matthew? (translated in 1831) Which of these is most accurate? Which block of scripture would you rather study from?</p>		
<p>2 And Jesus went out, and departed from the temple; and his disciples came to him, for to ^ahear him, saying: Master, show us concerning the buildings of the temple, as thou hast said— They shall be thrown down, and left unto you desolate.</p>	<p>1 AND Jesus went out, and departed from the temple: and his disciples came to <i>him</i> for to ^ashew (hear) him (saying, Master, show us concerning) the buildings of the ^btemple (as thou hast said; They shall be thrown down and left unto you desolate.).</p>	<p>1 ^aAND (The text of JST mark 13 is the same as JST Matthew 24) as he (Jesus) went out of the temple, one of his disciples said unto (came to) him (saying), Master, see what manner of stones and what buildings are here! (show us concerning the buildings of the Temple.)</p>	

			<p>5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,</p>
<p>3 And Jesus said unto them: See ye not all these things, and do ye not understand them? Verily I say unto you, there shall not be left here, upon this temple, one ^astone upon another that shall not be thrown down. (When Titus and the Romans destroyed Jerusalem, they overturned every stone of the temple looking for treasures.)</p>	<p>2 And Jesus said unto them, ^aSee ye not all these things? (And do ye not understand them?) verily I say unto you, There shall not be left here (upon this temple,) one ^bstone upon another, that shall not be thrown down.</p>	<p>2 And Jesus answering (he) said unto him, Seest thou these great buildings? (Behold ye these stones of the temple, and all this great work, and buildings of the temple? Verily I say unto you, they shall be thrown down and left unto the Jews desolate. And Jesus said unto them, See ye not all these things, and do ye not understand them? Verily I say unto you,) there shall not be left (here upon this temple) one stone upon another, that shall not be thrown down. (And Jesus left them and went upon the mount of Olives.)</p>	<p>6 As for these things which ye behold, the days will come, in the which there shall not be left one ^astone upon another, that (which) shall not be thrown down. (Marion G. Romney: You all know the sequel, how the Jews carried through their awful plan and crucified the Son of God, and how thereafter they continued to fight against his gospel. You remember, too, the price they paid, how in 70AD the city fell into the hands of the Romans as the climax of a siege in which the historian Josephus tells us there were a million one hundred thousand people killed and ...” tens of thousands were taken captive, to be afterwards sold into slavery, or to be slain by wild beasts, or in gladiatorial combat for the amusement of Roman spectators. All of this destruction and the dispersion of the Jews would have been avoided had the people accepted the gospel of Jesus Christ and had their hearts changed by</p>

<p>4 And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying: (1) Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; (the answer is given in verses 5-20) and (2) what is the ^asign of thy ^bcoming, and (3) of the ^cend of the world, or the destruction of the ^dwicked, which is the end of the world? (The answer is given in verses 21-55. These were three different questions, and he answered them separately. “Apparently the disciples thought these two events would be closely related in time. In reply Jesus will speak of events and not of time, and the key to understanding the whole discourse is to know which statements of our Lord pertain to the day of the ancient apostles and which to those ages following their ministries.” DNTC, 1:640)</p>	<p>3 ¶ (And Jesus left them and went upon the mount of Olives.) And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be (which thou hast said concerning the destruction of the temple, and the Jews)? and what <i>shall be</i> (is) the ^asign of thy coming, and of the end of the ^bworld? ((or the destruction of the wicked, which is the end of the world.)) (What is the natural consequence of living wickedly?)</p>	<p>3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked (the disciples came unto) him privately, (saying), 4 Tell us, when shall these things be (which thou has said, concerning the destruction of the temple, and the Jews)? and what <i>shall be</i> (is) the ^asign when all these things shall be fulfilled? (of thy coming, and of the end of the world, (or destruction of the wicked, which is the end of the world?))</p>	<p>it. CR, Oct, 1948, 76-77) 7 And they (the disciples) asked him, saying, Master, but when shall these things be? and what ^asign will there be (wilt thou show) when these things shall come to pass? (It was on the Mount of Olives, or Olivet, where the Lord often held discourse with the apostles and disciples; and here on the slopes of the Mount of Olives was Gethsemane. From this Mount the Lord ascended into heaven. Talmage, Jesus the Christ, 540, 569, 611, 697. To this Mount the Lord will return and make himself known to the Jews. Institute Manual, 152)</p>
<p>(Answer to the first question:)</p>	<p>4 And Jesus answered and said unto them, Take heed that no man</p>	<p>5 And Jesus answering them began to say (answered and said</p>	<p>8 And he said, (the time draweth near, and</p>

5 And Jesus answered, and said unto them: Take heed that no man deceive you;	^a deceive you.	unto them), Take heed lest any (that no) man deceive you:	therefore) Take heed that ye be not deceived:
6 For many shall come in my name, saying—I am ^a Christ—and shall deceive many;	5 For many shall come in my ^a name, saying, I am ^b Christ; and shall ^c deceive many.	6 For many shall come in my name, saying, I am <i>Christ</i> ; and shall ^a deceive many.	for many shall come in my name, saying, I am <i>Christ</i> ; and the time draweth near: go ye not therefore after them.
		<p>9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and ^akings for my sake, for a testimony against them.</p> <p>11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that ^aspeak ye: for it is not ye that speak, but the ^bHoly Ghost.</p>	<p>12 But before all these (things shall come), they shall lay their hands on you, and ^apersecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.</p> <p>13 And it shall turn to you for a testimony.</p> <p>14 Settle it (this) therefore in your hearts, not to ^ameditate (Gr practice, prepare) before what ye shall ^banswer:</p> <p>15 For I will give you a mouth and ^awisdom, which all your adversaries shall not be able to ^bgainsay (Gr speak against, oppose, contradict) nor resist.</p>
7 Then shall they deliver you up to be ^a afflicted, and shall kill you, and ye shall be ^b hated of all nations, for my name's sake;	9 Then shall they deliver you up to be afflicted, and shall ^a kill you: and ye shall be ^b hated of all nations ^c for my name's sake. (Gr on account of my name)	13 a (Then shall they deliver you up to be afflicted, and shall kill you,) And ye shall be ^a hated of all <i>men</i> for my name's sake:	17 And ye shall be hated of all men (the world) for my name's ^a sake.
		12 Now the brother shall betray the brother to death, and the father the son; and children	16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and

		shall rise up against their parents, and shall cause them to be put to death.	friends; and <i>some</i> of you shall they cause to be put to death.
8 And then shall many be ^a offended, and shall betray one another, and shall hate one another;	10 And then shall many be ^a offended, and shall betray one another, and shall hate one another.	(And then shall many be offended, and shall betray one another;	
9 And many ^a false prophets shall arise, and shall deceive many;	11 And many ^a false prophets shall rise, and shall deceive many.	and many false prophets shall arise, and shall deceive many;)	
10 And because iniquity shall abound, the ^a love of many shall wax cold;	12 And because ^a iniquity shall abound, the love of many shall wax ^b cold.	13b (And because iniquity shall abound, the love of many shall wax cold;)	
11 But he that remaineth ^asteadfast (be firm, hang in there) and is not overcome, the same shall be saved. (5-11 are conditions that exist during all times. This was their salvation then, verse 37 is our salvation today.)	13 But he that shall endure unto the end, (remaineth steadfast, and is not overcome,) the same shall be saved.	but he that shall ^b endure unto the end, the same shall be saved.	
A.D. 70: 12 When you, therefore, shall see the ^a abomination of ^b desolation (the destruction of Jerusalem), spoken of by Daniel the prophet, concerning the destruction of ^c Jerusalem, then you shall stand in the ^dholy place ; whoso readeth let him understand. (“The counsel that the saints should then stand in the holy place means that they should assemble together	15 When ye therefore shall see the ^a abomination of desolation, spoken of by Daniel the prophet, (concerning the destruction of Jerusalem, then ye shall) stand in the ^b holy place, (whoso readeth, let him ^c understand:)	14 ¶ But when ye (therefore) shall see the abomination of desolation, spoken of by Daniel the prophet, (concerning the destruction of Jerusalem,) standing where it ought not, (let him that (Whoso) readeth understand,)	(Bruce R. McConkie: And come it did, in vengeance, without restraint. Hunger exceeded human endurance; blood flowed in the streets; destruction made desolate the temple. 1,100,000 Jews were slaughtered; Jerusalem was ploughed as a field; and a remnant of a once mighty nation was scattered to the ends of the earth. The Jewish nation was scattered to the ends of the earth. The Jewish

<p>where they could receive prophetic guidance that would preserve them from the desolations of the day. The place of their assembly became holy because of the righteousness of the holy ones who comprise the Lord's congregation." MM, 3:430)</p>			<p>nation died, impaled on Roman spears, at the hands of Gentile overlords. DNTC, 1:644-45)</p>
<p>BIBLE DICTIONARY: ABOMINATION OF DESOLATION: Daniel spoke prophetically of a day when there would be "the abomination that maketh desolate" (Dan. 11: 31; Dan. 12: 11), and the phrase was re coined in New Testament times to say "the abomination of desolation, spoken of by Daniel the prophet" (Matt. 24: 15). Conditions of desolation, born of abomination and wickedness, were to occur <i>twice</i> in fulfillment of Daniel's words. The first was to be when the Roman legions under Titus, in A.D. 70, laid siege to Jerusalem (Matt. 24: 15; JS-M 1: 12). Speaking of the last days, of the days following the restoration of the gospel and its declaration "for a witness unto all nations," our Lord said: "And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled" (JS-M 1: 31-32). That is, Jerusalem again will be under siege. In a general sense, abomination of desolation also describes the latter-day judgments to be poured out upon the wicked wherever they may be. And so that the honest in heart may escape these things, the Lord sends his servants forth to raise the warning voice, to declare the glad tidings of the restoration, lest "desolation and utter abolishment" come upon them. The elders are commanded to reprove "the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days" (D&C 84: 114, 117; D&C 88: 84-85).)</p>			
			<p>18 But there shall not an^a hair of your head perish. 19 In your^a patience possess (Gr preserve, win mastery over) ye your souls. 20 And when ye shall see^a Jerusalem compassed with^b armies, then know that the^c desolation thereof is nigh.</p>
<p>13 Then let them who are in Judea flee into the^a mountains;</p>	<p>16 Then let them which be (who are) in Judaea^a flee into the mountains:</p>	<p>then let them that be in Judaea flee (in)to the mountains:</p>	<p>21 Then let them which (who) are in Judaea flee to the mountains; and let them which</p>

			(who) are in the midst of it depart out;
14 Let him who is on the housetop flee, and not return to take anything out of his house;	17 Let him which (who) is on the housetop not come down (flee, and not return) to take any thing out of his house:	15 And let him that (who) is on the housetop not go down into the house, neither enter therein, (flee, and not return) to take any thing out of his house:	
			and let not them that (who) are in the ^a countries (Gr districts, or regions) (return to) enter thereinto (into the city).
15 Neither let him who is in the field return back to take his clothes; (Those who heeded the counsel were saved. Our job today is to heed the counsel of our living prophets, which will also save us. "But what of the saints who dwelt in Jerusalem in that gloomy day? They heeded Jesus' warning and fled in haste. Guided by revelation, as true saints always are, they fled to Pella in Perea and were spared." DNTC, 1:644-45. What are we told to do today to avoid the calamities of the Last Days? Food storage, family devotion, home teaching, etc.)	18 Neither let him which (who) is in the field return back to take his clothes.	16 And let him that is in the field not (re)turn back again for to take up his garment (clothes).	
			22 For these be the days of vengeance, that all things which are written may be fulfilled.

<p>16 And wo unto them that are with ^achild, and unto them that give suck in those days;</p>	<p>19 And ^awoe unto them that are with child, and (un)to them that give suck in those days!</p>	<p>17 But (And) woe (un)to them that are with child, and to them that give suck in those days!</p>	<p>23 But woe unto them (who) that are with child, and to them that (who) give suck, in those days! for there shall be great distress in the land, and wrath upon this people.</p>
<p>17 Therefore, pray ye the Lord that your flight be not in the winter, neither on the Sabbath day; (On the Sabbath, the gates are shut and travel is restricted.)</p>	<p>20 But (Therefore,) pray ye (the Lord) that your flight be not in the winter, neither on the Sabbath day:</p>	<p>18 And (Therefore) pray ye (the Lord) that your flight be not in the winter(, neither on the Sabbath day).</p>	
<p>18 For then, in those days, shall be great ^atribulation on the ^bJews, and upon the inhabitants of ^cJerusalem, such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel. (The death and destruction was so severe. About 1.1 million Jews were killed in a most cruel and brutal fashion in 70AD and 132AD. When Israel was born as a nation, the Lord through Moses decreed curses to be upon the people if they forsook him and his law. 1400 years later, Jerusalem suffered all that the prophets foretold. Deut 28:15-68)</p>	<p>21 For then(, in those days,) shall be great ^atribulation(s on the Jews, and upon the inhabitants of Jerusalem,) such as was not (before sent upon Israel, of God,) since the beginning of the world (their kingdom until) to this time, no, nor ever shall be (sent again upon Israel).</p>	<p>19 For <i>in</i> those days shall be ^aaffliction, (great tribulation on the Jews, and upon the inhabitants of Jerusalem;) such as was not (before sent upon Israel, of God) from (since) the beginning of the creation which God created unto this time, neither shall be. (their kingdom, (for it is written their enemies shall scatter them,) until this time; no, nor ever shall be sent again upon Israel)</p>	

<p>19 All things which have befallen them are only the beginning of the sorrows which shall come upon them.</p>	<p>8 All these (things which have befallen them,) <i>are</i> (only) the beginning of ^asorrows (which shall come upon them:).</p>	<p>8b (All) these (things) <i>are</i> the beginnings of sorrows.</p>	
<p>20 And except those days should be shortened, there should none of their flesh be ^asaved; but for the elect's sake, according to the ^bcovenant, those days shall be shortened. (12-20 were about the saints in that day.)</p>	<p>22 And except those days should be shortened, there should no(ne of their) flesh be saved: but for the elect's sake(, according to the covenant,) those ^adays shall be shortened.</p>	<p>20 And except that the Lord had shortened those days (should be shortened, there should) no flesh should be saved: but for the ^aelect's sake, whom he hath chosen, he hath shortened the days. (according to the covenant, those days shall be shortened.</p>	<p>What are the natural consequences of living wickedly as described in these verses?</p>
<p>The Restoration to the Second Coming: (Answer to the 2nd question:) 21 Behold, these things I have spoken unto you concerning the Jews;</p>	<p>(Behold these things I have spoken unto you concerning the Jews.)</p>	<p>Behold these things I have spoken unto you concerning the Jews.)</p>	
			<p>24 And they shall fall by the edge of the sword, and shall be ^aled away ^bcaptive into all ^cnations: and Jerusalem shall be ^dtrodden down of the ^eGentiles, until the times of the Gentiles be ^ffulfilled.</p>
<p>and again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or there, believe him not;</p>	<p>23 Then (And again, after the tribulations of those days which shall come upon Jerusalem,) if any man shall say unto you, Lo, here <i>is</i> Christ, or there; ^abelieve <i>it</i> (him) not.</p>	<p>21 And then (immediately after the tribulation of those days which shall come upon Jerusalem,) if any man shall say to you, Lo, here <i>is</i> Christ; or, lo, he is there; believe <i>him</i> not:</p>	
<p>22 For in those days there shall also arise false ^aChrists, ("False</p>	<p>24 For (in those days,) there shall arise ^afalse ^bChrists, and ^cfalse</p>	<p>22 For (in those days there shall also arise) ^afalse Christs and ^bfalse</p>	

<p>Christs are false systems of religion, false ways of worship, false claims as to how and in what manner men may be saved, all of which are taught by false ministers who are false prophets. On every hand there are those who suppose they know how to save society, to save nations, to save souls. They preach all sorts of gospels – a social gospel; a racial gospel; a gospel of freedom or communism, of socialism or free enterprise, of military preparedness or reliance upon the wispy promises of foreign foes; a gospel of salvation by grace alone or of this or that doctrine. Streets and stadiums and temples are overrun, as the ancient prophets foretold, with the false ministers and teachers and politicians of the latter days.” A New Witness for the Articles of Faith, p. 626. We must each have our own personal, spiritual witness and testimony of the truthfulness of the Gospel.) and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very</p>	<p>prophets, and shall show great ^dsigns and wonders; insomuch that, if it were possible, they shall ^cdeceive the very ^felect (who are the elect according to the covenant.</p>	<p>prophets shall rise, and shall show ^csigns and wonders, to seduce, if it were possible, even the elect. (insomuch, that if possible, they shall deceive the very elect according to the covenant.)</p>	
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elect, who are the elect according to the covenant.			
23 Behold, I speak these things unto you for the ^aelect's sake;	Behold I speak these things unto you for the elect's sake.)	23 But take ye heed: behold, I have foretold you all things. (Behold, I speak these things unto you, for the elect's sake.)	
			(Now these things he spake unto them, concerning the destruction of Jerusalem. And then his disciples asked him, saying, Master, tell us concerning thy coming?)
and you also shall hear of ^b wars, and rumors of wars; see that ye be not troubled, for all I have told you must come to pass; but the end is not yet. (Don't be fearful, for the Lord is in charge.)	6 And ye (also) shall hear of ^a wars and rumours of wars: see that ye be not ^b troubled: (Gr frightened) for all <i>these things</i> (I have told you) must come to pass, but the end is not yet.	7 And when ye (also) shall hear of wars and rumours of wars, be (see that) ye (be) not troubled: for <i>such things must needs be</i> (all I have told you must come to pass; but the end <i>shall</i> (is) not <i>be</i> yet.	9 But (And) when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. (this is not the end.)
24 Behold, I have told you before;	25 Behold, I have told you before.	(Behold I have told you before,	
25 Wherefore, if they shall say unto you: Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not; (There were some people who would lure people to the temple chambers to murder them.)	26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, <i>he is</i> in the ^a secret chambers; believe <i>it</i> not.	wherefore if they shall say unto you, Behold, he is in the desert; go not forth; Behold, he is in the secret chambers; believe it not.	
26 For as the light of the morning cometh out of the ^a east, and shineth even unto the west, and covereth the whole	27 For as the ^a lightning (light of the morning) cometh out of the ^b east, (In Jerusalem, lightning does not come from the	For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole	Will everyone see the Second Coming?

<p>earth, so shall also the coming of the Son of Man be. (“How are we to see it? As the lighting up of the morning or the dawning of the morning cometh from the east and shineth unto the west, so also is the coming of the Son of Man. The dawning of the morning makes its appearance in the east and moves along gradually. So also will the coming of the Son of Man be. It will be small at its first appearance and gradually become larger until every eye shall see it. Shall the Saints understand it? Oh yes. Paul says so [1 Thes. 5:4-5] Shall the wicked understand? Oh no. They [will] attribute it to a natural cause. They will probably suppose it is two great comets coming in contact with each other. It will be small at first and will grow larger and larger until it will be all in a blaze, so that every eye shall see it.” Joseph Smith’s Commentary of the Bible, p. 112-113)</p>	<p>east, it comes from the west, from the Mediterranean. Another inspired change by the Prophet Joseph Smith who would not have known that.) and shineth even unto the west(, and covereth the whole earth); so shall also the coming of the Son of Man be.</p>	<p>earth, so shall also the coming of the Son of Man be.</p>	
<p>27 And now I show unto you a parable. Behold, wheresoever the ^acarcass (body) is, there will the eagles</p>	<p>28 For (And now I show unto a parable. Behold,) wheresoever the carcasse is, there will the eagles be</p>	<p>And now I show unto you a parable. Behold wheresoever the carcass is, there will the eagles be gathered</p>	

<p>be ^bgathered together; so likewise shall mine elect be gathered from the four quarters of the earth.</p>	<p>^agathered together(; so likewise shall mine elect be gathered from the four quarters of the earth.</p>	<p>together; So likewise, shall mine elect be gathered from the four quarters of the earth.</p>	
<p>(“And so we see the eagles of Israel scattered by the four winds from one end of heaven to the other. We see them flying in the skies of all nations in search of spiritual food, waiting for a day when life-assuring morsels will come into view. They are free, independent thinkers, anxious to escape the darkness of the night and to soar into the dawn of a new day. The creeds of men do not feed their souls. They are not at rest in the lands of the scattering. They yearn for that which their fathers enjoyed in the days of their ancient glory. Then the food that will feed their souls is made available. The gospel is restored; the Book of Mormon comes forth; the gifts and graces enjoyed by the ancients are again found on earth. It is time for Israel to come home. The eagles are invited to feast upon the good word of God. They seek the food that satisfies the soul. They descend from their lofty heights of worldliness and feast upon those things of which men may eat and never hunger more. The gospel gathers Israel, and where it is, there the eagles of Israel shall be found.” Millennial Messiah, p. 352. “In the parable, as here given, the carcass is the body of the Church to which the eagles, who are Israel, shall fly to find nourishment. The gathering of Israel is first spiritual and second temporal. It is spiritual in that the lost sheep of Israel are first restored to the true Church and fold of God, meaning that they come to a true knowledge of the God of Israel, accept the gospel which he has restored in latter days, and join the Church of Jesus Christ of Latter-day Saints. It is temporal in that these converts are then gathered home to the lands of their inheritance, and established in all their lands of promise (2 Nephi 9:2m 25:15-1; Jeremiah 16:14-21), meaning that the house of Joseph will be established in America, the house of Judah in Palestine, and that the Lost Tribes will come to Ephraim in America to receive their blessings in due course. MD, p.280)</p>			
<p>28 And they shall hear of wars, and rumors of wars.</p>	<p>For they shall hear of wars, and rumors of wars..</p>	<p>And they shall hear of wars and rumors of wars.</p>	
<p>29 Behold I speak for mine elect’s sake; for nation shall rise against nation, and kingdom against kingdom; there shall be ^afamines, and pestilences, and earthquakes, in divers places.</p>	<p>Behold, I speak unto you for mine elect’s sake.) 7 For ^anation shall rise against nation, and kingdom against kingdom: and there shall be ^bfamines, and pestilences, and earthquakes, in divers places.</p>	<p>Behold I speak unto you for mine elect’s sake.) 8 For ^anation shall rise against nation, and kingdom against kingdom: and there shall be (famines and pestilences, and) earthquakes in divers places, and there shall be famines and troubles:</p>	<p>10 Then said he unto them, ^aNation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and ^apestilences; and fearful sights and great signs shall there be from heaven.</p>
<p>30 And again, (events of the past will be repeated in our day.) because iniquity shall abound, the love of</p>	<p>(And again, because iniquity shall abound, the love of men shall wax cold, but he that shall not be overcome,</p>	<p>(And again, because iniquity shall abound, the love of men shall wax cold; but he who shall not be overcome,</p>	

<p>men shall wax ^acold; but he that shall not be overcome, the same shall be saved. (Same as verse 11)</p>	<p>the same shall be saved.)</p>	<p>the same shall be saved.)</p>	
<p>31 And again, (events of the past will be repeated in our day.) this ^aGospel of the Kingdom shall be preached in all the world, for a witness unto all ^bnations, and then shall the end come, or the destruction of the wicked;</p>	<p>14 And (again) this ^agospel of the ^bkingdom shall be preached in all the world for a witness unto all nations; and then shall the ^cend come(, or the destruction of the wicked.</p>	<p>10 And the (again this) ^agospel (of the kingdom) must first be published among all (shall be preached in all the world, for a witness unto all) nations(, and then shall the end come, or the destruction of the wicked.</p>	
<p>(“Looking to the future, the challenges we see facing the Church are immense. The Lord himself has declared that this work will roll forth to fill the whole earth, in preparation for the coming of the Savior to reign as King of kings and Lord of lords. Much has been done, but much more remains to be done. All of the work of the past is but prelude to the work of the future. In lands where the gospel has been taught for a century and more, the numbers of the Saints are still relatively small. And in the earth’s most populated nations the doors are presently closed. But somehow, under the power of the Almighty, they will in his time be opened, for this gospel shall be preached in all the world for a witness unto all nations before the end shall come. There must be much more dedication, devotion, consecration. There must be a great expansion and a great acceleration. (Gordon B. Hinckley, Be Thou an Example, p. 116. There are currently about 200 nations in the world. The Church is represented in more than 160 nations. But a very large portion of the earth’s population is without any direct contact with the Lord’s representatives.)</p>			
<p>32 And again (events of the past will be repeated in our day. Verse 12 and 32) shall the ^aabomination of desolation (Once again Jerusalem shall be under siege and suffer much destruction.), spoken of by Daniel the prophet, be fulfilled.</p>	<p>And again, shall the abomination of desolation spoken of by Daniel the prophet, be fulfilled).</p>	<p>And again shall the abomination of desolation, spoken of by Daniel the prophet be fulfilled). (Bruce R. McConkie: Speaking of these final battles which shall accompany his return, the Lord says, I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth</p>	<p>Bruce R. McConkie: All the desolation and waste which attended the former destruction of Jerusalem is but prelude to the coming siege. Titus and his legions slaughtered 1,100,000 Jews, destroyed the temple, and ploughed the city. In the coming reenactment of this abomination of desolation, the whole world will be at war, Jerusalem will be the</p>

		into captivity, and the residue of the people shall not be cut off from the city. However, the final end of the conflict shall be different this time than it was anciently. Then shall the Lord go forth, the prophetic record says, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, and the Lord shall be king over all the earth. DNTC, 1:659-60)	center of the conflict, every modern weapon will be used, and in the midst of the siege the Son of Man shall come, setting his foot upon the mount of Olives and fighting the battles of his saints. DNTC, 1:659-60)
			25 ¶ ^a And (he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled,)
33 And immediately after the tribulation of those days, the ^a sun shall be ^b darkened, and the moon shall not give her light, and the ^c stars shall fall from heaven, and the powers of heaven shall be shaken.	29 ¶ (And) Immediately after the tribulation of those ^a days shall the ^b sun (shall) be ^c darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:	24 ¶ But in (And immediately after the tribulation of) those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 And the ^a stars of heaven shall fall, and the powers that are in (of) heaven shall be shaken.	there shall be signs in the sun, and in the ^b moon, and in the stars; and upon the earth distress of nations, with perplexity; (like) the sea and the waves roaring; (The earth shall also be troubled, and the waters of the great deep;) 26 Men's hearts ^a failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be ^b shaken.
34 Verily, I say unto you, this ^a generation, in	34 Verily I say unto you, This ^a generation (,	30 Verily I say unto you, that this	32 Verily I say unto you, This generation

<p>which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.</p>	<p>in which these things shall be shown forth,) shall not pass, till all these^b things be (until all I have told you shall be) ^cfulfilled.</p>	<p>^ageneration (, in which these things shall be shown forth,) shall not pass (away), till all these things be done. (I have told you shall be fulfilled.)</p>	<p>(the generation when the times of the Gentiles be fulfilled,) ^ashall not pass away, till all be fulfilled.</p>
<p>35 Although, the days will come, that heaven and earth shall pass away; yet my ^awords shall not pass away, but all shall be fulfilled.</p>	<p>35 (Although the days will come that) Heaven and earth shall ^apass away, but my ^bwords shall not ^cpass away(; but shall all be fulfilled).</p>	<p>31 (Although the days will come that) Heaven and earth shall pass away: but (yet) my ^awords shall not pass away (but all shall be fulfilled).</p>	<p>33 Heaven and earth shall pass away: but my words shall not pass away.</p>
			<p>28 And when these things begin to come to pass, then look up, and lift up your heads; for (the day of) your ^aredemption draweth nigh.</p>
<p>36 And, as I said before, after the ^atribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven, (“There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son</p>	<p>30 And (as I said before, after the tribulations of those days, and the powers of the heavens shall be shaken,) then shall appear the ^asign of the Son of Man in ^bheaven: and then shall all the tribes of the earth ^cmourn, and they shall see the ^dSon of man coming in the clouds of heaven with ^epower and great ^fglory.</p>	<p>And as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn;) 26 And then shall they (shall) see the ^aSon of Man coming in the clouds (of heaven,) with great power and (great) glory.</p>	<p>27 And then shall they see the Son of Man coming in a ^acloud with power and great glory.</p>

<p>of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east.” TPJS, p. 286-7) and then shall all the tribes of the earth ^bmourn; and they shall see the ^cSon of Man ^dcoming in the clouds of heaven, with power and great glory;</p>			
<p>37 And whoso ^atreasureth up my word, shall not be deceived, (this is our salvation today; obey the living prophets and scriptures.) for the Son of Man shall ^bcome, (like the sun from the east) and he shall send his ^cangels before him with the great sound of a trumpet, and they shall gather together the ^dremainder of his elect from the four winds, from one end of heaven to the other.</p>	<p>(And whoso treasureth up my words, shall not be deceived.) 31 (For the Son of Man shall come,) And he shall send his ^aangels (before him) with a (the) great sound of a ^btrumpet, and they shall gather together (the remainder of) his ^celect from the four winds, from one end of ^dheaven to the other.</p>	<p>(And whoso treasureth up my word, shall not be deceived.) 27 (For the Son of Man shall come;) And then ^{shall} he (shall) send his angels (before him with the great sound of a trumpet), and (they) shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part (one end) of heaven (to the other.)</p>	
<p>(When the Lord comes again, many of the saints will have gathered to the newly built city of Zion. There will the eagles be gathered. However, many saints will still be living in the various stakes of Zion. These will literally be gathered to Zion or Jerusalem. Furthermore, the scripture states that the angels will gather the elect from one end of heaven to the other. Why doesn't it say one end of the earth to the other? The elect of the City of Enoch have been taken to heaven by the Lord. They too must be gathered by these angels and brought to the New Jerusalem according to the scripture. Moses 7:62-63 62 And ^arighteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear ^btestimony of mine Only Begotten; his ^cresurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to ^dgather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ^eZion, a New ^fJerusalem. 63 And the Lord said unto Enoch: Then shalt thou and all thy ^acity meet them there, and we will ^breceive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;)</p>			

<p>38 Now learn a parable of the ^afig-tree—When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand;</p>	<p>32 Now learn a parable of the ^afig tree; When his branch(es) is (are) yet tender, and putteth (it begins to put) forth leaves, ye know that summer is nigh (at hand):</p>	<p>28 Now learn a parable of the ^afig tree; When her (his) branch(es) is (are) yet tender, and putteth forth leaves, ye know that summer is near (nigh at hand):</p>	<p>29 And he spake to them a parable (saying); Behold the ^afig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.</p>
<p>39 So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors; (The Lord doesn't want us to be prepared for a specific time, but always.)</p>	<p>33 So likewise ye (mine elect), when ye (they) shall see all these things, (they shall) know that ^ait (he) is near, even at the ^bdoors.</p>	<p>29 So ye in like manner, (likewise, mine elect,) when ye (they) shall see (all) these things come to pass, (they shall) know that it is nigh, (he is near,) even at the doors.</p>	<p>31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.</p>
<p>40 But of that day, and hour, no one ^aknoweth; no, not the angels of God in heaven, but my Father only. (The Savior also knows the time of His coming. The living prophets will keep us informed of his coming.)</p>	<p>36 ¶ But of that ^aday and ^bhour knoweth no man, (no one knoweth;) no, not the ^cangels of (God in) heaven, but my Father only.</p>	<p>32 ¶ But of that ^aday and that hour (no one) knoweth no man, no, not the angels which are (of God) in heaven, neither the Son, but the (my) Father (only).</p>	
<p>“Judah must return, Jerusalem must be rebuilt, and the temple and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, etc. and all this must be done before the Son of Man will make His appearance.” Joseph Smith, Teachings, p. 286-87. Joseph Smith also said: “Christ says no man knoweth the day or the hour when the Son of Man cometh...Did Christ speak this as a general principle throughout all generations? Oh no, he spoke in the present tense. No man that was then living upon the footstool of God knew the day or the hour. But he did not say that there was no man throughout all generations that should not know the day or the hour. No, for this would be in flat contradiction with other scripture for the prophet says that God will do nothing but what he will reveal unto his Servants the prophets. Consequently, if it is not made known to the Prophets, it will not come to pass. Again, we find Paul in 1st Thessalonians 5th chapter expressly points out the characters who shall not know the day nor the hour when the Son of Man cometh for says he, it will come upon them as the thief or unawares. Who are they? They are the children of darkness or night. But to the saints he says, ye are not of the night nor of darkness.” Joseph Smith’s Commentary on the Bible, p.112. Elder Bruce R. McConkie said: “Before the Lord Jesus descends openly and publicly in the clouds of glory...there is to be a secret appearance to selected members of his Church. He will come in private to his prophet and to the apostles then</p>			

living. Those who have held keys and powers and authorities in all ages from Adam to the present will also be present. And further, all the faithful members of the Church then living and all the faithful saints of all the ages past will be present. It will be the greatest congregation of faithful saints ever assembled on planet earth. It will be a sacrament meeting. It will be a day of judgment for the faithful of all the ages. And it will take place in Daviess County, Missouri, at a place called Adam-ondi-Ahman. Millennial Messiah, p. 578-79. After Adam had received an accounting, Christ will come "as he did to the first grand council in the valley of Adam-ondi-Ahman" Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290. And Adam will "deliver up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family." Joseph Fielding Smith, Jr., The Way to Perfection, p. 289 (citing The Documentary History of the Church, Vol. 3, pp. 386-7). Christ will "receive the keys from Adam." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290. Also at this council, Satan will be replaced. Dan. 7:9-14, 21-27; 12:1-3; D&C 27:11; 78:15-16; 107:51-57; 116; 117:8, 11; Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 122, 158. **"Christ will be received and acknowledged as the rightful ruler of the earth. As stated by Joseph Fielding Smith, Jr., "the kingdom will be turned over to Christ; and he will be sustained in his calling as King of Kings and Lord of Lords."** Joseph Fielding Smith, Jr., Doctrines of Salvation, Vol. 1, p. 106 (referencing Daniel 7:9-14; D&C 116; Teachings of the Prophet Joseph Smith, p. 157). And be "given to him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290 (quoting Daniel 7:13-14.) Christ will give directions to the Priesthood. Joseph Fielding Smith, Jr., The Way to Perfection, pp. 290-291. Following this event, every government in the world, including the United States, will have to become part of the government of God. D&C 87:6. Then righteous rule will be established. The earth will be cleansed; the wicked will be destroyed; and the reign of peace will be ushered in." Joseph Fielding Smith, Jr., Doctrines of Salvation, Vol. 3, p. 13. "[T]he kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him,' even Jesus Christ." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290 (quoting Daniel 7:13-14.)

<p>41 But as it was in the days of ^aNoah, so it shall be also at the coming of the Son of Man;</p>	<p>37 But as the days of ^aNoe were, (it was in the days of Noah,) so shall also (it shall also at) the coming of the Son of Man be.</p>	<p>But as it was in the days of Noah, so it shall be also at the coming of the Son of Man;</p>	
<p>42 For it shall be with them, as it was in the days which were before the ^aflood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage;</p>	<p>38 For as (it shall be with them as it was) in the days that (which) were before the ^aflood; for until the day that Noah entered the are,) they were eating and drinking, marrying and giving in marriage; until the day that Noe entered into the ark,</p>	<p>for it shall be with them as it was in the days which were before the flood. Until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage,</p>	

43 And ^a knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.	39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.	and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be.	
<p>(“The time for the Second Coming of Christ is as fixed and certain as was the hour of his birth. It will not vary as much as a single second from the divine decree. He will come at the appointed time. The Millennium will not be ushered in prematurely because men turn to righteousness, nor will it be delayed because iniquity abounds. He knows the set time and so does his Father. Perhaps a latter-day prophet will hear the Divine Voice on the day the veil parts and the heavens roll together as a scroll.” Millennial Messiah, p. 26. You young people, move ahead in your lives. It is a marvelous time to be alive. The world is not going to come to an end. You are going to have time to stand, as I stand now, talking about your children and your grandchildren and your great-grandchildren. Elder Boyd K. Packer, CES Fireside for Young Adults at BYU, February 2, 2003.)</p>			
44 Then shall be fulfilled that which is written, that in the ^a last days, two shall be in the field, the one shall be taken, and the other ^b left;	40 (Then shall be fulfilled that which is written, that, In the last days,) Then shall two (shall) be in the field; the one shall be taken, and the other left.	Then shall be fulfilled that which is written, That in the last days, two shall be in the field, one shall be taken and the other left.	
45 Two shall be grinding at the mill, the one shall be taken, and the other left;	41 Two women shall be grinding at the mill; the one shall be taken, and the other left.	Two shall be grinding at the mill; the one taken, and the other left.)	
		33 Take ye heed, ^a watch and ^b pray: for ye know not when the time is.	34 ¶ And (let my disciples therefore) take heed to yourselves, lest at any time your (their) hearts be overcharged with ^a surfeiting (eating to excess), and drunkenness, and ^b cares of this life, and so that ^c day come upon you (them) ^d unawares. 35 For as a ^a snare shall it come on all them that (who) dwell on the face of the whole earth.
46 And what I say unto one, I say unto all men; ^a watch, therefore, for you know not at what	42 ¶ (And what I say unto one I say unto all men;) ^a Watch therefore: for ye know	37 And what I say unto you I say unto all, Watch (therefore, for ye know not at what	36 (And what I say unto one, I say unto all,) ^a Watch ye therefore, and ^b pray always, (and keep my

hour your Lord doth come.	not (at) what hour your Lord doth come.	hour your Lord doth come.).	commandments,) ^c that ye may be accounted ^d worthy to escape all these things that (which) shall come to pass, and to stand before the Son of ^e Man (when he shall come clothed in the glory of his Father.)
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PARABLE OF THE SERVANTS

		<p>34 <i>For the Son of man is as a man taking a far journey, who left his house, and gave ^aauthority to his servants, and to every man his work, and commanded the porter to watch.</i></p> <p>35 <i>Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning:</i></p> <p>36 <i>Lest coming suddenly he find you ^asleeping.</i></p>	
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47 But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready. (1 Thess 5:2-6 – to us Jesus will not be as a thief in the night. “The righteous will be able to read the signs of the times. To those in darkness he will come	43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be ^a broken up(, but would have been ready).	(But know this, if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up; but would have been ready.	
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<p>suddenly, unexpectedly, as a thief in the night, but to the children of light who are not of the night, nor of darkness, as Paul expressed it, that day will not overtake them as a thief. They will recognize the signs as certainly as a woman in travail foreknows the approximate time of her child's birth." MD, p. 688.)</p>			
<p>48 Therefore be ye also ^aready, for in such an hour as ye think not, the Son of Man cometh.</p>	<p>44 Therefore be ye also ^aready: for in such an ^bhour ^cas ye think not (Gr when you do not expect him) the Son of Man cometh.</p>	<p>Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh.</p>	
<p>49 Who, then, is a ^afaithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?</p>	<p>45 Who then is a ^afaithful and ^bwise ^cservant, whom his lord hath made ruler over his household, to give them meat in due season?</p>	<p>Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?</p>	
<p>50 Blessed is that ^aservant whom his lord, when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods.</p>	<p>46 Blessed is that ^aservant, whom his lord when he cometh shall find so doing. 47 (And,) Verily I say unto you, That he shall make him ruler over all his goods.</p>	<p>Blessed is that servant, whom his lord, when he cometh, shall find so doing. And verily I say unto you, he shall make him ruler over all his goods.</p>	
<p>51 But if that evil servant shall say in his heart: My lord ^adelayeth his coming, (It appears that, as the servant clearly hints, "my lord delayeth his coming." Matthew 25:5 notes that "the bridegroom tarried,"</p>	<p>48 But and if that evil servant shall say in his heart, My lord ^adelayeth his coming;</p>	<p>But if that evil servant shall say in his heart, My lord delayeth his coming;</p>	

<p>and D&C 45:26 says “Christ delayeth his coming” (cf. 3 Nephi 29:2). These combined passages teach that the Savior will intentionally delay his glorious coming until some time into the seventh thousand-year period, “in an hour that [we are] not aware of” (v 53). Thus, the beginning of the seventh thousand-year period and the actual coming of the Lord are not the same occasion, although the era of peace, tranquility, righteousness, and terrestrial (or transfigured/renewed/p aradisiacal) glory will definitely commence when he appears and reigns as King of kings and Lord of lords. Verse by Verse, the Four Gospels, p. 530)</p>			
<p>52 And shall begin to smite his fellow-servants, and to eat and drink with the drunken,</p>	<p>49 And shall begin to smite <i>his</i> fellow-servants, and to eat and drink with the drunken;</p>	<p>And shall begin to smite his fellow-servants, and to eat and drink with the drunken;</p>	
<p>53 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,</p>	<p>50 The lord of that servant shall come in a day when he looketh not for <i>him</i>, and in an hour that he is not aware of,</p>	<p>The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,</p>	
<p>54 And shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and ^agnashing of teeth.</p>	<p>51 And shall cut him asunder, and appoint <i>him</i> his portion with the hypocrites: there shall be weeping and gnashing of teeth.</p>	<p>And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.</p>	

55 And thus cometh the ^a end of the wicked, according to the prophecy of Moses, saying: They shall be cut off from among the people; but the end of the earth is not yet, but by and by.	(And thus cometh the end of the wicked according to the prophecy of Moses, saying, They should be cut off from among the people. But the end of the earth is not yet; but bye and bye.)	And thus cometh the end.)	
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(The second coming does not end the earth, in other words, the earth will not die at the second coming. The death of the earth will take place after the end of the Millennium. Then the earth will be resurrected and the abode of the Celestial Kingdom for those who have earned a place on it. Joseph Fielding Smith, Doctrines of Salvation, Vol. 1, Chapter 5: In one of the revelations to Joseph Smith the Lord said to the Church and to all who are willing to receive it: "And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season. The Lord here is speaking of his second coming, of the millennial reign which shall be followed by a short period of wickedness and then the end. The revelation continues: "And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth." This does not mean that this earth shall pass away and another take its place, and the heaven thereof shall pass away, and another heaven take its place; but that the earth and its heaven shall, after passing away through death, be renewed again in immortality. This earth is living and must die, but since it keeps the law it shall be restored through the resurrection by which it shall become celestialized and the abode of celestial beings. The next verse of this revelation explains this as follows: "For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.")

Matthew 25

Jesus gives the parables of the ten virgins, the talents, and the sheep and the goats.

(This is still Tuesday afternoon, the conclusion of the Olivet Discourse on the Mount of Olives to his apostles.)

PARABLE OF THE TEN VIRGINS

1 (And) ^aTHEN (, at that day, before the Son of Man comes,) shall the kingdom of heaven (shall) be likened unto ten ^bvirgins, (According to Jewish authorities, it was the custom of the East to carry in a bridal procession about ten such lamps. In Palestine, ten was the number required to be present at any office or ceremony, such as at the benedictions accompanying the marriage ceremonies. MM, 3:466) ~~which~~ (who) took their ^clamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five (of them) were foolish. (**“Surely this parable is not intended to divide half the saints into one group and half into another. But it does teach, pointedly, that there are foolish saints who shall fail to gain the promised rewards.” DNTC, 21:685**)

3 They that were foolish took their lamps, and took no oil with them: (Olive oil was used anciently for culinary, cosmetic, funerary, medicinal, and ritual purposes. Its most important use, though, was to provide light. It provides the clearest, brightest, and steadiest flame of all the vegetable oils. Verse by Verse, the

Four Gospels, p. 531)

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried (In last week's lesson of Matthew 24, the idea that the Lord delayed his coming, is again mentioned in this parable.), they all ^aslumbered and ^bslept.

6 And at midnight (And then at midnight, while the world sleeps – a most unlikely hour for a bridegroom to come and claim his bride – behold he cometh and his reward is with him. MM, 3:467) there was a cry made, Behold, the ^abridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their ^alamps. (The common household oil lamps of 2000 years ago had enough capacity for an evening's light. It was small enough to be cradled in the palm of the hand and was about an inch or slightly more in height. It had a hole in the middle of the top for oil. The oil lamp also had an elongated spout like extension where the cotton string wick protruded. Extending the wick provided a brighter flame while consuming the oil faster. Trimming the lamp meant extending the wick just enough to keep a flickering flame and using a minimal amount of oil. When more light was needed, a pin could be used to pull the wick out a little further, thereby increasing the light. In the parable of the ten virgins, they were invited to light the way of the bridegroom. The foolish virgins may have used up too much light on themselves early in the evening and were left unprepared for the Master when He arrived later. Daniel Rona, New Testament Supplement, p. 104. **If they had been dedicated to serving Him, they would not have wasted their oil.**)

8 And the foolish said unto the wise, Give us of your oil; for our lamps ^aare gone out (Gr are going out). (The five foolish virgins thought that their meager supply of oil was sufficient when they went out to meet the Bridegroom, but found they were not prepared for a longer usage of their oil.)

9 But the wise answered, saying, ~~Not so~~; lest there be not enough for us and you: ~~but~~ go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ^aready went in with him to the marriage: and the door was ^bshut (Gr locked)

11 Afterward came also the other virgins, saying, Lord, Lord, open (un)to us.

12 But he answered and said, Verily I say unto you, I ~~know you not~~. (Ye knew me not.)

13 ^aWatch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. (Though all ten have every intention of meeting the Lord, only those who have thoroughly prepared their vessels to take up their light and let it shine once the Bridegroom arrives will be allowed to join him on the path that leads to the sacramental altar of the wedding feast. The theme of being watchful was taken up in Matthew 24 last week. "Spencer W. Kimball "I believe that the Ten Virgins represent the people of the Church of Jesus Christ and not the rank and file of the world. All of the virgins, wise and foolish, had accepted the invitation to the wedding supper; they had knowledge of the program and had been warned of the important day to come. They were not the gentiles or the heathens or the pagans, nor were they necessarily corrupt and reprobate, but they were knowing people who were foolishly unprepared for the vital happenings that were to affect their eternal lives. They had the saving, exalting gospel, but it had not been made the center of their lives. They knew the way but gave only a small measure of loyalty and devotion. I ask you: What value is a car without an engine, a cup without water, a table without food, a lamp without oil? Rushing for their lamps to light their way through the blackness, half of them found them empty. They had cheated themselves. They were fools, these five unprepared virgins. Apparently, the bridegroom had tarried for reasons that were sufficient and good. Time had passed, and he had not come. They had heard of his coming for so long, so many times, that the statement seemingly became meaningless to them. Would he ever come? So long had it been since they began expecting him that they were rationalizing that he would never appear. Perhaps it was a myth. Hundreds of thousands of us today are in this position. Confidence has been dulled and patience worn thin. It is so hard to wait and be prepared always. But we cannot allow ourselves to slumber. The Lord has given us this parable as a special

warning.” (*Faith Precedes the Miracle*, 252-253.) In the parable, oil can be purchased at the market. In our lives the oil of preparedness is accumulated drop by drop in righteous living. Attendance at sacrament meetings adds oil to our lamps, drop by drop over the years. Fasting, family prayer, home teaching, control of bodily appetites, preaching the gospel, studying the scriptures – each act of dedication and obedience is a drop added to our store. Deeds of kindness, payment of offerings and tithes, chaste thoughts and actions, marriage in the covenant for eternity – these, too, contribute importantly to the oil with which we can at midnight refuel our exhausted lamps.” Faith Precedes the Miracle, Spencer W. Kimball, p. 256)

(D&C 45:56-57: 56 And at that day, when I shall come in my ^aglory, shall the parable be fulfilled which I spake concerning the ten ^bvirgins. 57 For they that are wise and have received the ^atruth, and have taken the Holy Spirit for their ^bguide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the ^cfire, but shall abide the day.)

(This next parable is still in the context of being prepared. This is his last recorded parable. “Jesus dramatized the truth that to gain salvation men must keep the commandments and be guided by the Holy Spirit. Thus, Obedience is essential to salvation. By now giving the parable of the talents, he completes the picture. Not only must mortals keep the commandments to gain an inheritance in the Father’s kingdom, but they must also get outside themselves in service to their fellowmen. Both obedience and service are essential to salvation.” MM, 3:469)

PARABLE OF THE TALENTS

14 ¶ (Now I will liken these things unto a parable.) For *the kingdom of heaven is* (it is like) as a man travelling into a far country (Jesus, who is soon to ascend to his father, there to dwell until the Second Coming), who called his own servants, and delivered unto them his goods. (The talents were a divine gift. “All men, and the servants of the Lord in particular, acquired, in preexistence, by obedience to law, the specific talents and capacities with which they are endowed in this life. Men are not born equal; they come into mortality endowed with the abilities earned and developed in a long period of premortal schooling. And a just and equitable Being, who deals fairly and impartially with all his children, expects each of them to use the talents and abilities with which they are endowed and the gifts that are given them by a divine Providence.” MM, 3:470)

15 And unto one he ^agave five ^btalents, (A talent was a monetary weight, a sum with financial value (75 pounds or 34 kilograms of silver). The concept of a talent as an ability, an aptitude, skill, or strength came later. In a symbolic sense, though, both definitions could be applied to the message of this parable. Verse by Verse, the Four Gospels, p. 535) to another two, and to another one; to every man according to his several ability; and straightway ~~took~~ (went on) his journey. (James E. Faust said: “If their talents are used to build the kingdom of God and serve others, they will fully enjoy the promises of the Savior. The great promise of the Savior is that they shall receive their reward, even peace in this world, and eternal life in the world to come.” CR, April 1994, p5.)

16 Then he that had received the five talents went and traded with the same, and ~~made them~~ (gained) other five talents.

17 And likewise he ~~that had~~ (who) received two (talents), he also gained other two.

18 But he ~~that~~ (who) had received one went and digged in the earth, and hid his lord’s money.

19 After a long time the lord of those servants cometh, and ^areckoneth (Gr settled accounts) with them.

20 And so he that had received (the) five talents came and brought other five talents, saying, Lord, thou ^adeliveredst (Gr entrustedst) unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, ~~thou~~ good and faithful ^aservant: thou hast been ^bfaithful over a few

things, I will make thee ^cruler over many things: (“Men are called to rule a deacons quorum, an auxiliary organization, a Sunday School class, a ward or a stake, or whatever, all to gain experience for future eternal administration.” MM, 3:471) enter thou into the ^djoy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two ~~other~~ talents beside(s) them.

23 His lord said unto him, Well done, good and ^afaithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he ~~which~~ (who) had received the one talent came and said, Lord, I knew thee that thou art an ^ahard (Gr strict) man, reaping where thou hast not sown, and gathering where thou hast not ~~strawed~~ (scattered):

25 And I was ^aafraid, and went and hid thy talent in the earth: (and) lo, ~~here thou hast that is thine~~. (here is thy talent; take it from me as thou hast from thine other servants, for it is thine.)

26 His lord answered and said unto him, ~~Thou~~ (O) wicked and ^aslothful servant, thou knewest that I ^breap where I sowed not, and gather where I have not ~~strawed~~ (scattered):

27 (Having known this, therefore,) Thou oughtest ~~therefore~~ to have put my money to the exchangers, and ~~then~~ at my coming I should have received mine own with ^ausury.

28 (I will) Take therefore the ^atalent from him (you), and give it unto him ~~which~~ (who) hath ten talents.

(Everyone receives at least one gift. (D&C 46:11-12. 8 Wherefore, beware lest ye are deceived; and that ye may not be deceived ^aseek ye earnestly the best gifts, always remembering for what they are given; 9 For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a ^asign that they may ^bconsume it upon their lusts. 10 And again, verily I say unto you, I would that ye should always remember, and always retain in your ^aminds what those ^bgifts are, that are given unto the church. 11 For all have not every ^agift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. 12 To some is given one, and to some is given another, that all may be profited thereby. 13 To some it is given by the ^aHoly Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. 14 To others it is given to ^abelieve on their words, that they also might have eternal life if they continue faithful. 15 And again, to some it is given by the Holy Ghost to know the ^adifferences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his ^bmercies according to the conditions of the children of men. 16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the ^aSpirit may be given to every man to profit withal. 17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of ^awisdom. 18 To another is given the word of ^aknowledge, that all may be taught to be wise and to have knowledge. 19 And again, to some it is given to have ^afaith to be healed; 20 And to others it is given to have faith to ^aheal. 21 And again, to some is given the working of ^amiracles; 22 And to others it is given to ^aprophecy; 23 And to others the ^adiscerning of spirits. 24 And again, it is given to some to speak with ^atongues; 25 And to another is given the interpretation of tongues. 26 And all these ^agifts come from God, for the benefit of the ^bchildren of God. 27 And unto the ^abishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to ^bdiscern all those gifts lest there shall be any among you professing and yet be not of God. 28 And it shall come to pass that he that asketh in ^aSpirit shall receive in Spirit; 29 That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby. 30 He that ^aasketh in the ^bSpirit asketh according to the ^cwill of God; wherefore it is done even as he asketh. 31 And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit; 32 And ye must give ^athanks unto God in the Spirit for whatsoever blessing ye are blessed with. 33 And ye must practise ^avirtue and holiness before me continually. Even so. Amen.)

29 For unto every one ~~that~~ (who) hath (obtained other talents,) shall be ^agiven, and he shall have (in)

^babundance: but from him that hath not (obtained other talents,) shall be ^ctaken away even that which he hath (received).

30 And (his lord shall say unto his servants,) cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. (The Lord is trying to tell us to be prepared for his coming. **The secrets of preparedness are: Stay alert, watch and pray always, be not deceived, exert effort to do good and righteousness with whatever gifts the Lord has given you, do not idle away your short time on earth for the day of reckoning will arrive. If you have not improved your time while on earth your just reward will be as the slothful servant who hid away his life in fear or in idleness.** Men not infrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. You know, brethren, that when the Master in the Savior's parable of the stewards called his servants before him he gave them several talents to improve on while he should tarry abroad for a little season, and when he returned he called for an accounting. So it is now. Our Master is absent only for a little season, and at the end of it He will call each to render an account; and where the five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honors. Joseph Smith, TPJS, p. 68)

JESUS WILL JUDGE THE WORLD

31 ¶ When the ^aSon of Man shall come in his ^bglory, and all the holy angels with him, then shall he (shall) sit upon the throne of his glory:

32 And before him shall be gathered all ^anations: and he shall ^bseparate them one from another, as a ^cshepherd divideth ~~his~~ ^dsheep from the goats:

33 ~~And he shall set~~ the sheep on his ^aright hand, but the goats on the (his) left. (President Joseph Fielding Smith: Showing favor to the right hand or side is not something invented by man but was revealed from the heavens in the beginning... There are numerous passages in the scriptures referring to the right hand, indicating that it is a symbol of righteousness and was used in the making of covenants. Answers to Gospel Questions, 1:156-57)

34 (And he shall sit upon his throne, and the twelve apostles with him.) Then shall the King say unto them on his ^aright hand, Come, ye ^bblessed of my Father, ^cinherit the ^dkingdom prepared for you from the foundation of the world:

35 For I was an ^ahung(e)red, and ye ^bgave me meat: I was thirsty, and ye gave me drink: I was a ^cstranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye ^avisited (Gr took care of, cared for) me: I was in ^bprison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee ^asick, or in prison, and came unto thee?

40 **Scripture Mastery: And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have ^adone it unto one of the ^bleast of these my ^cbrethren, ye have done it unto me.** (Everything we do for the benefit of our companion and of our family, for example, is helping build the kingdom of God – and our own eternal kingdom. Everything we do to help and lift others of the Father's children is promoting the Father's plan and purpose. Bringing to pass the immortality and eternal life of others becomes our plan and purpose, too. Verse by Verse, the Four Gospels, p. 539)

41 Then shall he say also unto them on the ^aleft hand, ^bDepart from me, ye ^ccursed, (Gr who have come under a curse) into everlasting ^dfire, ^eprepared for the devil and his angels:

42 For I was an ^ahungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the ^aleast of these (my brethren), ye did *it* not to me.

46 And these shall go away into ^aeverlasting ^bpunishment: but the ^crighteous into ^dlife ^eeternal.

(The Lord closes his sermon regarding the coming Kingdom of Heaven with one final parable. It is as though the three parables of this chapter are representative of stages of testing that we must go through to be admitted into the presence of the Lord. First is the test of being prepared to receive the bridegroom with lamps trimmed and ready when he comes. Next, if we are found worthy to partake of the wedding feast, we must then stand before him and give an accounting of all our talents and how we improved our time while on the mortal journey. Then finally there will be a great sorting out of the sheep and the goats. The difference between the sheep and goats is simple. How well did we serve our fellowmen? With this, the Lord has concluded his public teaching. He now will be with the apostles and closest friends and family.)

- Thursday: The Passover and Christ's suffering in the Garden of Gethsemane (Matthew 26)
Matthew 26

Jesus is anointed – He keeps the passover and institutes the sacrament – He suffers in Gethsemane, is betrayed by Judas, and taken before Caiaphas – Peter denies that he knows him.

MATTHEW 26	MARK 14	LUKE 22
JESUS FORETELLS HIS BETRAYAL AND CRUCIFIXION		
	1 AFTER two days was the feast of the passover, and (the feast) of unleavened bread:	1 NOW the feast of unleavened bread drew nigh, which is called the ^a Passover. (The Savior's thirty third birthday occurred just four days before he sat with the Twelve for the last time. According to John's account, the week long feast of unleavened bread would begin with the Passover meal the following evening. However, Jesus would not live to partake of it, the Last Supper was to be his last Passover as well. The death of the Lamb of God at about the ninth hour (3pm) the following afternoon officially ended the practice of animal sacrifice that had been instituted in the days of Adam. It also rendered null and void the law

		of Moses together with all of its ritual aspects. The death of Jesus was the legal death of the old covenant, even as his resurrection symbolized the rebirth of the new covenant – the law of Christ. Consequently, Jehovah, the God of Israel who gave the feast of the Passover, was, with his apostles, the last to lawfully partake of that feast on this earth. Rodney Turner, Studies in Scripture, 5:406)
1 AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days is <i>the feast of the</i> ^a passover, and (then) the Son of man is ^b betrayed to be ^c crucified.		
THE PLOT TO KILL JESUS		
3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called ^a Caiaphas,		
4 And ^a consulted (plotted) that they might take Jesus by ^b subtilty, (treachery, cunning) and ^c kill <i>him</i> .	and the chief priests and the ^a scribes sought how they might take him (Jesus) by craft, and put <i>him</i> to ^b death.	2 And the chief ^a priests and (the) ^b scribes sought how they might ^c kill him; for (but) they feared the people. (Their plan was to slay their Savior after the Passover; after the Galilean patriots had returned to their rugged homeland; after any sympathetic souls from outlying areas had departed for their dwelling places. MM, 4:13)
5 But they said, Not on the feast <i>day</i> , lest there be an ^a uproar among the people.	2 But they said (among themselves), Net (Let us not take him) on the feast <i>day</i> , lest there be an uproar of the people.	
JUDAS ISCARIOT ARRANGES BETRAYAL		

<p>14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,</p>	<p>10 ¶ And (Nevertheless,) Judas Iscariot, one of the twelve,</p>	<p>3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. (Before Judas sold Christ to the Jews, he had sold himself to the devil; he had become Satan's serf, and did his master's bidding. Jesus the Christ, p. 592. John 13:27 is a second witness that Satan entered into Judas, so it must be a literal occurrence. Bruce R. McConkie: Satan can have no power over human souls unless it is given to him by them. People are subject to him only when they hearken to his enticements. In other words, Judas was an evil traitor because of personal wickedness, because he preferred to live after the manner of the world, because he loved Satan more than God. He truly had become carnal, sensual, and devilish. MM 4:15)</p>
	<p>went unto the chief priests, to betray him (Jesus) unto them (for he turned away from him, and was offended because of his words).</p>	<p>4 And he went his way, and ^acommuned (Gr talked, conferred) with the chief priests and captains, how he might betray him unto them. (Judas took the initiative to betray Jesus.)</p>
<p>15 And said <i>unto them</i>, What will ye give me, and I will deliver him unto you?</p>		
<p>And they covenanted with him for ^athirty pieces of silver.</p>	<p>11 And when they (the chief priests) heard # (of him), they were glad, and promised to give him money.</p>	<p>5 And they were glad, and covenanted to give him ^amoney. (Thirty pieces of silver as prophesied by Zechariah 11:12. 30 pieces of silver in our current modern day value would be about \$150. According to Edersheim as quoted by Elder McConckie, the Lord was, so to speak, paid for out of the temple</p>

		<p>money which was destined for the purchase of sacrifices, and that He, Who took on Him the form of a servant, was sold and bought at the legal price of a slave. MM 4:15)</p>
<p>16 And from that time he sought opportunity to ^abetray him (Jesus). (Is there anything that we do that might be a form of betraying Jesus?)</p>	<p>And he sought how he might conveniently betray him (Jesus). (Soon after the Prophet's arrival in Commerce from Missouri prison, Brother Isaac Behunnin and myself [Daniel Tyler] made him a visit at his residence. His persecutions was the topic of conversation. He repeated many false, inconsistent and contradictory statements made [against him] by apostates, frightened members of the Church and outsiders... When the Prophet had ended telling how he had been treated, Brother Behunnin remarked: "If I should this Church I would not do as those men have done: I would go to some remote place where Mormonism had never been heard of, settle down, and no one would ever learn that I knew anything about it." The great Seer immediately replied: "Brother Behunnin, you don't know what you would do. No doubt these men once thought as you do. Before you joined this Church you stood on neutral ground. When the gospel was preached good and evil were set before you. You could choose either or neither. There were two opposite masters inviting you to serve them. When you joined this Church you enlisted to serve God. When you did that you left the neutral ground, and you never can get back on to it. Juvenile Instructor, 15 Aug</p>	<p>6 And he promised (them), and sought opportunity to betray him unto them in the absence of the multitude. (Why did Judas become a traitor and seek to betray Jesus? Mark says, "He turned away from him, and was offended because of his words." He was a traitor because of personal wickedness, because he preferred to live after the manner of the world, because he loved Satan more than God. He truly had become carnal, sensual, and devilish by choice. MM 4:15)</p>

	1892, 491-92. Isaac Behunnin (Behunin) died true to the faith in Utah in 1881.)	
MARY ANNOINTS JESUS		
MATTHEW 26	MARK 14	JOHN 12
6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,	3 ¶ And (Jesus) being in Bethany in the house of Simon the leper,	1 THEN Jesus six days before the passover came to Bethany, (in the home of Simon the leper according to Matthew and Mark) where Lazarus was which had been dead, whom he raised from the dead. (This is Jesus' last Sabbath on earth.)
7(b) as he sat at meat (in the house).	as he sat at meat,	2 There they made him a supper; and ^a Martha served: but Lazarus was one of them that sat at the table with him.
7(a) 7 There came unto him a woman having an alabaster box of very precious ^a ointment, and poured it on his head,	there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured # (the ointment) on his head.	3 Then took Mary a pound of ointment of spikenard, very costly, and anointed (his head according to Matthew and Mark) the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
<p>(The following statements have not been verified by current LDS General Authorities or BYU professors, but is here included as a possible explanation for these events. The Church has not taken an official position on the marriage of Jesus Christ and it is not accepted as official Church doctrine. For these reasons, these concepts should not be taught in the Gospel Doctrine class. It is here presented only to inform you of thoughts and ideas that may be true so you will be informed when you teach this lesson. One Bible scholar, Sir Laurence Gardner, has said: "Many have suggested that the wedding at Cana was the marriage of Jesus and Mary Magdalene. This was not the wedding ceremony as such, although the marriage is detailed in the Gospels. The marriage is the quite separate anointings at Bethany. In Luke we have a first anointing by Mary of Jesus, two-and-a-half years before the second anointing. It doesn't occur to many people that they are different stories, but they are two-and-a-half years apart. Readers of the first century would have been fully conversant with the two-part ritual of the sacred marriage of a dynastic heir. Jesus, as we know, was a "Messiah", which means quite simply an "Anointed One". In fact, all anointed senior priests and Davidic kings were Messiahs. Jesus was not unique. Although not an ordained priest, he gained his right to Messiah status by way of descent from King David and the kingly line, but he did not achieve that Messiah status until he was actually physically anointed by Mary Magdalene, in her capacity as a high priestess, shortly before the Crucifixion. In the Old Testament's Song of Solomon we hear again of the bridal anointing of the king. It is defined that the oil used in Judah was the fragrant ointment spikenard, an expensive root oil from the Himalayas, and we learn that this anointing ritual was performed always while the husband/king sat at the table. In the New Testament, the anointing of Jesus by Mary Magdalene was indeed performed while he sat at the table, and with the bridal</p>		

anointment of spikenard. Afterwards, Mary wiped his feet with her hair, and on the first occasion of the two-part marriage she wept. All of these things signify the marital anointing of a dynastic heir. Other anointings of Messiahs, whether on coronation or admission to the senior priesthood, were always conducted by men, by the High Zadok or the High Priest. The oil used was olive oil, mixed with cinnamon and other spices; never, ever spikenard. Spikenard was the express prerogative of a Messianic bride who had to be a Mary, a sister of a sacred order. Jesus' mother was a Mary; so, too, would his wife have been a Mary, by title at least if not by baptismal name. Some conventual orders still maintain the tradition by adding the title "Mary" to the baptismal names of their nuns: Sister Mary Theresa, Sister Mary Louise. Messianic marriages were always conducted in two stages. **The first stage, the anointing in Luke, was the legal commitment to wedlock. The second stage, the anointing in Matthew, Mark and John, was the cementing of the contract.** And in Jesus and Mary's case, the second anointing at Bethany was of express significance. Here the Grail story begins, because, as explained in books of Jewish law at the time and by Flavius Josephus in *The Antiquities of the Jews*, the second part of this marriage ceremony was never conducted until the wife was three months pregnant. Dynastic heirs such as Jesus were expressly required to perpetuate their lines. Marriage was essential, but the law had to protect them against marriage to women who proved barren or kept miscarrying, and this protection was provided by the three-month-pregnancy rule. Miscarriages would not often happen after that term, and once they got through that period it was considered safe enough to complete the marriage contract. **When anointing her husband at this stage, the Messianic bride, in accordance with custom, was said to be anointing him for burial. This is confirmed in the Gospels. The bride would from that day carry a vial of spikenard around her neck, for the rest of her husband's life; she would use it again on his entombment. It was for this very purpose that Mary Magdalene would have gone to the tomb, as she did on the Sabbath after the Crucifixion.** Subsequent to the second Bethany anointing, the Gospels relate that Jesus said: "Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." **Whoever the woman in Luke was, she was married to Jesus Christ, for the ordinance of anointing and washing the feet was one that a wife does for her husband. Likewise, LDS Apostle Orson Hyde suggested that it was Jesus' wife who washed his feet and wiped them with her hair. Mary of Bethany's anointing of Christ with the pungent ointment at the feast of Bethany may have been, in a sense, an ordinance similar to the washing of the feet in the second anointing ceremony. The washing also has to do with one's calling and election made sure, a ceremony within Mormon temples. Here the husband's wife washes and anoints her spouse's feet after they have received the fulness of the priesthood. Heber C. Kimball wrote about this ordinance that he and his wife received in February 1844: Myself and wife Vilate [were] anointed Priest and Priestess unto our God under the hands of Brigham Young and by the voice of the Holy Order. Later Heber wrote: I Heber C. Kimball received the washing of my feet, and was anointed by my wife Vilate for my burial, that is my feet, head, stomach. Even as Mary did Jesus, that she might have a claim on Him in the Resurrection. In 1845 I received the washing of my feet by [the rest in Vilate's handwriting] I Vilate Kimball do hereby certify that on the first day of April 1844, I attended to washing and anointed the head./stomach/and feet of my dear companion Heber C. Kimball, that I may have claim upon him in the morning of the first Resurrection. Vilate Kimball. (Kimball, *On the Potter's Wheel*, p. 56-57) This ordinance is reserved specifically for spouses and was based on Mary's anointing of Christ. It suggests that all the above scriptural accounts refer to those women who have claim on Christ in the resurrection. Thus we can see how Jesus' wife(s) anoints Him as a sacrifice (Mount of Olives), observes the Crucifixion, notes where He was buried, and witnesses his resurrection. The essential elements of the Atonement are all observed**

as a memorial to her. This is but one of the proofs that Jesus was married, for this is a wife's ordinance on her husband as a token of his burial. Dynasty of the Holy Grail, p. 123. In Dan Brown's book *The Da Vinci Code*, he correctly points out: "Because Jesus was a Jew... and the social decorum during that time virtually forbade a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned, and the obligation for a Jewish father was to find a suitable wife for his son. If Jesus were not married, at least one of the Bible's gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood." Page 245. Other events at the tomb establish the Savior's relationship with Mary Magdalene. Weeping, she stoops to see angels, who inquire as to the cause of her tears – "Because they have taken away my Lord, and I do not know where they have laid him," she cries. The phrase "my Lord" in this case would not be a doctrinal enunciation but rather a first-century Jewish woman painfully inquiring after her husband. Orson Hyde paraphrases it thus: She said unto them, "Because they have taken away my Lord," or husband, "and I know not where they have laid him." JD, 2:81. *Dynasty of the Holy Grail, Mormonism's Sacred Bloodline*, Vern Grosvenor Swanson, p. 77. Orson Hyde: Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. Thus it becometh us to fulfil all righteousness, said he. Was it God's commandment to man, in the beginning, "to multiply and replenish the earth?" None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the prophets, or to fulfill them? He came to fulfill. Did he multiply, and did he see his seed? Did he honor his father's law by complying with it, or did he not? Others may do as they like but I will not charge our Savior with neglect or transgression in this or any other duty. JD 4:260. It will be borne in mind that once upon a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. JD 4:259. Gentlemen, that is as plain as the translators, or different councils over this scripture, dare allow it to go to the world, but the thing is there; it is told, Jesus was the bridegroom at the marriage of Cana of Galilee, and he told them what to do. Now there was actually a marriage [of Cana]; and if Jesus was not the bridegroom on that occasion, please tell who was. If any man can show this, and prove that it was not the Savoir of the world, then I will acknowledge I am in error. (Orson Hyde, JD 2:81-82) Bruce R. McConkie: Considering the customs of the day, it is a virtual certainty that one of Mary's children was being married. *Doctrinal New Testament Commentary*, 1:135. Orson Hyde: I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on marriage, at our last Conference [October 1854], that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives and that He beget children...if Jesus beget children he only "did that which he had seen his father do." JD 2:82-83; 4:260. **If Jesus had children, what became of them? Legends indicate that his family went to Britain to live. See the book *Dynasty of the Holy Grail, Mormonism's Sacred Bloodline*, Swanson.)**

8 But when his disciples (some) saw it (this), they had indignation, saying, To what purpose is this ^a waste?	4 And there were some that (among the disciples who) had indignation within themselves, and said, Why was this ^a waste of the ointment made?	4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
9 For this ointment might have been sold for much, and given to the poor.	5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.	5 Why was not this ointment sold for three hundred pence, and given to the poor? (300 pence was worth 300 days' wages. Today, a year's salary.)

		<p>6 This he said, not that he cared for the poor; but because he was a ^athief, and had the ^bbag, (purse, money bag) and bare what was put therein.</p>
<p>10 When Jesus understood it, (they had said thus, Jesus understood them, and) he said unto them, Why trouble ye the woman? for she hath ^awrought a good work upon me.</p>	<p>6 And Jesus said (unto them), Let her alone; why trouble ye her? (for) she hath wrought a good work on me.</p>	<p>7 Then said Jesus, Let her alone: ^aagainst the day of my burying hath ^bshe kept this (for she hath preserved this ointment until now, that she might anoint me in token of my burial). (The anointing of the Savior's feet by Mary with this expensive ointment was for her the highest possible expression of her love. There could not have been a more extraordinary way for her to communicate her feelings of reverence and gratitude for what he had done for her and her family. "To anoint the head of a guest with ordinary oil was to do him honor; to anoint his feet also was to show unusual and signal regard; but the anointing of head and feet with spikenard, and in such abundance, was an act of reverential homage rarely rendered even to kings. Mary's act was an expression of adoration; it was the fragrant outwelling of a heart overflowing with worship and affection." Jesus the Christ, p. 512)</p>
<p>11 For ye have the poor always with you; but me ye have not always.</p>	<p>7 For ye have the ^apoor with you always, and whensoever ye will ye may do them good: but me ye have not always.</p>	<p>8 For the poor always ye have with you; but me ye have not always. (Elder McConkie recounts this story from Matthew 26 and then adds: "He that hath ears to hear, let him hear!" MM 3:337. Is he intimating there is more to this story that what we have in the scriptures? Is this truly the marriage anointing of Jesus by Mary of the Messiah? At the</p>

		end of the lesson are several quotes indicating the possibility that Jesus was married and had children.)
12 For in that she hath poured this ointment on my body, she did it ^a for my burial. (to prepare me for my burial)	8(b) (for verily) ^a she is -(has) come a (be)forehand to anoint my body to the burying.	
13 (And in this thing that she hath done, she shall be blessed;)		
	8(a) She hath (has) done what she could: (and this which she has done unto me, shall be had in remembrance in generations to come, wheresoever my gospel shall be preached;)	
(for) Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this , (this thing) that this woman hath done, (shall also) be told for a memorial of her.	9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that (what) ^a she hath done shall be spoken of for a memorial of her.	
MATTHEW 26	MARK 14	LUKE 22
THE DISCIPLES ARRANGE FOR THE PASSOVER MEAL		
17 ¶ Now (on) the first day of the <i>feast of</i> ^a unleavened bread	12 ¶ And (now) the first day of unleavened bread, when they killed the passover,	7 ¶ Then came the day of ^a unleavened bread, when the ^b passover must be killed.
		8 And he sent ^a Peter and John, saying, Go and prepare us the passover, that we may eat.
the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the ^b passover?	his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the ^a passover?	9 And they said unto him, Where wilt thou that we prepare? (The Apostles did not know before hand the location of the meal, so that Judas could not betray Jesus before He completed the Atonement in Gethsemane.)
18 And he said, Go into the city ^a to such a man,	13 And he sendeth forth two of his ^a disciples, and sai(d)th unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.	10 And he said unto them, Behold, when ye are (have) entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. (Women were the ones who

		<p>carried the water. Some scholars suppose that this man may have been part of the semimonastic Essene community known to have resided in that part of the Upper City.)</p>
<p>and say unto him, The Master saith, (The homeowner must have been a disciples since mere mention of the word "Master" impels him to action.)</p>	<p>14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?</p>	<p>11 And ye shall say unto the ^agoodman (Gr master, ie head of house or family) of the house, (Who was the homeowner? He is not named and we do not know. Jesus withheld his name for two reasons; so that Peter and John would learn anew of his seeric powers and also to keep the knowledge from Judas. Judas must not be able to lead the chief priests to him until after all things had been accomplished at the Passover meal and in the Garden of Gethsemane. Many have speculated that it was the father of John Mark. Acts 12:1-17 indicates that the home of John Mark was a large one where the saints often gathered. Mark alone tells of the young man who was accompanying Christ as he was led away captive, and who himself escaped arrest by fleeing naked, which led to the universal assumption that Mark was the young man. What then is more natural to conclude that Judas returned to the Passover-home with the arresting soldiers, only to find that Jesus and the other apostles had departed for Gethsemane; that in the commotion at the home young John Mark was aroused from sleep and hastily put on a loose tunic and followed the soldiers to the garden; that there</p>

		<p>he was a witness and an unwilling observer of the betrayal and arrest. MM, 4:23)</p> <p>The Master saith unto thee (you), Where is the guestchamber, where I shall eat the passover with my disciples?</p>
<p>My ^btime is at hand; I will keep the passover at thy house with my disciples.</p>		
	<p>15 And he will shew^(o) you a large upper room furnished <i>and</i> prepared: there make ready for us.</p>	<p>12 And he shall shew you a large upper room (The upper room may have meant a room in the upper part of the city where many prominent priests lived.) furnished: there make ready. (As part of the making things ready, Peter and John would have gone to the temple for the slaying of the Paschal lamb for the meal.)</p>
<p>19 And the disciples did as Jesus had appointed them; and they made ready the ^apassover.</p>	<p>16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.</p>	<p>13 And they went, and found as he had said unto them: and they made ready the passover. (The Hebrew word used here for hostelry or hall is <i>Katalyma</i>; and it is used only one other place in the whole New Testament. It is the word used to designate the inn or hostelry in Bethlehem where the Lord Jesus was born of Mary...Jesus was born in an open <i>Khan</i>, among the beasts, because there was no room in any of the inns or guestchambers that surrounded and opened upon the open courtyard. And this day in Jerusalem, the disciples did not ask for the upper chamber, but for a hostelry or hall that opened upon the <i>Khan</i> of the house. This Khan was the place in the house where, as in the open Khan, the beasts of burden were unloaded, and</p>

		<p>where shoes and staff, and dusty garments and burdens were put down. Apartments or guestchambers opened upon it. He who was born in a hostelry – <i>Katalyma</i> – was content to ask for His last meal in a <i>Katalyma</i>. But now at this Passover, he made one provision with reference to the guestchamber; it was to be my <i>Katalyma</i>. His purpose was to eat his last meal alone with his apostles. None of his other followers were to be present – not even his Blessed Mother, nor Mary Magdalene, nor Mary who worshipped at his feet in Bethany. He and they had sacred ordinances to perform before he went to Gethsemane to take upon himself the combined weight of all the sins of all men. MM, 4:23-23)</p>
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THE LAST SUPPER

<p>20 Now when the even(ing) was come, he sat down with the twelve.</p>	<p>17 And in the evening he cometh with the twelve.</p>	<p>14 And when the hour was come, he sat down (reclined), and the twelve apostles with him.</p>
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MATTHEW 26	MARK 14	LUKE 22	JOHN 13
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JESUS ANNOUNCES HIS BETRAYAL

<p>21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.</p>	<p>18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which (who) eateth with me shall betray me.</p>		<p>21 When Jesus had thus said, he was troubled in spirit, (He was troubled, not because of events about to transpire, but because of the betrayal by his friend. MM, 4:43) and testified, and said, Verily, verily, I say unto you, that one of you shall ^abetray me.</p>
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<p>(Joseph Smith: From apostates the faithful have received the severest persecutions. Judas, was rebuked and immediately betrayed his Lord into the hands of his enemies, because Satan entered into him. There is a</p>	<p>22 Then the disciples looked one on another,</p>
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superior intelligence bestowed upon such as obey the gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their power should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors. What nearer friend on earth, or in heaven, had Judas than the Savior? And his first object was to destroy him. Who, among all the saints in these last days, can consider himself as good as our Lord? Who is as perfect? Who is as pure? Who is as holy as he was? Are they to be found? He never transgressed or broke a commandment or law of heaven—no deceit was in his mouth, neither was guile found in his heart. And yet one that ate with him, who had often drunk of the same cup, was the first to lift up his heel against him. Where is one like Christ? He cannot be found on earth. Then why should his followers complain, if from those whom they once called brethren, and considered as standing in the nearest relation in the everlasting covenant they should receive persecution? "From what source emanated the principle which has ever been manifested by apostates from the true Church to persecute with double diligence, and seek with double perseverance, to destroy those whom they once professed to love, with whom they once communed, and with whom they once covenanted to strive with every power in righteousness to obtain the rest of God? Perhaps our brethren will say the same that caused Satan to seek to overthrow the kingdom of God, because he himself was evil, and God's kingdom is holy." (TPJS, 67)

doubting of whom he spake.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? (They did not judge one another, but rather looked inwardly and asked "Is it I?" Rather than judge others' weaknesses, we

19 And they (all) began to be (very) sorrowful, and (began) to say unto him one by one, *Is it I?* and another *said, Is it I?*

23 And they began to enquire among themselves, ~~which~~ (who) of them it was ~~that~~ (who) should do this thing.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. (12 were called, 11 were chosen.)

should also ask, Is it I?)			
23 And he answered and said, He that dippeth <i>his</i> hand with me in the dish, the same shall betray me.	20 And he answered and said unto them, <i>It is</i> one of the twelve, that (who) dippeth with me in the dish.	21 ¶ But, behold, the hand of him that (who) betrayeth me <i>is</i> with me on the table.	
24 (But) The Son of Man goeth as it is ^a written of him: but woe unto that man by whom the ^b Son of man is betrayed! ^c it had been good for that man if he had not been ^d born.	21 The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born.	22 And truly the Son of man goeth, as it was ^a determined: but woe unto that man by whom he is ^b betrayed!	
<p>(Is Judas a son of perdition? Bruce R. McConkie: What of Judas? Is he more than a traitor? Is he, perchance, the king of traitors? Surely there are degrees of depravity, varying depths to which even traitors will descend. And Judas fell lower than all his fellows, for he betrayed the Son of God. During three and a half years he had eaten at the Master's table, witnessed his miracles, listened to his teachings; and now he was choosing to turn his back on the Light and go out into the night. But evil as was the deed, sad as is his fallen state, was he destined to be a son of perdition, to die eternally the second death? To this it would seem, the answer is, No. President Joseph F. Smith analyzed the problem in this way: "If Judas really had known God's power, and had partaken thereof, and did actually 'deny the truth' and 'defy' that power, 'having denied the Holy Spirit after he had received it,' and also 'denied the Only Begotten,' after God had 'revealed him' unto him, then there can be no doubt that he 'will die the second death.' (D. & C. 76:30-49.) "That Judas did partake of all this knowledge—that these great truths had been revealed to him—that he had received the Holy Spirit by the gift of God, and was therefore qualified to commit the unpardonable sin, is not at all clear to me. To my mind it strongly appears that not one of the disciples possessed sufficient light, knowledge nor wisdom, at the time of the crucifixion, for either exaltation or condemnation; for it was afterward that their minds were opened to understand the scriptures, and that they were endowed with power from on high; without which they were only children in knowledge, in comparison to what they afterwards became under the influence of the Spirit. . . . "No man can sin against light until he has it; nor against the Holy Ghost, until after he has received it by the gift of God through the appointed channel or way. To sin against the Holy Ghost, the Spirit of Truth, the Comforter, the Witness of the Father and the Son, wilfully denying him and defying him, after having received him, constitutes this sin. Did Judas possess this light, this witness, this Comforter, this baptism of fire and the Holy Ghost, this</p>			<p>19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am (the Christ) he. (It seems that their Master was trying to prepare the apostles for the devastating events of the next 18 hours. Consequently, he predicted his betrayal so that when it is come to pass, ye may believe that I am he. He foretold his ascension to the Father so that "when it is come to pass, ye might believe. He prophesied their own martyrdoms so that ye may remember that I told you of them. Rodney Turner, 5:412-413. King David had been betrayed by his counselor. Both Judas and Ahithopel, their conspiracies not unfolding as they had</p>

<p>endowment from on high? It he did, he received it before the betrayal, and therefore before the other eleven apostles. And if this be so, you may say, 'he is a son of perdition without hope.' But if he was destitute of this glorious gift and outpouring of the Spirit, by which the witness came to the eleven, and their minds were opened to see and know the truth, and they were able to testify of him, then what constituted the unpardonable sin of this poor, erring creature, who rose no higher in the scale of intelligence, honor or ambition than to betray the Lord of glory for thirty pieces of silver? "But not knowing that Judas did commit the unpardonable sin; nor that he was a 'son of perdition without hope' who will die the second death, nor what knowledge he possessed by which he was able to commit so great a sin, I prefer, until I know better, to take the merciful view that he may be numbered among those for whom the blessed Master prayed, 'Father, forgive them; for they know not what they do.'" (Joseph F. Smith, Gospel Doctrine, 5th ed., pp. 433-435.) DNTC, 1:713-14)</p>	<p>supposed, went and hanged themselves, that the ancient promise might be a perfect type of the evil deed to be done in the Messianic day. (2 Sam 14:10-12; 17 MM, 4:42)</p>
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<p>25 Then Judas, which (who) betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.</p>			
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<p>MATTHEW 26</p>	<p>MARK 14</p>	<p>LUKE 22</p>	<p>JOHN 13</p>
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THE SACRAMENT			
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<p>26 ¶ And as they were eating, Jesus took ^abread (and brake it), ^band blessed it, and brake it, and gave it to the (his) disciples, and said, Take, eat; this is (in remembrance of) my ^cbody (which I give a ransom for you).</p>	<p>22 ¶ ^aAnd as they did eat, Jesus took ^bbread, and blessed (it), and brake it, and gave to them, and said, Take (it, and), eat: this is my ^cbody (Behold, this is for you to do in remembrance of my body; for as oft as ye do this ye will remember this hour that I was with you).</p>	<p>19 ¶ And he took ^abread, and gave thanks, and brake it, and gave unto them, saying, This is my ^bbody which is ^cgiven for you: this do in ^dremembrance of me. (The bread is symbolic of Jesus' body. When we partake of the sacrament bread we are symbolically internalizing the gospel and making it a part of us. David Ridges, The New Testament Made Easier.)</p>	<p>(Bruce R. McConkie: In the Passover proceedings blessings were said over the broken bread and again over the cup of wine, blessings which perhaps foreshadowed the highly spiritual ones destined to be offered in administering the sacrament of the Lord's Supper. These blessings are not recorded in the New Testament, nor for that matter in that part of the Nephite record where the new ordinance is being introduced. They were, however, given to the</p>
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			Nephites and were inserted in the Book of Mormon account centuries later by Moroni. (Moro. 4 and 5.) Obviously they were given also to the disciples in Jerusalem and to the old world saints. These blessings—more commonly called prayers by us—as revealed in modern times are as follows: [Quotes our Sacrament prayers found in D&C 20:77 & 79]
27 And he took the ^a cup, and gave thanks, and gave <i>it</i> to them, saying, ^b Drink ye all of it;	23 And he took the cup, and when he had given ^a thanks, he gave <i>it</i> to them: and they all drank of it.	20 Likewise also the ^a cup after supper, saying, This cup <i>is</i> the new ^b testament (covenant) in my blood, which is shed for you.	
28 ^a For this is (in remembrance of) my ^b blood of the new ^c testament, which is shed for (as) many (as shall believe on my name,) for the ^d remission of sins.	24 And he said unto them, This is my blood of the new testament, which is shed for many. (This is in remembrance of my blood which is shed for many, and the new testament which I give unto you; for of me ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you and drank with you of this cup, even the last time in my ministry.)	(Jesus' mortal ministry was framed between two essential ordinances. He began His ministry with the ordinance of baptism by water, by which His followers enter into a covenant with God. He ended His ministry with the ordinance of the sacrament, the bread and the wine, by which members of the covenant can renew their baptismal covenant. David R. Seely, From the Last Supper Through the Resurrection, 94. Verse by Verse, 554)	(The purpose of the sacrament is to renew our covenants and to remember the sacrifice of the Savior.)

<p>29 (And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end.) But I say unto you, I will not ^adrink henceforth of this fruit of the vine, until that day when I (shall come and) ^bdrink it new with you in my Father's kingdom. (This is the last time He will partake of the sacrament in mortality. The next time he partakes of the Sacrament will be at Adam-ondi-Ahman at a Sacrament meeting prior to His Second Coming.)</p>	<p>25 Verily I say unto you, (Of this ye shall bear record; for) I will ^adrink no more (drink) of the fruit of the vine (with you), until that day that I drink it new in the kingdom of God. (And now they were grieved, and wept over him.)</p>	<p>(Bruce R. McConkie: The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman MM, 587, the sacrament meeting of all sacrament meetings with the Savior of the world, Adam the first man, all the prophets, and all righteous Saints – and an invitation is already extended for each of us to be present (D&C 27:14). Some five thousand years ago Adam's righteous posterity gathered in the valley of Adam-ondi-Ahman, and just before the second coming of the Savior, another great gathering will occur at the same place to make final preparations for his coming in glory. At the grand council all priesthood keys will be accounted for and then returned to Christ, whose right it is to rule and reign over the sanctified earth. Verse by Verse, 555-56)</p>	
JESUS FORETELLS PETER'S DENIAL			
<p>31 Then said th Jesus unto them, All ye shall be ^aoffended because of me this night: for it is</p>	<p>27 And Jesus said th unto them, All ye shall be offended because of me this night: for it is</p>	<p>(He is quoting Zechariah 13:7)</p>	<p>Zechariah 13:7 ¶ Awake, O sword, against my shepherd, and against the man</p>

written, I will ^b smite the ^c shepherd, and the sheep of the flock shall be scattered abroad.	written, I will smite the ^a shepherd, and the sheep shall be scattered.		^a that is my fellow, saith the LORD of hosts: smite the ^b shepherd, and the ^c sheep shall be ^d scattered: and I will turn mine hand upon the little ones.
32 But after I am ^a risen again, I will go before you into Galilee.	28 But after that I am risen, I will go before you into Galilee. (Jesus is making an appointment with the Twelve to meet them after His resurrection in Galilee. There He will appear to over 500 men.)		
33 Peter answered and said unto him, Though all <i>men</i> shall be offended because of thee, yet will I (will) never be ^a offended.	29 But Peter said unto him (Jesus), Although all (men) shall be offended (with thee), yet will not I (will) never be offended.		
		31 ¶ And the Lord said, Simon, Simon, behold, ^a Satan hath desired to ^b have you, that he may sift you (the children of the kingdom) as wheat:	
		32 But I have ^a prayed for thee (you), that thy (your) faith fail not: and when thou art (you are) ^b converted, ^c strengthen thy (your) brethren.	
			36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
		33 And he said unto him, (being aggrieved,)	37 Peter said unto him,

		Lord, I am ^a ready to go with thee (you), both into prison, and to (unto) death.	
			Lord, why cannot I ^a follow thee now? I will lay down my life for thy sake.
34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.	30 And Jesus sai d ^(d) th unto him, Verily I say unto thee, That this day, <i>even</i> in this night, before the cock crow twice, thou shalt deny me thrice.	34 And he (the Lord) said, I tell thee (you), Peter, (that) the cock shall not crow this day, before that thou shalt (you will) ^a thrice deny that thou (you) knowest me.	38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.
<p>(Bruce Hafen, in his book <i>Believing Heart Nourishing the Seed of Faith</i>, he said: Consider also the case of Peter on the night he denied any knowledge of his Master three times in succession. We typically regard Peter as something of a weakling whose commitment was not strong enough to make him rise to the Savior's defense. But I once heard President Spencer W. Kimball offer an alternative interpretation of Peter's behavior. In a talk to a BYU audience in 1971, President Kimball, then a member of the Council of the Twelve, said the Savior's statement that Peter would deny him three times before the cock crowed just might have been a request to Peter, not a prediction. Jesus might have been instructing his chief Apostle to deny any association with him in order to ensure strong leadership for the Church after the Crucifixion. As President Kimball asked in his talk, who could doubt Peter's willingness to stand up and be counted? Think of his boldness in striking off the guard's ear with his sword when the Savior was arrested in Gethsemane. President Kimball did not offer this view as the only interpretation, but he did suggest there is enough justification for it that it should be considered. So what is the answer—was Peter a coward, or was he so crucial to the survival of the Church that he was prohibited from risking his life? We are not sure. The scriptures don't give us enough information about Peter's motivation to clarify the ambiguity. This refers to the talk entitled, <i>Peter, My Brother</i>. David Ridges: Perhaps the Savior was prophetically commanding Peter to deny knowing Him on the three upcoming occasions during the night when it will be claimed that he is an associate of Jesus, in order to prevent Peter's death at this time. Perhaps it is to remind Peter that he is not as strong and committed as he thinks he is. <i>The New Testament Made Easier</i>, 92-93)</p>			
35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.	31 But he spake the more vehemently, If I should die with thee, I will (yet will I) not deny thee in any wise. Likewise also said they all.		
		35 And he said unto them, When I sent you without ^a purse, and	

		scrip, and shoes, lacked ye any thing? And they said, Nothing.	
		36 Then said he unto them, But now (I say unto you again), he that (who) hath a purse, let him take <i>it</i> , and likewise <i>his</i> scrip: and he that (who) hath no sword, let him sell his garment, and buy one.	
		37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the ^a transgressors: for the things concerning me have an end.	
		38 And they said, Lord, behold, here <i>are</i> two swords. And he said unto them, It is enough. (“Or as we might say, ‘Enough of this.’ He had not intimated any immediate need of weapons, and most assuredly not for His own defense. Again they had failed to fathom His meaning, but experience would later teach them. Jesus the Christ, p. 557)	
30 And when they had sung an ^a hymn, they went out into the mount of Olives.	26 ¶ And when they had sung an hymn, they went out into the mount of Olives.	39 ¶ And he came out, and went, as he was ^a went (accustomed), to the mount of Olives; and his disciples also followed him.	

GETHSEMANE

Matthew 26	Mark 14	Luke 22	John 18
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		39 ¶ And he came out, and went, as he was ^a went (accustomed), to the mount of Olives; and his disciples also followed him.	1 WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
36 ¶ Then cometh Jesus with them unto a place called ^a Gethsemane,	32 ^a And they came to a place which was named Gethsemane: and he saith (which was a garden; and the disciples began to be sore amazed, and to be very heavy, and to complain in their hearts, wondering if this be the Messiah.		
and sai(d)th unto the disciples, Sit ye here, while I go (yonder) and ^b pray yonder.	And Jesus knowing their hearts, said) to his disciples, Sit ye here, while I shall pray.	40 And when he was at the place, he said unto them, Pray that ye enter not into ^a temptation.	(He did not fit the popular pattern for the Jewish Messiah, and the disciples had not yet received the gift of the Holy Ghost. MM, 4:123) Their temptation would be that they would not believe that Jesus was the Christ.
37 And he took with him Peter and the two sons of Zebedee, and ^a began to be sorrowful and very heavy. (began to be distressed and troubled.)	33 And he taketh with him Peter and James and John, and began to be ^a sore amazed, and to be very ^b heavy; (rebuked them.)		
38 Then sai(d)th he unto them, My soul is ^a exceeding sorrowful, (deeply grieved) even unto death: tarry ye here, and ^b watch with me. (Gr. Stay awake with me.)	34 And sai(d)th unto them, My soul is exceeding sorrowful, (even) unto death: tarry ye here, and watch.		

<p>39 And he went a little further, and fell on his face, and ^aprayed,</p>	<p>35 And he went forward a little, and fell on the ground, and prayed</p>	<p>41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,</p>	<p>(The statement that he kneeled is Luke's; Mark says he 'fell on the ground, [that is prostrated himself], and Matthew says he 'fell on his face. No doubt he did all of these things, over a long period and in the course of repeated prayers. MM, 4:123-4)</p>
<p>saying, O my ^bFather, if it be possible, let this ^ccup pass from me:</p>	<p>that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things <i>are</i> possible unto thee; ^atake away this ^bcup from me:</p>	<p>42 Saying, Father, if thou be willing, ^aremove this cup from me: (How difficult was the atonement for Jesus to accomplish?)</p>	<p>(The word "Abba" is an Aramaic word meaning "Papa" or "Daddy." Gethsemane, Skinner, p. 60) (The translated word for cup means "a person's lot.")</p>
<p>nevertheless not as I ^dwill, but as ^ethou ^fwilt.</p>	<p>nevertheless not what I will, but what thou wilt. (my will, but thine be done.)</p>	<p>nevertheless not my ^bwill, but thine, be done.</p>	
		<p>43 And there appeared an ^aangel unto him from heaven, strengthening him.</p>	<p>Elder McConkie said: "If we might indulge in speculation, we would suggest that the angel who came into this second Eden was the same person who dwelt in the first Eden. At least Adam, who is Michael, the archangel – the head of the whole heavenly hierarchy of angelic ministrants – seems the logical one to give aid and comfort to his Lord on such a solemn occasion. Adam fell and Christ redeemed men from the fall; theirs was a joint enterprise, both parts of which were essential for</p>

			the salvation of the Father's children." MM 4:125)
		44 And being in an ^a agony he prayed more earnestly: ^b and his (he) sweat was as it were great drops of ^c blood falling down to the ground.	D&C 19:18 Which ^a suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might ^b not drink the bitter cup, and shrink—
40 And he cometh unto the disciples, and findeth them ^a asleep,	37 And he cometh, and findeth them sleeping,	45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, (for they were filled with sorrow;)	
and saith unto Peter, What, ^b could ye not watch with me one hour? (Are you so powerless that you could not stay awake with me...)	and sai(d)th unto Peter, Simon, sleepest thou? couldest not thou watch one ^a hour? (Jesus was asking them to pray for him.)	46 And (he) said unto them, Why sleep ye?	(Perhaps the very reason Peter, James and John slept was to enable a divine providence to withhold from their ears, and seal up from their eyes, those things which only Gods can comprehend. MM, 4:124)
41 ^a Watch and ^b pray, that ye enter not into ^c temptation: the spirit indeed <i>is</i> willing, but the flesh <i>is</i> weak.	38 ^a Watch ye and pray, lest ye enter into ^b temptation. (And they said unto him,) The spirit truly <i>is</i> ready, but the flesh <i>is</i> weak.	rise and pray, lest ye enter into temptation.	(Could you not resist temptation one hour?) (Temptation to disbelieve in Jesus.)
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy ^a will be done.	39 And again he went away, and prayed, and spake the same words. (Being perfect, Jesus did not and could not know what sin felt like. He did not have the experience of feeling the effects of sin – neither physically,	(The shock to the Savior at this moment must have been overwhelming. Because he was perfect, he was also perfectly sensitive to all the effects and ramifications of sin on our mental, emotional, and physical makeup.	(That prayer in all its infinite reverence and awe was heard; that strong crying and those tears were not rejected. We may not intrude too closely into this scene. It is shrouded in a halo and a mystery into which no footstep may

	<p>spiritually, mentally, nor emotionally. Not until Gethsemane, that is. Now, in an instant, he began to feel all the sensations and effects of sin, all the guilt, anguish, darkness, turmoil, depression, anger, and physical sickness that sin brings. All of this the Savior felt and much, much more. Verse by Verse, the Four Gospels, p. 598)</p>	<p>His makeup was such that it could not tolerate poison, disease, extreme heat, cold, dehydration, or a hundred other harmful substances and conditions. More significantly, as Mark describes for us, the experience Jesus had of finally comprehending sin as well as the feelings that issue from sin were absolutely surprising to him. He had never before experienced these sensations. Not only did it surprise him but it terrified him. For the first time in his eternal existence, the God of heaven and earth was experiencing the terrifying feelings associated with sin. Jesus felt something in Gethsemane he had never known before. Perhaps that is the full meaning of Alma's words that the Son of God, the Messiah, would be born as a mortal so that "he may know according to the flesh how to succor his people." (Alma 7:12) Elder Neal A. Maxwell wrote: "Imagine, Jehovah, the Creator of this and other worlds, astonished! Jesus knew cognitively what He must do, but not experientially. He had never personally known</p>	<p>penetrate. We, as we contemplate it, are like those disciples – our senses are confused, our perceptions are not clear. We can but enter into their amazement and sore distress. Half waking, half oppressed with an irresistible weight of troubled slumber, they only felt that deeper than anything which they could fathom, as it far transcended all that, even in our purest moments, we can pretend to understand. The place seems haunted by presences of good and evil, struggling in mighty but silent contest for the eternal victory. They see Him, before whom the demons had fled in howling terror, lying on His face upon the ground. They hear that voice wailing in murmurs of broken agony, which had commanded the wind and the sea, and they obeyed Him. The great drops of anguish which fall from Him in the dreadful struggle, look to them like heavy goutts of blood. Farrar, p. 624. And so they were. MM, 4:127)</p>
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		the exquisite and exacting process an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined.” Ensign, May 1985, p. 72-3. Verse by Verse, the Four Gospels, p. 598-99)	
43 And he came and found them asleep again: for their eyes were heavy.	40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist (knew) they what to answer him.		
44 And he left them, and went away again, and prayed the third time, saying the same words.			
45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is ^a betrayed into the hands of sinners.	41 And he cometh (to them) the third time, and sai(d)th unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.		
46 (And after they had slept, he said unto them, A)Rise, (and) let us be going: behold, he is at hand that doth betray me.	42 (And after they had finished their sleep, he said,) Rise up, let us go; lo, he that (who) betrayeth me is at hand.	(Jesus has done all he can for now. He will suffer again on the cross, where He again will experience all of the horrors of Gethsemane, until the Spirit tells Him, It is finished, You’ve done all that is necessary for the Atonement to be infinite.)	(It looks like they patiently waited for Judas.)
MATTHEW 26	MARK 14	LUKE 22	JOHN 18
THE BETRAYAL			

			1 WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
(Judas first led the guard to John Mark's home where the supper occurred. Then he led them to the Garden.)			2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.
47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.	43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.	(There may have been as many as 600 men. Pilate authorized the arrest.) 47 ¶ And while he yet spake, behold a multitude, and he that (who) was called Judas, one of the twelve, went before them,	3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.
48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.	44 And he that (who) ^a betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead <i>him</i> away safely.		
49 And ^a forthwith (immediately) he came to Jesus, and said, Hail, master; and kissed him.	45 And as soon as he was come, he goeth straightway to him, and sai(d) th , Master, master; and kissed him.	and drew near unto Jesus to kiss him.	
50a And Jesus said unto him, Friend (Judas), wherefore art thou come (to betray me with a kiss)?		48 But Jesus said unto him, ^a Judas, ^b betrayest thou the Son of man with a ^c kiss?	
			4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

			5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am <i>he</i> . And Judas also, which betrayed him, stood with them.
		(No more could Jesus be arrested without his consent than could his life be taken unless he willed it. MM, 4:131)	6 As soon then as he had said unto them, I am <i>he</i> , they went backward, and fell to the ground.
			7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
		(Jesus was trying to protect his apostles.)	8 Jesus answered, I have told you that I am <i>he</i> : if therefore ye seek me, let these go their way:
			9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost ^a none.
PETER TRIES TO STOP THE ARREST			
		49 When they which (who) were about him saw what would follow, they said unto him, Lord, shall we smite with the (a) sword?	
51 And, behold, one of them which were with Jesus stretched out <i>his</i> hand, and drew his sword, and struck a ^a servant of the high priest's, and smote off his ear.	47 And one of them that (who) stood by drew a (his) sword, and smote a servant of the high priest, and cut off his ear.	50 ¶ And one of them smote the servant of the high priest, and cut off his right ear. (Peter certainly was not a coward to try and defend Jesus against this band of 600.)	10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and ^a cut off his right ear. The servant's name was ^b Malchus.
52 Then said Jesus unto him, Put up again thy sword into his (its) place: for all they that take the sword shall ^a perish with the sword.	(But Jesus commanded him to return his sword, saying, He who taketh the sword shall perish with the sword.)		11 Then said Jesus unto Peter, Put up thy sword into the sheath:

	And he put forth his finger and healed the servant of the high priest.)	51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and ^a healed him.	
53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?	(A legion was 6,000. This would have been 72,000 angels.)		the ^a cup which my Father hath given me, shall I not drink it?
55 In that same hour said Jesus (un)to the multitudes, Are ye come out as against a thief with swords and staves for to take me?	48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?	52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which (who) were come to him, Be (Are) ye come out, as against a thief, with swords and staves?	
I sat daily with you ^a teaching in the temple (teaching), and ye laid no hold on me.	49 I was daily with you in the temple teaching, and ye took me not:	53 When I was daily with you in the temple, ye stretched forth no hands against me:	
54 But how then shall the ^a scriptures be fulfilled, that thus it must be?	but the Scriptures must be fulfilled.	but this is your hour, and the power of ^a darkness.	
THE ARREST			
50 (b) Then came they, and laid hands on Jesus, and took him.	46 ¶ And they laid their hands on him, and took him.		12 Then the band and the captain and officers of the Jews took Jesus, and bound him,
56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.	50 And they (the disciples, when they heard this saying,) all forsook him, and fled.	(Not all fled, for John and Peter were near by to witness the trial.)	
	51 And there followed him a certain young man, (a disciple) ^a having a linen cloth cast about his naked body; and the young men (man) laid hold on him:	(This young man is most likely John Mark, or Little Mark, in who's home the Last Supper may have been held.)	

	52 And he left the linen cloth, and fled from them naked(, and saved himself out of their hands).		(There was real danger to the apostles.)
JESUS TAKEN TO THE PALACE OF ANNAS AND CAIAPHAS			
57 ¶ And they that had laid hold on Jesus led <i>him</i> away to ^a Caiaphas the high priest, where the scribes and the elders were assembled.	53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.	54 ¶ Then took they him, and led <i>him</i> , and brought him into the high priest's house. (It was against the law to hold the trial in the high priest's house. They were supposed to use the Hall of Hewn Stones.)	13 And led him away to ^a Annas first; for he was father in law to Caiaphas, which was the high priest that same year.
			14 Now ^a Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.
58 But Peter followed him afar off unto the high priest's palace,	54 And Peter followed him afar off, even into the palace of the high priest:	And Peter followed afar off. (Both John and Peter followed Jesus to witness the trial. Apparently, John knew someone of high position to allow him and Peter to be there.)	15 ¶ And Simon Peter followed Jesus, and <i>so did</i> another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.
			16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.
and went in, and sat with the servants, to see the end.	and he sat with the servants, and warmed himself at the fire.	55 And when they had kindled a fire in the midst of the ^a hall, and were set down together, Peter sat down among them.	18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

JESUS BEFORE ANNAS			
			19 ¶ The high ^a priest then asked Jesus of his disciples, and of his doctrine.
			20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.
	Jesus insists on witnesses. Deut 17:6)		21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.
		(How easy it would have been for the one who cast out devils to banish the arrogant high priest. How elementary for one who loosed the tongues of the dumb to stop the tongues of false witnesses. Yet he who brought worlds and galaxies into being stood mute before his mortal accusers. He who stilled the rushing winds and pounding waves of the Sea of Galilee stilled not the stormy cries of Crucify Him! Crucify Him! He who had escaped unharmed from the angry mob at Nazareth faced the small band of arresting soldiers with a simple I am he. The awesome, infinite power at his command	22 And when he had thus spoken, one of the officers which stood by ^a struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

		was not unleashed to spare himself the least pain, the smallest discomfort. Gerald N. Lund, Ensign, July 1975, p. 31)	
			23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
	(This should be “sent him” not “had sent him.”)		24 Now Annas had sent him bound unto Caiaphas the high priest. (Nicodemus and Joseph of Arimathea were not present at the trial.)
JESUS BEFORE CAIAPHAS AND THE COUNCIL			
59 Now the chief priests, and elders, and all the council, sought false ^a witness against Jesus, ^b to put him to death;	55 And the chief priests and all the council sought for witness against Jesus to put him to ^a death; and	(At least 23 members of the Sanhedrin were present. That constituted a quorum.)	
60 But found none : yea, though many false witnesses came, yet found they none (they found none that could accuse him). At the last came two false ^a witnesses,	(but) found none. 56 For (Though) many bare ^a false witness against him, but (yet) their witness agreed not together. 57 And there arose certain (men), and bare false witness against him, saying,	(These were men of the Sanhedrin who testified against Jesus.)	
61 And said, This <i>fellow</i> (man) said, I am able to destroy the ^a temple of God, and to build it in three days.	58 We heard him say, I will destroy this ^a temple that is made with hands, and within three days I will build another made without hands.		
	59 But neither so did their witness agree together.		
62 And the high priest arose, and said unto	60 And the high priest stood up in the midst,		

him, Answerest thou nothing? <i>what is it which</i> (Knowest thou what) these witness against thee?	and asked Jesus, saying, Answerest thou nothing? <i>what is it which</i> (knowest thou not what) these witness against thee?		
63 But Jesus ^a held his ^b peace. And the high priest answered and said unto him,	61 But he held his peace, and ^a answered nothing. Again the high priest asked him, and said unto him,		
I ^c adjure thee by the ^d living God, that thou tell us whether thou be the Christ, the Son of God.	Art thou the ^b Christ, the Son of the Blessed?		
64 Jesus sai(d)th unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the ^a Son of man sitting on the right hand of ^b power, and ^c coming in the clouds of heaven.	62 And Jesus said, I am: and ye shall see the ^a Son of Man sitting on the right hand of power, and coming in the clouds of heaven.		(When Jesus was asked this question while teaching in the temple He did not give a direct answer. Now He does, and indicates He will come in glory again. He quotes Daniel 7:13-14)
65 Then the high priest rent his clothes, saying, He hath spoken ^a blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.	63 Then the high priest rent his clothes, and sai(d)th, What need we any further witnesses? 64 Ye have heard the blasphemy:		
66 What think ye? They answered and said, He is ^a guilty (and worthy) ^b of ^c death.	what think ye? And they all ^a condemned him to be ^b guilty of death.	(A unanimous vote of guilty on the first day of a capital trial was automatically an acquittal. The reason was the belief that the accused could not get a fair trial.)	(Those guilty of blasphemy were killed only if they spoke the name YAHWEH. Death was by strangulation, stoning, but not crucifixion. Otherwise, they were only flogged.)
JESUS IS MOCKED			
67 Then did they ^a spit in his face, and buffeted him; and others smote <i>him</i> with the palms of	65 And some began to spit on him, and to buffet him, and to say	63 ¶ And the men that (who) held Jesus ^a mocked him, and smote <i>him</i> .	(And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore

<p>their hands, 68 Saying, Prophecy unto us, thou Christ, Who is he (it) that ^asmote thee?</p>	<p>unto him, Prophecy: and the servants did strike him with the palms of their hands.</p>	<p>64 And when they had ^ablindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that (who) smote thee? 65 And many other things blasphemously spake they against him.</p>	<p>they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of his loving kindness and his long-suffering towards the children of men. 1 Ne 19:9)</p>
MATTHEW 26	MARK 14	LUKE 22	JOHN 18
<p>69 ¶ Now Peter sat without in the palace: and a ^adamsel (servant girl) came unto him, saying, Thou also wast with Jesus of Galilee.</p>	<p>66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.</p>	<p>56 But a certain maid beheld him as he sat by the fire, (It was cold at night.)and earnestly looked upon him, and said, This man was also with him.</p>	<p>17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples?</p>
<p>70 But he denied before them all, saying, I know not what thou sayest.</p>	<p>68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.</p>	<p>57 And he denied him, saying, Woman, I know him not.</p>	<p>He saith, I am not.</p>
<p>71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow (man) was also with Jesus of Nazareth.</p>	<p>69 And a maid saw him again, and began to say to them that (who) stood by, This is one of them.</p>	<p>58 And after a little while another saw him, and said, Thou art also of them.</p>	<p>25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples?</p>
<p>72 And again he denied with an oath, I do not know the man.</p>	<p>70 And he denied it again.</p>	<p>And Peter said, Man, I am not.</p>	<p>He denied it, and said, I am not.</p>
<p>73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech ^abewrayeth (betrayeth) thee.</p>	<p>And a little after, they that (who) stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.</p>	<p>59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was (man was also) with him: for he is a Galilaean.</p>	<p>26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?</p>

<p>74 Then began he to curse and to swear, saying, I know not the man. And immediately the acock crew.</p>	<p>71 But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew.</p>	<p>60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.</p>	<p>27 Peter then denied again: and immediately the cock crew.</p>
<p>75 And Peter remembered the word of Jesus, which (he) said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.</p>	<p>And Peter called to mind the word(s) that (which) Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. (and he went out, and fell upon his face, and wept bitterly.)</p>	<p>61 And the aLord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.</p>	<p>(Peter may have been commanded to deny his association with Jesus. We don't know his motive and certainly should not judge him wrongly. Is it possible that there might have been some other reason for Peter's triple denial? Could he have felt that circumstances justified expediency? When he bore a strong testimony in Caesarea Philippi, he had been told that they should tell no man that he was Jesus the Christ. Spencer W. Kimball. Verse by Verse, Acts to Revelation, p. 39)</p>

Was Jesus married? Consider these items: Because a Jewish man being unmarried at the age of Jesus would have been so unusual during the time in which Jesus lived, and because the New Testament does not explicitly say that he had no wife, some have suggested that this itself may be evidence that he was indeed married, otherwise the scriptures would have mentioned that he wasn't and why. If Jesus had been a bachelor ... the Bible would surely contain some record of his being criticized for it. To the Jews, their human Savior, would be an embodiment of the laws of God, he would typify them rather than being exempt from them. Just as Jesus was baptized "to fulfill all righteousness", and said that he had not "come to destroy," the law, "but to fulfill" it (*Matt. 3:15, 5:17*). They also expected a married Messiah, because the prophets of their Tanach (the Hebrew Bible) predicted his marital state as a feature of his life: In speaking of Israel's expectant deliverer in a passage Paul identifies as referring to Jesus, David wrote, "Kings daughters were among thy honorable women", or *wives* as the 1599 version of the Geneva Bible, and a 1636 Church of England Bible puts it (*Ps. 45:6, see Heb. 1:8*) Of him having children, Isaiah predicts, "he shall see his seed", and asks, "Who shall declare his generation?" Isaiah 53:8, see Luke 23:27-28 & Isaiah 53:10, Acts 8:33, Heb 2:16.

Whether Jesus was married: In addition to all the indications already given, it is interesting to note that Jesus was referred to by a title only given to married teachers, that of Rabbi. Even his detractors had no qualms about referring to him as such, and allowed him to preach in the synagogue, a practice also limited to married men (*John 1:38,49, 3:2, 6:25, 20:16*).

When Jesus was married: John in the second chapter of his book speaks of a wedding at which not only Jesus was present, but also his mother, who would have had to have traveled all the way from Nazareth especially to be there. At this event Jesus was in charge of the wine, a duty usually set aside for the groom, and if this does not make it obvious enough that it was his own wedding he was present at, we have in the sacred record that he was referred to as the bridegroom on this occasion (*John 2:1-10*).

Who Jesus married: The association Jesus had with certain women would have been wholly inappropriate for a single man, but perfectly normal and accepted for a husband (*Matt. 27:55, Mark 15:40-41, Luke 23:27-28*). In the Greek language there is little distinction between the word woman and wife, and so therefore any (if not all) of those females who accompanied him quite possibly could have been married to him. Martha called him "Master", a title a wife would use to address her husband, and when Mary her sister was in mourning over the death of their brother, Lazarus, she sat in her home until Jesus called her out, just as was the custom that only a husband could call a woman out of her home at such a time (*John 11:28*). Not only did Christ fulfill the traditions and duties of a typical Jewish husband, but so did his wives, when they anointed him prior to his burial (*Luke 24:1,10*).

Jesus Christ never omitted the fulfillment of a single law that God had made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected or rejected another. He could not do that and then say to mankind, 'Follow me!' (*Joseph F. Smith, Millennial Star 62:97*)

Joseph Smith in fact stated that "Mary and Martha manifested a much closer relationship [with Jesus] than merely a believer" (*Journal of Wilford Woodruff, July 22, 1883*), later explicitly naming Mary Magdalene as his wife. The Prophet did not surmise that Jesus 'must have been married,' but through the unique insight and inspiration that came with his calling could proclaim Jesus was indeed wed.

It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even married, he would be mobbed, tarred, and feathered, and rode not on an ass, but on a rail. (*Orson Hyde, J.D. 4:259*)

One thing is certain, that there were several holy women that greatly loved Jesus - such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when He arose from the dead, instead of first showing Himself to His chosen witnesses, the Apostles, He appeared first to these women, or at least to one of them - namely, Mary Magdalene. Now, it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we no doubt should learn that these beloved women were his wives. (*Orson Pratt, The Seer, p. 159*)

He being married, we would expect him to have lived up to all of the God-given responsibilities that come with such a union, chief among these being the commandment to bring spirit children into the world through the means of procreation. Once again God's apostles and prophets proclaimed that this was not just a possibility that he might do so, but a necessity:

Did the Savior of the world consider it to be his duty to fulfill all righteousness? You answer, yes. Even the simple ordinance of baptism he would not pass by, for the Lord commanded it, and therefore it was righteousness to obey what the Lord had commanded, and he would fulfill all righteousness. Upon this hypothesis I will go back to the beginning, and notice the commandment that was given to our first parents in the Garden of Eden. The Lord said unto them, "Multiply and replenish the earth. ..." Our first parents, then, were commanded to multiply and replenish the earth; and if the Savior found it his duty to be baptized to fulfill all righteousness, a command of far less importance than that of multiplying his race, (if indeed there is any difference in the commandments of Jehovah, for they are all important, and all essential,) would he not find it his duty to join in with the rest of the faithful ones in replenishing the earth? ... (*Orson Hyde, J.D. 2:79, 80, 82 - check refs*)

The offspring from such a union, being the children of a perfect being, would almost certainly be uniquely endowed with an inclination towards righteousness, and a rare degree of spiritual strength, not often seen amongst other mortals. What a loss it would be to the world if they were to go unrecognized, but this is not a danger us Latter-day Saints need fear of, for the early prophets and apostles of this dispensation declared - through use of their revelatory skills - that indeed, the sons of the Messiah did walk amongst the Saints. Joseph Smith being the first to reveal this truth, when he informed the plural wife of Elder Judge Adams, that the Apostle "was a literal descendant of Jesus Christ." (*Oliver B. Huntington Journal, p. 259*) Lorenzo Snow, and his counselor George Q. Cannon, would also declare this truth more publicly:

President George Q. Cannon also spoke ... Among the other things, he said, "There are those in this audience who are descendants of the old Twelve Apostles - and shall I say it, yes, descendants of the Savior Himself. His seed is represented in this body of men.

Following Pres. Cannon, President Snow arose and said that what Bro. Cannon had stated respecting the literal descendants among this company of the old apostles and the Savior himself is true - the Savior's seed is represented in this body of men. (*Journal of Pres. Rudger Clawson, pp. 374-375*)

Other arguments for Jesus being married.

D&C 131:1-4 states: 1 IN the ^acelestial glory there are three ^bheavens or degrees; 2 And in order to obtain the ^ahighest, a man must enter into this ^border of the ^cpriesthood [meaning the new and ^deverlasting covenant of ^emarriage]; 3 And if he does not, he cannot obtain it. 4 He may enter into the other, but that is the end of his kingdom; he cannot have an ^aincrease.

This, however, does not mean that Jesus was married during mortality, but that He would need to be sealed to a spouse in order to be exalted.

In his answer to the Sadducees who questioned him about marriage in the afterlife, Jesus responded in Matthew 22:30 – For in the resurrection they neither marry, nor are given in marriage, but are as the angels

of God in heaven. The interpretation of this verse is that sealings to spouses are to be done prior to the resurrection. Therefore, Jesus having been resurrected three days after his death, would have had to have been sealed either prior to his death, or during the time his body rested in the sepulcher prior to his resurrection. It seems most logical to assume that Jesus, being our ultimate Exemplar, would set us the pattern by being sealed Himself to a spouse while in mortality instead of waiting to be sealed to a spouse by proxy on His behalf. Although, Elder Bruce R. McConkie stated: “There is no revelation, either ancient or modern, which says there is neither marrying nor giving in marriage in heaven itself for righteous people.” DNTC 1:607.

Also, as mentioned previously, the Jewish custom was for men to be married and have children and since there are no recorded objections by the Jewish rulers who questioned Him about everything else, to have not criticized him for this omission had He not been married.

- Friday: Trial, Crucifixion, and burial (Matthew 27:1-61)
Matthew 27

Jesus is accused and condemned before Pilate – Barabbas is released – Jesus is mocked, crucified, and buried in the tomb of Joseph of Arimathæa.

(Friday the 6th day of the week)

THE TRIAL AND CONDEMNATION			
MATTHEW 27	MARK 15	LUKE 22	JOHN 18
1 WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:	1 AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council (condemned him),	66 ¶ And as soon as it was day, ^a the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,	(Probably around 6am) (According to Elder Talmage quoting Chandler, there were at least 12 violations of Jewish law in the trials of Jesus. Jesus the Christ, p. 599-601)
		67 Art thou the ^a Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68 And if I also ask you, ye will not answer me, nor let me go. 69 ^a Hereafter shall the ^b Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.	

		71 And they said, What need we (of) any further ^a witness? for we ourselves have heard of his own mouth.	
JUDAS COMMITS SUICIDE			
<p>3 ¶ Then Judas, which (who) had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,</p> <p>4 Saying, I have sinned in that I have ^abetrayed the innocent ^bblood. And they said (unto him), What <i>is that</i> to us? ^csee thou to that (it; thy sins be upon thee).</p> <p>5 And he cast down the pieces of silver in the temple, and departed, and went ^aand ^bhanged himself (on a tree. And straightway he fell down, and his bowels gushed out, and he died.)</p> <p>6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.</p> <p>7 And they took counsel, and bought with them the ^apotter's field, to bury ^bstrangers in.</p> <p>8 Wherefore that field was called, The field of blood, unto this day.</p>	(Judas is not a son of perdition. SOP's would not repent.)		

<p>9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the ^athirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;</p> <p>10 (And therefore they took the pieces of silver,) And gave them for the potter's field, as the Lord appointed me (by the mouth of Jeremy).</p>	<p>(Our scriptures don't have a verse in Jeremiah about 30 pieces of silver. Only Zechariah 11:12)</p>	<p>12 And I said unto them, If ye think good, give <i>me</i> my price; and if not, forbear. So they weighed for my price ^athirty <i>pieces</i> of ^bsilver.</p>	
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JESUS BEFORE PILATE

MATTHEW 27	MARK 15	LUKE 23	JOHN 18
<p>2 And when they had bound him, they led <i>him</i> away, and delivered him to ^aPontius Pilate the governor.</p>	<p>and bound Jesus (<i>him</i>), and carried <i>him</i> away, and delivered <i>him</i> to Pilate.</p>	<p>1 AND the whole multitude of them arose, and led him unto Pilate.</p>	<p>28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the ^apassover.</p> <p>29 ^aPilate then went out unto them, and said, What accusation bring ye against this man?</p> <p>30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.</p>
			<p>31 Then said Pilate unto them, Take ye <i>him</i>, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any</p>

			man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.
		2 And they began to accuse him, saying, We found this <i>fellow</i> (man) perverting the nation, and forbidding to give tribute to ^a Caesar, saying that he himself is Christ a ^b King. (If the Jews had put Jesus to death they would have stoned him, but the Romans would crucify him, which would shed his blood. His blood had already been shed for sin in the garden, but his blood would also be shed for sin on the cross. Verse by Verse, the Four Gospels, p. 627)	
11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?	2 And ^a Pilate asked him, Art thou the King of the Jews?	3 And Pilate asked him, saying, Art thou the King of the Jews?	33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
			34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My ^a kingdom is not of this ^b world: if my kingdom

			were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
And Jesus said unto him, Thou sayest (truly; for thus it is written of me).	And he (Jesus) answering said unto him, ^b Thou sayest it. (I am, even as though sayest.)	And he answered him and said, (Yea,) Thou sayest it.	37 ^a Pilate therefore said unto him, Art thou a ^b king then? Jesus answered, Thou sayest that I am a ^c king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the ^d truth. Every one that is of the truth heareth my voice.
		(Truth is knowledge of things as they are, and as they were, and as they are to come. D&C 93:24)4 Then said Pilate to the chief priests and to the people, I find no ^a fault in this man.	38 Pilate saith unto him, What is truth? And when he had ^a said this, he went out again unto the Jews, and saith unto them, I find in him no ^b fault <i>at all</i> .
12 And when he was accused of the chief priests and elders, he answered ^a nothing.	3 And the chief priests accused him of many things: but he ^a answered nothing.		
13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?	4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.		
14 And he answered him to (not to his questions; yea) never a word; insomuch that the governor marvelled greatly.	5 But Jesus yet answered nothing; so that Pilate marvelled.	5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked	

		<p>whether the man were a Galilaean.</p> <p>7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.</p>	
JESUS BEFORE HEROD			
		<p>8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season (time), because he had heard many things of him; and he hoped to have seen some ^amiracle done by him.</p> <p>9 Then he questioned with him in many words; but he ^aanswered him nothing.</p> <p>10 And the chief priests and ^ascribes stood and vehemently accused him.</p>	<p>(Herod is the only character in history to whom Jesus is known to have applied a personal epithet of contempt. Jesus called Herod a fox. He is further distinguished as the only being who saw Christ face and to face and spoke to Him, yet never heard His voice.)</p>
	<p>(The gorgeous robe was most probably white, the usual color of dress among Jewish nobility.)</p>	<p>11 And Herod with his men of war set him at nought, and ^amocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.</p> <p>12 ¶ And the same day Pilate and Herod were made friends together: for before (this) they were at enmity between themselves.</p>	
SECOND APPEARANCE BEFORE PILATE			
		<p>13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,</p>	

		<p>14 Said unto them, Ye (You) have brought this man unto me, as one that (who) perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done ^aunto him.</p>	
		<p>16 I will therefore chastise him, and release him.</p>	
<p>15 Now at <i>that</i> feast the governor was ^awont to ^brelease unto the people a prisoner, whom they ^cwould.</p>	<p>6 Now (it was common) at <i>that</i> feast he ^areleased (for Pilate to release) unto them one prisoner, whomsoever they desired.</p>	<p>17 (For of necessity he must ^arelease one unto them at the feast.)</p>	<p>39 But ye have a custom, that I should release unto you one at the passover:</p>
			<p>will ye therefore that I release unto you the King of the Jews?</p>
<p>16 And they had then a notable prisoner, called Barabbas.</p>	<p>7 And there was one (a man) named Barabbas, which lay bound with them that (who) had made insurrection with him, who had committed murder in the insurrection. (The two thieves who were also crucified with Jesus were most likely those who had been in prison with Barabbas.)</p>	<p>(His full name was Jesus Barabbas. Barabbas means "son of the Father. Some important manuscripts of Matthew compare Barabbas and Jesus in a unique way, for they phrase Pilate's question in 27:17 thus: "Whom do you want me to release to you, Jesus Barabbas or Jesus called Christ?" Since "Barabbas" probably means "Son of the Father," it would be a fascinating irony for</p>	

		Pilate to have faced two accused men named Jesus, one "Son of the Father," the other "Son of God." Lord of the Gospels: The 1990 Sperry Symposium on the New Testament Brent L. Top, Bruce A. Van Orden, The Passion of Jesus Christ, Richard Neitzel Holzapfel, Director, Irvine Institute of Religion)	
	8 And the multitude crying aloud began to desire <i>him to do as he had ever done</i> (deliver Jesus) unto them.	18 And (But) they cried out all at once, saying, Away with this <i>man</i> , and release unto us Barabbas: 19 (Who for a certain sedition made in the city, and for ^a murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them.	(Some in the crowd wanted Jesus released.)
17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for ^a envy they had ^b delivered him.	9 But Pilate answered (unto) them, saying, Will ye that I release unto you the ^a King of the Jews? 10 For he knew that the chief priests had delivered him for ^a envy.		
19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a ^a dream			

(vision) because of him.			
20 But the chief ^a priests and elders ^b persuaded the multitude that they should ^c ask Barabbas, and destroy Jesus.	11 But the chief priests moved the people, that he should rather release Barabbas unto them, (as he had done unto them).	21 But they cried, saying, ^a Crucify <i>him</i> , crucify him.	40 Then cried they all again, saying, Not this man, but Barabbas. Now ^a Barabbas was a robber. (like the two thieves)
21 (And) The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.			
22 Pilate said (d)th unto them, What shall I do then with Jesus which is called Christ? They all say (And all said) unto him, Let him be ^a crucified.	12 And Pilate answered and said (spake) again unto them, What will ye then that I shall do unto <i>him</i> whom ye call the King of the Jews? 13 And they cried out again, (Deliver him unto us to be crucified. Away with him.) Crucify him.		
23 And the governor said, Why, what evil hath he done?	14 Then Pilate said unto them, Why, what evil hath he done? (Pilate, knowing Jesus to be innocent, caved in to the pressure for his own popularity's sake.)	22 And he said unto them the third time, Why, what evil hath he done? I have found ^a no cause of death in him: I will therefore chastise him, and let <i>him</i> go.	
SOLDIERS SCOURGE AND MOCK JESUS			
MATTHEW 27	MARK 15	LUKE 23	JOHN 19
27 Then the soldiers of the governor took Jesus into the ^a common hall, and gathered unto him the whole band of of <i>soldiers</i> .	16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.	(The unhappy sufferer was publicly stripped, was tied by the hands in a bent position to a pillar, and then, on the tense quivering nerves of the naked back, the blows were inflicted with leathern thongs, weighted with jagged edges of bone and lead; sometimes even the	1 THEN Pilate therefore took Jesus, and ^a scourged <i>him</i> .

		blows fell by accident – sometimes, with terrible barbarity, were purposely struck – on the face and eyes. It was a punishment so hideous that, under its lacerating agony, the victim generally fainted, often died; MM, 4:191.)	
28 And they stripped him, and put on him a ^a scarlet (purple) robe.	17 And they clothed him with purple, and platted a crown of ^a thorns, and put it about (upon) his head,	(Scourging included being stripped naked. Also, those who suffered death by crucifixion, were also naked.)	2 And the soldiers platted a crown of thorns, and put <i>it</i> on his head, and they put on him a purple robe,
29 ¶ And when they had ^a platted a crown of thorns, they put <i>it</i> upon his head, and a ^b reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!	18 And began to salute him, (saying,) Hail, King of the Jews!		3 And said, Hail, ^a King of the Jews! and they smote him with their hands.
30 And they ^a spit upon him, and took the reed, and smote him on the head.	19 And they ^a smote him on the head with a reed, and did spit upon him, and bowing <i>their</i> knees worshipped him.		
PILATE PLEADS FOR JESUS, THEN DELIVERS HIM			
		(Here Pilate was trying to arouse sympathy by showing him after the scourging. Pilate wanted to spare Him.)	4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no ^a fault in him.
			5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And <i>Pilate</i> saith unto them, Behold the man!
			6 When the chief priests therefore and

			officers saw him, they ^a cried out, saying, Crucify <i>him</i> , crucify <i>him</i> . Pilate saith unto them, Take ye him, and crucify <i>him</i> : for I find no ^b fault in him.
		(The Jews knew that Jesus preached that He was God's Son.)	7 The Jews answered him, We have a ^a law, and by our law he ought to die, because he made himself the ^b Son of God.
			8 ¶ When Pilate therefore heard that saying, he was the more afraid;
			9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no ^a answer.
			10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
		(...but Caiaphas who delivered me to thee has the greater sin for as a Jew he knows of my divine origin. DNTC, 1: 809)	11 Jesus answered, Thou couldest have no ^a power <i>at all</i> against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ^b sin.
			12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh

			himself a ^a king speaketh against Caesar.
			13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.
			14 And it was the preparation of the ^a passover, and about the sixth hour: and he saith unto the Jews, Behold your ^b King!
23b But they cried out ^a the more, saying, Let him be crucified.	14b And (But) they cried out the more exceedingly, Crucify him.	23 And they were ^a instant with (in) loud voices, ^b requiring that he might be ^c crucified. And the voices of them and of the chief priests prevailed.	15 But they cried out, Away with <i>him</i> , away with <i>him</i> , ^a crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no ^b king but Caesar.
24 ¶ When Pilate saw that he ^a could prevail nothing, but that rather (that) a ^b tumult was made, he took water, and washed <i>his</i> hands before the multitude, saying, I am innocent of the blood of this ^c just person: see ye to it (that ye do nothing unto him).	(Pilate sought to refuse responsibility for deciding about Christ, but Pilate's hands were never dirtier than just after he had washed them. Neal A. Maxwell, Ensign, November 1974, p. 13)	24 And Pilate gave sentence that it should be as they ^a required.	
25 Then answered all the people, and said, His ^a blood be on (come upon) us, and on our children.			
26 ¶ Then released he Barabbas unto them: and when he had	15 ¶ And so (now) Pilate, willing to content the people,	25 And he released unto them him that (who) for sedition and	16 Then delivered he him therefore unto them to be crucified.

<p>^ascourged Jesus, he delivered <i>him</i> to be crucified.</p>	<p>released Barabbas unto them, and delivered Jesus, when he had scourged <i>him</i>, to be crucified.</p>	<p>^amurder was cast into prison, whom they had desired; but he (and) delivered Jesus to their will.</p>	<p>And they took Jesus, and led <i>him</i> away.</p>
JESUS IS MOCKED AND CRUCIFIED			
<p>31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify <i>him</i>.</p>	<p>20 And when they had ^amocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.</p>		
<p>32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.</p>	<p>21 And they compel(ed) one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.</p>	<p>26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear <i>it</i> after Jesus.</p>	<p>(The cross borne was most likely the cross piece, not the entire cross. Usually made from olive wood, very dense and heavy. Elder Talmage said: "From Mark's statement that Simon was the father of Alexander and Rufus we infer that the two sons were known to the evangelist's readers as members of the early Church, and there is some indication that the household of Simon the Cyrenian came to be numbered with the believers. Jesus the Christ, p. 652-3.)</p>
		<p>27 ¶ And there followed him a great company of people, and of women, which (who) also bewailed and lamented him.</p>	
		<p>28 But Jesus turn(ed)ing unto them said, Daughters of ^aJerusalem, weep not for me, but weep for</p>	

		<p>yourselves, and for your children.</p>	
		<p>29 For, behold, the days are coming, in the which they shall say, Blessed <i>are</i> the ^abarren, and the wombs that (which) never bare, and the paps which never gave suck.</p>	
		<p>30 Then shall they begin to say to the ^amountains, Fall on us; and to the hills, Cover us.</p>	
		<p>31 For if they do these things (are done) in a (the) ^agreen tree, what shall be done in the ^bdry (tree)? (This he spake, signifying the scattering of Israel, and the desolation of the heathen, or in other words, the Gentiles.)</p>	<p>(The 1st destruction of Jerusalem and the Second Coming.)</p>
		<p>(Just as Jesus was fastened in the “sure place” so when we make solemn covenants, make sure we are also fastened in the “sure place” so that our covenants do not come undone.)</p>	<p>17 And he ^abearing his ^bcross went forth into a place called <i>the place</i> of a ^cskull (burial), which is called in the Hebrew Golgotha: (The soldiers drove spikes into His hands, and then fearing that the weight of His body would tear through the flesh of the hands, they placed spikes through His wrists, also. This is what Isaiah meant when he said: Isaiah 22:23 And I will fasten him as a ^anail in a sure place; and he shall be for a glorious throne to his father’s house.)</p>

THE CRUCIFIXION

MATTHEW 27	MARK 15	LUKE 23	JOHN 19
		32 And there were also two other, ^a malefactors, led with him to be put to death.	18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.
33 And when they were come unto a place called Golgotha, that is to say, a place of ^a skull (burial),	22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull (burial).	33 And when they were come to the place, which is called Calvary,	(Jesus was not crucified on a hill, but most likely on a well traveled road where many people would see it.)
34 ¶ They gave him ^a vinegar to drink mingled with gall: and when he had tasted thereof (the vinegar), he would not drink.	23 And they gave him to drink wine mingled with myrrh: but he received it not. (vinegar mingled with gall; and when he had tasted the vinegar, he would not drink.)	(Jesus refused to drink the wine because of the deadening agent in it. He wanted His full faculties during the ordeal on the cross.)	
38 Then were there two thieves crucified with him, one on the right hand, and another on the left.	25 And it was the third hour, and (when) they crucified him. 27 And with him they crucify(ied) two ^a thieves; the one on his right hand, and the other on his left. 28 And the scripture was ^a fulfilled, which sai(d)th, And he was numbered with the transgressors.	There they crucified him, and the malefactors, one on the right hand, and the other on the left.	(9 am)
THIS IS JESUS THE KING OF THE JEWS			
37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. (And Pilate wrote a title, and put it on the cross, and the writing was,	26 And the superscription of his accusation was written over, (And Pilate wrote his accusation and put it upon the cross,)	38 And a superscription also was written over him	19 ¶ And Pilate wrote a title, and put <i>it</i> on the cross.
JESUS OF NAZARETH, THE KING OF THE JEWS,	THE KING OF THE JEWS.	in letters of Greek, and Latin, and Hebrew,	And the writing was, JESUS OF

in letters of Greek, and Latin, and Hebrew.		THIS IS THE ^a KING OF THE ^b JEWS.	NAZARETH THE KING OF THE JEWS.
			20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, <i>and</i> Greek, <i>and</i> Latin.
And the chief priests said unto Pilate. It should be written and set up over his head, his accusation, This is he that said he was Jesus, the King of the Jews.	(There were certain of the chief priests who stood by, that said unto Pilate, write, that he said, I am King of the Jews.		21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.
But Pilate answered and said, What I have written, I have written, let it alone.)	But Pilate said unto them, What I have written, I have written.)		22 Pilate answered, What I have written I have written.
FIRST WORDS FROM THE CROSS: FATHER, FORGIVE THEM			
		34 ¶ Then ^a said Jesus, 34 Father, ^b forgive them; for they know not what ^c they do. ((Meaning the soldiers who crucified him,))	
SOLDIERS CAST LOTS FOR JESUS' GARMENTS			
			23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also <i>his</i> coat: now the coat was without seam, woven from the top throughout.
35 And they ^a crucified him, and ^b parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my ^c garments	24 And when they had crucified him, they parted his ^a garments, casting lots upon them, what every man should take.	34 And they parted his ^d raiment, and cast lots. (The person crucified was stripped naked of his clothing, which then became the	24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

<p>among them, and upon (for) my vesture did they (did) cast lots.</p>		<p>property of the four guards accompanying the body.)</p> <p>(Jewish men wore five articles of clothing. A headdress, shoes, an inner garment, an outer garment, and a girdle. DNTC, 1:820)</p> <p>(Psalm 22:18 – They part my garments among them, and cast lots upon my vesture.)</p>	<p>They parted my ^araiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.</p>
<p>36 And sitting down they watched him there;</p>		<p>35 And the people stood beholding.</p>	
FURTHER MOCKING BY THE RULERS AND THE PEOPLE			
<p>39 ¶ And they that passed by ^areviled him, wagging their heads,</p>	<p>29 And they that (who) passed by railed on him, wagging their heads,</p>		
<p>40 And saying, Thou that destroyest the ^atemple, and buildest <i>it</i> (again) in three days, save thyself. If thou be the ^bSon of God, come down from the cross.</p>	<p>and saying, Ah, thou that (who) destroyest the temple, and buildest <i>it</i> in three days, 30 Save thyself, and come down from the cross.</p>		
<p>41 Likewise also the chief priests mocking <i>him</i>, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He ^atrusted in God; let him ^bdeliver him now, if he will have (save) him: for he said, I am the ^cSon of God.</p>	<p>31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe.</p>	<p>And the rulers also with them ^aderided <i>him</i>, saying, He saved others; let him save himself, if he be (the) Christ, the ^bchosen of God. 36 And the soldiers also ^amocked him, coming to him, and offering him ^bvinegar, 37 And saying, If thou be the king of the Jews, save thyself.</p>	

SECOND WORDS FROM THE CROSS: TO THE THIEF

<p>44 (One of) The thieves also, which were crucified with him, ^acast the same in his teeth.</p>	<p>And they that were crucified with him ^areviled him. (of them who was crucified with him, reviled him also, saying, If thou are the Christ, save thyself and us.)</p>	<p>39 ¶ And one of the malefactors which were ^{hanged} (who was crucified with him,) ^arailed on him, saying, If thou be (the) Christ, save thyself and us.</p>	
<p>(But the other rebuked him, saying, Dost thou not fear God, seeing thou are under the same condemnation; and this man is just, and hath not sinned; and he cried unto the Lord that he would save him.)</p>		<p>40 But the other answering rebuked him, saying, Dost not thou (thou not) fear God, seeing thou art in the same condemnation?</p>	
		<p>41 And we indeed justly; for we receive the due ^areward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.</p>	
<p>And the Lord said unto him, This day thou shalt be with me in paradise.)</p>		<p>43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in ^aparadise.</p>	<p>(Or, “This day shalt thou be with me in the world of spirits. There you can learn of me and my gospel; there you can begin to work out your salvation with fear and trembling before me. MM, 4:222.)</p>

THIRD WORDS FROM THE CROSS: TO HIS MOTHER

		<p>(The women present were Mary, his mother, Salome her sister and wife of Zebedee and the mother of James and John (cousins of Jesus), Mary the wife</p>	<p>25 ¶ Now there stood by the cross of Jesus his ^amother, and his mother’s sister, Mary the <i>wife</i> of ^bCleophas, and Mary Magdalene. 26 When Jesus</p>
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		of Cleophas and Mary Magdalene. MM, 4:223)	therefore saw his mother, and the ^a disciple standing by, whom he loved, he saith unto his mother, ^b Woman, behold thy son! 27 Then saith he to the disciple, Behold thy ^a mother! And from that hour that disciple took her unto his own <i>home</i> .
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DARKNESS FROM THE SIXTH TO THE NIGHT HOUR (NOON TO 3PM)

45 Now from the sixth hour there was ^a darkness over all the land unto the ninth hour. (From noon to 3pm)	33 And when the sixth hour was come, there was ^a darkness over the whole land until the ninth hour.	44 And it was about the ^a sixth hour, and there was a ^b darkness over all the ^c earth until the ninth hour. 45 And the sun was darkened,	(There were earthquakes and tempests for 3 hours in America. See 1 Ne 19:10-12. "Could it be that this was the period of his greatest trial, or that during it the agonies of Gethsemane recurred and even intensified?" MM, 4:225) (It seems, that in addition to the fearful suffering incident to crucifixion, the agony of Gethsemane had recurred, intensified beyond human power to endure. Jesus the Christ, p. 613. All of the suffering in Gethsemane recurred during the final three hours on the cross, the hours when darkness covered the land. MM, 4: 232)
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FINAL WORDS FROM THE CROSS

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli,	34 And at the ninth hour Jesus cried with a loud voice, saying,	(How utterly devastating the withdrawal of that	Psalm 22:1 ^a MY God, my God, why hast thou ^b forsaken me?
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<p>Eli, lama sabachthani? that is to say, ^aMy God, my God, why hast thou ^bforsaken me?</p>	<p>^aEloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou ^bforsaken me?</p>	<p>influence must have been to one so accustomed to it! Now the Savior was alone. The agonies of Gethsemane had returned. McConkie, CR, Apr 1985.)</p>	
<p>47 Some of them that stood there, when they heard that (him), said, This <i>man</i> calleth for ^aElias.</p>	<p>35 And some of them that (who) stood by, when they heard # (him), said, Behold, he calleth Elias.</p>		
<p>48 And straightway one of them ran, and took a sponge, and filled <i>it</i> with ^avinegar, and put <i>it</i> on a reed, and gave him to drink.</p>	<p>36 And one ran and filled a sponge full of ^avinegar, and put <i>it</i> on a reed, and gave him to drink,</p>		<p>28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar (mingled with gall): and they filled a sponge with ^avinegar (it), and put # upon hyssop, and put # to his mouth. 30 When Jesus therefore had received the vinegar,</p>
<p>49 The rest said, Let (him) be, let us see whether Elias will come to save him.</p>	<p>(others spake) saying, Let (him) alone; let us see whether Elias will come to take him down.</p>		
IT IS FINISHED			
<p>50 ¶ Jesus, when he had cried again with ^aa loud voice (saying, Father it is finished, thy will is done), yielded up the ghost.</p>	<p>37 And Jesus cried with a loud voice, and gave up the ^aghost. (These mortals were sad at Jesus' death. But there was much rejoicing and gladness to those spirits of the just who had been faithful in the testimony of Jesus</p>	<p>46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I ^acommend my ^bspirit: and having said thus, he ^cgave up the ^dghost.</p>	<p>he said, It is ^afinished: and he bowed his head, and gave up the ghost. (The Spirit returned to Him and bore witness that he had completed the atonement.) (Lucifer, since his banishment from heaven, had never</p>

	<p>because the day of their deliverance was at hand. D&C 138:12-15. Were we also witnesses of his death? “I believe that we did not hold our peace. Every righteous eye in the universe must have been on Gethsemane and Golgotha. Every voice in Heaven must have been raised:” (Ted L. Gibbons, Lesson 26. Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak anthems of eternal praise to the King Immanuel. D&C 128:22)</p>		<p>heard words to cause such terror.)</p>
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VEIL OF TEMPLE RENT

<p>51 And, behold, the ^aveil of the temple was ^brent in twain from the top to the bottom; and the earth did ^cquake, and the rocks rent;</p>	<p>38 And the veil of the temple was rent in twain from the top to the bottom.</p>	<p>45b and the veil of the temple was rent in the ^amidst.</p> <p>(All of us are now able to return back to God through Jesus.)</p>	<p>(The veil was 60 feet long, 30 feet wide of the thickness of the palm of the hand and wrought in 72 squares. It was so heavy it took hundreds of priests to manipulate it. It was the hand of God that rent it. MM, 4:229)</p>
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TESTIMONY OF CENTURION AND OTHER WITNESSES

<p>54 Now when the centurion, and they that were with him, watching Jesus, saw (heard) the earthquake, and (saw) those things that (which) were done, they feared greatly, saying, Truly this was the Son of God.</p>	<p>39 ¶ And when the centurion, which (who) stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was (is) the Son of God.</p>	<p>47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a ^arighteous man.</p>	
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<p>55 And many ^awomen were there beholding afar off, which followed Jesus from Galilee, ministering unto him (for his burial):</p> <p>56 Among which (whom) was Mary Magdalene, and Mary the mother of James and ^aJoses, and the mother of Zebedee's children.</p>	<p>40 There were also women looking on afar off. Among whom was Mary Magdalene, and Mary the mother of James the less (younger) and of Joses, and Salome;</p> <p>41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which (who) came up with him unto Jerusalem.</p>	<p>48 And all the people that (who) came together to that sight, beholding the things which were done, smote their breasts, and returned.</p> <p>49 And all his acquaintance, and the women that (who) followed him from Galilee, stood afar off, beholding these things.</p> <p>(The Eleven would also have been there.)</p>	
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SOLDIER PIERCES HIS SIDE

			<p>31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the ^across on the sabbath day, (for that ^bsabbath day was an ^chigh ^dday,) besought Pilate that their legs might be ^ebroken, and <i>that</i> they might be taken away.</p> <p>32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.</p> <p>33 But when they came to Jesus, and saw that he was dead already, they ^abrake not his legs:</p>
		<p>(The physical cause of death was a ruptured heart. He died of a broken heart. Jesus the Christ, p. 620-1)</p>	<p>34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.</p> <p>35 And he that ^asaw <i>it</i> bare ^brecord, and his record is true: and he</p>

			<p>knoweth that he saith true, that ye might believe.</p> <p>36 For these things were done, that the scripture should be fulfilled, A ^abone of him shall not be broken.</p> <p>37 And again another scripture saith, They shall look on him whom they ^apierced.</p>
THE BURIAL OF JESUS			
<p>57 When the even(ing) was come, there came a rich man of Arimathaea, named ^aJoseph, who also himself was Jesus' ^bdisciple:</p>	<p>42 ¶ And now when the even was come, because it was the ^apreparation (day), that is, the day before the Sabbath,</p> <p>43 Joseph of Arimathaea, an honourable ^acounsellor, which (who) also waited for the kingdom of God, came,</p>	<p>50 ¶ And, behold, there was a man named Joseph, a ^acounsellor; and he was a good man, and a just (one):</p> <p>51 (The same (day) had not consented to the counsel and deed of them;) he was (a man) of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.</p>	<p>38 ¶ And after this ^aJoseph of Arimathaea, (Joseph was a member of the Sanhedrin. Joseph may have been Jesus' great uncle. Only next of kin were allowed to take the deceased body.)</p> <p>being a disciple of Jesus, but secretly for ^bfear of the Jews,</p>
<p>58 He went to Pilate, and ^abegged the body of Jesus.</p>	<p>and went in boldly unto Pilate, and ^bcraved the body of Jesus.</p>	<p>52 This man (He) went unto Pilate, and ^abegged the body of Jesus.</p>	<p>besought Pilate that he might take away the body of Jesus:</p>
<p>Then Pilate commanded the body to be delivered.</p>	<p>44 And Pilate marveled(, and asked him) if he were already dead: and calling unto him the centurion, he asked him whether (if) he had been any while dead.</p> <p>45 And when he knew <i>it</i> of the centurion, he gave the body to Joseph.</p>		<p>and Pilate gave <i>him</i> leave.</p>
<p>59 And when Joseph had taken the body, he</p>	<p>46 And he (Joseph) bought fine linen, and</p>	<p>(All they had time to do was wash the body, lay</p>	<p>He came therefore, and took the body of Jesus.</p>

wrapped it in a clean linen cloth,	took him down, and wrapped him in the linen,	it amid the spices, wrap the head in a white napkin, and roll the linen round and round the wounded limbs and lay the body in the tomb. MM 4:239)	39 And there came also ^a Nicodemus, which at the first came to Jesus by night, and brought a mixture of ^b myrrh and aloes, about an hundred pound <i>weight</i> . 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.
			41 Now in the place where he was crucified there was a garden; and in the garden a new ^a sepulchre, wherein was never man yet laid.
60 And laid it in his own new tomb, which he had hewn out in the rock:	and laid him in a ^a sepulchre which was hewn out of a rock,	and laid it in a ^a sepulchre that (which) was hew(ed) in (a) stone, wherein never man before was laid. 54 And that day was the ^a preparation, and the Sabbath drew on.	42 There laid they Jesus therefore because of the Jews' ^a preparation <i>day</i> ; for the sepulchre was nigh at hand.
and he rolled a great ^a stone to the door of the ^b sepulchre, and departed.	and rolled a stone unto the door of the sepulchre.		
61 And there was Mary Magdalene, and the other Mary, sitting ^a over against the sepulchre.	47 And Mary Magdalene and Mary <i>the mother</i> of Joses beheld where he was laid.	55 And the women also, which (who) came with him from Galilee, followed after, and beheld the ^a sepulchre, and how his body was laid.	(The women came so that after the Sabbath they would know where his body was so they could come and properly treat the body for burial.)
		56 And they returned, and prepared spices and ointments; and ^a rested the Sabbath day according to the commandment.	

- Saturday: Christ's body lies in the tomb (Matthew 27:62-66)

Saturday – the Seventh Day of the Week

GUARDS AT THE TOMB

62 ¶ Now the next day, that followed the day of the ^apreparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that ^adeceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last ~~error shall~~ (imposture will) be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch. (The word “imposture” is defined as The act or instance of engaging in deception under an assumed name or identity.)

- Sunday: The appearance of the resurrected Christ (Matthew 28:1-10)

Matthew 28

Christ ministers in the Spirit World. What hymns they must have composed and sung when he burst through the veil and greeted the righteous who were assembled, waiting. Pre-mortal and paradisiacal choirs with voices raised in rejoicing at the opening of the Savior’s tomb, and thereby, every tomb in the world.

Christ’s Resurrection. **What is the greatest news the world has ever heard? He is Risen!** The resurrection proves the divinity of Jesus Christ.

New Testament record of the Resurrected Jesus’ appearances:

1. Mary Magdalene (Mark 16:9, John 20:11-17)
2. The Women (Matthew 28:9)
3. Peter (Luke 24:34)
4. Cleopas and Luke on the road to Emmaus (Mark 16:12, Luke 24:13-18)
5. Ten Apostles on resurrection day (Luke 24:36-40, John 20:19-20)
6. The Eleven with Thomas (John 20: 26-29)
7. Seven Apostles at Galilee (John 21:1-14)
8. The Eleven in Galilee (Matthew 28:16)
9. Five Hundred Brethren in Galilee (1 Corinthians 15:6)
10. James, the brother of Jesus (1 Corinthians 15:7)
11. The Eleven at the Ascension (Luke 24:50-51)

Christ the Lord is risen – He appears to many – He has all power in heaven and in earth – He sends the apostles to teach and baptize all nations.

(Sunday, the 1st day of the week)

MATTHEW 28	MARK 16	LUKE 24	JOHN 20-21
THE STONE IS ROLLED AWAY			

<p>2 And, behold, there was (had been) a great earthquake: for (two) ^athe ^bangel(s) of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.</p> <p>3 ^aHis (And their) ^bcountenance was like lightning, and his (their) raiment white as snow:</p> <p>4 And for fear of him (them) the keepers did shake, and became as dead <i>men</i> (though they were dead).</p>	<p>The angels must have been resurrected.</p>	<p>(There was actually no need to roll away the stone to let Jesus out of the tomb. Resurrected bodies can pass through solid objects. There are several reasons why the stone was rolled away. Just as the door of the tomb of the resurrection was now open, signaling its Occupant was no longer there, so too the door of spirit prison was now open, signaling that its righteous inhabitants were free from the bondage of death and would no longer be confined there. With the opening of the tomb, the disciples could look inside as well as enter the sepulcher and know for themselves that the tomb was empty, that Jesus had returned to life, that he really was the Savior, with power to raise his own physical body back to life. Verse by Verse, the Four Gospels, p. 676)</p>	
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WOMEN COME TO THE TOMB

<p>1 ^aIN the end of the ^bsabbath (day), as it began to dawn toward(s) the first <i>day</i> of the week, (early in the morning) came Mary Magdalene and the other Mary to see the sepulchre.</p>	<p>1 AND when the Sabbath was past (passed), Mary Magdalene, and Mary the <i>mother</i> of James, and Salome, had bought sweet spices, that they might come and anoint him. (“These other women included Mary the mother of Joses; Joanna, Salome (Mary’s</p>	<p>1 NOW upon the first <i>day</i> of the week, very early in the morning, they (the women) came unto the ^asepulchre, bringing the spices which they had prepared, and certain <i>others</i> with them.</p>	<p>1 THE ^afirst <i>day</i> of the week cometh Mary Magdalene early, when it was yet ^bdark, unto the sepulchre,</p>
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	<p>sister) the mother of James and John... (Jesus' cousins) Certainly the beloved sisters from Bethany were there... Their total number may well have been in the dozens or scores. Certainly among those faithful sisters there were some or all of the wives of the apostles. MM, 4:265) 2 And very early in the morning the ^afirst <i>day</i> of the week, they came unto the sepulchre at the ^brising of the sun.</p>		
WOMEN FIND THE STONE ROLLED AWAY			
	<p>3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 ^aAnd (But) when they looked, they saw that the stone was rolled away: for it was very great</p>	<p>2 ^aAnd they found the stone rolled away from the sepulchre,</p>	<p>and seeth the ^cstone taken away from the ^dsepulchre</p>
	<p>(, and two angels sitting thereon, clothed in long white garments; and they were affrighted).</p>	<p>and two angels standing by it in shining garments). 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid (affrighted), and bowed down <i>their</i> faces to the earth, they</p>	<p>(and two angels sitting thereon).</p>
<p>5 ^aAnd the angel(s) answered and said unto the women, Fear not ye: for I (we) know that ye</p>	<p>5 And entering into the sepulchre, they saw a young man sitting on the right side, ^aclothed</p>	<p>(But behold the angels) said unto them, Why seek ye the living among the dead?</p>	

seek Jesus, which was crucified.	in a long white garment; and they were ^b affrighted. 6 And he (But the angels) sai(d)th unto them, Be not affrighted: Ye seek Jesus of Nazareth, which (who) was crucified:		
6 He is not here: for he is ^a risen, as he said.	he is ^a risen; he is not here:	6 He is not here, but is ^a risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words,	(The most wonderful words ever spoken on earth – HE IS RISEN!)
Come, see the place where the ^b Lord lay.	behold the place where they laid him. (And they, entering into the sepulcher, saw the place where they laid Jesus.)	3 And they entered in (to the sepulcher), and found not (finding) the body of the Lord Jesus.	
7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.	7 But (And) go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.		
WOMEN LEAVE TOMB TO TELL DISCIPLES			
8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.	8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any <i>man</i> ; for they were afraid.	9 And returned from the sepulchre,	2 Then she runneth, and cometh to Simon Peter, and to the other ^a disciple, whom Jesus loved, and saith unto them, They have taken away the ^b Lord out of the sepulchre, and we know not where they have laid him.

		and told all these things unto the eleven, and to all the rest.	
PETER AND JOHN VISIT TOMB			
	(The strips of cloth “were left in such a way as to show that his resurrected body had passed through their folds and strands without the need of unwinding the strips or untying the napkin. Mortal Messiah, 4:268)	12 Then arose Peter, and ran unto the sepulchre; (John, out of respect for the senior apostle, lets Peter enter first.) and stooping down (went in, and), he beheld the linen clothes laid by themselves, (Grave robbers would never have taken the time to fold the grave clothes. But someone did, for they were wrapped together.) and (he) departed, wondering in himself at that which was come to pass.	3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the ^a napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must ^a rise again from the ^b dead. (How could they fully understand the resurrection? It had never happened before.) 10 Then the disciples went away again unto their own home.
JESUS APPEARS TO MARY			

<p>(Why was Mary the first mortal to see the resurrected Christ? It's possible that Mary was His wife.)</p>	<p>9 ¶ Now when <i>Jesus</i> was ^arisen early (on) the first <i>day</i> of the week, he ^bappeared first to ^cMary Magdalene, out of whom he had cast seven devils. (In our versions of the Bible, Mary is indicated as one who had seven devils. This may have been added by evil men who wanted women to be looked at in a bad light. It may not be true.)</p>		
			<p>11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, <i>and looked</i> into the sepulchre, 12 And seeth two ^aangels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and ^asaw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if</p>

			<p>thou have borne him hence, tell me where thou hast laid him, and I will take him away.</p>
		<p>(Isn't this the moment we all hope for, that Jesus will call us by name in the same loving way?)</p>	<p>16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, ^aMaster.</p> <p>17 Jesus saith unto her, ^aTouch (Hold) me not; (The Greek verb (hapto) can mean "touch," "hold," or "cling." Thus Mary could embrace Jesus and be told not to hold him further, because he would leave earth and return to his Father. This view is favored by translators because Greek verbs have forms for singular action and forms for continuous action. The latter is used here, producing the following modern translations; "Do not hold on to me." "Do not cling to me." "Stop holding on to me." There is no scriptural foundation for the idea that Jesus ascended that morning to his Father except reasoning from a translation like the KJV. This translation was also changed by Joseph Smith for "hold" should replace "touch." Robert Matthews, A Plainer Translation, p. 186. Elder McConkie's explanation of this is "You cannot hold me</p>

here, for I am going to ascend to my Father. MM, 4:264.) for I am not yet ^bascended to my ^cFather: but go to my brethren, and say unto them, I ascend unto my ^dFather, and your Father; and *to* my God, and your God.

JESUS APPEARS TO THE OTHER WOMEN

9 ¶ And as they went to tell his disciples, behold, ^aJesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.
 10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

April 22-28
Matthew 18; Luke 10
“What Shall I Do to Inherit Eternal Life?”

OVERVIEW:

As you prayerfully read and ponder Matthew 18 and Luke 10, pay attention to the quiet promptings of the Holy Ghost. He will tell you how these teachings and stories apply to you. Record the impressions you receive.

Record your impressions:

SCRIPTURES:

Matthew 18

How we are to treat our offending brethren – The Son of Man came to save that which was lost – All of the Twelve receive the keys of the kingdom – Why we should forgive.

JESUS TEACHES ON HUMILITY, SERVICE AND FORGIVENESS		
MATTHEW 18	MARK 9	LUKE 9
1 AT the same time came the disciples unto Jesus, saying, Who is the ^a greatest in the kingdom of heaven.		46 ¶ Then there arose a reasoning among them, which (who) of them should be ^a greatest.
(Bruce R. McConkie: True greatness in the Lord’s earthly kingdom is measured, not by positions held, not by pre-eminence attained, not by honors bestowed by mortals, but by intrinsic merit and goodness. Those who become as little children and acquire the attributes of godliness for themselves, regardless of the capacity in which they may be called to serve, are the greatest in the kingdom of heaven. DNTC 1:415)	33(b) and being in the house he asked them, What (why) was it that ye ^a disputed among yourselves (reasoned, disputed, pondered) by the way? 34 But they held their peace (being afraid): for by the way they had ^a disputed among themselves, who should be (was) the ^b greatest (among them).	47 And Jesus, perceiving the thought of their heart,
2 And Jesus called a little child unto him, and set him in the midst of them,		took a child, and set him by him (in the midst),

<p>(They were in Peter's home, so he probably took one of Peter's children. DNTC, 1:415)</p>	<p>35 And he (Now Jesus) sat down, and called the twelve, and said (d)th unto them, If any man desire to be ^afirst, <i>the same</i> shall be last of all, and ^bservant of all. 36 And he took a child, and set him (sat) in the midst of them: and when he had taken him (the child) in his arms, he said unto them, (Don't be a position seeker. It doesn't matter where we serve, but how we serve.)</p>	<p>48 And said unto them,</p>
<p>3 And said, Verily I say unto you, Except ye be converted, (childlike and not childish) and become as little ^achildren, ye shall not enter into the kingdom of heaven.</p>		
<p>4 Whosoever therefore shall ^ahumble himself as this little ^bchild, the same is greatest in the kingdom of heaven.</p>		
<p>5 And whoso shall receive one such little child in my ^aname receiveth me.</p>	<p>37 ^aWhosoever shall receive one of such ^bchildren in my name (humble himself like one of these children, and) receiveth me(, ye shall receive in my name): and whosoever shall receive me, receiveth not me (only), but him that sent me(, even the Father).</p>	<p>Whosoever shall receive this child in my ^aname receiveth me: and whosoever shall ^breceive me receiveth him that (who) sent me:</p>
		<p>for he that (who) is least among you all, the same shall be ^cgreat.</p>
	<p>38 ¶ And John answered (spake unto) him, saying, Master, we saw one ^acasting out devils in thy name, and he followeth not us: and we forbad him, because he followe (d)th not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a ^amiracle in my ^bname, that can lightly speak evil of me. ("From our Lord's reply it is evident that he was a member of</p>	<p>49 ¶ And John answered (spake) and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. 50 And Jesus said unto him, Forbid him not (any): for he that (who) is not against us is ^afor us.</p>

	<p>the kingdom, a legal administrator who was acting in the authority of the priesthood and the power of faith. Either he was unknown to John who therefore erroneously supposed him to be without authority or else John falsely supposed that the power to cast out devils was limited to the Twelve and did not extend to all faithful priesthood holders. It is quite possible that the one casting out devils was a seventy. There is no New Testament record of the calling of the first quorum of seventy, but when Jesus (at a later date) called a second quorum of seventy into the ministry, he expressly gave them the power to cast out devils.” (Luke 10:1-20.) DNTC, 1: 417)</p> <p>40 For he that is not against us is ^aon our part.</p> <p>41 For (And) whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not ^alose his ^breward.</p>	
<p>6 But whoso shall ^aoffend (cause to stumble) one of these little ones which believe in me, (Also in principle, adults who through repentance and conformity to the gospel have become as little children and who are thus themselves also heirs of salvation. DNTC, 1:420) it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.</p>	<p>42 And whosoever shall ^aoffend one of <i>these</i> little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.</p>	
<p>7 ¶ Woe unto the world because of ^aoffences! for it must needs be that offences come; but woe to that man by whom the offence cometh!</p>		

8 Wherefore if thy hand or thy foot offend thee, cut ~~them~~ (it) off, and cast ~~them~~ (it) from thee: (for) it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

43 ^aAnd (Therefore) if thy hand offend thee, ^bcut it off: (or if thy brother offend thee and confess not and forsake not, he shall be cut off.) it is better for thee to enter into life maimed, than having two hands to go into ^chell, (For it is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell,) into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And (again,) if thy foot ^aoffend thee (cause thee to stumble), cut it off: (for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off.) it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 ~~Where their worm dieth not, and the fire is not quenched.~~

47 (Therefore, let every man stand or fall, by himself, and not for another; or not trusting another. Seek unto my father, and it shall be done in that very moment what ye shall ask, if ye ask in faith, believing that ye shall receive.)

(Heber C. Kimball: To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. If you do not you will not stand. The time will come when no man or woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you don't have it you will not stand; therefore seek for the testimony of Jesus and cleave to it, that when the trying time comes you may not stumble and fall. Life of Heber C. Kimball, 450)

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell ^afire. (And a man's hand is his friend, and his foot, also; and a man's eye, are they of his own household.)

And if thine eye (which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and) offend thee, pluck ~~it~~ (him) out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 (For it is better that thyself should be saved, than to be cast into hell with thy brother.)

	<p>Where their ^aworm dieth not, and (where) the fire is not quenched.</p> <p>49 For every one shall be ^asalted with fire, and every sacrifice shall be salted with salt.</p> <p>50 Salt is (But the salt must be) good: but (For) if the salt have lost his saltness, wherewith will ye season it? ((the sacrifice;) therefore it must needs to that ye) Have salt in yourselves, and have ^apeace one with another.</p> <p>(Elder McConkie said: “Every member of the Church shall be tested and tried in all things to see whether he will abide in the covenant ‘even unto death,’ regardless of the course taken by the other members of his family or of the Church. To gain salvation men must stand on their own feet in the gospel cause and be independent of the spiritual support of others. If some of the saints, who are themselves the salt of the earth, shall fall away, still all who inherit eternal life must remain true, having salt in themselves and enjoying peace one with another.” DNTC, 1:421)</p>	
<p>10 Take heed that ye despise not one of these ^alittle ones; for I say unto you, That in heaven their angels do always behold the face of my Father which (who) is in heaven. (“Should they die before arriving at the years of accountability, their angels or spirits, being pure and clean, are qualified to return to the presence of the Father, that is, they are saved in the celestial kingdom of heaven.” MD, p. 606-607)</p>		

11 For the ^aSon of man is come to ^bsave that which was lost.^c (And to call sinners to repentance; but these little ones have no need of repentance, and I will save them.)

12 How think ye? if a man have an hundred ^asheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more ~~of that sheep,~~ (over that which is lost,) than ~~of~~ (over) the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these ^alittle ones should ^bperish.

It is reasonable to assume that Jesus taught his parables and stories many times, repeating them for different audiences. Even the Sermon on the Mount may have been taught at different times to different people. The story of the shepherd leaving the ninety-nine sheep and finding the lost animal as told in the Gospel of Luke was also given on another occasion. (See Matt. 18:12-14.) In both cases, God's concern for the lost soul is the main point. But in light of the Pharisees' and scribes' self-righteousness, the story's moral also becomes a caricature of smugness when the Savior says, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15:7.) **Actually, Jesus recognized that no person is exempt from repentance.** Nor did his disciples make any exceptions. John the Beloved, for example, insisted that "if we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 Jn. 1:8.) **Thus, the phrase "just persons, which need no repentance" is ironic, for no such persons exist.** Willard Richards's rough notes of the Prophet Joseph Smith's 1843 sermon show that the Prophet compared the one hundred sheep with one hundred Pharisees and Sadducees. The Prophet then said, "If you Pharisees and Sadducees are in the sheepfold, I have no mission for you. [I am] sent to look up sheep that are lost. [I will] back him up and make joy in heaven." **Note how, according to the Prophet's explanation, the characters in the parable—shepherd, lost sheep, and sheep in the fold—reflect the situation Christ was facing: the divine searcher, the repentant minority, and the group of people who were so self-righteous that they would not repent.** Richard Anderson, Ensign, "Parables of Mercy," Ensign, Feb. 1987, 20. Elder McConkie said: The emphasis is on keeping the sheep from getting lost, on showing how precious the sheep are, and on how reluctant the Shepherd is to lose even one. And as he, the Chief Shepherd, does, so also should we do who are his servant-shepherds. MM, 3:245. Also, to liken the scriptures to ourselves, we are lost sheep and the Savior goes into the wilderness to find us and bring us back.)

15 ¶Moreover if thy brother shall ^atrespass against thee, go and ^btell him his ^cfault between thee and him alone: if he shall hear thee, thou hast gained thy brother. (Talk of offenses privately, between you and the person with whom you have a disagreement. Don't gossip about this situation to others.)

16 But if he will not hear *thee*, *then* take with thee one or two more (other priesthood holders), that in the mouth of two or three ^awitnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the ^achurch: but if he ^bneglect to hear the ^cchurch, let him be unto thee as an heathen man and a publican. (D&C 82: 88-91: 88 And if thy ^abrother or sister ^boffend thee, thou shalt take him or her between him or her and thee alone; and if he or she ^cconfess thou shalt be ^dreconciled. 89 And if he or she confess not thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a ^ameeting, and that not before the world. 90 And if thy brother or sister offend many, he or she shall be ^achastened before many. 91 And if any one offend ^aopenly, he or she shall be rebuked openly, that he or she may be ^bashamed. And if he or she confess not, he or she shall be delivered up unto the law of God.)

18 Verily I say unto you, Whatsoever ye shall ^abind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall ^aagree on earth as ^btouching any thing that they shall ^cask, (that they may not ask amiss,) it shall be done for them of my Father which is in heaven. (Unity)

20 For where two or three are ^agathered ^btogether in my ^cname, there am I in the ^dmidst of them.

21 ¶Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I ^aforgive him? till seven times?

22 Jesus said ~~(d)th~~ unto him, I say not unto thee, Until seven times: but, Until ^aseventy times seven. (This means that we are to forgive perfectly, completely.)

23 ¶Therefore is the kingdom of heaven likened unto a certain king, ~~which~~ (who) would ^atake account (Gr settle accounts) of his ^bservants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. (millions of dollars. Herod's yearly income was 900 talents.)

25 But forasmuch as he had not to pay, his lord commanded him to be ^asold, and his wife, and children, and all that he had, and payment to be made.

26 (And) The servant ~~therefore fell down, and worshipped~~ (besought) him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. (The servant, therefore, fell down and worshipped him.)

28 But the same servant went out, and found one of his fellowservants, which owed him ^aan hundred pence: (approximately three months' wages of a poor working man) and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very ^asorry, (Gr distressed) and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that ^adebt, because thou desiredst me:

33 ^aShouldest not thou also have had ^bcompassion on thy fellowservant, even as I had ^cpity (Gr compassion) on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts ^aforgive not every one his brother their trespasses. (If we want to be forgiven, we must forgive. What would Jesus answer if you asked Him what you must do to repent? Ask Him, and forgive others.)

Luke 10

Jesus calls, empowers, and instructs the seventy – They preach and heal – Those who receive his disciples receive Christ – The Father is revealed by the Son – Jesus gives the parable of the good Samaritan.

JESUS SENDS OUT THE SEVENTY	
MATTHEW 11	LUKE 10
	<p>1 AFTER these things the Lord ^aappointed other ^bseventy also, and sent them ^ctwo and two before his face into every city and place, whither (where) he himself would come.</p> <p>2 Therefore said he (And he said) unto them, The ^aharvest truly <i>is</i> great, but the labourers are few: pray ye therefore the Lord of the harvest, that he</p>

	<p>would send forth labourers into his harvest.</p> <p>3 Go your ways: behold, I send you forth as ^alambs among wolves.</p> <p>4 Carry neither ^apurse, nor scrip, nor shoes: and ^bsalute no man (nor salute any man (don't get sidetracked)) by the way. (Don't stop by the way to make or renew personal friendships; your message is urgent; be about your Father's business.)</p> <p>5 And into whatsoever house ye enter, first say, ^aPeace be to this house.</p> <p>6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.</p> <p>7 And in the same house (into whatsoever house they receive you,) remain, eating and drinking such things as they give: for the ^alabourer is worthy of his ^bhire. Go not from house to house. (Don't just be mechanical in going door to door. Seek out the honest in heart, be guided by the Spirit to those you should talk to about the gospel.)</p> <p>8 And into whatsoever city ye enter, and they ^areceive you, eat such things as are set before you:</p> <p>9 And heal the sick that are therein, and say unto them, The ^akingdom of God is come nigh unto you.</p> <p>10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,</p> <p>11 Even the very ^adust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.</p> <p>12 But I say unto you, that it shall be more tolerable in that (the) day (of judgment) for Sodom, than for that city.</p>
<p>20 ¶ Then began he to upbraid the ^acities wherein most of his mighty works were done, because they repented not:</p>	<p>13 (Then began he to upbraid the people in every city wherein his mighty works were done, who received him not, saying,)</p>
<p>21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have ^arepented long ago (since) in sackcloth and ^bashes.</p>	<p>Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago (would have) repented, sitting in sackcloth and ashes.</p>

22 But I say unto you, It shall be more ^a tolerable for Tyre and Sidon at the day of judgment, than for you.	14 But it shall be more tolerable for Tyre and Sidon at the (in the day of) judgment, than for you.
23 And thou, Capernaum, which art ^a exalted unto heaven, shalt be brought down to ^b hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.	15 And thou, Capernaum, which art exalted to heaven, shalt ⁽¹⁾ be thrust down to hell. (All three of these cities are but piles of rocks and ruins today.)
24 But I say unto you, That it shall be more tolerable for the land of ^a Sodom in the day of judgment, than for thee.	
	16 (And he said unto his disciples,) ^a He that ^b heareth you heareth me; and he that ^c despiseth (Gr rejects) you ^d despiseth me; and he that ^c despiseth me despiseth him that (who) sent me.

PARABLE OF THE GOOD SAMARITAN

LUKE 10

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit ^aeternal life? (The lawyer was trying to embarrass Jesus.)

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy ^aheart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt ^alive.

29 But he, willing to ^ajustify himself, said unto Jesus, And who is my ^bneighbour? (The parable answers two questions: “What shall I do to inherit eternal life?” and “Who is my neighbor?”)

30 And Jesus answering said, A certain *man* (each of us) went down from Jerusalem to Jericho, (it is 17 miles between the two cities and goes from an elevation of about 2500 feet above sea level [Jerusalem] to about 800 feet below sea level [Jericho – the lowest city on earth]. It is like going from heaven to earth. The road between the two cities was known as the “bloody path” or the “red way”, because of the hideouts for those preyed on solitary travelers.) and fell among thieves (Satan and his followers are trying to steal our eternal life), ~~which~~ (who) stripped him of his raiment (we sin and are exposed to the law), and ^awounded *him* (the effects of sin), and departed, leaving *him* half dead. (spiritually dead)

31 And by chance there came down a certain priest (he was according to the law of Moses supposed to draw the people closer to God) that way: and when he saw him, he passed by on the other side (of the way). (In ancient Jericho, many priests who worked in the temple lived there and traveled to Jerusalem.)

32 And likewise a Levite (was to assist the priest in the sanctuary), when he was at the place, came and looked (up)on *him*, and passed by on the other side (of the way; for they desired in their hearts that it might not be known that they had seen him). (The priest and Levite could not help him because they had not the power to do so. The lesser priesthood cannot save.)

33 But a certain ^aSamaritan, (In Jesus’ day, there was no such thing as a “good” Samaritan. Jesus, who was despised. He also was part Jew as the Samaritans) as he journeyed, came where he was (He sought out the injured one): and when he saw him, he had ^bcompassion on *him*, (willing to do his Father’s will.)

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took ^acare of him. (He atoned for our sins in Gethsemane and on the cross)

35 And on the morrow when he departed, he took ~~out two pence~~ (money), and gave ~~them~~ to the ^ahost,

(Gr innkeeper) and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. (The atonement was infinite, whatever the cost, he would pay.)

36 Which (Who) now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that (who) she(o)wed mercy on him. Then said Jesus unto him, Go, and do thou likewise. (Be like Christ, do what He did. N. Eldon Tanner: Let us examine what really took place here. First, the Samaritan “had compassion.” He had the urge to help, for he felt sympathetic to the wounded man’s problem. This kindly affection is brought forth in the heart of anyone who has been touched by the Spirit of the Lord. These empathetic feelings should be felt by each of us toward one another. Indeed, the Savior said that covenant Israel should be known and distinguished by the love they show one for the other. (See **John 13:35**.) Second, the Samaritan “went to him.” He did not wait to be approached by the one in need, but rather perceived the need and stepped forth without being asked to do so. In that great hymn “A Poor Wayfaring Man of Grief” (*Hymns*, no. 153), so loved by the Prophet Joseph, we sense that the high reward promised by the Savior came not just because acts of kindness were performed, but also because they were done spontaneously, consistently, and selflessly. Third, the Samaritan “bound up his wounds, pouring in oil and wine.” He provided medical attention and refreshed the sufferer’s thirst. This immediate relief may well have saved the man’s life. Fourth, the Samaritan “set him on his own beast”—that is, he provided transportation and “brought him to an inn,” a place of rest and care. By providing this appropriate accommodation he ensured the proper conditions for healing to take place. Fifth, the Samaritan “took care of him.” Notice that during the critical stages of healing, the Samaritan did not turn the care of the wounded man over to others, but sacrificed of his own time and energy to perform this healing service *himself*. In a time when it is so easy to leave things to someone else, it is important to have so powerful an example as this good Samaritan. Sixth, the Samaritan “on the morrow ... took out two pence, and gave them to the host.” He took of his own money, not someone else’s, and paid for the services he could not render himself. He thus consecrated of his means for the care of the poor and the needy. Seventh, the Samaritan, needing to continue earning his own living, told the innkeeper to “take care of him.” In this way he enlisted *others—resource persons*—to help and to continue the care. Eighth, the Samaritan then promised that “whatsoever thou spendest more, when I come again, I will repay thee.” Here the ultimate in compassion is shown! He puts no limit on the extent to which he will help. And, perhaps even more significant, he does not drop it there and forget it, but commits himself to return and ensure that all that could be done has been done. This seems to be the consummate story of service. CR, Oct 1977, 119-120)

MARY AND MARTHA

LUKE 10

38 ¶ Now it came to pass, as they went, that he (they) entered into a certain village: and a certain woman named ^aMartha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art ^acareful (worried) and troubled about many things:

42 But one thing is needful: and Mary hath ^achosen that good part, which shall not be taken away from her. (The incident in the sisters’ home in Bethany teaches a lesson. Jesus did not criticize or condemn Martha’s concerns about physical comfort and food preparations. Such efforts are always appreciated. (Martha apparently owned the home and felt more urgency in providing the accustomed hospitality for their Guest. Nevertheless, Jesus did not desire to interrupt Mary’s rapt attention to his teachings. Both women were demonstrating their devotion to Jesus in the way perhaps most natural to them. However,

note Jesus' instructive comment: "One thing is needful: and Mary hath chosen that good part." Sometimes it is important to be less preoccupied with temporal things and more concerned about spiritual things. Verse, by Verse, 388. Dallin H. Oaks: This scripture reminds every Martha, male and female, that we should not be so occupied with what is routine and temporal that we fail to cherish those opportunities that are unique and spiritual. CR, Oct 1985, 76. James E. Talmage: There was no reproof of Martha's desire to provide well; nor any sanction of possible neglect on Mary's part. We must suppose that Mary had been a willing helper before the Master's arrival; but now that He had come, she chose to remain with Him. Had she been culpably neglectful of her duty, Jesus would not have commended her course. He desired not well-served meals and material comforts only, but the company of the sisters, and above all their receptive attention to what He had to say. He had more to give them than they could possibly provide for Him. Jesus loved the two sisters and their brother as well. Both these women were devoted to Jesus, and each expressed herself in her own way. Martha was of a practical turn, concerned in material service; she was by nature hospitable and self-denying. Mary, contemplative and more spiritually inclined, showed her devotion through the service of companionship and appreciation.)

THE SEVENTY RETURN

MATTHEW 11	LUKE 10
	<p>17 ¶ And the ^aseventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.</p> <p>18 And he said unto them, I beheld ^aSatan as lightning fall (eth) from heaven, (, I beheld Satan also falling).</p> <p>19 Behold, I (will) give unto you ^apower to to ^btread on (over) serpents and scorpions, and over all the power of the enemy: and nothing shall by any means ^churt you.</p> <p>20 Notwithstanding in this ^arejoice not, that the spirits are subject unto you; but rather ^brejoice, because your names are ^cwritten in heaven.</p>
<p>25 ¶ (And) At that time, (, there came a voice out of heaven, and) Jesus answered and said, I ^athank thee, O Father, Lord of heaven and earth, because thou hast ^bhid these things from the wise and ^cprudent, and hast ^drevealed them unto ^ebabes (innocent people).</p>	<p>21 ¶ In that hour Jesus ^arejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things ^bfrom the (them who think they are) wise and ^cprudent, and hast revealed them unto ^dbabes: even so, Father; for so it seemed good in thy sight.</p>
<p>26 Even so, Father: for so it seemed good in thy sight.</p> <p>27 All ^athings are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither ^bknoweth any man the Father, save the Son, ^cand he to whomsoever the Son will ^dreveal him. (they to whom the Son will reveal himself; they shall see the Father also.)</p>	<p>22 All things are ^adelivered to me of my Father: and no man knoweth ^bwho the Son is, but the Father; and who the Father is, but the Son, and he (that the Son is the Father, and the Father is the Son, but him) to whom the Son will ^creveal him (it).</p>
	<p>23 ¶ And he turned him unto <i>his</i> disciples, and said privately, Blessed <i>are</i> the ^aeyes which see the things that ye see:</p>

	24 For I tell you, that many ^a prophets and ^b kings have desired to see those things which ye see, and have not seen <i>them</i> ; and to hear those things which ye hear, and have not heard <i>them</i> .
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The Good Samaritan:
 Forgotten Symbols
 By John W. Welch

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John W. Welch, “The Good Samaritan: Forgotten Symbols,” *Ensign*, Feb 2007, 40–47

One of the most influential stories told by Jesus Christ is the parable of the good Samaritan. Jesus recounted this parable to a man who had asked, “Master, what shall I do to inherit eternal life?” Jesus responded by asking, “What is written in the law?”

The man answered, referring to Deuteronomy 6:5 and Leviticus 19:18, “Thou shalt love the Lord thy God with all thy heart ... and thy neighbour as thyself.”

When Jesus promised, “This do, and thou shalt live,” the man challengingly replied, “And who is my neighbour?” In answer to this man’s questions, Jesus told the parable of the good Samaritan. (See Luke 10:25–35.)

Deeper Levels of Meaning

The Savior spoke often in parables because each has a deeper meaning understood only by those who have “ears to hear” (Matthew 13:9). The Prophet Joseph Smith affirmed that unbelievers did not understand the Savior’s parables. “Yet unto His disciples [the Lord] expounded [the parables] plainly,” and we can understand the parables, taught the Prophet, “if we will but open our eyes, and read with candor.”¹ Knowing this principle invites reflection on the symbolic message of the good Samaritan. In light of the gospel of Jesus Christ, this masterful story brilliantly encapsulates the plan of salvation in ways few modern readers may have noticed.

This parable’s content is clearly practical and dramatic in its obvious meaning, but a time-honored Christian tradition also saw the parable as an impressive allegory of the Fall and Redemption of mankind. This early Christian understanding of the good Samaritan is depicted in a famous eleventh-century cathedral in Chartres, France. One of its beautiful stained-glass windows portrays the expulsion of Adam and Eve from the Garden of Eden at the top of the window, and, in parallel, the parable of the good Samaritan at the bottom. This illustrates “a symbolic interpretation of Christ’s parable that was popular in the Middle Ages.”² Seeing this window led me to wonder: what does the Fall of Adam and Eve have to do with the parable of the good Samaritan?

I soon discovered the answer.³ The roots of this allegorical interpretation reach deep into early Christianity. In the second century A.D., Irenaeus in France and Clement of Alexandria both saw the good Samaritan as symbolizing Christ Himself saving the fallen victim, wounded with sin. A few years later, Clement’s pupil

Origen stated that this interpretation came down to him from earlier Christians, who had described the allegory as follows:

“The man who was going down is Adam. Jerusalem is paradise, and Jericho is the world. The robbers are hostile powers. The priest is the Law, the Levite is the prophets, and the Samaritan is Christ. The wounds are disobedience, the beast is the Lord’s body, the [inn], which accepts all who wish to enter, is the Church. ... The manager of the [inn] is the head of the Church, to whom its care has been entrusted. And the fact that the Samaritan promises he will return represents the Savior’s second coming.”⁴

This allegorical reading was taught not only by ancient followers of Jesus, but it was virtually universal throughout early Christianity, being advocated by Irenaeus, Clement, and Origen, and in the fourth and fifth centuries by Chrysostom in Constantinople, Ambrose in Milan, and Augustine in North Africa. This interpretation is found most completely in two other medieval stained-glass windows, in the French cathedrals at Bourges and Sens.

A Type and Shadow of the Plan of Salvation

Readers gain much by pondering the scriptures, especially as these writings testify of Jesus Christ (see John 5:39). **The parable of the good Samaritan testifies of Christ. It teaches of the plan of salvation, the Savior’s atoning love, and our journey toward inheriting eternal life. It can be read as a story not only about a man who went down from Jerusalem to Jericho, but also about all who come down from the presence of God to live on earth. This meaning becomes most visible in the light of the gospel of Jesus Christ restored through His latter-day prophets.**

Let us examine the story, starting in Luke 10:30.

“A certain man went down from Jerusalem to Jericho, and fell among thieves ...”

A certain man. Early Christians compared this man to Adam. This connection may have been more obvious in ancient languages than in modern translations. In Hebrew, the word *adam* means “man, mankind,” “the plural of men,” as well as “Adam” as a proper name.⁵ Thus, Clement of Alexandria rightly saw the victim in this allegory as representing “all of us.” Indeed, we all have come down as Adams and Eves, subject to the risks and vicissitudes of mortality: “For as in Adam all die ...” (1 Corinthians 15:22).

Went down. The early Christian writer Chrysostom saw in this phrase the descent of Adam from the garden into this world—from glory to the mundane, from immortality to mortality. The story in Luke 10 implies that the man went down intentionally, knowing the risks that would be involved in the journey. No one forced him to go down to Jericho. He apparently felt that the journey was worth the well-known risks of such travel on the poorly maintained roads in Jesus’s day.⁶

From Jerusalem. (*Jerusalem is about 2300 feet above sea level*) Jesus depicts the person as going down not from any ordinary place but from Jerusalem. Because of the sanctity of the holy temple-city, early Christians readily saw in this element the idea that this person had come down from the presence of God.

To Jericho. Jericho was readily identified with this world. At more than 825 feet (250 m) below sea level, Jericho is the lowest city on earth. Its mild winter climate made it a hedonistic resort area where Herod had built a sumptuous vacation palace. Yet one should note that the traveler in the parable had not yet arrived in

Jericho when the robbers attacked. That person was on the steep way down to Jericho, but he had not yet reached bottom.

Fell. It is easy to see here an allusion to the fallen mortal state and to the plight of individual sinfulness: “Yea, all are fallen and are lost” (Alma 34:9).

Among thieves. The early Christian writers variously saw the thieves (or robbers) as the devil and his satanic forces, evil spirits, or false teachers. The Greek word for “robbers” used by Luke implies that these thieves were not casual operators. The traveler was assailed by a band of pernicious highwaymen in a scheming, organized society that acted with deliberate and concerted intent.

“... which stripped him of his raiment, and wounded him, and departed, leaving him half dead.”

Stripped him of his raiment. Early Christians sensed that Jesus spoke of something important here. Origen and Augustine saw the loss of the traveler’s garment as a symbol for mankind’s loss of immortality and incorruptibility. Chrysostom spoke of the loss of “his robe of immortality” or “robe of obedience.” Ambrose spoke of the traveler being “stripped of the covering of spiritual grace which we [all] received [from God].”

The attackers apparently wanted the traveler’s clothing, for no mention is made of any wealth or commodities he might be carrying. For some reason, the robbers seem interested in his garment, something brought down from the holy place and something they envy and want to take away.

Wounded. This term was seen as a similitude of the pains of life, travails of the soul, and afflictions due to diverse sins and vices. Indeed, the enemies of the soul leave wounds (see Jacob 2:8–9). Transgression has real effects (see Alma 41:10).

Half dead. The robbers departed, leaving the person precisely “half dead.” We may see in this detail an allusion to the first and second deaths. The person had fallen, had become subject to sin, and had suffered the first death, becoming mortal. But the second death, the permanent separation from God, could still be averted (see Alma 12:32–36).

“And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.”

By chance. The arrival of the Jewish priest was “by chance,” not the result of a conscious search. His presence there was not by anyone’s plan.

A certain priest ... and likewise a Levite. The early Christian commentators all saw the priest as symbolizing the law of Moses. In their minds the problem was not that bearers of the Old Testament priesthood did not want to help fallen man, but that **the law of Moses did not have the power to save him.** Indeed, the law of Moses was only a type and shadow of the Atonement that was yet to come, not its full efficacy (see Mosiah 3:15–17).

The Levite was seen as representing the Old Testament prophets, whose words the Lord came to fulfill (see Matthew 5:17; 3 Nephi 15:2–5). A lesser class of priests, the Levites did chores in the temple. At least this Levite came close to helping; he “came” and saw. He may have wanted to help, but perhaps he viewed himself as too lowly to help; **he also lacked the power to save the dying person.**

“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine ...”

Samaritan. The early Christian writers unanimously saw the good Samaritan as a representation of Christ. Chrysostom suggests that a Samaritan is an apt depiction of Christ because “as a Samaritan is not from Judea, so Christ is not of this world.” (Also the Samaritans were despised by the Jews. They were half Jewish and half Gentile. Jesus was half Jewish and half immortal.)

Jesus’s audience in Jerusalem may well have recognized here a reference by the Savior to Himself. Some Jews in Jerusalem rejected Jesus with the insult, “Say we not well that thou art a Samaritan?” (John 8:48). Because Nazareth is across the valley north of Samaria, these two locations could easily be lumped together. And just as the Samaritans were viewed as the least of all humanity, so it was prophesied that the Messiah would be “despised and rejected of men” and “esteemed not” (see Isaiah 53:3).

As he journeyed. It would appear that the Samaritan (representing Christ) was purposely looking for people in need of help. The text does not say that he arrived by happenstance. Origen noted that “he went down intending to rescue and care for the dying man.” The Savior came purposefully with oil and bandages “to bring redemption unto the world” (3 Nephi 9:21).

Compassion. This important word speaks of the pure love of Christ. The Greek word says that the Samaritan’s bowels were moved with deep, inner sympathy. This word is used in the New Testament only when authors wish to describe God’s divine emotions of mercy. It appears prominently in the parables of the unmerciful servant, in which the Lord (representing God) “was moved with compassion” (Matthew 18:27), and of the prodigal son, in which the father (again representing God) saw his son returning and “had compassion, and ran, and fell on his neck, and kissed him” (Luke 15:20). Likewise, the Samaritan represents the divinely compassionate Christ, who suffered so “that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people” (Alma 7:12).

Bound up his wounds. Some early Christians said that the bandages represented love, faith, and hope, “ligatures of salvation which cannot be undone.” Others saw the bands as Christ’s teachings, which bind us to righteousness. Latter-day Saints would add that the rescued person is bound to the Lord through covenants (see D&C 35:24; 43:9).

Oil. An olive oil lotion would have been very soothing. While most of the early Christian writers saw here a symbol of Christ’s words of consolation, Chrysostom saw this as a “holy anointing”—which may refer to several priesthood ordinances, the healing of the sick (see James 5:14), the gift of the Holy Ghost (often symbolized by olive oil), or the anointing of a king or a queen.

Wine. The Samaritan also poured wine onto the open wound to cleanse it. Late Christian writers saw this wine as the word of God—something that stings—but the earlier Christian interpretation associated the wine with the blood of Christ, symbolized by the sacrament (see Matthew 26:27–29; 3 Nephi 18:8–11). This wine, the atoning blood, washes away sin and purifies the soul, allowing God’s Spirit to be with us. In

addition to rendering physical help, a truly good Samaritan administers the saving principles and ordinances of the gospel as well. The atoning wine may sting at first, but its effects soon bring healing peace.

“... and set him on his own beast, and brought him to an inn, and took care of him.”

Set him on his own beast. Christ, fulfilling prophecy, bears our infirmities (see Isaiah 53:4; Alma 7:11). The Samaritan’s beast was thought to symbolize Christ’s body. Being placed on his beast is to believe that God became flesh, bore our sins, and suffered for us.

Inn. For the early Christians this element readily symbolized the Church. An “inn” was “a public house open to all.” A public shelter is comparable to the Church of Christ in several ways. A wayside inn is not the heavenly destination but a necessary aid in helping travelers reach their eternal home.

Took care of him. The Samaritan stayed with the injured person and cared for him personally the first night. He did not turn the injured person over too quickly to the innkeeper but stayed with him through the dark hours. As Origen commented, Jesus cares for the wounded “not only during the day, but also at night. He devotes all his attention and activity to him.”

“And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.”

On the morrow. Early commentators saw here the idea that Jesus would rise on Resurrection morning. Christ ministered in person to His disciples for a short time. After His Ascension, He left the traveler to be cared for by the Church.

The host. Accordingly, early commentators saw the host, or innkeeper, as Paul or the other Apostles and their successors. If the inn refers to the Church in general, however, the innkeeper and his staff can represent all Church leaders and workers who are entrusted by the Lord to nurture and care for any rescued soul who seeks healing.

When I come again. The Christ-figure openly promises to come again, a ready allusion to the Second Coming of Christ. The Greek word translated “to come again” appears only one other time in the New Testament, in Luke 19:15, referring to the parable of the Lord who would return to judge what the people had done with the money they had been given. That linkage markedly strengthens this allusion to the Second Coming.

Repay or reward. Finally, the innkeeper is promised that all his costs will be covered: “I will reward you for whatsoever you expend.” Perhaps more than any other element in the story, this promise—in effect giving the innkeeper a blank check—has troubled modern commentators who understand this story simply as a real-life event. Who in his right mind would make such an open-ended commitment to a strange innkeeper? But when the story is understood allegorically, this promise makes sense, for the Samaritan (Christ) and his innkeeper already know and trust each other before this promise is given. (Also, since the atonement was an infinite atonement, there was no price he couldn’t pay.)

An Eternal Imperative

Because of our difficulty in comprehending His infinite nature and divine fulness, God speaks to us in similitudes (see Moses 5:7). Symbols draw our finite minds to sacred truths that are embedded in the mystery of Christ's incomparable gospel, and an allegorical understanding of the parable of the good Samaritan adds eternal perspectives to its moral imperatives.

In His parables, Jesus taught the essentials of the Father's plan of salvation. As a type and shadow of this plan, the good Samaritan places our deeds of neighborly kindness here in mortality within the eternal context of where we have come down from, how we have fallen into our present plight, and how the binding ordinances and healing love of the promised Redeemer and the nurture of His Church can rescue us from our present situation, as we serve and live worthy of reward at His Second Coming.

Seeing the parable in this light invites readers to identify with virtually every character in the story. At one level, people can see themselves as the good Samaritan, acting as physical rescuers and as saviors on Mount Zion, aiding in the all-important cause of rescuing lost souls. Jesus told the Pharisee, "Go, and do thou likewise" (Luke 10:37). By doing as the Samaritan, we join with Him in helping to bring to pass the salvation and eternal life of mankind.

Disciples will also want to think of themselves as innkeepers who have been commissioned by Jesus Christ to facilitate the long-term spiritual recovery of injured travelers.

Or again, readers may see themselves as the traveler. As the parable begins, everyone sympathizes and identifies with the lone and weary traveler. We all need to be saved. As the story ends, all travelers can feel safe, having learned that, according to this interpretation, He who "was neighbour unto him that fell among the thieves" (Luke 10:36) is none other than the merciful Christ. He is the most exemplary Neighbor.

This realization answers the lawyer's second question, "And who is my neighbour?" At the same time, it also answers the first, "What shall I do to inherit eternal life?" Eternal life comes by loving God "with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10:27) and by loving His Son (thy neighbor) as thyself. And that is done by going and doing as the Savior did, in loving our fellow beings, for when we serve them we are only in the service of our God (see Mosiah 2:17).

Symbols from the Parable of the Good Samaritan

Symbol	An Early Christian Interpretation
Good Samaritan	Jesus Christ
Victim	Man wounded with sin
Jerusalem	Paradise
Jericho	World
Priest	Law of Moses

Levite	Prophets
Beast	Christ's body
Inn	Church
Manager of the inn	Head of the Church
Notes	

1. *History of the Church*, 2:266.

2. Malcolm Miller, *Chartres Cathedral* (1985), 68.

3. For a full discussion of and sources for the quotations in this article, see John W. Welch, "The Good Samaritan: A Type and Shadow of the Plan of Salvation," *Brigham Young University Studies*, spring 1999, 51–115. Other Latter-day Saints, including Hugh Nibley, Stephen Robinson, Lisle Brown, and Jill Major, have interpreted parts of the parable of the good Samaritan in similar ways.

4. Origen, *Homily 34.3*, Joseph T. Lienhard, trans., *Origen: Homilies on Luke, Fragments on Luke* (1996), 138.

5. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, eds., *Theological Wordbook of the Old Testament* (1980), "Adam," 1:10.

6. See *Anchor Bible Dictionary* (1992), "Travel and Communication," 6:644–46. Because of the high risk of being attacked by robbers while traveling in the ancient world, people would rarely travel alone, as the characters in the parable do, which is another clue that the account is well understood as a similitude.

April 29-May 5
John 7-10
“I Am the Good Shepherd”

OVERVIEW:

As you read John 7–10, you may receive impressions from the Holy Ghost about the doctrinal principles in these chapters. Recording your impressions can help you make a plan to act on them.

Record your impressions:

SCRIPTURES:

John 7

Jesus teaches in the temple. Jesus does not condemn a woman brought in adultery. He proclaims that He is the Light of the World. (Who is the Living Water?)

The Jews’ feast of tabernacles symbolized their forty years in the desert, it also symbolizes our sojourn on earth in this telestial realm, watching and hoping for the day of the Savior and our deliverance into the promised land of his kingdom.

This time takes place in the autumn of the third year of the Lord’s ministry. Consider the symbolism of his coming suddenly to the temple as he will come at the Second Coming. Is it possible that the Second Coming may be in the fall, the same time as the harvest celebrated by the Jews anciently? If the meeting at Adam-ondi-Ahman is in the Spring around Passover time in preparation, maybe the Second Coming will then come six months later.

The feast of Tabernacles was the most festive of the Jewish celebrations. It took 446 priests and 446 Levites to carry out the sacrificial worship. On each day of the feast, one of these sons of Aaron drew two pints of water from the Pool of Siloam, followed by throngs of worshippers who carried their palm branches to be waved in the Hosanna Shout. A solemn procession carried the “living water” to the temple; joyous blasts on the sacred trumpets heralded its arrival; and while one priest poured it into a silver basin on the western side of the altar, another poured the wine for the drink-offering into another silver basin on the eastern side. The water was poured onto the altar in the hopes that rains would fall. Then came the chanting by the Levites, with responses from the people of the Hallel, which consists of Psalms 113 through 118. At designated places the people responded with the following cries: Hallelu Yah (Praise ye the Lord); O Lord, send now prosperity; and O give thanks to the Lord. As these expressions were made, similarly, we suppose, as is the case in the latter-day Hosanna Shout, they waved their palm branches toward the great altar. MM, 3:134-135. Four great candlesticks are lit, showing that the light of the Lord shines unto every corner of the City.

Jesus' kinsmen believe not—He teaches his Father's doctrine and proclaims his divine Sonship—Truth may be known through obedience—He offers living water to all men—Divers opinions concerning him.

JESUS ENTREATED TO GO TO THE FEAST OF THE TABERNACLES

1 AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews ^asought to ^bkill him.

2 Now the Jews' ^afeast of tabernacles was at hand.

3 His ^abrethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples (there) also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, *and* (but) he himself seeketh to be known openly. If thou do these things, shew thyself to the world. (His brothers (sons of Joseph and Mary) are saying, if you are who you claim you are, then all men should see your miracles and hear your message. If you are the Messiah, now is the time to show it in the Temple in the Holy City. MM, 3:112. Or, if thou be the Christ, prove it. His brothers symbolize the unbelief of many of the people. His brothers become converted later. In fact James becomes an Apostle and member of the First Presidency, and Jude wrote the book of Jude.)

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My ^atime is not yet come: but your time is always ready.

7 The world cannot hate you; but me it ^ahateth, because I testify of it, that the works thereof are ^bevil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. (Jesus' response means that he will determine when to go to Jerusalem. (He will come at the right time.) He and his party will not go with the great caravans that parade openly and ostentatiously to the festive celebration...He will yet abide in Galilee and travel to Jerusalem at a time of his own choosing and with his own associates. MM, 3:112)

9 When he had said these words unto them, he ~~abode~~ (continued) *still* in Galilee. (According to the law, all males were required to the feast. He planned on obeying the law. Bruce R. McConkie: A testimony of the divinity of Christ and of the saving power of his gospel is not bestowed automatically because of family relationship. It comes only by personal obedience to those eternal laws upon which its receipt is predicted. In nearly all ages there have been prophets and righteous men whose sons and daughters have forsaken the faith of their fathers and have chosen to walk after the manner of the world. Frequent special reference is made to the sons of Joseph and Mary as the "brethren" of Jesus, though in fact they were his half-brothers. (Matt. 12:46; 13:55; John 2:12; Acts 1:14; 1 Cor. 9:5.) Though they were reared in the same household and came under the benign influence of Joseph and Mary, though they were aware of the teachings, ministry, and miracles of Jesus himself, yet these his close relatives had not so far accepted him as the Messiah. However, all of them, apparently, were converted later (Acts 1:14); one of them, identified by Paul as "James the Lord's brother" (Gal. 1:19), was to minister in the holy apostleship; and yet another, Judas, who calls himself, "Jude, the . . . brother of James" (Jude 1), wrote the epistle of Jude. DNTC, 1:437)

10 ¶ But ~~when~~ (after) his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. (Jesus is now leaving his homeland forever, or until after his resurrection.)

CROWDS AT THE FEAST DISCUSS JESUS

11 Then the Jews sought him at the feast, and said, Where is he? (We now seek Him for His Second Coming.)

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for ^afear of the Jews. (No apostle or seventy was present to speak

openly of him. MM, 3:124)

JESUS TEACHES AT THE TEMPLE

14 ¶ Now about the midst of the feast (perhaps about the 4th or 5th day of the feast. Elder McConkie said: “Without warning he was there; his arrival was then as the Second Coming will be. MM, 3:125. It is my opinion that the Second Coming of the Lord Jesus Christ will occur during the month of October, during the time when the Feast of Tabernacles would be celebrated. Just as He came suddenly to the temple during the feast, so He will come suddenly at the Second Coming.) Jesus went up into the temple, (One must climb some stairs to enter the temple.) and taught. (This is the last time that the Feast of Tabernacles will be legally approved for worship by God, until its millennial restoration, when not only the Jews, but all nations will go up to Jerusalem to worship the King, the Lord of Hosts, according to the new rituals and performances that are part of that eternal fullness which supersedes the lesser Mosaic system. MM, 3:122)

15 And the Jews ^a marvelled, saying, How knoweth this man letters, having never learned? (Where are his credentials? He was taught by His Father. Joseph Smith also did not have much worldly education. He was taught by heavenly messengers.)

16 Jesus answered them, and said, My ^a doctrine is not mine, but his that ^b sent me.

SCRIPTURE MASTERY: 17 If any man will ^a do his ^b will, he shall ^c know of the doctrine, whether it be of God, or *whether* I speak of myself. (Are we willing to put the Lord to the test and live his teachings to see if they're true?)

18 He that speaketh of himself seeketh his own ^a glory: but he that seeketh his ^b glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you ^a circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the ^a sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit ^b whole on the sabbath day?

24 ^a Judge not according to ^b the ^c appearance, (your traditions,) but judge righteous judgment. (There is a difference between principles and preferences, and between laws and traditions. Their traditions had strayed from the principles.)

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the ^a rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is ^a true, whom ye know not.

29 But I know him: for I am from him, and he hath ^a sent me.

30 Then they ^a sought to take him: but no man laid hands on him, because his ^b hour was not yet come.

31 **And many of the people believed on him,** and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while ~~am~~ I (am) with you, and *then* I go unto him that sent me. (Jesus simply declines to be arrested. It is not yet his time.)

34 Ye shall ^a seek me, and shall not find *me*: (In the troubles of the coming day, they shall seek for their Deliverer, their Messiah, and shall not find him.) and ^b where I am, ^c thither ye ^d cannot come. (The

unrepentant cannot come into his Father's kingdom, for no unclean thing can enter therein.)

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the ^aGentiles, (Greeks) and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

CROWDS DEBATE ABOUT JESUS

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man ^athirst, let him come unto me, and ^bdrink. (The great or last day of the feast was eagerly anticipated and celebrated with rejoicing and illuminations of the temple. This day represented for the Jews the Messianic day, the prophesied return of the house of David to the throne of Israel in power and glory. During the ceremony that involved the water, Jesus stood and spoke loud enough for all to hear. He did not interrupt the proceedings, but spoke when the ceremony finished to explain how he fulfills it.)

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (Christ will give living water to those who believe in him. The living water is the Holy Ghost.)

39 (But this spake he of the ^aSpirit, which they that believe on him should receive: ^bfor the Holy Ghost was not yet *given*; because that Jesus was not yet glorified. (promised unto them who believe, after that Jesus was glorified)) (Many of the temples of today have in their front a fountain of water in token of the spirit of the Lord which flows from his presence.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the ^aProphet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That ^aChrist cometh of the seed of ^bDavid, and out of the town of ^cBethlehem, where David was? (They squabble over where the Messiah is to come from.)

43 So there was a ^adivision among the people because of him.

44 And some of them would have taken him; but no man laid hands on him. (He again refused to be arrested.)

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man ^aspake like this man.

47 Then answered them the Pharisees, Are ye also ^adeceived?

48 Have any of the rulers or of the Pharisees believed on him?

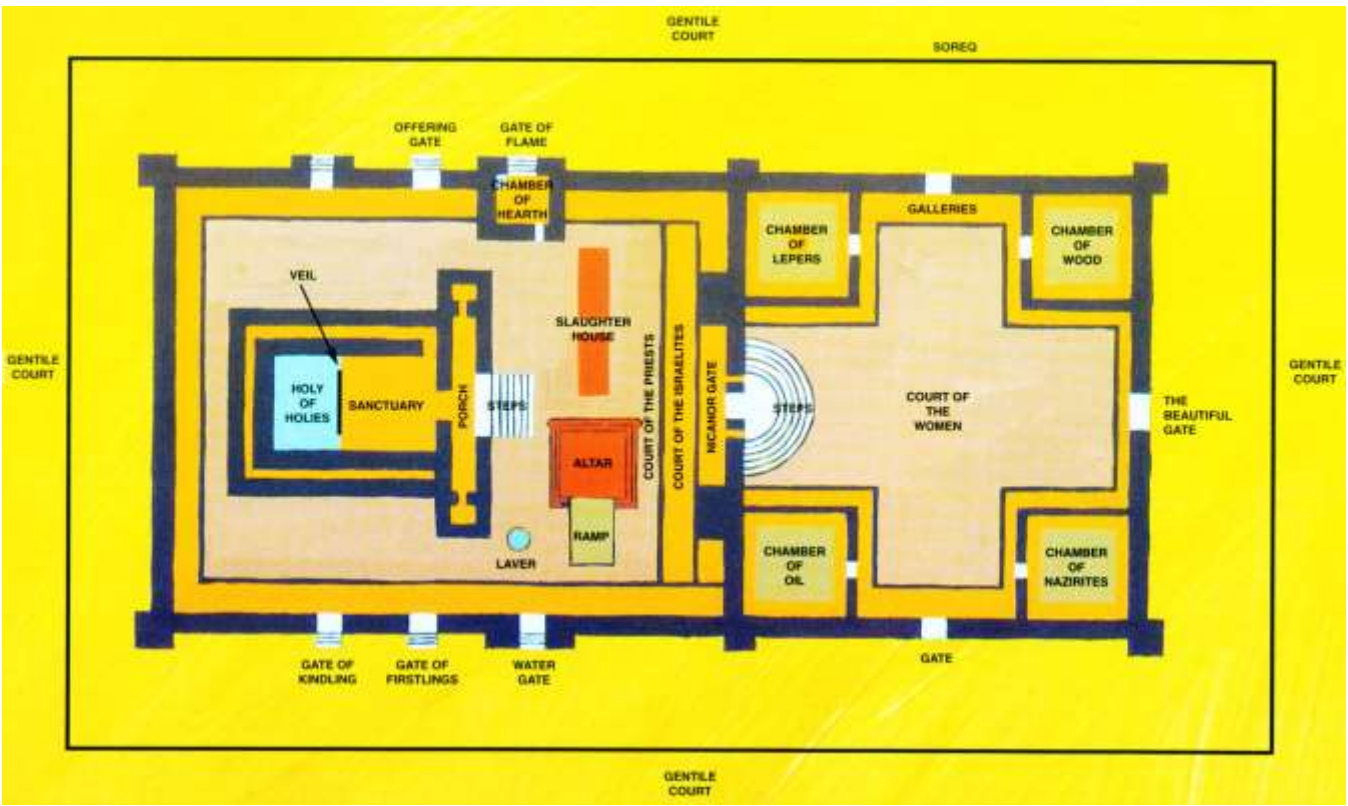
49 But this people who knoweth not the law are ^acursed.

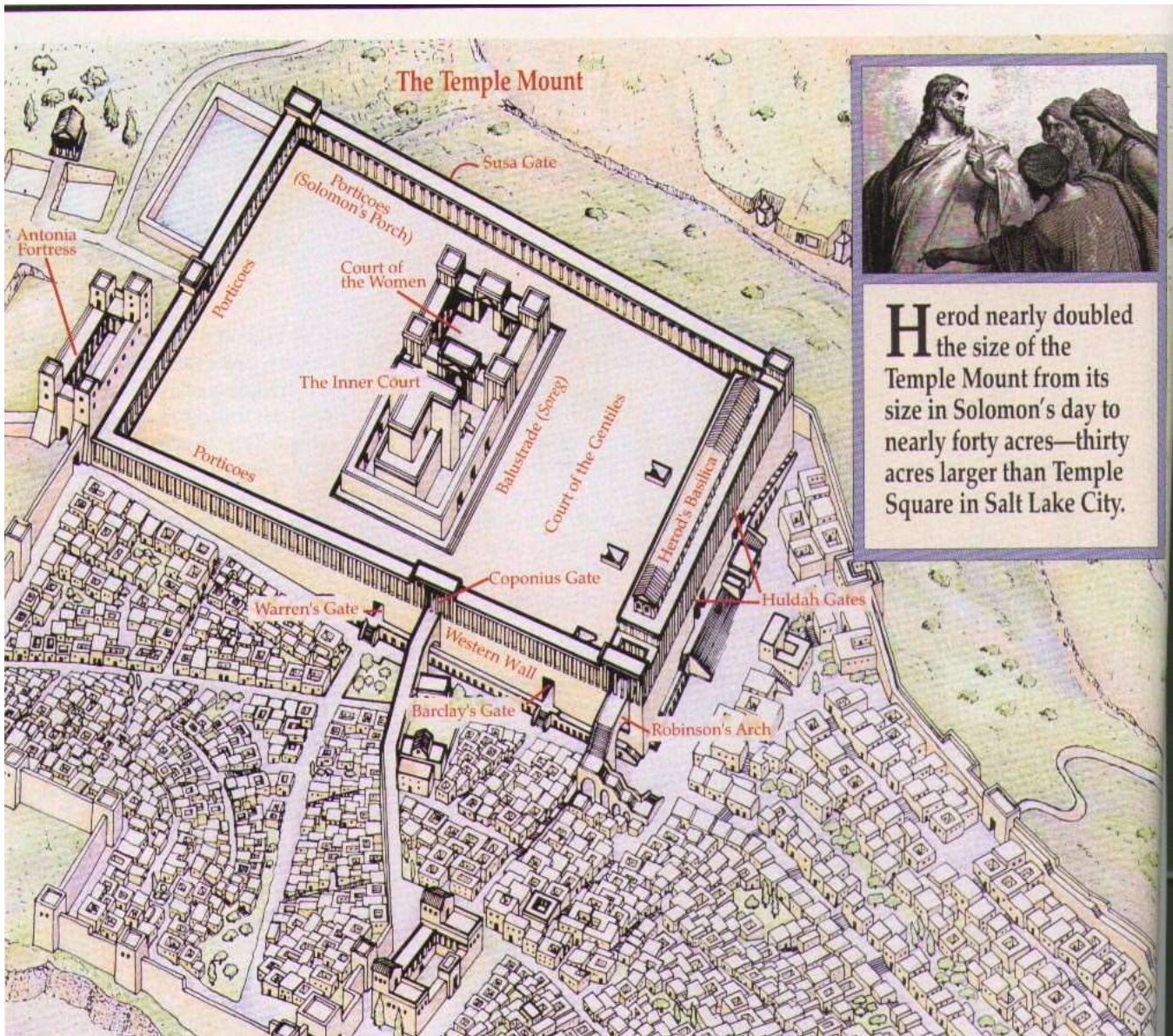
50 ^aNicodemus saith unto them, (he that came to Jesus by night, being one of them,) (Here we have one who stands to defend Jesus.)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. (Their only reply is to deride him. They had no good response.)

53 And every man went unto his own house.





John 8

The woman taken in adultery—Christ is the light of the world—He again proclaims his Messiahship—True children of Abraham believe in Christ—‘Before Abraham was I Jehovah.’

WOMAN CAUGHT IN ADULTERY

1 (And) JESUS went unto the mount of Olives. (And perhaps to Bethany to the home of Mary and Martha and Lazarus to spend the night.)

2 And early in the morning he came again into the ^atemple, and all the people came unto him; and he sat down, and taught them. (Probably in the Court of the Women.)

3 And the scribes and Pharisees brought unto him a ^awoman (where is the man?) taken in ^badultery; and when they had set her in the midst (of the people),

4 They say unto him, Master, this woman was taken in adultery, in the very act. (This shows their total

disregard for her feelings or concerns. They were pitiless and brutal in their bringing her in public like this.)
5 Now Moses in the ^alaw commanded us, that such should be stoned: but what sayest thou? (If he acquitted her, he would be liable for heresy by placing himself in open disaccord with the sacred and fiery Law. If he condemned her he would belie his own compassion and be ruthless which would shock the multitude who knew of his tenderness and offend the civil magistrates by making himself liable to the charge of sedition. Either answer he would be condemned by the law. Hebrew law or Roman law.)

6 This they said, tempting him, that they might have to accuse him. (They were not asking advice or a judgment, but to trap him to see what he would say that they might more easily accuse him of wrongdoing.) But Jesus stooped down, and with *his* finger ^awrote on the ground, *as though he heard them not*. (He might have been writing his answer, or it may have been symbolical that words written in the dust would be obliterated and forgotten, like repented sins. The phrase “as though he heard them not: is in italics in the King James Version because those words were added by the translators (or are words attested only in later manuscripts of the Gospel of John. Verse by Verse, the Four Gospels, p. 411)

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without ^asin among you, let him ^bfirst cast a ^cstone at her. (He was not speaking of any sins, but of the sin of adultery, the same sin of which the woman was guilty. Also, the witness according to the law was supposed to cast the first stone. You did not have to be pure or sinless to cast the stone. But these men had actually set up the situation so that all of them were involved in this sin. What he was saying was “if you are not complicit in this crime, then cast the first stone.” Elder Bruce R. McConkie: "No man is without sin in the sense of having completely avoided the commission of evil acts. (1 John 1:5-10.) All men are sinners to some degree. Yet these very sinners, who themselves stood as the witnesses against convicted adulterers in ancient Israel, were obligated to cast the first stone when the death penalty was imposed by the judges. Jesus, therefore, could not have meant that penalties are to be imposed only by persons who are themselves wholly free from sin. Rather, he was here dealing with men who themselves were guilty, either actually or in their sin-laden hearts, of the same offense charged against the woman; that is, they were in effect adulterers worthy of death according to the terms of the very law they now sought to invoke against the woman." (DNTC, 1:451))

8 And again he stooped down, and wrote on the ground. (They were laying a trap for Jesus. But they should have known that Jesus was the most intelligent person every to live on the earth. There is no stratagem that could ever succeed against him. Abraham 3:19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am ^amore intelligent than they all.)

9 And they which heard *it*, being convicted by *their own* ^aconscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst (of the temple).

10 When Jesus had ~~lifted~~ (raised) up himself, and saw none ~~but the woman~~ (of her accusers, and the woman standing), he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I ^acondemn thee (Did Jesus forgive the woman? This example has been used numerous times to show how easily one can be forgiven for gross sin. But did the Lord forgive the woman? Could he forgive her? There seems to be no evidence of forgiveness. His command to her was, Go, and sin no more. He was directing the sinful woman to go her way, abandon her evil life, commit no more sin, transform her life. He was saying, Go, woman, and start your repentance; and he was indicating to her the beginning step – to abandon her transgression. Spencer W. Kimball, Miracle of Forgiveness, p. 165. He does not condemn her within the meaning of the Mosaic law where her accuser is obligated to sit in judgment and cast the first stone, and he does not condemn her because she repented and became clean before him.): go, and sin ^bno more. (And the woman glorified God from that hour, and believed on his name.) (From that moment she began the repentance process and joined the

church.)

JESUS TESTIFIES OF HIMSELF

12 ¶ Then spake Jesus again unto them, saying, I am the ^alight of the world: he that followeth me shall not ^bwalk in ^cdarkness, but shall have the light of life. (Jehovah spoke to the Brother of Jared and said: “In me shall all mankind have light, and that eternally, even they who shall believe on my name.” Ether 3:14. In the Psalms and in Isaiah, it states that the Messiah would be a light. When Simeon held the baby Jesus in the temple he said that he was “a light to lighten the Gentiles, and the glory of thy people Israel. Luke 2:32. The Rabbis and the Jews knew that the Messiah would be the light. “He makes this declaration at the Feast of Tabernacles for two reasons: 1) This is the feast when sacrifices are offered for the nations of heathendom, the season when the chosen seed turn their thoughts to sending forth light and truth to those who sit in darkness; and 2) this is the festal season when each night the great candelabra are lighted in the temple to symbolize the sending forth of light to the inhabitants of the city and the world. The candelabra stood 50 cubits (75 feet) in height.” MM, 3:149. They had been taught that one would come who would announce himself as the light of the world. They had looked forward to this day for 4 thousand years. He said: I am the Light of the World, I am your promised Messiah, I am the Son of God. Come unto me and be saved. MM, 3:150)

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. (They were using a judicial procedure that two or three witnesses had to establish something. They were in effect sitting in judgment upon him.)

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know ^awhence I came, and whither I go; but ye cannot tell ^bwhence I come, and whither I go.

15 Ye judge after the flesh; I ^ajudge no man.

16 And yet if I ^ajudge, my ^bjudgment is true: for I am not ^calone, but I and the Father that sent me. (He is not arguing with their system of witnesses. It is not used here, because the Father bears witness of him, too.)

17 It is also written in your law, that the ^atestimony of two men is true.

18 I am one that bear witness of myself, and the ^aFather that sent me beareth ^bwitness of me.

19 Then said they unto him, Where (Notice they do not ask “Who is thy father?” He has already made that clear.) is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had ^aknown me, ye should have known my Father also. (Disbelief in one leads to disbelief in the other. If they didn’t believe in Jesus, they also didn’t believe in God.)

20 These words spake Jesus in the treasury, as he taught in the temple: **and no man laid hands on him; for his hour was not yet come.**

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your ^asins: whither I go, ye cannot come. (This was spoken later. Because they don’t believe in him, they will die in their sins.)

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from ^abeneath; I am from above: ye are of this ^bworld; I am not of this world.

24 I said therefore unto you, that ye shall ^adie in your sins: for if ye ^bbelieve not that I am *he*, ye shall die in your sins. (I alone can save you, but you will not believe in me.)

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have ^aheard of him.

27 They understood not that he spake to them of the Father. (The wicked cannot understand the things of

the spirit.)

28 Then said Jesus unto them, When ye have lifted up the Son of man, (When you hand me over to the Romans to be crucified.) then shall ye know that I am *he*, and *that* I do ^anothing of myself; but as my ^bFather hath ^ctaught me, I ^dspeak these things.

29 And he that ^asent me is with me: the Father hath not left me ^balone; for I ^cdo always those things that ^dplease him.

30 As he spake these words, many ^abelieved on him. (Because of sin, his influential hearers were unable to hear the whisperings of the Spirit that convinced his more humble hearers.)

WHO IS ABRAHAM'S SEED

31 Then said Jesus to those Jews which believed on him, If ye ^acontinue in my word, *then* are ye my ^bdisciples indeed;

32 And ye shall ^aknow the ^btruth, and the ^ctruth shall make you ^dfree. (Free from what? Free from the damning effects of false doctrine, free from the shackles of sin, free from every evil and corrupt influence.)

33 ¶ They answered him, We be ^aAbraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? (They thought they were saved just because they were of Abraham.)

34 Jesus answered them, Verily, verily, I say unto you, **Whosoever ^acommitteth ^bsin is the ^cservant of sin.**

35 And the servant abideth not in the house for ever: *but* the Son abideth ever. (The servants come and go in the house. In the spiritual sense you are not of the house of Abraham because of your sins.)

36 If the Son therefore shall make you ^afree, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. (You have adopted the devil as your father.)

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were ^aAbraham's ^bchildren, ye would do the ^cworks of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. (We are not spiritually illegitimate.)

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and ^acame from God; neither came I of myself, but he ^bsent me.

43 Why do ye not understand my speech? *even* because ye cannot ^ahear (bear) my word.

44 Ye are of *your* father the ^adevil, and the ^blusts of your father ye will do. He was a ^cmurderer from the beginning, and abode not in the ^dtruth, because there is no truth in him. When he speaketh a ^elie, he speaketh of his own: for he is a ^fliar, and the father of it. (Lucifer sought to destroy light and truth in the preexistence and is still doing so.)

45 And because I tell *you* the truth, ye believe me not. (Jesus did not shy away from the truth, but spoke boldly, in spite of the danger to himself.)

46 Which of you ^aconvinceth (convicts, reproveth) me of ^bsin? And if I say the truth, why do ye not believe me?

47 ^aHe that is of God ^bheareth (receiveth) God's words: ye therefore ~~hear~~ (receive) *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, (This means prince of demons.) and hast a ^adevil?

49 Jesus answered, I have not a devil; but I ^ahonour my Father, and ye do dishonour me.

50 And I seek not mine own ^aglory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see ^adeath. (my word is my law –

D&C 132:12. Those who keep his commandments shall not die spiritually.)

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never ^ataste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? (They were hoping he would say something blasphemous so they could put him to death.)

54 Jesus answered, If I honour myself, my honour is nothing: it is my ^aFather that ^bhonoureth me; of whom ye say, that he is your God: (The Father honors me because I am his son.)

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father ^aAbraham ^brejoiced to ^csee my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, ^aBefore Abraham was, ^bI am. (Before Abraham was I, Jehovah. I am God Almighty, the Great I AM. He has once again born witness that he is God.)

59 Then took they up ^astones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so ^bpassed by.

John 9

Jesus, on the Sabbath, heals a man born blind—The Jews accuse him of Sabbath violation—He lectures them on spiritual blindness.

Why do some people have disabilities in this life?

JESUS HEALS A MAN BLIND SINCE BIRTH

1 AND as *Jesus* passed by, he saw a man which was ^ablind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this ^aman, or his parents, that he was born blind? (It was a common belief at the time that bodily afflictions were the result of sin. This is the best Bible text on the fact that there is a pre-existence. “..the sins of the fathers may be visited upon the children in the form of physical impairment, and mortal souls are capable of committing sin before they ever breathe the breath of life. Both of these concepts are true.” MM, 3:199. Neal A. Maxwell: This is a doctrine... which reminds us mortals that we do not have all of the data. There are many times when we must withhold judgment and trust God lest we misread, as did Jesus’ disciples when they inquired about the man blind from birth and Jesus gave the immortal reply: ‘Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.’ But for a Small Moment, 94. Bruce R. McConkie: There are clearly special cases of individuals with special limitations in life, which we cannot now fathom. Like him who was blind from birth, some come to bring glory to God. We must be exceedingly careful about imputing either wrong causes or wrong rewards to all such. They are in the Lord’s hands and he loves them perfectly. Some of those who have required much waiting upon in this life may be waited upon in the next world – but for the highest of reasons. Things As They Really Are, 26)

3 Jesus answered, Neither hath this man sinned, nor his parents: (“Birth deformities may or may not result from parental disobedience, but we have no reason to believe that children are so afflicted because of acts done in the premortal life. All children are born free from the taint of sin because of the great plan of redemption ordained for them by a gracious God. And yet, again on the other hand, children, though starting life in innocence, are born in one race or another, at one time or another, with one talent or another – all as a direct result of the life lived before mortal birth.” MM, 3:199) but that the ^aworks of God should be made ^bmanifest in him. (“He is born thus for a purpose...so that I may heal him and he may stand forever as a witness that I am the Son of God.” MM, 3:200. The man did not ask to be healed, but Jesus sought him out. This miracle was performed primarily as a witness to the Jews that Jesus was the Christ,

the Lord God of this world.)

4 I must ^awork the ^bworks of him that sent me, ^cwhile it is ^dday: the ^enight cometh, when no man can work. (I am with you; the time cometh when I shall have finished my work, then I go unto the Father.)

5 As long as I am in the world, I am the ^alight of the world. (“By this act of giving sight to a blind beggar Jesus in a dramatic and irrefutable manner, proclaimed himself as 1) the Light of the World, and 2) the very Son of God. He also confirmed the disciples’ belief in pre-existence, rejected the belief of some that physical handicaps result from ante-mortal sin, taught that his own work was assigned him by the Father, reaffirmed that he stands in judgment upon the world, and taught that rejection of light and truth bring condemnation.” DNTC, 1:479)

6 When he had thus spoken, he spat (the spit represents the living water) on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, (According to their traditions, he was breaking the law of the Sabbath by making the clay, and applying a healing remedy to an impaired person. His purpose seems to be to put the people in a position to choose between him as one sent of God to do the work of the Father as one who can open blind eyes and to open their blind eyes about Sabbath observance. MM, 3:201)

7 And said unto him, Go, wash (the water that was used in the feast of tabernacles ceremony, again the living water symbol) in the pool of ^aSiloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. (“Before opening the eyes of the blind, physically, Jesus reminded his hearers of his previous pronouncement, “I am the light of the world,” as though to teach: Whenever you remember that I opened the blind eyes, physically, remember also that I came to bring light to eyes, spiritually.” DNTC, 1:481. Jesus is involving the man in his own healing by requiring him to exercise faith in going to the pool and washing his eyes.)

8 ¶ The **neighbors** therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? (He was a well known character, many had seen him in his accustomed place begging. It was also commonly known that he was born blind.)

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and ^awash: and I went and washed, and I received ^bsight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ (And) They brought (him who had been blind) to the **Pharisees** ~~him that aforetime was blind.~~

14 And it was the ^asabbath day when Jesus made the clay, and ^bopened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, ~~that he~~ (who) hath opened thine eyes? He said, **He is a ^aprophet.**

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. (Excommunicated)

23 Therefore said his parents, He is of age; ask him. (The man’s parents lacked the moral courage of their

son. They were afraid to answer directly. Excommunication depending on the degree, meant a sort of living death for the people. People would keep at a distance of four cubits from him.)

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: **one thing I know, that, whereas I was blind, now I see.**

26 Then said they to him again, What did he to thee? how opened he thine eyes? (The Pharisees are trying to find an inconsistency in his testimony to prove the miracle was done by the devil.)

27 He answered them, I have told you already, and ye did not ~~hear~~ (believe): wherefore would ye ~~hear~~ (believe if I should tell you) again? **will ye also (and would you) be his disciples?** (“He replied fearlessly, and with such pertinent logic as to completely offset their skill as cross-examiners.” Jesus the Christ, p.

385. In other words, Why are you asking me again? Is it because I have converted you? Do you now believe? Are you ready to become his disciples? MM, 3:206)

28 Then they ^areviled him, and said, Thou art his disciple; but we are Moses’ disciples.

29 We know that God spake unto Moses: *as for* this *fellow* (man), we know not from ^awhence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born ^ablind. (except he be of God.)

33 **If this man were not of ^aGod, he could do nothing.**

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. (“They were enraged that this unlettered [person] should answer so boldly in their scholarly presence; but the man was more than a match for all of them. His rejoinder was maddening because it flouted their vaunted wisdom, and withal was unanswerable.” Jesus the Christ, p. 386 **They excommunicated him.**)

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 **And he said, Lord, I believe.** And he worshipped him. (“He was born blind, whose eyes Jesus opened, received now a greater gift than sight itself. His lifelong spiritual blindness ceased also; his spirit eyes were opened; he knew Jesus was the Son of God through whom salvation comes, and he was prepared to follow him, worship him, and keep his commandments. Because of his belief in the Son, he was ready to enter in at the gate of repentance and baptism and to plant his feet firmly on the path leading to eternal life.” MM, 3:208. **He bore his testimony to his neighbors and to the Pharisees. He stood as a witness of God at all times and in all things and in all places, regardless of the consequences.**)

39 ¶ And Jesus said, For ^ajudgment I am come into this world, that they which ^bsee not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, **Are we blind also?** (Jesus’ answer is – YES!)

41 Jesus said unto them, If ye were ^ablind, ye should have no ^bsin: but now ye say, We ^csee; therefore your ^dsin remaineth. (The Pharisees felt that their very existence as interpreters of the Mosaic Law was threatened.)

John 10

Jesus is the good Shepherd—He gained power over death from his Father—He promises to visit his other sheep—He proclaims: ‘I am the Son of God.’

JESUS IS THE GOOD SHEPHERD

1 VERILY, verily, I say unto you, He that entereth not by the door (“Jesus designated Himself as the door to the sheepfold, and made plain that only through Him could the undershepherds rightly enter.” Jesus the Christ, p. 387) into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

(“Never has been written or spoken a stronger arraignment of false pastors, unauthorized teachers, self-seeking hirelings who teach for self and divine for dollars, deceivers who pose as shepherds yet avoid the door and climb over some other way, prophets in the devil’s employ, who to achieve their master’s purpose, hesitate not to robe themselves in the garments of assumed sanctity, and appear in sheep’s clothing, while inwardly they are ravening wolves.” Jesus the Christ, p. 417-419, MM, 3:212)

2 But he that entereth in by the door is the shepherd of the ^asheep.

3 To him the porter openeth; and the sheep hear his ^avoice: and he calleth his own sheep by name, and ^bleadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they ^aknow his ^bvoice. (“Because they know his voice – the voice of testimony, the voice of true doctrine, the voice of righteousness, the voice of the Lord. MM, 3:213)

5 And a stranger will they not follow, but will flee from him: for they know not the voice of ^astrangers. (“Anyone serving in any capacity in the Church in which he [or she] is responsible for the spiritual or temporal well-being of any of the Lord’s children is a shepherd to those sheep. The Lord holds his shepherds accountable for the safety (salvation) of his sheep.” MD, p. 710)

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the ^adoor of the sheep(fold).

8 All that ever came before me (who testified not of me) ^aare thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to ^asteal, and to kill, and to destroy: I am come that they might have ^blife, and that they might have *it* more ^cabundantly.

11 I am the good ^ashepherd: the good ^bshepherd giveth his life for ~~the~~ (his) sheep. (Ezekiel 37:23 & 31 talks about the Messiah being the good shepherd. The Jews understood that saying he was the good shepherd meant that he was the Messiah. 23 And I will set up ^aone ^bshepherd over them, and he shall feed them, *even* my servant ^cDavid; he shall feed them, and he shall be their shepherd. 31 And ye my ^aflock, the flock of my pasture, *are* men, and I am your God, saith the Lord GOD.)

12 ~~But he that is an hireling, and not the shepherd,~~ (And the shepherd is not as a hireling,) whose own the sheep are not, (who) seeth the wolf coming, and ^aleaveth the sheep, and fleeth: and the wolf catcheth ~~them~~ (the sheep) and scattereth ~~the sheep~~ (them).

13 ~~The~~ (But he who is a) ^ahireling fleeth, because he is an hireling, and careth not for the sheep.

14 (For) I am the good ^ashepherd, and ^bknow my ^csheep, and am known of mine. (Verses 13 & 14 are reversed in the JST.)

15 As the Father knoweth me, even so ^aknow I the Father: and I lay down my ^blife for the sheep. (“A natural effect of His immortal origin, as the earth-born Son of an immortal Sire, was that He was immune to death except as He surrendered thereto. The life of Jesus the Christ could not be taken save as He willed and allowed. The power to lay down His life was inherent in Himself, as was the power to take up His slain body in an immortalized state.” Jesus the Christ, p. 389)

16 **Scripture Mastery:** And ^aother ^bsheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be ^cone fold, and one shepherd. (We know that He spoke here of the Nephites and Lamanites on the American continent. 3 Nephi 15: 12 Ye are my ^adisciples; and ye are a ^blight unto this people, who are a remnant of the house of ^cJoseph. 13 And behold, this is the ^aland of your inheritance; and the Father hath given it unto you. 14 And not at any time hath the Father given me commandment that I should ^atell it unto your brethren at Jerusalem. 15 Neither at any time hath the Father given me commandment that I should tell unto them concerning the ^aother tribes of the house of Israel, whom the Father hath led away out of the land. 16 This much did the Father ^acommand me, that I should tell unto them: 17 That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one ^ashepherd. 18 And now, because of ^astiffneckedness and ^bunbelief they ^cunderstood not my word; therefore I was commanded to say no more of the ^dFather concerning this thing unto them. 19 But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were ^aseparated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you. 20 And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them. 21 **And verily I say unto you, that ye are they of whom I said: ^aOther sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one ^bshepherd.** 22 **And they understood me not, for they supposed it had been the ^aGentiles; for they understood not that the Gentiles should be ^bconverted through their preaching.** 23 **And they understood me not that I said they shall hear my voice; and they understood me not that the ^aGentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the ^bHoly Ghost.** 24 **But behold, ye have both heard ^amy voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath ^bgiven me.)**

17 Therefore doth my Father ^alove me, because I ^blay down my life, that I might ^ctake it again.

18 No man ^ataketh it from me, but I lay it down of myself. I have ^bpower to lay it down, and I have ^cpower (Gr authority, full power) to take it again. This commandment have I ^dreceived of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

THE FEAST OF DEDICATION IN JERUSALEM

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter (around December. An 8 day feast celebrating the dedication of the temple around 163 BC. This is today Chanakuh. Three months after the feast of the Tabernacles.).

23 And Jesus walked in the temple in Solomon’s ^aporch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to ^adoubt? If thou be the Christ, tell us plainly. (“He could not well answer their inquiry by a simple unqualified affirmation, for by such He would have been understood as meaning that He claimed to be the Messiah according to their conception, the earthly king and conqueror for whom they professed to be looking. He was no such Christ as they had in mind.” Jesus the Christ, p. 454)

25 Jesus answered them, I told you, and ye ^abelieved not: the ^bworks that I do in my Father's ^cname, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My ^asheep hear my voice, and I know them, and they ^bfollow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which ^agave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. ("The scriptures indicate that the tendency to accept or reject Christ's voice in premortality carries over into this mortal life, for Christ has said that "whoso cometh not unto me is under the bondage of sin. And whoso receiveth not my voice is not acquainted with my voice, and is not of me." (D&C 84:51-52) Lamar Garrard, *Studies in Scriptures*, 6:331. Bruce R. McConkie said: "The concept of a chosen and favored people, a concept scarcely known in the world and but little understood even by the saints of God, is one of the most marvelous systems ever devised for administering salvation to all men in all nations in all ages... This is the doctrine of election. They were true and faithful in the premortal life, and they earned the right to be born as the Lord's people and to have the privilege, on a preferential basis, of believing and obeying the word of truth. Believing blood, the blood of Abraham, flows in their veins. They are the ones of whom Jesus said: 'My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' (John 10:27-28.)" (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 182.))

30 I and *my* Father are ^aone. (He again forcefully testifies that he is the Son of God.)

31 Then the Jews took up ^astones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? (For which of my works/miracles am I worthy of death?)

33 The Jews answered him, saying, For a good work we stone thee not; but for ^ablasphemy; and because that thou, being a man, makest thyself ^bGod.

34 Jesus answered them, Is it not written in your law, I said, Ye are ^agods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath ^asanctified, and ^bsent into the world, Thou blasphemest; because I said, I am the ^cSon of God? (Do you not understand the plan of salvation that was revealed to your fathers? Do you not know that all of the children of the Father have power to advance and progress and become like him? Have you never read that those who received your law in olden times had the promise that they could attain godhood and be gods themselves? Why accuse me of blasphemy for testifying that I was sanctified and sent into the world by the Father? Does it offend you to hear me say that I am the Son of God? Do you not know that every righteous person to whom the word of God comes, and who then obeys the fullness of that law, shall become like the Father and be a god himself? MM, 3:220)

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, ^abelieve the works: that ye may know, and believe, that the ^bFather *is* in me, and I in him.

JESUS GOES ACROSS JORDAN TO ESCAPE THE JEWS

39 Therefore they ^asought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there. (The duration of this sojourn in Perea is nowhere recorded in our scriptures. It could not have lasted more than a few weeks at most. Possibly some of the discourses,

instructions, and parables already treated as following the Lord's departure from Jerusalem after the Feast of Tabernacles in the preceding autumn, may chronologically belong to this interval. From this retreat of comparative quiet, Jesus returned to Judea in response to an earnest appeal from some whom He loved. He left the Bethany of Perea for the Judean Bethany, where dwelt Martha and Mary. Talmage, Jesus the Christ, 490)

May 6-12
Luke 12-17; John 11
“Rejoice with Me; for I Have Found My Sheep Which Was Lost”

OVERVIEW:

As you read Luke 12–17 and John 11, prayerfully seek what Heavenly Father wants you to know and do. Your study of these chapters can open your heart to messages meant just for you.

Record your impressions:

SCRIPTURES:

Luke 12

Jesus teaches: Beware of hypocrisy; lay up treasures in heaven, rather than on earth; prepare for the coming of the Lord; where much is given, much is required; preaching the gospel causes division.

WARNS TO BEWARE OF THE PHARISEES

1 IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the ^aleaven of the Pharisees, which is ^bhypocrisy.

2 For there is nothing covered, ~~that~~ (which) shall not be revealed; neither ^ahid, ~~that~~ (which) shall not be known.

3 Therefore whatsoever ye have spoken in ^adarkness shall be heard in the light; and that which ye have ^bspoken in the ear in ^cclosets (places of privacy) shall be proclaimed upon the housetops.

4 And I say unto you my ^afriends, Be not ^bafraid of them ~~that~~ (who) kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall ^afear: Fear him, ~~which~~ (who) after he hath killed hath power to cast into ^bhell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is ^aforgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall ^aconfess me before men, him shall the Son of man also confess before the ^bangels of God:

9 ^aBut he ~~that~~ (who) denieth me before men shall be denied before the angels of God.

10 (Now his disciples knew that he said this, because they had spoken evil against him before the people; for they were afraid to confess him before men. And they reasoned among themselves, saying, He knoweth our hearts, and he speaketh to our condemnation, and we shall not be forgiven. But he answered them, and said unto them,) ~~And~~ whosoever shall speak a word against the Son of Man, (and repenteth) it shall be forgiven him: but unto him ~~that~~ (who) ^ablasphemeth against the Holy Ghost it shall not be forgiven (him).

(Bruce R. McConkie: What is the blasphemy against the Holy Ghost? "Blasphemy consists in either or both

of the following: 1. Speaking irreverently, evilly, abusively, or scurrilously against God or sacred things; or 2. Speaking profanely or falsely about Deity. . . . Blasphemy against the Holy Ghost—which is falsely denying Christ after receiving a perfect revelation of him from the Holy Ghost—is the unpardonable sin." (Mormon Doctrine, pp. 85-86.) "Those in this life who gain a perfect knowledge of the divinity of the gospel cause, a knowledge that comes only by revelation from the Holy Ghost, and who then link themselves with Lucifer and come out in open rebellion, also become sons of perdition. Their destiny, following their resurrection, is to be cast out with the devil and his angels, to inherit the same kingdom in a state where 'their worm dieth not, and the fire is not quenched.' (D. & C. 76:32-49; 29:27-30; Heb. 6:4-8; 2 Pet. 2:20-22; 2 Ne. 9:14-16; Doctrines of Salvation, vol. 1, pp. 47-49; vol. 2, pp. 218-225.) "Joseph Smith said: 'All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition.' (Teachings, p. 358.)" (Mormon Doctrine, p. 674.) "Our Lord told the Jews that eventually—either in this world or in the world to come—all sins would be forgiven except the blasphemy against the Holy Ghost. (Matt. 12:31-32; Mark 3:28-30; Luke 12:10.) This sin or blasphemy against the Holy Ghost is thus the unpardonable sin. "Particular note should be taken in this connection of the fact that forgiveness of sins does not thereby confer celestial salvation upon a person. 'All will suffer until they obey Christ himself,' the Prophet said. (Teachings, p. 357.) The wicked and ungodly will suffer the vengeance of eternal fire in hell until they finally obey Christ, repent of their sins, and gain forgiveness therefrom. Then they shall obtain the resurrection and an inheritance in the telestial and not the celestial kingdom. (D. & C. 76:81-107.) Those who have committed the unpardonable sin, however, will not be redeemed from the devil, and instead, after their resurrection, will be cast out as sons of perdition to dwell with the devil and his angels in eternity. (D. & C. 76:30-49.) "Commission of the unpardonable sin consists in crucifying unto oneself the Son of God afresh and putting him to open shame. (Heb. 6:4-8; D. & C. 76:34-35.) To commit this unpardonable crime a man must receive the gospel, gain from the Holy Ghost by revelation the absolute knowledge of the divinity of Christ, and then deny 'the new and everlasting covenant by which he was sanctified, calling it an unholy thing, and doing despite to the Spirit of grace.' (Teachings, p. 128.) He thereby commits murder by assenting unto the Lord's death, that is, having a perfect knowledge of the truth he comes out in open rebellion and places himself in a position wherein he would have crucified Christ knowing perfectly the while that he was the Son of God. Christ is thus crucified afresh and put to open shame. (D. & C. 132:27.) "What must a man do to commit the unpardonable sin?" the Prophet asked. 'He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints. "When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence.' (Teachings, p. 358.) "Among other things, this statement from the Prophet, explodes forever the mythical fantasy that the sons of perdition are so few they can be numbered on the fingers of the hand." (Mormon Doctrine, pp. 739-740.) DNTC 1:272-4)

11 And (again I say unto you,) ~~when~~ they (shall) bring you unto the synagogues, and ~~unto~~ (before) magistrates, and ^apowers, (authorities) (When they do this,) ^btake ye no thought (don't worry; don't be anxious about) how or what thing ye shall answer, or what ye shall ^csay:

12 For the ^aHoly Ghost shall ^bteach you in the same hour what ye ought to say.

PARABLE OF THE RICH FOOL

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you? (He was not legally the person to decide this.)

15 And he said unto them, Take heed, and beware of ^acovetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to ^abestow (Gather) my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, ^aSoul, thou hast much goods laid up for many years; take thine ease, ^beat, drink, and be merry.

20 But God said unto him, *Thou fool*, this night thy ^asoul shall be required of thee: then whose shall those things be, which thou hast provided? (Those who set their hearts on the things of this world shall lose their souls. DNTC, 1:474)

21 So is he that (shall it be with him who) layeth up ^atreasure for ^bhimself, and is not rich toward God.

(Brigham Young said: The worst fear I have about this people is that they will get rich in this country, forget God and his people, wax fat, and kick themselves out of this Church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution and be true. But my greatest fear for them is that they cannot stand wealth, and yet they have to be tried with riches, for they will become the richest people on this earth. The Man and His Work, p. 128)

DISCIPLES TO SEEK FIRST THE KINGDOM OF GOD

22 ¶ And he said unto his disciples, Therefore I say unto you, ^aTake no ^bthought (don't worry) for your life, what ye shall eat; neither for the body, what ye shall put on.

23 (For) The life is more than meat, and the body *is more* than raiment.

24 Consider the ^aravens: for they neither sow nor reap; which neither have storehouse nor barn; and (nevertheless) God feedeth them: how much more are ye (not) better than the fowls?

25 And which (who) of you with (by) taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the ^alilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; ^ahow much more will he clothe (provide for) you, O ye (if ye are not) of little faith?

29 And (Therefore,) seek not ye what ye shall eat, or what ye shall drink, neither be ye of ^adoubtful mind.

30 For all these things do the nations of the world seek after: and your Father (who is in heaven,) knoweth that ye have need of these things. (And ye are sent unto them to be their ministers, and the laborer is worthy of his hire; for the law saith, That a man shall not muzzle the ox that treadeth out the corn.)

31 ¶ ^aBut rather (Therefore) seek ye (to bring forth) the ^bkingdom of God; and ^call these things shall be added unto you.

32 Fear not, little ^aflock; for it is your Father's good pleasure to give you the ^bkingdom.

33 (This he spake unto his disciples, saying,) Sell that ye have, and give ^aalms; provide (not for) yourselves bags which wax ~~not~~ old, (but rather) a ^btreasure in the heavens that ^cfaileth not, where no thief approacheth, neither moth corrupteth.

34 For where your ^atreasure is, there will your heart be also.

COUNSELS TO ALWAYS BE PREPARED FOR THE SECOND COMING

35 Let your loins be girded about (Their loins are girded because they have work to do; preaching the gospel and ruling the Church), and (have) your ^alights burning; (Their lamps are lit because their task is to enlighten a dark and sinful world by their shining examples.)

36 And (That) ye yourselves (may be) like unto men ~~that~~ (who) wait for their Lord, when he will return from the wedding (When Jesus ascended into heaven, He will be coming back from the wedding at His Second Coming); that when he cometh and knocketh, they may open unto him immediately.

37 (Verily, I say unto you,) Blessed *are* those servants (Church leaders), whom the Lord when he cometh shall find ^awatching: ~~verily I say unto you, that~~ (for) he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 ^aAnd if (For, behold, he cometh in the first watch of the night, and he shall also come in the second watch, and again he shall come in the third watch. And verily I say unto you, He hath already come, as it is written of him; and again when) he shall come in the second watch, or come in the third watch, ~~and find them so~~, blessed are those servants (when he cometh, that he shall find so doing; For the Lord of those servants shall gird himself, and make them to sit down to meat, and will come forth and serve them. And now, verily I say these things unto you, that ye may know this, that the coming of the Lord is as a thief in the night. And it is like unto a man who is an householder, who, if he watcheth not his goods, the thief cometh in an hour of which he is not aware, and taketh his goods, and divideth them among his fellows.) (The watches refer to the times when men die. We all die at various times, but for each it is as though the Second Coming had already happened for that person. His judgment will be determined.)

39 ~~And this know, that~~ (And they said among themselves,) if the ^agoodman (master) of the house had known what hour the thief would come, he would have watched, and not have ^bsuffered (allowed, permitted) his house to be broken through (and the loss of his goods).

40 (And he said unto them, Verily I say unto you,) Be ye therefore ready also: for the Son of Man ^acometh at an ^bhour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or ~~even~~ (un)to all?

42 And the Lord said, ~~Who then is that~~ ^afaithful and wise ^bsteward, (I speak unto those) whom *his* lord shall make ruler over his household, to give ~~them~~ (his children) *their* portion of meat in due season.?² (And they said, Who then is that faithful and wise servant? And the Lord said unto them, It is that servant who watcheth, to impart his portion of meat in due season.)

43 Blessed ~~is~~ (be) that servant, whom his Lord ~~when he cometh~~ shall find (, when he cometh,) so ^adoing.

44 Of a truth I say unto you, that he will make him ^aruler over ^ball that he hath.

45 But ~~and if that servant~~ (the evil servant is he who is not found watching. And if that servant is not found watching, he will) say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants and ^amaidens, (maidservants) and to eat and drink, and to be drunken;

46 The Lord of that servant will come in a day ~~when~~ he looketh not for *him*, and at an hour when he is not aware, and will cut him ~~in sunder~~ (down), and will appoint him his ^aportion with the unbelievers.

47 And that ^aservant, ~~which~~ (who) knew his Lord's ^bwill, and ^cprepared not ~~himself~~ (for his Lords' coming), neither did according to his will, shall be beaten with many *stripes*.

48 But he that ^aknew not (his Lord's will), and did commit things worthy of stripes, shall be ^bbeaten with few *stripes*. For unto whomsoever ^cmuch is ^dgiven, of him shall ~~be~~ much (be) ^crequired: and to whom ~~men~~ *have* (the Lord has) committed much, of him *they will* (men) ask the more.

49 ¶ (For they are not well pleased with the Lord's doings; therefore) I am come to send fire on the earth; and what ~~will I, if~~ (is it to you, if I will that) it be already kindled?

50 But I have a ^abaptism to be baptized with; and how am I ^bstrai(gh)tened (distressed, hard pressed) (un)till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.
 53 The father shall be divided against the son, and the son ^aagainst the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.
 54 ¶ And he said also (un)to the people, When ye see a cloud rise out of the west, straightway ye say (straightway), There cometh a shower; and so it is.
 55 And when ye see the south wind blow(s), ye say, There will be heat; and it cometh to pass.
 56 Ye (O) hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?
 57 Yea, and why even of yourselves judge ye not what is right? (By natural inheritance, as a free gift from God, every accountable person is enlightened by the “the Spirit of Jesus Christ.” By hearkening to the promptings of this spirit or light of Christ, men are led to believe in Christ and accept him, as the Son of God. Thus Jesus is here saying: “Even if you cannot read the signs of the times, yet if ye would hearken to the light of Christ, to the light of reason and conscience, ye would know that I am he who should come. DNTC, 1:378)
 58 ¶ ~~When thou goest with thine adversary to the magistrate, as thou art in the way,~~ (Why goest thou to thine adversary for a magistrate, when thou are in the way with thine enemy? Why not) give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.
 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last ^amite. (the smallest Jewish coin, worth less than half a penny)

Luke 13

Jesus teaches: Repent or perish—He gives the parable of the barren fig tree; heals a woman on the Sabbath; and likens the kingdom of God to a mustard seed—He discusses whether few or many are saved, and laments over Jerusalem.

CALL TO REPENTANCE

1 (And) THERE were present at that season (time) some that told (who spake unto) him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.
 2 And Jesus answering said unto them, Suppose ye that these Galilaeans were ^asinners above all the Galilaeans, because they suffered such things?
 3 I tell you, Nay: but, except ye ^arepent, ye shall all likewise ^bperish.
 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that (who) dwelt in Jerusalem?
 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish. (Mortality has dangers and the righteous are involved in natural disasters and troubles the same as the wicked. Mishaps are not a punishment to those who don't keep the commandments in all instances.)

PARABLE OF THE BARREN FIG TREE

6 ¶ He spake also this parable; A certain (husband)man (God) had a fig tree (the Jewish remnant of Israel) planted in his (the) ^avineyard (the world); and he came (in the meridian of time) and sought fruit thereon, (faith, righteousness, good works, gifts of the Spirit) and found none.
 7 Then said he unto the dresser of his vineyard (Son of God), Behold, these three years (the period of Jesus' ministry) I come seeking fruit on this fig tree, and find none: ^acut it down (destroy the Jewish nation as an

organized kingdom); why cumbereth it the ground? (Why should it prevent the conversion of the world by occupying the ground and pre-empting the time of my servants?)

8 And he (The Son of God) answering said unto him (God the husbandman), Lord, let it alone this year also, till I shall dig about it, and dung it: (Preach the gospel, raise the warning voice, show forth signs and wonders, organize the Church, and offer every opportunity for the conversion of the Jewish nation.)

9 And if it bear fruit, ~~well~~ (the tree is saved): (The Jewish nation shall be preserved as such and its members gain salvation.) and if not, ~~then~~ after that thou shalt cut it down. (Destroy the Jews as a nation, make them a hiss and a byword, and scatter them among all nations.) (And many other parables spake he unto the people.)

A WOMAN IS HEALED ON THE SABBATH

10 And (after this, as) he was teaching in one of the synagogues on the Sabbath. (This miracle is recorded because it took place on the Sabbath.)

11 ¶ And, behold, there was a woman which (who) had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself (straighten up). (“Some mental or spiritual affliction attended her physical illness.” DNTC 1:493)

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God. (Jesus appears to have sought out the woman to show that it was okay to do good on the Sabbath.)

14 And the ruler of the synagogue answered (was filled) with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day.

15 The Lord then answered (said unto) him, and said, Thou (O) hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? (“Though Satan may rejoice in the afflictions – whether physical, mental or spiritual – which befall mortal men, it is not to be assumed that he has power to impose them, except in isolated instances where people have complied with laws which permit such an imposition; otherwise, Satan would shackle all men with ills so drastic as to destroy them.” DNTC 1:493)

17 And when he had said these things, all his adversaries were ashamed: and all the people (his disciples) rejoiced for all the glorious things that (which) were done by him.

(The message of the lesson: Sometimes we are overwhelmed with the requirements for exaltation. There are so many commandments, so many restrictions, so many duties. We come again and again to the word “endure” and we tremble. We read the command “be ye therefore perfect” and we despair. We remember that the Lord warned Joseph Smith of future trials and tragedies and then said “hold on thy way” and we wonder if we can. But with all of this comes the other promises, the other insights. Exaltation is not as easy as catching fish at a hatchery, but is much easier than the alternative. The Savior said: Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Ted Gibbons, Lesson 10, LDS Living.)

PARABLE OF THE MUSTARD SEED AND LEAVEN

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble (compare) it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed (became) a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

TEACHINGS AT JERUSALEM

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

THE FIRST SHALL BE LAST AND THE LAST SHALL BE FIRST

23 ~~Then~~ (And there) said one unto him, Lord, are there ^afew (only) that be saved? And he ~~said unto them~~ (answered him, and said),

24 ¶ Strive to enter in at the ^astrait (narrow) ^bgate: for ~~many~~, I say unto you, ~~will~~ (many shall) ^cseek to enter in, and shall not be able (for the Lord shall not always strive with man).

25 (Therefore) When once the ~~master~~ (Lord) of the ~~house~~ (kingdom) is risen up, and hath shut ~~to~~ the door (of the kingdom), ~~and ye begin to~~ (then ye shall) stand without, and ~~to~~ knock at the door, saying, Lord, ^aLord, open unto us; ~~and he~~ (But the Lord) shall answer and say unto you, ~~I know you not~~ (I will not receive you, for ye know not from) whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, ~~I know you not~~ (ye know not from) whence ye are; ^adepart from me, all ye workers of iniquity.

28 There shall be ^aweeping and gnashing of teeth (among you), when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the ^bkingdom of God, and you ~~yourselves~~ (are) thrust out.

29 And (verily I say unto you,) ^athey shall come from the east, and ~~from~~ the west, and from the north, and ~~from~~ the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are ^afirst which shall be last (and shall be saved therein). (Bruce R. McConkie: Will few or many attain eternal life in the celestial kingdom? The answer, of great concern to all who seek salvation, depends upon what is meant by few. Few of what group? Of all persons born into the world? Of the portion of mankind who grow to a sufficient maturity to become accountable for their own sins? Or of the members of the Church who have covenanted in the waters of baptism to serve God and keep his commandments in return for the promise of eternal salvation hereafter? There are, of course, three kingdoms of glory to which resurrected persons will go—the celestial, terrestrial, and telestial. (1 Cor. 15:39-42; D. & C. 76.) Of these three, only the celestial is the kingdom of God; it is the kingdom reserved for the saints who obey the laws and ordinances of the gospel. Great hosts of persons will go to the other kingdoms and hence will not attain salvation in the full gospel sense. From the spirit and letter of the Prophet's vision on the degrees of glory, it appears that the great majority of accountable persons in the world will go to the telestial kingdom. He recorded in the revelation that the inhabitants of that lowest kingdom would be "as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore." (D. & C. 76:109.) On the other hand, speaking to accountable persons and of attainment of the celestial kingdom, Jesus said in the Sermon on the Mount: "Few there be that find it." (Matt. 7:14.) In other words, proportionately few of the earth's total accountable inhabitants will gain salvation. The overwhelming majority of them will go to lesser kingdoms and receive lower rewards. Yet the total number who will gain salvation will be great and not small. John on one occasion saw in vision a group of exalted persons who exceeded 100,000,000 in number (Rev. 5:9-11) and on another occasion he beheld a group of saved persons which formed such a great multitude that "no man could number" them. (Rev. 7:9.) Included among the celestial inhabitants will be all the children who die before they arrive at the years of accountability. (Teachings, p. 107.) Of this group President John Taylor said: "Without Adam's transgression those children could not have existed. Through the atonement they are placed in a state of salvation without any act of their own. These would embrace, according to the opinion of statisticians, more than one-half of the human family who can attribute their salvation only to the mediation and atonement of the Savior." (John Taylor, Gospel Kingdom, p. 119.) As to members of the Church, many will

gain salvation, many will not. For accountable persons to receive a celestial inheritance baptism coupled with personal righteousness is essential. For such persons to inherit eternal life in the celestial world, celestial marriage plus conformity to gospel law is required. Those members of the Church who act accordingly, will gain the rewards indicated; those who do not abide the laws involved will go to lesser inheritances in lower kingdoms and will not gain full salvation. DNTC 1:495-6)

THE LAMENT OVER JERUSALEM

31 ¶ ~~The same day there came~~ (And as he was thus teaching there came to him) certain of the Pharisees, saying unto him, Get thee out, and depart hence: for ^aHerod will kill thee.

32 And he said unto them, Go ye, and tell ~~that fox~~ (Herod), Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be ^aperfected. (Herod would be the only person in Jesus' recorded life to speak directly to the Master but hear nothing in reply. Jesus showed real and deep contempt for Herod. Verse by Verse, 393)

33 Nevertheless I must walk to day, and to morrow, and the ~~day following~~ (third day): for it cannot be that a ^aprophet perish out of ^bJerusalem.

34 (This he spake, signifying of his death. And in this very hour he began to weep over Jerusalem, saying,) O Jerusalem, Jerusalem, ~~which~~ (who) ^akillest the prophets, and stonest them ~~that~~ (who) are sent unto thee; how often would I have gathered thy children together, as a ^bhen *doth gather* her brood under *her* wings, and ye would not! (Jesus won't be killed by Herod, but his own people.)

35 Behold, your house is left unto you ^adesolate: and verily I say unto you, ^bYe shall not see me, ~~until~~ (know me, until ye have received from the hand of the Lord a just recompense for all your sins; until) *the time* come when ye shall say, ^cBlessed is he ~~that~~ (who) cometh in the name of the Lord.

Luke 14

Jesus again heals on the Sabbath—He teaches humility, and gives the parable of the great supper—Those who follow him must forsake all else.

A MAN WITH DROPSY HEALED ON THE SABBATH

1 AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, ~~that they watched him.~~ (They were always watching Jesus to see if He would slip up.)

2 And, behold, there was a certain man before him ~~which~~ (who) had the dropsy. (An abnormal accumulation of fluid in the cells. Edema. Often the result of a liver infection or heart disease. A disease in which limbs and abdomen are overly filled with fluid.)

3 (Jesus takes control of the setting.) And Jesus ~~answering~~ spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? (His miracles testified of his divine mission, and miraculous works wrought on the Sabbath would be known to more people, discussed in more synagogues, investigated by more truth seekers than those performed at any other time. DNTC, 1:499)

4 And they held their peace. And he took *him*, (the man) and healed him, and let him go;

5 And ~~answered them~~, (spake unto them again,) saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the ^asabbath day?

6 And they could not answer him ~~again~~ to these things.

PARABLE OF THE WEDDING FEAST

7 ¶ And he put forth a parable (unto them concerning) ~~to~~ those ~~which~~ (who) were bidden (to a wedding), ~~when he marked~~ (for he knew) how they chose out the ^achief rooms (Gr first places) (and exalted themselves one above another; wherefore he spake unto them); saying ~~unto them~~,

8 When thou art ^abidden (Gr invited) of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; (It is better to maintain a low profile.)

9 And he ~~that~~ (who) bade thee ~~and~~ (with) him (who is more honorable,) come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the ^alowest room; that when he ~~that~~ (who) bade thee cometh, he may say unto thee, Friend, go up ^bhigher: then shalt thou have ^cworship (honor, glory, respect) (honor of God,) in the presence of them (who) ~~that~~ sit at meat with thee.

11 For whosoever ^aexalteth himself shall be ^babased; and he ~~that~~ (who) ^chumbleth himself shall be exalted. (Jesus here summarizes the whole plan and purpose of this mortal probation. It is to test men and see whether they will seek for worldly things – wealth, learning, honors, power – or whether they will flee from pride, humble themselves before God, and walk before him with an eye single to his glory. DNTC, 1:500)

PARABLE OF THE GREAT SUPPER

12 ¶ Then said he also ~~to him that bade him~~ (concerning him who bade to the wedding), When thou makest a dinner or a supper, call not thy friends (an idiom meaning: not only thy friends), nor thy brethren, neither thy kinsmen, nor ~~thy~~ rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the ^apoor, the maimed, the lame, the blind:

14 And thou shalt be ^ablessed; for they cannot recompense thee: for thou shalt be ^brecompensed at the ^cresurrection of the just.

15 ¶ And when one of them ~~that~~ (who) sat at meat with him heard these things, he said unto him, Blessed is he ~~that~~ (who) shall ^aeat ^bbread in the kingdom of God. (This man believed that the maimed and the lame and the blind will not be in the kingdom of God. Then Jesus gives this parable.)

16 Then said he unto him, A certain man (God) made a great supper (the gospel), and bade many:

17 And sent his servant (Jesus) at supper time (may mean the Sacrament meeting accompanying the gatherings and meetings at Adam-ondi-Ahman that will precede the Second Coming.) to say to them ~~that~~ (who) were bidden (the covenant Israel), Come; for all things are now ready.

18 And they all with one *consent* began to make ^aexcuse. (Our excuses today: Our lineage is of Ephraim, but if we're not humble and accepting the invitation to be righteous, we won't be at the supper.) The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. (Cares or riches)

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. (The allurements of material things)

20 And another said, I have married a wife, ~~and~~ therefore I cannot come. (The pleasures of social and domestic life.)

21 So that servant came, and sh(o)ewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring ~~in~~ hither the poor, and the maimed, ~~and~~ the ^ahalt, (Gr lame) and the blind. (Gentiles. Luke a Gentile, said to the Gentiles, that they also will be gathered into the covenant and be part of the kingdom of God.)

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the ^alord said unto ~~the~~ (his) servant, Go out into the highways and ^bhedges, (Gr hedged pathways) (unto everyone) and ^ccompel (Gr urge) ~~them~~ (men) to come in, that my house may be filled.

24 For I say unto you, That ^anone of those men ~~which~~ (who) were bidden shall taste of my supper. (Elder Talmage said that the invited guests represented the covenant people, or house of Israel. The servant is Jesus, the feast is the gospel. Do we make excuses to rationalize our occasional or constant unwillingness to partake of the fullness of the Gospel blessings? What excuses do we use for not reading the scriptures, or

doing our home or visiting teaching, or not going to the temple?)

DISCOURSE ON SACRIFICE

25 ¶ (And when he had finished these sayings, he departed thence,) And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and ^ahate not (Not hate in the sense of intense aversion or abhorrence; such is contrary to the whole spirit and tenor of the gospel. Men are to love enen their enemies, to say nothing of their own flesh and blood. Rather, the sense and meaning of Jesus' present instruction is that true disciples have a duty toward God which takes precedence over any family or personal obligation. DNTC, 1:503) his father, and mother, and wife, and children, and brethren, and sisters, (or husband) ^byea, and his own ^clife also, (or in other words, is afraid to lay down his life for my sake,) ~~he~~ cannot be my ^ddisciple. (Neal A. Maxwell: There is a special sense of urgency infusing itself into many Church members everywhere that says, quietly, but insistently—this is the time for us to choose! It is not just that God will insist that we choose for our own sake, but that those who depend upon us, or use us as a reference point, need and deserve to know which way we are going. It is no good posing as a lifeguard if one is a non-swimmer. It is no good being a guide if one leaves his post and wanders with the multitude in search of another way, "for there is none other way," especially at a time when there is a sharper and sharper divergence in the way of the world and the straight and narrow way. The disciple must not only stand in "holy places" but on holy issues and "not be moved." In short, the events of our time and spiritual decay in the world have produced for us the equivalent situation faced by many of the disciples who followed Jesus. They followed him until he began to preach the "hard sayings"—the doctrines that really demand not only belief, but performance; doctrines which would distinguish them from their contemporary society. The Lord wants us to put some distance—behaviorally—between ourselves and the world, not because we love mankind less, but precisely because we do love men. It is for the world's sake that we must sanctify ourselves. When Jesus' followers faced their moment of truth, John records, "From that time many of his disciples went back, and walked no more with him," Jesus turned to the remainder and queried them, "Will ye also go away?" (John 6:66-67.) A Time to Choose, 39-40)

27 And whosoever doth not bear his ^across, and come after me, cannot be my ^bdisciple.

28 (Wherefore, settle this in your hearts, that ye will do the things which I shall teach and command you.) For which of you, intending to build a tower, sitteth not down first, and ^acounteth the ^bcost, whether he have *sufficient* (money) to ^cfinish ~~#~~ (his work)? (Converts should consider the cost before joining the Church.)

29 Lest ~~haply~~, (perhaps) (unhappily) after he ~~hath~~ (has) laid the foundation, and is not able to finish ~~#~~ (his work), all ~~that~~ (who) behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to ^afinish. (And this he said, signifying there should not any man follow him, unless he was able to continue; saying,)

31 Or what king, going to make war against another king, sitteth not down first, and ^aconsulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ^aambassage, (embassy) and desireth conditions of peace.

33 So likewise, whosoever ~~he~~ be of you that ^aforsaketh not all that he hath, he cannot be my ^bdisciple. (Bruce R. McConkie: This law of sacrifice is summarized by the Prophet in these words: "For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also—counting all things but filth and dross for the excellency of the knowledge of Jesus Christ—requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when these sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God.... A religion that does not

require the sacrifice of all things never has power sufficient to produce the faith necessary [to lead] unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, or will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life. It is vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him. . From the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. . Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life; and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith: therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist." (Lectures on Faith, pp. 58-60.) DNTC, 1:504-5)

34 ¶ ^aSalt is (Then certain of them came to him, saying Good Master, we have Moses and the prophets, and whosoever shall live by them, shall he not have life? And Jesus answered saying, Ye know not Moses, neither the prophets; for if ye had known them, ye would have believed on me; for to this intent they were written. For I am sent that ye might have life. Therefore I will liken it unto that salt which is) good: but if the ^bsalt have (has) lost his savour (its savor), wherewith shall it be seasoned? (Salt does not lose its savor with age. Rather, its savor is lost through mixture and contamination.

35 It is neither fit for the land, nor yet for the dunghill; ~~but~~ men cast it out. He ~~that~~ (who) hath ears to hear, let him hear. (These things he said, signifying that which was written, verily must all be fulfilled.)

Luke 15

Jesus gives the parable of the lost sheep, of the piece of silver, and of the prodigal son.

THE PARABLE OF THE LOST SHEEP

1 THEN drew near unto him all (many of) the ^apublicans and sinners (They are called sinners according to the Pharisaic definition. They accused Jesus of being a sinner. This may not be a very accurate description of their true status.) ~~for~~ to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. (The three parables are in response to the criticism of the Pharisees and scribes about Jesus associating with publicans and sinners. The first two address the thesis of their criticism. The third one addresses not only the thesis of their criticism, but the psychology motivating the criticism. The main point is to emphasize God's happiness and acceptance of repentant persons. Where the Pharisees look down upon publicans and sinners, God searches after them and rejoices when they repent.)

3 ¶ And he spake this parable unto them, saying,

4 What man of you, (Jesus is painting a picture of the ideal shepherd.) having an hundred sheep, if he

lose one of them, doth not leave the ninety and nine ^ain the wilderness, and go (into the wilderness) after that which is ^blost, until he find it? (The good shepherd would not leave the 99 unless they were secure.)

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying (and saith) unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise ^ajoy shall be in heaven over one ^bsinner that ^crepenteth, (The rejoicing over the lost one being greater than the rejoicing over those that were never lost is simply a function of the relief and happiness of one being spared the suffering of spiritual death. The righteous were never in jeopardy of such, and needed no additional shepherding, so there is no emotional release as is the case with the accomplishment of a sinner repenting.) more than over ninety and nine just persons, which (who) need no repentance. (Matthew 18:11-14 is the same story, but at an earlier time: 11 For the ^aSon of man is come to ^bsave that which was ^clost. (And to call sinners to repentance; but these little ones have no need of repentance, and I will save them.) 12 How think ye? if a man have an hundred ^asheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that ~~sheep~~ (over that which was lost), than of (over) the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these ^alittle ones should ^bperish. It is reasonable to assume that Jesus taught his parables and stories many times, repeating them for different audiences. Even the Sermon on the Mount may have been taught at different times to different people. The story of the shepherd leaving the ninety-nine sheep and finding the lost animal as told in the Gospel of Luke was also given on another occasion. (See Matt. 18:12-14.) In both cases, God's concern for the lost soul is the main point. But in light of the Pharisees' and scribes' self-righteousness, the story's moral also becomes a caricature of smugness when the Savior says, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15:7.) **Actually, Jesus recognized that no person is exempt from repentance.** Nor did his disciples make any exceptions. John the Beloved, for example, insisted that "if we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 Jn. 1:8.) **Thus, the phrase "just persons, which need no repentance" is ironic, for no such persons exist.** Willard Richards's rough notes of the Prophet Joseph Smith's 1843 sermon show that the Prophet compared the one hundred sheep with one hundred Pharisees and Sadducees. The Prophet then said, "If you Pharisees and Sadducees are in the sheepfold, I have no mission for you. [I am] sent to look up sheep that are lost. [I will] back him up and make joy in heaven." **Note how, according to the Prophet's explanation, the characters in the parable—shepherd, lost sheep, and sheep in the fold—reflect the situation Christ was facing: the divine searcher, the repentant minority, and the group of people who were so self-righteous that they would not repent.** Richard Anderson, Ensign, "Parables of Mercy," Ensign, Feb. 1987, 20. Elder McConkie said: The emphasis is on keeping the sheep from getting lost, on showing how precious the sheep are, and on how reluctant the Shepherd is to lose even one. And as he, the Chief Shepherd, does, so also should we do who are his servant-shepherds. MM, 3:245. Also, to liken the scriptures to ourselves, we are lost sheep and the Savior goes into the wilderness to find us and bring us back.)

PARABLE OF THE LOST COIN

8 ¶ Either what woman having ten pieces of silver, if she lose one ^apiece, (drachma (a silver coin equal to the Roman denarius – a workman's daily wage.)) doth not light a candle, and sweep the house, and seek diligently till she find *it*? (These three analogies justify his working with sinners.)

9 And when she hath found *it*, she calleth (called) *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the ^aangels of God over one ^bsinner that (who) repenteth. (The next story, that of the lost coin, is simple. In Greek, the piece of silver is a *drachma*—a coin equivalent to a day’s wage. In this parable, a woman sweeps corners and cracks in an attempt to find the coin, possibly because of its sentimental value as a coin that was sewn onto her wedding costume, or possibly because she is a poor manager and has lost the coin, or perhaps even the opposite, because she is a careful manager and carefully guards her resources. Whatever the circumstances, like the shepherd, when she finds the coin the woman calls her friends together to rejoice with her. The moral of the story is similar to that of the parable of the sheep: there is joy in heaven “over one sinner that repenteth.” (Luke 15:7, 10.) In discussing this parable, Joseph Smith pointed out the irony: “One publican you despise [is] one piece of silver, the piece which was lost. Joy [is] found of the angels over one sinner that repenteth. [The rest are] so righteous ... you cannot save them.” Again we see the roles of the searcher, the sinner, and the self-righteous person.” Richard Anderson, Ensign, “Parables of Mercy,” Ensign, Feb. 1987, 20)

(“The lost sheep strayed from the fold by choice, seeking green pastures and still waters out in the deserts of the world. But the lost coin was lost through the inattention of the officers of the kingdom. The Lord’s servants neglected their responsibility to care for the needs of the saints, and one of the saintly coins slipped to the floor and rolled into the dust in a dark corner, where, except for diligent search, it would remain lost until swept out with the refuse.” MM, 3:247. “The woman who by lack of care lost the precious piece may be taken to represent the theocracy of the time, and the Church as an institution in any dispensational period; then the pieces of silver, every one a genuine coin of the realm, bearing the image of the great King, are the souls committed to the care of the Church; and the lost piece symbolizes the souls that are neglected and, for a time at least, lost sight of, by the authorized ministers of the gospel of Christ.” Jesus the Christ, p. 456)

PARABLE OF THE PRODIGAL SON

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of ^agoods (property) that (which) falleth to me. And he divided unto them *his* living. (The younger son would have taken one third of the inheritance that could be taken, while the oldest son obtains a double portion as heir. The eldest son was expected to care for other family members, hence the double portion.)

13 And not many days after the younger son gathered all together, and took his journey into a far (Gentile) country, and there ^awasted his ^bsubstance (property) with ^criotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. (Most degrading occupation for a Jew.)

16 And he ^awould (desired, set the heart upon) fain have filled his belly with the ^bhusks (pods of the carob tree) that (which) the swine did eat: and no man gave unto him. (These husks were not fit for human consumption.)

17 And when he ^acame to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger!

18 I will ^aarise and go to my father, (He thought of the goodness of his father.) and will say unto him, Father, I have ^bsinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants. (Don’t we all feel like this sometimes?)

20 And he arose, and came to his father. But when he was yet a great way off, (His father had been watching for him, hoping he would return.) his father saw him, (His father was anxiously looking for him to return. The fatted calf was in the stall, waiting.) and had ^acompassion, and ran, and fell on his

neck, and kissed him. (Our Heavenly Father)

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more ^aworthy to be called thy ^bson.

22 But the father said (un)to his servants, Bring forth the best robe (authority of a son), and put *it* on him; and put a ring (symbol of power) on his ~~hand~~ (finger), and shoes on *his* feet: (Slaves did not wear shoes. See how generous the father is to forgive. So should we be generous.)

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son (not my brother) was come, which (who) hath devoured thy living with harlots, thou hast killed for him the fatted calf. (The elder son has failed to learn to love others as his father does. The son does not have a correct understanding of the principles of repentance and forgiveness. What Old Testament prophet was angry that the Lord forgave a city when they repented? Jonah.)

31 And he said unto him, ^aSon, thou art ever with me, and ^ball that I have is thine. (We remember that the prodigal son wasted his inheritance, and when it was all gone he came back to his father's house. There he was welcomed back into the family, but his inheritance was spent. Mercy will not rob justice, and the sealing power of faithful parents will only claim wayward children upon the condition of their repentance and Christ's Atonement. Repentant wayward children will enjoy salvation and all the blessings that go with it, but exaltation is much more. It must be fully earned. The question as to who will be exalted must be left to the Lord in His mercy. President James E. Faust, Ensign, May 2003, p. 62)

32 It was ^ameet (necessary) that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

(What do these three parables have in common? These three parables show the joy for one who repents.)

(The three parables, which appear in the scriptural record as parts of a continuous discourse, are as one in portraying the joy that abounds in heaven over the recovery of a soul once numbered among the lost, whether that soul be best symbolized by a sheep that had wandered afar, a coin that had dropped out of sight through the custodian's neglect, or a son who would deliberately sever himself from home and heaven. There is no justification for the inference that a repentant sinner is to be given precedence over a righteous soul who had resisted sin; were such the way of God, then Christ, the one sinless Man, would be surpassed in the Father's esteem by regenerate offenders. Unqualifiedly offensive as is sin, the sinner is yet precious in the Father's eyes, because of the possibility of his repentance and return to righteousness. The loss of a soul is a very real and a very great loss to God. He is pained and grieved thereby, for it is His will that not one should perish. Jesus the Christ, 461.)

(David O. McKay: How did that sheep get lost? He was not rebellious. If you follow the comparison, the lamb was seeking its livelihood in a perfectly legitimate manner, but either stupidly, perhaps unconsciously, it followed the enticement of the field, the prospect of better grass until it got out beyond the fold and was lost.

So we have those in the Church, young men and young women, who wander away from the fold in perfectly legitimate ways. They are seeking success, success in business, success in their professions, and before long they become disinterested in Church and finally disconnected from the fold; they have lost track of what true success is, perhaps stupidly, perhaps unconsciously, in some cases, perhaps willingly. They are blind to what constitutes true success.

In [the case of the parable of the lost coin] the thing lost was not in itself responsible. The one who had been trusted with that coin had, through carelessness or neglect, mislaid it or dropped it. There is a difference, which I think applies to us tonight. Our charge is not only coins, but living souls of children, youth, and adults. Someone may be wandering because of the careless remark of a girl of her age in Mutual, and the president lets her go, fails to follow her next Tuesday night and invite her to come. Another may be lost because of the inactivity of the Sunday School teacher, or the indifference of the Sunday School teacher who is satisfied with the fifteen people there that morning, instead of thinking of the fifteen who are wandering because of neglect.

The third parable is the prodigal son, the "younger son," we are told, so he was immature in his judgment. He was irking under the restraint, and he rather resented the father's careful guiding eye. He evidently longed for so-called freedom, wanted, so to speak, to try his wings. So he said, "Father, give me my portion, and I will go." The father gave him his portion, and out the lad went.

Here is a case of volition, here is choice, deliberate choice. Here is, in a way, rebellion against authority. And what did he do? He spent his means in riotous living, he wasted his portion with harlots. That is the way they are lost.

Youth who start out to indulge their appetites and passions are on the downward road to apostasy as sure as the sun rises in the east. I do not confine it to youth; any man or woman who starts out on that road of intemperance, of dissolute living will separate himself or herself from the fold as inevitably as darkness follows the day.

In such cases there is little we can do but warn and plead until the recreant, as the prodigal son, at last "comes to himself." I am simply trying to picture how these three different parables can be applied to our own groups. Conference Report, Apr 1945, 120-23

(Joseph Smith said the elder son represented the judgmental Pharisees in the Savior's audience and that the younger son represented the publicans. Elder Jeffrey R. Holland said: "This son is not so much angry that the other has come home as he is angry that his parents are so happy about it. Feeling unappreciated and perhaps more than a little self-pity, this dutiful son—and he is *wonderfully* dutiful—forgets for a moment that he has never had to know filth or despair, fear or self-loathing. He forgets for a moment that every calf on the ranch is already his and so are all the robes in the closet and every ring in the drawer. He forgets for a moment that his faithfulness has been and always will be rewarded. No, he who has virtually everything, and who has in his hardworking, wonderful way earned it, lacks the one thing that might make him the complete man of the Lord he nearly is. He has yet to come to the compassion and mercy, the charitable

breadth of vision to see that *this is not a rival returning*. It is his brother. As his father pled with him to see, it is one who was dead and now is alive. It is one who was lost and now is found. Certainly this younger brother had been a prisoner—a prisoner of sin, stupidity, and a pigsty. But the older brother lives in some confinement, too. He has, as yet, been unable to break out of the prison of himself. He is haunted by the green-eyed monster of jealousy. He feels taken for granted by his father and disenfranchised by his brother, when neither is the case. He has fallen victim to a fictional affront. As such he is like Tantalus of Greek mythology—he is up to his chin in water, but he remains thirsty nevertheless. One who has heretofore presumably been very happy with his life and content with his good fortune suddenly feels very unhappy simply because another has had some good fortune as well. “The Other Prodigal,” Ensign, May 2002, 62.)

Richard Anderson said: “The parable of the prodigal son is the most developed of the three parables. It is a drama in three acts: the departure of the erring son, the father’s welcome at his return, and the reaction of the dutiful son. The erring son is traditionally called *prodigal*, a word that refers to careless extravagance. As Jesus said, he “wasted his substance with riotous living.” (Luke 15:13.)

Jesus described the consequences with painful touches of realism. A famine arises, and the young man, who has lacked the discipline to plan for the future, suddenly becomes the victim of that future. He had thought he had liberated himself by settling in a different country, but he now finds himself forced to work in a job that is despised in his own country because Jewish law declares that pigs are unclean for eating.

The headstrong son had already thrown away his moral standards and suffered a loss of status. In the story, painful hunger follows. The “husks” he feeds to the pigs were probably the pods of the native carob tree, which contained dried pulp, “as much as fifty percent sugar,” that was “edible by man and livestock.” However, the unfortunate man cannot even share the fodder that he throws to the animals.

Once defiant, the rebellious brother soon “comes to himself.” He determines to go to his father and admit his mistakes, saying, “Father, I have sinned against heaven, and before thee,

“And am no more worthy to be called thy son: make me as one of thy hired servants.” (Luke 15:17-19.)

Up to this point, the parable has dealt with the effects of sin and rebellion. But now the story focuses on the effects of repentance and forgiveness. We read that while the prodigal “was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.” (Luke 15:20.) **The son admits his guilt, and the father receives him with honor and celebrates his homecoming. No matter how hard the past or the future road, the father insists personally and publicly that the returning child is still his son and that he is still loved, saying,**

“For this my son was dead, and is alive again; he was lost, and is found.” (Luke 15:24; see also Luke 15:32.) **So important was this point that the father repeats it to the elder brother as the final line in the parable, with the variation for “*this thy brother was dead, and is alive again; and was lost, and is found.*” (Italics added.)**

In the last verse, the father also says that “it was meet” that the happy celebration take place. This English phrase means “it was fitting or appropriate.” However, the Greek phrase is actually more intense: as the LDS edition of the Bible notes, the happiness was “necessary.” This thought appears in many current translations. For instance, in the New International Version, the father tells the elder brother, “But we had to celebrate and be glad.”

This parable deals with more than the effects of sin and repentance. As some have suggested, the story could also be called the parable of the father's love, or the parable of the faithful father. Certainly the parable symbolizes God's constant concern for his children. Since he is above all a God of love, he naturally welcomes the truly penitent.

Since parents ordinarily have a more mature love for their children than their children have for each other, the feelings of the elder brother reflects life. Through the parable, the Savior also challenged the Pharisees to learn to have a broader, more mature concern for their errant but repentant brothers and sisters.

The Prophet Joseph Smith taught that in this parable, the elder son represented the judgmental Pharisees in the Savior's audience and that the younger son represented the publicans. Though sketchy, Willard Richards's notes of the Prophet Joseph Smith's sermon clearly indicate that this was how the Prophet interpreted the parable. They read: "[A] certain man had two sons,' etc. [One said I] am a poor publican, a sinner. ... All that is meant is brought to bear upon the Pharisee, Sadducee, the publicans and sinners. Eldest son—Pharisees and Sadducees murmuring and complaining because Jesus sat with publicans and sinners."

The obedient son, surprised at concern for one whom he considered unworthy, has the narrow vision of the Pharisees who criticized Jesus. He is angry and points out his own righteousness to his father: "These many years do I serve thee, neither transgressed I at any time thy commandment." (Luke 15:29.)

Yet, in the process of "not transgressing" the father's commandments, the elder son has failed to learn to love others as his father does. The son does not have a correct understanding of the principles of repentance and forgiveness. Yet his father replies: "Son, thou art ever with me, and all that I have is thine." (Luke 15:31.)

Thus, the parable ends with the father's thought-provoking expressions of overwhelming love and loyalty to both sons. To debate about which son is more acceptable to God goes beyond the story. Salvation in both situations depends not on God's love—which is freely given to all—but upon how one accepts God's love.

For those whose lives may resemble that of the prodigal son, the message is reassuring: God welcomes us back as full sons and daughters. Indeed, as we read in Alma, God is a God of love, and in his mercy, he has provided repentance as a way for us to return to him: "There is a law given, and a punishment affixed, and a repentance granted; which repentance, mercy claimeth; ... if not so, the works of justice would be destroyed, and God would cease to be God.

"But God ceaseth not to be God, and mercy claimeth the penitent." (Alma 42:22-23.)

However, to return to our Father in Heaven, we must make the hard climb of consistent repentance and true reform. The powerful love of the Father and of the Savior can provide us with an immeasurable motivation. Indeed, Jesus may have added the killing of the best animal to the parable of the prodigal son as a hint that he would die for the sins of all repentant prodigals.

What does the ending of the parable signify for the dutiful son? Perhaps he is like those of us who fill our assignments and attend our meetings, but fail to learn charity—that unconditional love the Father has for all his children and which he commands us to obtain and exercise. (See Moro. 7:33-

48.) For those of us whose lives are similar to that of the dutiful elder brother, the challenge is to learn to welcome God’s repentant sons and daughters—our brothers and sisters—with godly love.

Self-righteousness is a form of egotism that breeds intolerance and impatience. Lack of empathy is its major symptom. Since self-righteousness is an unhealthy inner pride, the cure for it is honest humility. Jesus, the most righteous of all, was the perfect example of humility. He said, “I am meek and lowly in heart.” (Matt. 11:29.)

The Prophet Joseph Smith followed that example. Despite his spiritual stature as a prophet, he never claimed personal superiority to other Saints. In fact, he said, “I don’t want you to think I am very righteous, for I am not very righteous. God judgeth men according to the light he gives them.” Like Jesus, the Prophet Joseph taught that true spiritual growth included the development of forbearance, tolerance, and compassion.

On this subject, the Prophet also said, “Don’t be limited in your views with regard to your neighbors’ virtues, but be limited towards your own virtues; and do not think yourselves more righteous than others. You must enlarge your souls toward others if you would do like Jesus. . . . As you increase in innocence and virtue, as you increase in goodness, let your hearts expand—let them be enlarged towards others. You must be longsuffering and bear with the faults and errors of mankind. How precious are the souls of man!”

The Prophet was concerned about the lack of compassion the elder brother displays for his repentant brother. Perhaps Joseph saw how self-righteousness could easily lead to non-involvement. The ending line of his sermon on the three parables stresses the need to reach out and share the gospel with *all* mankind: “[The] servants of God of the last days—myself and those I have ordained—have the priesthood and a mission to the publicans and sinners.”

How did the Prophet regard the returning prodigals in his life? He felt betrayed when leaders left the Saints, and he bluntly said so. But some of these talented men “came to themselves” and were invited back to share in the work. Two of the most prominent were William W. Phelps and Oliver Cowdery, both of whom left the Church in 1838.

By 1840, William W. Phelps had written of the spiritual loneliness he felt without the fellowship of the Saints. The former Church editor and counselor in the Zion Stake presidency told the Prophet:

“I am as the prodigal son, though I never doubt or disbelieve the fulness of the gospel: I have been greatly abased and humbled. . . . Says I, I will repent and live, and ask my old brethren to forgive me, and though they chasten one to death, yet I will die with them, for their God is my God. The least place with them is enough for me; yea, it is larger and better than all Babylon.”

The Prophet’s answer is a remarkable blend of honesty and charity. He responded, “Truly our hearts were melted into tenderness and compassion when we ascertained your resolves. . . . Believing your confession to be real and your repentance genuine, I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal. . . .

“ ‘Come on, dear brother, since the war is past,

“For friends at first are friends again at last.’ ”

A number of years later, Oliver Cowdery also returned to the Church. Halfway through Oliver's exile, the Prophet sensed that Oliver was ready to return and to receive an important assignment—to go with Orson Hyde on a projected second European mission. In 1843, in a meeting with the Council of the Twelve, Joseph Smith directed that a letter be sent to his former counselor, alluding to the prodigal son's misfortune and eventual celebration:

“Write to Oliver Cowdery and ask him if he has not eaten husks long enough, if he is not almost ready to return, be clothed with robes of righteousness, and go up to Jerusalem. Orson Hyde hath need of him.”

Such a letter apparently was not received. But after the martyrdom, the Council of the Twelve repeated Joseph's invitation in a letter to Oliver “exhorting him to be rebaptized.” Within the year, hurt feelings were set aside as the Book of Mormon witness cast his lot once again with that of the persecuted believers.

The Savior sharply opposed sin, but frequently cautioned his disciples against rejecting the sinner. Joseph Smith also lived by this principle. In the letter inviting William Phelps to return, the Prophet showed how to treat the repentant: “Inasmuch as long-suffering, patience, and mercy have ever characterized the dealings of our Heavenly Father towards the humble and penitent, I feel disposed to copy the example and cherish the same principles, by so doing be a Savior of my fellow men.” (“Parables of Mercy,” Ensign, Feb. 1987, 20)

(Elder Packer said: “The gospel teaches us that relief from torment and guilt can be earned through repentance. Save for those who defect to perdition after having known a fullness, there is no habit, no addiction, no rebellion, no transgression, no offense exempted from the promise of complete forgiveness....I repeat, save for the exception of the very few who defect to perdition, there is no habit, no addiction, no rebellion, no transgression, no apostasy, no crime exempted from the promise of complete forgiveness. That is the promise of the atonement of Christ. CR, Oct 1995, p. 22,23.)

Henry Drummond, a nineteenth century Scottish theologian, wrote the following masterful insight:

The peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect, but for an easily ruffled, quicktempered, or “touchy” disposition. This compatibility of ill temper with high moral character is one of the strangest and saddest problems of ethics. The truth is there are two great classes of sins—sins of the Body, and sins of the Disposition. The Prodigal Son may be taken as a type of the first, the Elder Brother of the second. Now society has no doubt whatever as to which of these is the worse. Its brand falls, without a challenge, upon the Prodigal. But are we right? We have no balance to weigh one another's sins, and coarser and finer are but human words; but faults in the higher nature may be less venial than those in the lower, and to the eye of Him who is Love, a sin against Love may seem a hundred times more base. No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to un-Christianise society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood; in short, for sheer gratuitous misery-producing power, this influence stands alone. Look at the Elder Brother, moral, hard-working, patient, dutiful—let him get all credit for his virtues—look at this man, this baby, sulking outside his own father's door. “He was angry,” we read, “and would not go in.” Look at the effect upon the father, upon the servants, upon the happiness of the guests. Judge of the effect upon the Prodigal—and how many prodigals are kept out of the Kingdom of God by the unlovely characters of those who profess to be inside? Analyze, as a study in

Temper, the thunder-cloud itself as it gathers upon the Elder Brother's brow. What is it made of? Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness—these are the ingredients of this dark and loveless soul. In varying proportions, also, these are the ingredients of all ill temper. Judge if such sins of the disposition are not worse to live in, and for others to live with, than sins of the body. Did Christ indeed not answer the question Himself when He said, "I say unto you, that the publicans and the harlots go into the Kingdom of Heaven before you." There is really no place in Heaven for a disposition like this. A man with such a mood could only make Heaven miserable for all the people in it. Except, therefore, such a man be born again, he cannot, he simply cannot, enter the Kingdom of Heaven. For it is perfectly certain—and you will not misunderstand me—that to enter Heaven a man must take it with him. (Greatest Thing in the World, p. 35-38)

Luke 16

Jesus gives the parable of the unjust steward—He teaches of service and condemns divorce—He gives the parable of the rich man and Lazarus.

PARABLE OF THE UNJUST STEWARD

1 AND he said also unto his disciples, There was a certain rich man, ~~which~~ (who) had a steward; and the same was accused unto him that he had ^awasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an ^aaccount of thy ^bstewardship; for thou mayest be no longer steward. (He is fired.)

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. (He wants to be hired by these people.)

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely (clever): for the children of this world are (wiser) in their generation ~~wiser~~ than the ^achildren of ^blight. (Elder Talmage said: "The Lord used this parable to show the contrast between the care, thoughtfulness, and devotion of men engaged in the money-making affairs of earth, and the half hearted ways of many who are professedly striving after spiritual riches. The Lord was not suggesting that we should emulate the evil practices of the unjust servant, but that we should seek spiritual wealth with the same eagerness and effort that the servant displayed in seeking material wealth. Worldly minded men do not neglect provision for their future years, and often are sinfully eager to amass plenty, while the children of light or those who believe spiritual wealth to be above all earthly possessions are less energetic, prudent, or wise." Jesus the Christ, p. 463. On first reading, the parable of the Unjust Steward would seem to be an endorsement for malfeasance in office. Careful study will show, however, that it was given to teach the care with which the saints of God should approach the task of preparing for their eternal future. Knowing that he had but a short time left in his appointed post, the steward wisely tried to secure his future by winning some friends. It was not the steward's dishonesty that was extolled; his prudence and foresight were commended, however; for while he misapplied his master's substance, he gave relief to the debtors; and in so doing he did not exceed his legal powers, for he was still steward though he was morally guilty of malfeasance. The lesson may be summed

up in this wise: Make such use of your wealth as shall insure you friends hereafter. Be diligent; for the day in which you can use your earthly riches will soon pass. Take a lesson from even the dishonest and the evil; if they are so prudent as to provide for the only future they think of, how much more should you, who believe in an eternal future, provide therefor!" (Talmage, *Jesus the Christ*, p. 464.) Institute Manual, 124)

9 And I say unto you, (the interpretation of the parable) Make to yourselves friends of the ^amammon (An Aramaic word meaning riches.) of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. (Elder Talmage: "Make such use of your wealth as shall insure you friends hereafter. Be diligent; for the day in which you can use your earthly riches will soon pass. Take a lesson from even the dishonest and the evil; if they are so prudent as to provide for only the future they think of, how much more should you, who believe in an eternal future, provide therefore!" *Jesus the Christ*, p. 464)

10 He ~~that~~ (who) is ^afaithful in that which is least is faithful also in much: and he ~~that~~ (who) is unjust in the least is (also) unjust ~~also~~ in much. (the principle of integrity. If we adopt habits that are unjust in business we will be unjust to all. Be as diligent in spiritual things as the Publicans were in monetary things.)

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your ^atrust the true ^briches? ("If men cannot be faithful in handling the unrighteous mammon – the things of the world – why should they think their heavenly Father will place in their hands the true riches of eternity?" MM, 3:258)

12 And if ye have not been faithful in that which is another man's, who shall give (unto) you that which is your own?

13 ¶ No servant can serve two ^amasters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (An Aramaic word meaning riches.)

THE PHARISEES AND THEIR HYPOCRISY

14 And the Pharisees also, who were ^acovetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they ~~which~~ (who) ^ajustify yourselves before men; but God ^bknoweth your ^chearts: for that which is highly esteemed among ^dmen is ^eabomination in the sight of God.

16 (And they said unto him, We have) ^aThe law and the prophets ~~were until John~~: (but as for this man we will not receive him to be our ruler; for he maketh himself to be a judge over us. Then said Jesus unto them, The law and the prophets testify of me; yea, and all the prophets who have written, even until John, have foretold of these days.) Since that time the kingdom of God is preached, and every man (who seeketh truth) presseth into it.

17 And it is easier for heaven and earth to pass, than (for) one tittle of the ^alaw to fail.

18 (And why teach ye the law, and deny that which is written; and condemn him whom the Father hath sent to fulfill the law, that ye might all be redeemed? O fools! For you have said in your hearts, There is no God. And you pervert the right way; and the kingdom of heaven suffereth violence of you; and you persecute the meek; and in your violence you seek to destroy the kingdom; and ye take the children of the kingdom by force. Woe unto you, ye adulterers! And they reviled him again, being angry for the saying, that they were adulterers. But he continued, saying,) Whosoever ^aputteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery. (Jesus is speaking here of a higher standard, which we are not presently required to live.)

THE RICH MAN AND LAZARUS

19 ¶ (Verily I say unto you, I will liken you (Pharisees) unto the rich man, For) There was a certain rich man, ~~which~~ (who) was clothed in purple (Purple was a very rare and costly dye.) and fine linen, and fared sumptuously every day:

20 And there was a certain ^abeggar named Lazarus ("God is my help"), (This is the only parable given by

Jesus where he named one of the characters. Reasons for believing that the parable and the episode of Lazarus being raised from the dead are connected center on several factors: the similarity between the story line and actual events; the unique usage of a named character in this parable, which happens to be Lazarus (too close for coincidence); the righteousness of Lazarus in the parable compared to the implied righteousness of Lazarus in real life; and geographical location. This parable was given in Perea, (on the east side of the River Jordan, probably between 20 and 50 miles from Bethany in Judea where Lazarus lived.) where Jesus was when he first learned of Lazarus' illness. Jesus waited two days (John 11:6) before returning to Judea to perform the miracle of bringing his close friend back to mortality. It makes sense that Jesus would take time to teach his disciples about conditions in the spirit world because Lazarus had just gone there. It is also interesting to note that after Jesus raised Lazarus, the Pharisees (whom Jesus had rebuked before giving the parable) started then to plot Jesus' demise as well as Lazarus's murder. Verse by Verse, the four Gospels, p. 399.) ~~which~~ (who) was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried ~~by~~ (of) the ^aangels into ^bAbraham's bosom: the rich man also died, and was buried;

23 And in ^ahell he lift up his eyes, being in torments, and ~~seeth~~ (saw) Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. (The Gospel could not be preached to him yet.)

25 But Abraham said, Son, remember that thou in thy lifetime ^areceivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. (Justice actually becomes the friend of those who rely on the Atonement. Are you using your talents to help build the kingdom of God and serve others?)

26 And beside all this, between us and you there is a great ^agulf fixed: so that they ~~which~~ (who) would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. (Such was the condition prior to Christ's visit to the spirit world between the time of his death and his resurrection. "The Savior's visit to the spirit world bridged the gulf between paradise (Abraham's bosom) and hell, making it possible for the spirits in prison to receive the message of the gospel by authorized ministers. There was no intermingling by the spirits in paradise and hell until after Christ bridged the great gulf between those two spirit abodes. This he did while his body lay in the tomb of Joseph of Arimathea and his own disembodied spirit continued to minister to men in their spirit prison. DNTC, 1:521 At this time, as Joseph Smith explained it, "Hades, sheol, paradise, spirits in prison, are all one; it is a world of spirits." Joseph also taught that the righteous and the wicked all go to the same world of spirits until the resurrection. He also said, however, that within that spirit world there are bounds, limits, and laws by which wicked spirits are governed or controlled. TPJS, p. 208 and 310. Alma 40: 11 Now, concerning the ^astate of the soul between ^bdeath and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are ^ctaken ^dhome to that God who gave them life. 12 And then shall it come to pass, that the spirits of those who are righteous are received into a state of ^ahappiness, which is called ^bparadise, a state of rest, a state of ^cpeace, where they shall rest from all their troubles and from all care, and sorrow. 13 And then shall it come to pass, that the ^aspirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the ^bdevil did enter into them, and take possession of their house—and these shall be cast out into outer ^cdarkness; there shall be ^dweeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil. 14 Now this is the state of the ^asouls of the ^bwicked, yea,

in darkness, and a state of awful, ^cfearful looking for the fiery ^dindignation of the wrath of God upon them; thus they remain in this ^cstate, as well as the righteous in paradise, until the time of their resurrection.)

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham said ^(d)th unto him, They have ^aMoses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the ^adead, they will repent.

31 And he said unto him, If they ^ahear not Moses and the ^bprophets, neither will they be ^cpersuaded, though one ^rose (should rise) from the dead. (“Faith comes as a gift from God to those who hear Moses and the prophets and who have enough real intent to honestly experiment with the principles of the gospel.

Learning without humility, or simply being shown all things – even someone returning from the dead will not bring faith.” Larry Dahl, Studies in the Scriptures, 5:361 This parable means that the Pharisees were

being selfish and hypocritical, even abusing spiritual opportunities to the detriment of both those who looked to them for spiritual sustenance and those who were concerned about the kingdom of God. Lazarus represents those in need of and desiring nourishment. He begged for it. Bruce R. McConkie: Two great and

eternal truths are here taught: (1) Deity chooses and sends his own agents and witnesses to mortal men to cry repentance and preach the gospel of salvation; unless men heed their message they are damned; and (2)

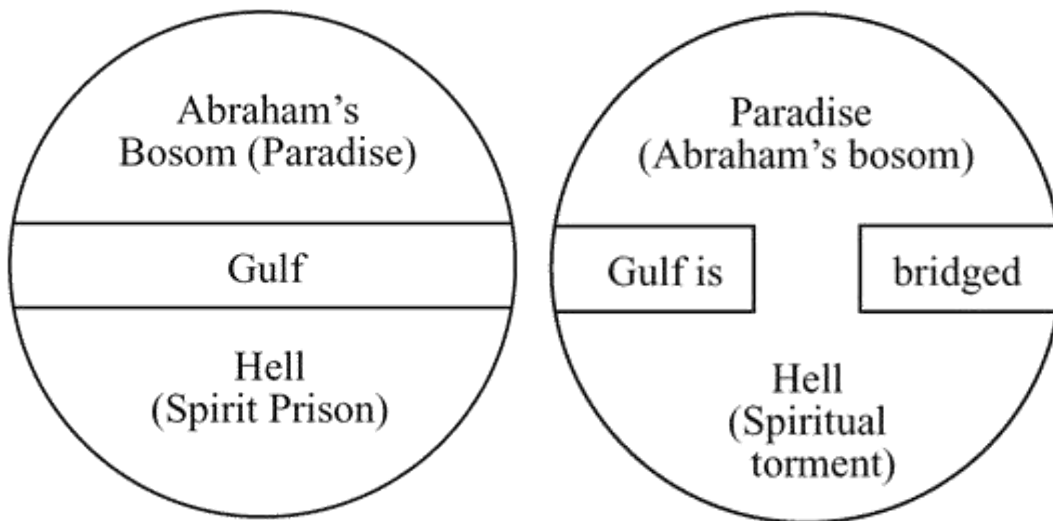
Those who refuse to hear the living oracles sent to them in their day, and to believe the recorded teachings of the ancient prophets, would not be converted by a display of miracles that even included the raising of the dead. Lazarus rose from the dead at Jesus' command and mingled again among men as a mortal being.

Instead of being converted, many of the rebellious Jews sought to put him to death to prevent receptive persons from believing in Jesus and his divine power. (John 11:1-52; 12:10-11.) Our Lord himself rose from the dead in glorious immortality, appeared to many, and sent witnesses into all the world to testify of his resurrection, and yet men did not believe. DNTC 1:522)

(Conclusion: Elder Melvin J. Ballard said: “I recognize with my brethren that the sorest trials that have ever come to the Church in any age of the world are the trials of peace and prosperity. But we are to do a new thing, a thing that has never before been done. We are to take the Church of Christ not only through the age of persecution and mob violence, but through the age of peace and prosperity. For we must learn to endure faithfully even in peace and prosperity.)

D&C 138: 29 And as I wondered, my eyes were opened, and my understanding ^aquicken^d, and I perceived that the Lord went not in person among the ^bwicked and the disobedient who had rejected the truth, to teach them; 30 But behold, from among the righteous, he ^aorganized his forces and appointed ^bmessenger^s, ^cclothed with power and authority, and ^dcommissioned them to go forth and carry the light of the gospel to them that were in ^cdarkness, even to ^fall the spirits of men; and thus was the gospel preached to the dead. 57

I beheld that the faithful ^aelders of this dispensation, when they depart from mortal life, continue their labors in the ^bpreaching of the ^cgospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the ^dspirits of the dead. 58 The dead who ^arepent will be redeemed, through obedience to the ^bordinances of the house of God, 59 And after they have paid the ^apenalty of their transgressions, and are ^bwashed clean, shall receive a ^creward according to their ^dworks, for they are heirs of salvation.



Luke 17

Jesus speaks of offenses, forgiveness, and faith—Even the faithful are unprofitable servants—Ten lepers are healed—Jesus discourses on the Second Coming.

DISCOURSE ON OFFENSE, FORGIVENESS AND FAITH

1 THEN said he unto the disciples, It is impossible but that ^aoffences will come: but woe ~~unto~~ *to* him, through whom they come! (Child abuse is an abomination.)

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should ^aoffend one of these little ones.

3 ¶ Take heed to yourselves: If ~~thy~~ (your) brother ^atrespass against thee, rebuke him; and if he repent, ^bforgive him.

4 And if he trespass against ~~thee~~ (you) seven times in a day, and seven times in a day turn ~~again~~ to ~~thee~~ (you again), saying, I ^arepent; ~~thou~~ (you) shalt forgive him.

5 And the apostles said unto ~~the Lord~~ (him, Lord), Increase our faith. (Jesus' reply isn't so much about the quantity of our faith, but the quality. If our faith is as small as a mustard seed, but if it is genuine then one can do miraculous things that are seemingly impossible.)

6 And the Lord said, If ~~ye~~ (you) had ^afaith as a grain of mustard seed, ~~ye~~ (you) might say unto this ~~sycamine~~ (sycamore) tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But ~~which~~ (who) of you, having a servant plowing or ^afeeding (tending a flock) cattle, will say unto him ~~by and by~~, (immediately) when he is come from the field, Go and sit down to meat?

8 And will (he) not rather say unto him, Make ready wherewith I may sup, and gird ~~thyself~~ (yourself), and serve me, till I have eaten and drunken; and afterward (by and by you shall) ~~thou shalt~~ eat and drink?

9 Doth he thank that servant because he ~~did~~ (doeth) the things ~~that~~ (which) were commanded him? I ~~trou~~ ~~not~~. (say unto you, Nay.)

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are ^aunprofitable servants: we have done that which was (no more than) our ^bduty to do. (Mosiah 2:21: I say unto you that if ye should ^aserve him who has created you from the beginning, and is ^bpreserving you from day to day, by lending you ^cbreath, that ye may live and move and do according to your own ^dwill, and even supporting you from one moment to another—I say, if ye should serve him with all your ^ewhole souls

yet ye would be **unprofitable servants.**) (In this life we are all unprofitable servants, or to use a more modern term, we are all bad investments. (See, for example, Luke 17:10; Mosiah 2:21.) From the Savior's perspective, even the most righteous among us cost more to save and maintain than we can produce in return. So if we're looking for the Lord to say, "OK, you've done enough. Your obligation is fulfilled. You've made it, now relax," we're going to be disappointed. We need to accept the fact that we will never in this life, even through our most valiant efforts, reach the break-even point. We are all unprofitable servants being carried along on the Savior's back by his good will—by his grace. However, the Lord does say to us, "Given your present circumstances and your present level of maturity, you're doing a decent job. Of course it's not perfect, but your efforts are acceptable for the time being. I am pleased with what you've done." We may not be profitable servants yet in the ultimate sense, but we can still be good and faithful ones in this limited sense. So if we are doing what can reasonably be expected of a loyal disciple in our present circumstances, then we can have faith that our offering is accepted through the grace of God. Of course we're unprofitable—all of us. Yet within the shelter of the covenant, our honest attempts are acceptable for the time being. BELIEVING CHRIST, Steven Robinson, p.94. So we, servants of our Heavenly Father and our Savior, should not perform our expected duties and anticipate applause and commendation to be heaped upon us; we are still unprofitable servants. We can never put the Father and the Son in our debt. Verse by Verse, the Four Gospels, p. 401.)

Jesus raises Lazarus from the dead in John 11:1-46. That fits here in the chronology.

THE BEGINNING OF THE FINAL JOURNEY TO JERUSALEM

11 ¶ ~~And~~ it came to pass, as he went to Jerusalem, that he passed through the midst of ~~Samaria and~~ Galilee (and Samaria).

THE HEALING OF THE TEN LEPERS

12 And as he entered into a certain village, there met him ten men ~~that~~ (who) were ^alepers, ~~which~~ (who) stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And ~~when he saw them,~~ he said unto them, Go show yourselves unto the ^apriests. And it came to pass, ~~that,~~ as they went, they were cleansed.

15 ~~And~~ one of them, when he saw ~~that~~ he was healed, turned back, and with a loud voice glorified God,
16 And fell down on *his* face at ~~his~~ (Jesus') giving him ^athanks: and he was a Samaritan. (Do you readily give thanks to those who serve you?)

17 And Jesus answering said, Were there not ten ^acleansed? but where *are* the ^bnine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole. (Elder Bateman said: Luke describes Jesus meeting ten lepers. Upon seeing the Savior, they cried, "Jesus, Master, have mercy on us." Jesus responded: "Go shew yourselves unto the priests." As they went their way, they were cleansed. One returned, fell on his face at the Master's feet, and gave thanks. Jesus said, "Were there not ten cleansed? but where are the nine?" And then the Lord said to the one who returned, "Arise, go thy way: thy faith hath made thee whole" (see Luke 17:12-19). In becoming a whole person, the grateful leper was healed inside as well as on the outside. **That day nine lepers were healed skin deep, but only one had the faith to be made whole.** The tenth leper ... [was] changed eternally by [his] faith in the Savior and the healing power of his atonement. Ensign May 1995, p. 13 Elder McConkie said "Were there not ten cleansed?" Jesus asked, "but where are the nine?" Surely there is sorrow in his voice as he continues: "There are not found that returned to give glory to God, save this stranger." **And then, to the Samaritan he said: "Arise, go thy way: thy faith hath made thee whole"—which can only be interpreted to mean that this one**

Samaritan, singled out of the group, received added spiritual blessings that were withheld from the nine. MM 3, p. 283)

SIGNS, TIMES AND COMING OF THE KINGDOM OF GOD

20 ¶ And when he was demanded of the Pharisees, when the ^akingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: (“Jesus simply goes back to basic principles, corrects their false understanding of the doctrine involved, and announces what the fact is, ‘You do err. This is my first appearance among men, and I came to work out the atoning sacrifice by which redemption comes. This time the kingdom of God cometh not with observation; there will be no great display of power and destruction.” DNTC, 1:539)

21 Neither shall they say, Lo here! or, lo there! for, behold, the ^akingdom of God (on the earth is the Church) ^bis ^cwithin you (has already come unto you.) (Many translations read ‘among’ because the pronoun ‘you’ is plural here in Greek)

22 And he said unto ~~the~~ (his) disciples, The days will come, when ~~ye shall~~ (they will) desire to see one of the days of the Son of Man, and ~~ye~~ (they) shall not see it.

23 And (if) they shall say to you, See here; or, ^asee there: go not after *them*, nor follow *them*.

24 For as the lightning (light of the morning), that ~~lighteneth~~ (shineth) out of the one *part* under heaven, ~~shineth~~ (and lighteneth) ~~unto~~ the other *part* under heaven; so shall also the Son of Man be in his ^aday. (When Jesus returns, everyone will know it.)

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of ^aNoe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the ^aflood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of ^aSodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed. (The destructions incident to the Second Coming)

31 In that day, ~~he which~~ (the disciple who) shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he ~~that~~ (who) is in the field, let him likewise not return back. (The destruction of Jerusalem included the death of 1.1 million Jews. The Saints that dwelt in Jerusalem fled to Pella in Perea and were spared. DNTC, 1:644-5)

32 Remember ^aLot’s wife. (Don’t look back to Sodom and the wealth and luxury you are leaving. Don’t stay in the burning house, in the hope of salvaging your treasures, lest the flame destroy you.)

33 Whosoever shall seek to save his life (seek temporal things) shall lose it; and whosoever shall ^alose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left. (Only those who keep the law of the terrestrial kingdom will abide the day of the Lord’s coming.)

37 ^aAnd they answered and said unto him, Where, Lord, (shall they be taken)? And he said unto them, Wheresoever the body *is* (gathered, or in other words, whithersoever the saints are gathered), thither will the eagles be gathered together; (or thither will the remainder be gathered together. This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them; the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth. For

verily there shall be new heavens, and a new earth, wherein dwelleth righteousness. And there shall be no unclean thing, for the earth becoming old, even as a garment having waxed in corruption, wherefore it vanisheth away, and the footstool remaineth sanctified, cleansed from all sin.)

John 11

Jesus testifies he is the resurrection and the life—Mary and Martha testify of him—He raises Lazarus from the dead—Caiaphas speaks prophetically of the death of Christ.

This miracle Jesus singled out as the chief one to bear witness that he is the resurrection and the life. MM, 3:269

If you heard that a dear friend of your was very sick and might die, would you wait to go see that person? Why did Jesus wait two days before going to see Lazarus?

LAZARUS IS RAISED FROM THE DEAD

1 NOW a certain *man* was sick, ~~named~~ (whose name was) Lazarus, of (the town of) Bethany, ~~the town of Mary and her sister~~ ^aMartha. (When Jesus went to Jerusalem, He usually went to Bethany. This was under 2 miles away from Jerusalem.)

2 (~~It was that~~ (And) Mary ~~which~~ (his sister who) anointed the ^bLord with ^cointment, and wiped his feet with her hair, (lived with her sister Martha, in) whose (house her) brother Lazarus was sick.) (It appears Martha owns the house and Lazarus who is critically ill is living with them.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. (“Jesus is in Perea at least a score of miles away, perhaps more, but his whereabouts are known to the two sisters in Bethany. We cannot escape the conclusion that they kept in touch with each other as friends and intimates normally do. From the two sisters came this message. Perhaps the messenger also said, It is urgent that you come immediately, for Lazarus lieth at the door of death. He cannot last much longer; only you can heal him. The fact is, by that time Lazarus was dead and his body lay in a tomb, which thing Jesus must have known by the power of inspiration. It would take one day for the messenger to travel from Bethany to Perea and find Jesus. Our Lord then remained two days, teaching and ministering among the people, without apparent concern for his beloved friend; it took him another day to reach the Judean town, and when he finally arrived Lazarus had lain four days in the grave.” MM, 3:270-271)

4 (And) When Jesus heard ~~that~~ (he was sick), he said, This sickness is not unto death, but for the ^aglory of God, that the Son of God might be ^bglorified thereby. (By now, Jesus knew that Lazarus was already dead.)

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 ~~When he had heard therefore that he was sick, he abode two days still~~ (And Jesus tarried two days, after he heard that Lazarus was sick,) in the same place where he was. (“The custom among the Jews was to bury their deceased on the same day of death; they held a superstition that the spirit lingered around the body for three days and then departed on the fourth day. Jesus was very familiar with their beliefs, and He therefore delayed his arrival in Bethany until Lazarus had been in the grave for four days. In that way there would be no question about the miracle He was to perform.” Ezra Taft Benson, Come Unto Christ, p. 5)

7 ~~Then~~ after that ~~said~~ he (said unto) ~~to~~ his disciples, Let us go into Judæa again.

8 (But) His disciples say (said) unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man ^awalk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him. (“Though it be the

eleventh hour of my life, yet there are twelve hours in the day, and during that designated period, I shall do the work appointed me without stumbling or faltering." MM, 3:272)

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may ^aawake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall ^ado well. (Gr be cured, saved)

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, **Lazarus is dead.**

15 And I am glad for your sakes that I was not there, to the intent ye may ^abelieve; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with ^ahim. (for they feared lest the Jews should take Jesus and put him to death, for as yet they did not understand the power of God.) (Here Thomas shows great courage in being willing to die with Jesus.)

17 Then (And) when Jesus came (to Bethany, to Martha's house,) ^ahe found that he had *lain* (Lazarus had already been) in the grave four days ^aalready. (The Jews believed that after three days, the spirit was gone and could not come back. Bruce R. McConkie: "To the Jews the term of four days had special significance; it was the popular belief among them that by the fourth day the spirit had finally and irrevocably departed from the vicinity of the corpse so that decomposition could go on apace." Doctrinal New Testament Commentary 1:533. This same concept is also taught in the Institute Manual of 1978 entitled: The Life and Teachings of Jesus & His Apostles, p. 125-26, which reads: "When Jesus and his apostles arrived, Lazarus' body had already lain in the tomb four days. The Jews entertained the common belief that the spirit of the deceased lingered around the body for three days, hoping to be able to enter it once again. After that decay began to set in, and the spirit departed forever. Jesus may have had this belief in mind in waiting four days to restore Lazarus to life." In his subsequent work, the Mortal Messiah, page 3:273, Elder McConkie wrote the following: "After four days, according the Jewish tradition, the spirit no longer remained near his erst-while tenement, and the uninhabited corpse was considered as the dust of the earth." Elder Russell M. Nelson in his book Perfection Pending, and Other Favorite Discourses, in the chapter entitled "Why This Holy Land?" wrote: "There is great significance to the four-day interval between the death of Lazarus and his being called forth alive from the tomb. A portion of that significance was that, according to some Jewish traditions, it took four days before the Spirit finally and irrevocably departed from the body of the deceased person, so that decomposition could then proceed. The Master, in order to demonstrate His total power over death and His control over life, knowingly waited until that four-day interval had elapsed. Then He raised Lazarus from the dead!" Also in the book The New Testament Made Easier, p. 296, by David J. Ridges it states: "Four days is very significant because of Jewish beliefs about death. They had a false belief that the spirit must remain by a dead person's body for three days. After that, the person is for sure dead.")

18 Now Bethany was nigh unto Jerusalem, about fifteen ^afurlongs (Gr stadium-607 English feet, about 185 meters) off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will ^agive *it* thee. (Her faith was perfect in Christ.)

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the ^aresurrection, and the ^blife: he that ^cbelieveth in me, though he were ^ddead, yet shall he ^elive: (I am the resurrection = I will bring immortality, physical life. I am the life = I will bring

eternal life, spiritual life. His work and glory is to bring to pass the immortality and eternal life of man. “He was setting the stage, so as to dramatize for all time, one of his greatest teachings: That he was the resurrection and the life, that immortality and eternal life came by him, and that those who believed and obeyed his words should never die spiritually.” DNTC, 1:530-31)

26 And whosoever liveth and believeth in me shall never ^adie. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the ^aSon of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. (It is apparent from the similar comments that Mary and Martha had both spoken of this fact, that if Jesus had been there when Lazarus first became ill, he would not have died. Matthew Cowley said: “It was to the woman that he addressed the words which could have been uttered only by a divine Personage... Here was witnessed by the women a miracle which was performed by one who had at his disposal the power of an omnipotent being. Here was made manifest to them the power of the Redeemer to restore mortal life to the dead. But even greater and certainly more important than this miraculous manifestation which they beheld was the resurrection of the Son of God himself, which the women were to be the first to witness; the redemption of a Personage from mortality to immortality was to be the resurrection of him who had the power not only to lay down his own life, but also to take it up again.” Matthew Cowley Speaks, p. 319)

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept. (Why did Jesus weep? It was not because Lazarus was dead, because he was about to raise him from the dead. It was not because Mary and Martha mourned, because he was about to turn their sorrow into joy. He wept because the Jews who would witness this miracle would still not believe. Jesus knows that the leaders of the Jews will hate him even more for performing this miracle. The Jews will not only try to kill Jesus, but Lazarus as well.)

36 Then said the Jews, Behold how he ^aloved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself (“It may be that John is telling us that Jesus was troubled in spirit because of the artificial wailings of the paid mourners, or the rebellion that he saw in the hearts of many who were present, or that his reaction was one of pure love and tenderness toward the two sisters and their now seemingly lost Lazarus.” MM, d:277) cometh to the grave. It was a cave, and a ^astone lay upon it.

39 Jesus said, Take ye away the stone. (To seal the truth of the doctrine he had just taught – that through Him comes resurrection and life – Jesus commanded that the stone be rolled away.) Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. (Martha, being the eldest living relative of Lazarus, was legally the only one who could authorize the rolling away of the stone.)

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the ^aglory of God? (Martha gives permission for the stone to be rolled away.)

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and

said, Father, I ^athank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast ^asent me. (“This miracle is going to prove that Jesus is the Christ, the Messiah, the Promised One. None but the Son of God could do what he is about to do. He had prayed and struggled and prepared for this moment, and the Father, whose power he held had granted his pleas.” MM, 3:279)

43 And when he thus had spoken, he cried with a loud voice, ^aLazarus, come forth. (“And so He says to us today. Come forth from the despair of doubt. Come forth from the sorrow of sin. Come forth from the death of disbelief. Come forth to a newness of life. Come forth.” President Thomas S. Monson, *The Paths Jesus Walked.*, Ensign, Sep. 1992, p. 6)

44 And he that was ^adead came forth, bound hand and foot with graveclothes: and his face was bound about with a ^bnapkin. Jesus saith unto them, Loose him, and let him go. (“One wonders why this beloved friend of Jesus was not chosen as one of the Twelve. One answer is that he may have been at a later time, filling a vacancy caused by the martyrdom of one of the original special witnesses. Or Lazarus may have been one of the Seventy; or his may have been a special work that would heap upon him respect and renown in all ages, as is the case with many of the Lord’s valiant servants today who serve neither in the Twelve nor among the Seventy.” MM, 3:271. Lazarus lived, so tradition tells us, for another 30 years. Farrar , p. 510.)

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, (^aspies and friends of the Pharisees.) and told them what things Jesus had done. (“In this manner our Savior left his Jewish unbelievers without excuse for rejecting him as the Son of God. He had clearly and effectively demonstrated his divinity in a manner which could not be controverted. No question as to the actual death of Lazarus could be raised, for his demise had been witnessed, his body had been prepared and buried in the usual way, and he had lain in the grave four days. At the tomb, when he was called forth, there were many witnesses, some of them prominent Jews, many of whom were unfriendly to Jesus and who would have readily denied the miracle had they been able. God was glorified and the divinity of the Son of Man was vindicated in the result.” Jesus the Christ, p. 496)

CHIEF PRIESTS AND PHARISEES PLOT AGAINST JESUS

47 ¶ Then gathered the chief ^apriests and the Pharisees a council, and said, What ~~do we~~ (^ashall we do)? for this man doeth many ^bmiracles. (Remember the parable of the rich man and the beggar Lazarus. Here is fulfillment of that parable. Even though someone would rise from the dead, they still would not believe. Jesus the Christ, p. 497)

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* ^aCaiaphas, being the ^bhigh priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should ^adie for the people, and that the whole nation perish not. (This is the same principle that justified Nephi in killing Laban. But Caiaphas’ statement was true. Jesus must die so that we won’t perish. “John solemnly avers that Caiaphas spake not of himself, but by the spirit of prophecy, which, in spite of his implied unworthiness, came upon him by virtue of his office.” Jesus the Christ, p. 463)

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; (They also plotted the death of Lazarus. John 12:10: But the chief priests consulted that they might put Lazarus also to death;)

52 And not for that nation only, but that also he should ^agather together in one the ^bchildren of God that were scattered abroad.

53 Then from that day forth they took ^acounsel together for to put him to ^bdeath. (“This thing must be

stopped even if it requires the death of a god... Their dilemma was both religious and political. If this man's gospel is true, the day of Moses and the law is past, and we shall lose our prominence and power as rulers in Israel. The people will rally round him as their Messiah and Deliverer, and Rome will then destroy us with the sword... Regardless of anything, he must be destroyed lest their nation be brought to ruin." MM, 3:281-282)

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, (about 15 miles northeast of Jerusalem.) and there continued with his disciples.

(Remember the parable of Lazarus and the rich man and how Jesus taught that even though one returned from the dead, there would still be unbelievers. Now the reality of Lazarus coming back from the dead would still not be believed by the hard hearted among them.)

MANY SEEK JESUS AT PASSOVER

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to ^apurify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye (of Jesus,) (This is the question still asked of Jesus. What do we believe?) ~~that he~~ will (he) not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were (was), he should ~~shew it~~ (show them), that they might take him. (In spite of the fact that the Pharisees put a price on Jesus' head, no one came forth with information of his location.)

May 13-19
Matthew 19-20; Mark 10; Luke 18
“What Lack I Yet?”

OVERVIEW:

Read and ponder Matthew 19–20; Mark 10; and Luke 18, paying attention to the promptings you receive. Make note of those promptings, and determine how you will act on them.

Record your impressions:

SCRIPTURES:

Luke 18

Jesus gives the parables of the unjust judge, and of the Pharisee and publican – He invites little children to come unto him and teaches how to gain eternal life – He tells of his coming death and resurrection, and gives sight to a blind man.

PARABLE OF THE IMPORTUNATE WIDOW

- 1 And he spake a parable unto them ~~to this end~~, (saying) that men ought ^aalways to ^bpray, and not to ^cfaint;
- 2 Saying, There was in a city a judge, which (who) feared not God, neither (nor) regarded man:
- 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
- 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
- 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
- 6 And the Lord said, Hear what the ^aunjust judge saith.
- 7 And shall not God ^aavenge his own elect, which (who) cry day and night unto him, though he bear long with ^bthem (men)?
- 8 ^aI tell you that he will (come, and when he does come, he will) ^bavenge them (his saints) speedily. Nevertheless when the Son of Man cometh, shall he find faith on the earth?

PARABLE OF THE PHARISEE AND THE PUBLICAN

- 9 ~~And~~ he spake this parable unto certain (men) which ^atrusted in themselves that they were righteous, and ^bdespised others:
- 10 Two men went up into the temple to ^apray; the one a Pharisee, and the other a publican.
- 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am ^anot as other men ~~are~~, extortioners, unjust, adulterers, or even as this publican.
- 12 I ^afast twice in the week, I give ^btithes of all that I ^cpossess. (Gr acquire, gain, or possess)
- 13 ~~And~~ (But) the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a ^asinner.
- 14 I tell you, this man went down to his house justified *rather* than the other: for every one that (who) ^aexalteth himself shall be abased; and he that (who) ^bhumbleth himself shall be exalted.

Matthew 19-20 begins the trek to Jerusalem for the Passover to offer Himself as the sacrificial lamb. Along the way He continues to minister and teach, and multitudes follow him. The teachings and events of these two chapters bring us to the time just before Jesus' triumphal entry and the beginning of the last week of His life.

What is the single most important decision you will make in this life?
 What we desire reveals what is in our heart and affects what we receive. What is most important to you?

SCRIPTURES:

Jesus teaches about marriage and divorce – Eternal life is for those who keep the commandments – The Twelve Apostles shall judge the house of Israel.

MATTHEW 19	MARK 10	LUKE 18
JESUS CROSSES JORDAN, GOING TOWARDS JERUSALEM		
<p>1 AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan; 2 And great multitudes followed him; (and many believed on him,) and he healed them there.</p>	<p>1 AND he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was went (accustomed to teach), he (also) taught them again.</p>	<p>(Jesus is now leaving Galilee, where he spent most of his life on the way to Jerusalem to be sacrificed.)</p>
THE PHARISEES TEMPT JESUS ABOUT MARRIAGE AND DIVORCE – MAYBE IN PEREA		
<p>3 ¶ The Pharisees also came (also) unto him, tempting him, and saying unto him, Is it lawful for a man to ^aput away his wife (divorce) for every cause? (Spencer W. Kimball: The greatest single factor affecting what you are going to be tomorrow, your activity, your attitudes, your eventual destiny... is the one decision you make that moonlit night when you ask that individual to be your companion for life. That's the most important decision of your entire life! The Teachings of Spencer W. Kimball, 301)</p>	<p>2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away <i>his</i> wife? tempting (This they said, thinking to tempt) him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put <i>her</i> away. (In the celestial realms there is no such thing as making an eternal covenant and then breaking it. Remarriage after divorce is now permitted because the higher law is still not functional in the Lord's kingdom. Marrying a divorced person is currently not</p>	

	considered committing adultery. Verse by Verse, 429)	
<p>(Bruce R. McConkie: As here recorded, our Lord's teachings about marriage and divorce are fragmentary and incomplete. They can only be understood when considered in connection with the law of celestial marriage as such has been revealed anew in modern times. These same general principles governing eternal marriage were known to and understood by the disciples in Jesus' day and also, in part at least, by the Pharisees. But the accounts here preserved by both Matthew and Mark of the Master's discussion on marriage and divorce are so condensed and abbreviated that they do not give a clear picture of the problem. Modern scriptural exegetes need the same background and knowledge possessed by those who engaged in the original discussion. To have a correct understanding of the part marriage and divorce play in the divine scheme of things, at least the following principles must be known: (1) Marriage and the family unit are the central part of the plan of progression and exaltation. All things center in and around the family unit in the eternal perspective. Exaltation consists in the continuation of the family unit in eternity. Those for whom the family unit continues have eternal life; all others have a lesser degree of salvation in the mansions that are prepared. (2) There was an eternal family in heaven to which all men belonged even before the creation of this earth. God himself, a personal being in whose image man is created, was and is the Eternal Father. All men are his spirit children and lived with him in the pre-existent first estate. (3) Celestial or eternal marriage is the gate to exaltation. To fill the full measure of his creation and obtain eternal life a man must enter into this order of matrimony and keep all of the covenants and obligations that go with it. If a couple is so sealed, the two persons become husband and wife in this life and continue in the same relationship in the world to come. (D. & C. 131:1-4; 132.) (4) There are also lesser orders of marriage. Only the very elect qualify for celestial marriage. Others, even in the Church, are married by civil authority for the duration of their mortal lives only. (5) Divorce is not part of the gospel plan no matter what kind of marriage is involved. But because men in practice do not always live in harmony with gospel standards, the Lord permits divorce for one reason or another, depending upon the spiritual stability of the people involved. In ancient Israel men had power to divorce their wives for relatively insignificant reasons. (Deut. 24:1-4.) Under the most perfect conditions there would be no divorce permitted except where sex sin was involved. In this day divorces are permitted in accordance with civil statutes, and the divorced persons are permitted by the Church to marry again without the stain of immorality which under a higher system would attend such a course. DNTC, 1:546-7)</p>		
<p>4 And he answered and said unto them, Have ye not read, that he which (who) ^amade them (man) at the beginning made them (him) male and female,</p>	<p>6 But from the beginning of the creation God made them male and female.</p>	<p>(As he so often did in answering their questions, Jesus simply went back to basic principles. He referred them to the marriage of Adam and Eve which occurred before death entered the world and while the first man and the first woman were still in the Garden of Eden. He cited the divine decree itself, thus making this first marriage a pattern for all others and said that God himself had joined the parties together, and that man, therefore, did not have power to tear them asunder. In other words, Jesus is</p>

		here preaching a sermon on celestial or eternal marriage, marriage that is to last forever, in this life and in the next, marriage that does not countenance divorce, except, as he then amplified, when sex sin occurs. (DNTC, 1:548)
5 And said, For this cause shall a man leave father and mother, and shall ^a cleave to his wife: and they twain shall be one flesh?	7 For this cause shall a ^a man leave his father and mother, and cleave to his ^b wife; 8 And they twain shall be one flesh:	
6 Wherefore they are no more twain, but one flesh. What therefore God hath ^a joined together, let not man ^b put asunder. (divide, separate)	so then they are no more twain, but one flesh. 9 What therefore God hath ^a joined together, let not man put ^b asunder.	
7 They say unto him, Why did Moses then command to give a ^a writing of ^b divorcement, (certificate of divorce) and to put her away?		
8 He sai(d)th unto them, Moses because of the ^a hardness of your hearts suffered you to put away your ^b wives: but from the beginning it was not so.	5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.	
	10 And in the house his disciples asked him again of the same matter.	
9 And I say unto you, Whosoever shall put away his wife, except it be for ^a fornication, and shall marry another, committeth ^b adultery: and whoso marrieth her which (that) is put away doth commit adultery.	11 And he sai(d)th unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.	(This strict law governing divorce was not given to the Pharisees, nor to the world in general, but to the disciples only, "in the house," at a later time as Mark explains. Further, Jesus expressly limited its application. All men could not live such a high standard; it applied only to those "to whom it is given." DNTC, 1:548)
	12 And if a woman shall put away her husband, and be married to another, she committeth adultery.	(Earlier in his ministry the Master had given it to some of his Jewish disciples (Matt. 5:31-32), and after his resurrection he

		<p>would yet give it to the Nephites. (3 Ne. 12:31-32.) Presumably it prevailed among them during the near two-hundred-year period following his ministry on the American continent. We can suppose it prevailed in the City of Enoch and that it will be the law during the millennium. It may have been in force at various times and among various people, but the Church is not bound by it today. At this time divorces are permitted in the Church for a number of reasons other than sex immorality, and divorced persons are permitted to marry again and enjoy all of the blessings of the gospel. If every divorced person who remarried were guilty of adultery, the Church would be obligated to expel such from membership and to deny them the blessings of the gospel and the temple. DNTC, 1:548-9)</p>
<p>10 ¶ His disciples say unto him, If the case of the man be so with <i>his</i> (a) wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, (it is not for them,) save they to whom it is given. 12 For there are some eunuchs, which were so born from <i>their</i> mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it (my sayings).</p>	<p>(Some added background and additional information is needed to understand fully what is meant by this teaching about eunuchs. In the true Church and among normal people, there is no place for the practice of celibacy. "Apparently those who made themselves eunuchs were men who in false pagan worship had deliberately mutilated themselves in the apostate notion that such would further their salvation. It is clear that such was not a true gospel requirement of any sort. There is no such thing in the gospel as wilful emasculation; such a notion violates every true principle of procreation and celestial marriage." (Mormon Doctrine, p. 223.) DNTC, 1:549)</p>	

JESUS BLESSES THE LITTLE CHILDREN

<p>13 ¶ Then were there brought unto him little children, that he should put <i>his</i> ^ahands on them, and pray: and the disciples rebuked ^bthem (saying, There is no need, for Jesus hath said, Such shall be saved).</p>	<p>13 ¶ And they brought young children to him, that he should touch them: and <i>his</i>-(the) disciples rebuked those that brought <i>them</i>. 14 But when Jesus saw # (and heard them), he was much displeased,</p>	<p>15 And they brought unto him also infants, that he would (might) touch them: but when <i>his</i> disciples saw <i>it</i>, they rebuked them. (Bruce R. McConkie: In recording a vision of the celestial kingdom, received January 21, 1836, Joseph Smith wrote: "And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven." (Teachings, p. 107; Mormon Doctrine, pp. 606-607.) By revelation the Lord has set the age of accountability at eight years. DNTC, 1:550-1)</p>
<p>14 But Jesus said, ^aSuffer (allow, permit) little ^bchildren (to come unto me), and forbid them not, to come unto me: for of such is the kingdom of heaven.</p>	<p>and said unto them, Suffer the little ^achildren to come unto me, and forbid them not: for of such is the kingdom of God.</p>	<p>16 But Jesus called them unto him, and said, Suffer little ^achildren to come unto me, and forbid them not: for of such is the kingdom of God.</p>
	<p>15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little ^achild, he shall not enter therein.</p>	<p>17 Verily I say unto you, Whosoever shall (will) not receive the kingdom of God as a little child shall in no wise enter therein.</p>
<p>15 And he laid <i>his</i> hands on them, and departed thence.</p>	<p>16 And he took them up in his arms, put <i>his</i> hands upon them, and ^ablessed them.</p>	<p>Bruce R. McConkie: It appears that Jesus is here setting the pattern for the blessing and naming of children as such procedure is found in the regular church program today. DNTC, 1:551)</p>
JESUS TEACHES A RICH YOUNG RULER		
<p>16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have ^aeternal life?</p>	<p>17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? (This same question was asked in Luke 10:25-37 by a lawyer. Matthew 19:16-22 is a different version of this same story. The answers for each were different. One needed to love his</p>	<p>18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit ^aeternal life?</p>

	neighbor, the other to not rely on his riches.)	
17 And he said unto him, Why callest thou me good? <i>there is</i> none ^a good but one, <i>that is</i> , God: but if thou wilt enter into ^b life, keep the ^c commandments.	18 And Jesus said unto him, Why callest thou me good? there <i>is</i> none (is) ^a good but one, <i>that is</i> , God. (Jesus does not accept the compliment, but defers it to His Father. When we are given compliments, don't take it personal. It may only be because of your calling or talents, but God should always get the credit for any accomplishments others may see in us.)	19 And Jesus said unto him, Why callest thou me good? none <i>is</i> ^a good, save one, <i>that is</i> , God. (Don't take compliments personal.)
18 He sai(d)th unto him, Which? Jesus said, Thou shalt do ^a murder (not kill), Thou shalt not commit ^b adultery, Thou shalt not ^c steal, Thou shalt not bear ^d false witness, 19 ^a Honour thy father and <i>thy</i> mother: and, Thou shalt ^b love thy ^c neighbour as thyself.	19 Thou knowest the commandments, Do not commit ^a adultery, Do not ^b kill, Do not ^c steal, Do not bear false witness, ^d Defraud not, ^e Honour thy father and mother.	20 Thou knowest the commandments, Do not commit ^a adultery, Do not ^b kill, Do not steal, Do not bear ^c false witness, ^d Honour thy father and thy mother.
20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?	20 And he (the man) answered and said unto him, Master, all these have I observed from my youth.	21 And he said, All these have I kept from my youth up.
21 Jesus said unto him, If thou wilt be ^a perfect, go and sell that thou hast, and ^b give to the ^c poor, and thou shalt have ^d treasure in heaven: and come and ^e follow me. (Bruce R. McConkie: There is no blanket instruction which applies to all men that they should sell their property and use the money for the poor. This was a specific instruction needed by a particular person who was covetous by nature. His personal inclinations and desires were such that he needed the spiritual testing that such a course would require. DNTC, 1:556)	21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and ^a give to the poor, and thou shalt have treasure in heaven: and come, take up the cross (a symbol for sacrifice), and ^b follow me. (Live the law of consecration. Joseph Smith: A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation... The faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of	22 Now when Jesus heard these things, he said unto him, Yet lakest thou (lackest) one thing: sell all that thou hast, and distribute unto the ^a poor, and thou shalt have treasure in heaven: and come, follow me.

	all earthly things. Lectures on Faith, 6:7)	
22 But when the young man heard that saying, he went away sorrowful: for he had ^a great (many) possessions.	22 And he (the man) was sad at that saying, and went away grieved: for he had great possessions. (That to which we are most attached, where our hearts are, that is exactly what the all-wise God might ask us to give up, to determine our commitment and thus go on to perfection. Verses by Verse, the Four Gospels, p. 432. Joseph F. Smith said: “No man can obtain the gift of eternal life unless he is willing to sacrifice all earthly things in order to obtain it. Gospel Doctrine, p. 261. This wealthy youth has his riches and now he wants to obtain a hope in Christ, but Jacob, knowing the danger of this sequence of events, said, “But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them, and ye will seek them for the intent to do good.” Jacob 2:18-19. Ted Gibbons, Lesson 17, p. 2.)	23 And when he heard this, he was very sorrowful: for he was very rich.
23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a ^a rich man shall ^b hardly (with great difficulty) enter into the kingdom of heaven.	23 ¶ And Jesus looked round about, and sai(d)th unto his disciples, How hardly shall they that have riches enter into the kingdom of God (my Father)!	24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that (who) have riches enter into the kingdom of God!
24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a ^a rich man to enter into the kingdom of God. (kamelos (camel) vs. kamilos (rope) (The camel going through the eye of a needle does not refer to some hypothetical little gate in or alongside a main city gate	24 And the disciples were astonished at his words. But Jesus answereth (spake) again, and sai(d)th unto them, Children, how hard is it for them that (who) ^a trust in ^b riches to enter into the kingdom of God! (As we press forward into the kingdom, the worldly cares are pulling us back. It’s not having riches that’s	25 For it is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of God. (Elder McConckie said: “Probably Jesus was simply using common proverbial language to teach that it is difficult but not impossible for a rich man to be saved. Some think that the “needle’s eye” was

through which a camel is supposed to edge its way on its knees after being stripped of its burden. We have seen the remnants of numerous ancient cities and gates throughout the Near East, and our conclusion is that such a little gate did not exist. This notion is a figment of the imagination of someone who was probably trying to explain the image without understanding an important figure of speech that Jesus used. The Greek work for needle, *raphis*, means “a sewing needle.” In the Hebrew translation of this passage, the word *hamakhat* is used, which is also the ordinary word for a sewing needle. To make his point, Jesus was using a purposefully extreme exaggeration, a literary device common to Hebrew tradition called *hyperbole*.... When he illustrated the difficulty for rich men to earn the blessing of celestial glory, Jesus adopted a common literary device of his time to stress the hazards and challenges of having great riches. Knowing how wealth and prosperity generally work on the human personality, Jesus could appropriately and perceptively say that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Riches often engender a sense of self-sufficiency and pride. The rich generally think they have no need for God, because money can buy them all they want. The more one accumulates the things of this temporal world, the less inclined one is to pursue the

the problem, it’s trusting in them that is.)

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (“The explanation of the camel going through a small gate called a “needle eye” is considered fanciful by historians because such a name is unknown in ancient sources.” Richard Anderson, *Guide to the Like of Christ*, p. 86, FARMS Reprint.

a small door alongside the great gates in the city walls and that in order for a camel to pass through such an opening, all its load of goods would have to be removed. Others suggest that the change of one letter in one word would alter the passage to read that it is a rope and not a camel that must go through the eye of a needle. In any event it is clear that riches add to the difficulty of gaining salvation.” DNTC, 1:556)

<p>things of the eternal world. Verse by Verse, the Four Gospels, p. 433-436)</p>		
<p>25 When his disciples heard it (this), they were exceedingly amazed, saying, Who then can be saved?</p>	<p>26 And they were astonished out of measure, saying among themselves, Who then can be saved?</p>	<p>26 And they that (who) heard it said, Who then can be saved?</p>
<p>26 ^aBut Jesus beheld them (their thoughts), and said unto them, With men this is impossible; but (if they will forsake all things for my sake,) with God all (whatsoever) things (I speak) are ^bpossible.</p>	<p>27 And Jesus looking upon them sai(d)th, (Here is the key to dealing with wealth:) ^aWith men (that trust in riches) <i>it is</i> impossible, but not with God: for with God (impossible with men who trust in God and leave all for my sake, for with such) all (these) things are ^bpossible.</p>	<p>27 ^aAnd he said, The things which are impossible with men are ^bpossible with God. (unto them, it is impossible for them who trust in riches, to enter into the kingdom of God; but he who forsaketh the things which are of this world, it is possible with God that he should enter in.)</p>
<p>FOLLOWING JESUS BRINGS EVERLASTING LIFE</p>		
<p>27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?</p>	<p>28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.</p>	<p>28 Then Peter said, Lo, we have left all, and followed thee.</p>
<p>28 And Jesus said unto them, Verily I say unto you, That ye which (who) have followed me, (shall,) in the ^aregeneration (resurrection,) when the Son of Man shall sit in (come sitting on) the throne of his glory, ye also shall (also) sit upon twelve thrones, ^bjudging the twelve tribes of Israel.</p>	<p>29 And Jesus answered and said, Verily I say unto you, (Judas was replaced by Matthias. Bruce R. McConkie: Christ is the great judge of all the earth. "The Father judgeth no man, but hath committed all judgment unto the Son." (John 5:22.) In due course, every living soul shall stand before his judgment bar, be judged according to his own works, and awarded a place in the mansions that are prepared. (Morm. 3:20.) Under Christ a great hierarchy of judges will operate, each functioning in his assigned sphere. John saw many judges sitting upon thrones. (Rev. 20:4.) Paul said the saints would judge both the world and angels. (1 Cor. 6:2-3.) The elders are to sit in judgment on those who reject them. (D. & C. 75:21-22; Matt. 10:14-15.) Daniel saw that judgment would be given to</p>	<p>29 And he said unto them, Verily I say unto you, There is no man that hath (who has) left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,</p>

	<p>the saints. (Dan. 7:22.) The Nephite Twelve will be judged by the Twelve from Jerusalem and then in turn will judge the Nephite nation. (1 Ne. 12:9-10; 3 Ne. 27:27; Morm. 3:19.) And the Twelve who served with our Lord in his ministry shall judge the whole house of Israel. (D. & C. 29:12.) No doubt there will be many others of many dispensations who will sit in judgment upon the peoples of their days and generations—all judging according to the judgment which Christ shall give them, "which shall be just." (3 Ne. 27:27.) DNTC, 1:558-9)</p>	
<p>29 And every one that ha^sth^e ^aforsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my ^bname's sake, shall receive an hundredfold, and shall inherit ^ceverlasting life.</p>	<p>There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an ^ahundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.</p>	<p>30 Who shall not ^areceive ^bmanifold more in this present time, and in the world to come life everlasting.</p>
<p>30 But many <i>that are</i> (of the) ^afirst shall be last; and the last <i>shall be</i> first.</p>	<p>31 ^aBut many <i>that are</i> ^bfirst (there are many who make themselves first, that) shall be last; and the last first. 32(a) (This he said, rebuking Peter;)</p>	<p>(Bruce R. McConkie: The saints should not boast of their sacrifices for the gospel. Though Peter had forsaken all and was assured of rewards beyond measure as a consequence, yet Jesus rebuked him for putting himself forth as an example of one who had made sacrifices for the building up of the kingdom. DNTC, 1:558)</p>

Matthew 20

Matthew 19-20 begins the trek to Jerusalem for the Passover to offer Himself as the sacrificial lamb. Along the way He continues to minister and teach, and multitudes follow him. The teachings and events of these two chapters bring us to the time just before Jesus' triumphal entry and the beginning of the last week of His life.

Jesus gives the parable of the laborers in the vineyard – He foretells his crucifixion and resurrection – He came to give his life a ransom for many.

PARABLE OF THE VINEYARD		
MATTHEW 20	MARK 10	LUKE 18
<p>1 FOR the kingdom of heaven is like unto a man(,) that is an householder, which (who) went out early in the morning to hire ^alabourers into his vineyard.</p> <p>2 And when he had agreed with the labourers for a penny a day, he sent them into his ^avineyard.</p> <p>3 And he went out about the third hour, and saw (found) others standing ^aidle in the marketplace,</p> <p>4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.</p> <p>5 Again he went out about the sixth and ninth hour, and did likewise.</p> <p>6 And about the ^aeleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?</p> <p>7 They say (said) unto him, Because no man hath hired us. He sai(d)th unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.</p> <p>8 So when even was come, the lord of the vineyard sai(d)th unto his steward, Call the ^alabourers, and give them <i>their</i> ^bhire, beginning from the last unto the first.</p>	<p>(All worthy laborers will receive the same wages, eternal life and “all that the Father hath”. D&C 84: 35 And also all they who receive this priesthood ^areceive me, saith the Lord; 36 For he that receiveth my servants ^areceiveth me; 37 And he that ^areceiveth me receiveth my Father; 38 And he that receiveth my Father receiveth my Father’s ^akingdom; therefore ^ball that my Father hath shall be given unto him.)</p>	<p>(D&C 121: 34 Behold, there are many ^acalled, but few are chosen. And why are they not chosen? 35 Because their ^ahearts are set so much upon the things of this ^bworld, and ^caspire to the ^dhonors of men, that they do not learn this one lesson— 36 That the ^arights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be ^bcontrolled nor handled only upon the ^cprinciples of righteousness. 37 That they may be conferred upon us, it is true; but when we undertake to ^acover our ^bsins, or to gratify our ^cpride, our vain ambition, or to exercise control or ^ddominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens ^cwithdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. 38 Behold, ere he is aware, he is left unto himself, to ^akick against the pricks, to ^bpersecute the saints, and to ^cfight against God. 39 We have learned by sad experience that it is the ^anature and disposition of almost all men, as soon as they get a little ^bauthority, as they suppose, they will immediately</p>

<p>9 And when they came that were hired (began) about the eleventh hour, they received every man a penny.</p> <p>10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.</p> <p>11 And when they had received it, (a penny) they murmured against the goodman of the house,</p> <p>12 Saying, These last have wrought but one hour (only), and thou hast made them equal unto us, which (who) have borne the burden and heat of the day.</p> <p>13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?</p> <p>14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.</p> <p>15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?</p> <p>16 So the ^alast shall be first, and the first last: for many be (are) ^bcalled, but few chosen.</p>		<p>begin to exercise ^cunrighteous dominion. 40 Hence many are called, but ^afew are chosen.)</p>
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Jesus now attends the Feast of Dedication in the winter in Jerusalem. John 10:22-39

JESUS FORETELLS HIS DEATH AND RESURRECTION – LEAVING PEREA

<p>17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,</p>	<p>32(b) ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,</p>	<p>31 ¶ Then he took unto him the twelve, and said unto them, (Even though this is the third reported time that Jesus tells the apostles of his upcoming death and resurrection, they still do not understand him.)</p>
<p>18 Behold, we go up to Jerusalem; and the Son of man shall be ^abetrayed unto the chief priests and unto the scribes, and</p>	<p>33 Saying, (And Jesus said,) Behold, we go up to Jerusalem; and the ^aSon of Man shall be delivered unto the chief priests, and unto the ^bscribes; and they</p>	<p>Behold, we go up to Jerusalem, and all things that (which) are ^awritten by the prophets concerning the Son of Man shall be accomplished. (All prophecies</p>

they shall condemn him to ^b death,	shall condemn him to death, and shall deliver him to the Gentiles:	of Jesus were fulfilled in the minutest detail.)
19 And shall deliver him to the Gentiles to ^a mock, and to scourge, and to ^b crucify <i>him</i> : and the third day he shall ^c rise again.	34 And they shall ^a mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall ^b rise again.	32 For he shall be delivered unto the Gentiles, and shall be ^a mocked, and spitefully entreated, and spitted on: 33 And they shall scourge <i>him</i> , and put him to death: and the third day he shall ^a rise again.
		34 And they ^a understood none of these things: and this saying was hid from them, neither knew (remembered) they the things which were spoken.
THE AMBITION OF JAMES AND JOHN – AT JERICHO		
20 ¶ Then came to him the mother (Salome) of Zebedee’s children with her sons, worshipping <i>him</i> (Jesus), and desiring a certain thing of him.	35 ¶ And James and John, the sons of Zebedee, came (came) unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.	(Greatness in the kingdom of God is not obtained by position, but by the service rendered.)
21 And he said unto her, What wilt thou (that I should do)? (And) She sai(d)th unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the (thy) left, in thy kingdom.	36 And he said unto them, What would (will) ye that I should do for (unto) you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.	
22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.	38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the ^a baptism that I am baptized with? 39 And they said unto him, We can.	(All of the twelve, excepting Judas, drank of Jesus’ cup and underwent his baptism. Each was persecuted and suffered martyrdom, except for John who was translated.)
23 And he sai(d)th unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my ^a Father, (but not mine to give).	And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and (be baptized) with the baptism that I am baptized with: shall ye be baptized: 40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them (they shall receive it) for whom it is prepared	(Bruce R. McConkie: Certainly it is Christ’s to give, for he has all power and all judgment is committed to the Son. Rather: It is not mine to give as a matter of favoritism; it can be given only in accordance with justice. To sit on my right hand or on my left is not mine to give, except to them for whom it is prepared according to the Father’s will,

		and the Father and I are one. DNTC, 1:566.)
24 And when the ten heard it (this), they were moved with indignation against the two brethren.	41 And when the ten heard it , they began to be much displeased with James and John.	
25 But Jesus called them unto him , and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.	42 But Jesus called them to him , and sai(d)th unto them, Ye know that they which (who) are accounted (appointed) to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.	
26 But it shall not be so among you: but whosoever will be ^a great among you, let him be your ^b minister;	43 But so shall it not be (it shall not be so) among you: but whosoever will be ^a great among you, shall be your minister:	
27 And whosoever ^a will (desires to be) be chief among you, let him be your ^b servant:	44 And whosoever of you will be the ^a chiefest, shall be servant of all.	
28 Even as the ^a Son of man came not to be ministered unto, but to minister, and to ^b give his life a ^c ransom for many.	45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ^a ransom for many.	(Son of Man – is Jesus’ most common title for himself, used eighty-one times in the gospels and never by anyone except himself. The more accurate or more complete title for Jesus Christ is the Son of Man of Holiness, Man of Holiness being a name-title for the Eternal Father in Heaven. Verse by Verse, 446-7)
BARTIMAEUS HEALED OF BLINDNESS NEAR JERICHO		
29 And as they departed from Jericho, a great multitude followed him. 30 ¶ And, behold, two ^a blind men sitting by the way side,	46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind ^a Bartimaeus, the son of Timaeus, sat by the highway side begging.	35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man (Mark names the blind man Bartimeus. Mark 10:46) sat by the way side begging:
		36 And hearing the multitude pass by, he asked what it meant.
when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.	47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.	37 And they told him, that Jesus of Nazareth passe(d)th by. 38 And he cried, saying, Jesus, thou Son of David, have mercy on me.

<p>31 And the multitude rebuked them, because (saying) they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou-Son of David.</p>	<p>48 And many charged him that he should hold his peace: but he cried the more a great deal (exceedingly, saying), Thou Son of David, have mercy on me.</p>	<p>39 And they which (who) went before rebuked him, (telling him) that he should hold his peace: but he cried so much the more, (saying,) <i>Thou</i> Son of David, (“His repeated designation of Jesus as the Son of David, who had power to open blind eyes, shows that he had prior faith and qualified as one entitled to receive the divine blessing that came to him. MM, 3:318) have mercy on me. (Isn’t this what we all cry. For mercy. These are the same words spoken by Alma the younger (Alma 36:18 – Jesus, thou Son of God, have mercy on me. In one way or another, sooner or later, all mortals will plead, as Alma and the blind man did at his turning point.)</p>
<p>32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?</p>	<p>49 And Jesus stood still, and commanded him to be called. And they call(ed) the ^ablind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, (a)rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? (And) The blind man said unto him, Lord, that I might receive my sight.</p>	<p>40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,</p>
<p>33 They say unto him, Lord, that our eyes may be opened.</p>	<p>The blind man said unto him, Lord, that I might receive my sight.</p>	<p>41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.</p>
<p>34 So Jesus had ^acompassion on <i>them</i>, and touched their eyes: and immediately their eyes received ^bsight, and they followed him.</p>	<p>52 And Jesus said unto him, Go thy way; thy faith hath ^amade thee whole. (saved, preserved, healed thee) And immediately he received his sight, and followed Jesus in the way.</p>	<p>42 And Jesus said unto him, Receive thy ^asight: thy ^bfaith hath saved thee. 43 And immediately he received his sight, and (he) followed him, ^aglorifying God: and all the people (disciples), when they</p>

		saw # (this), gave praise unto God.
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May 20-26
Matthew 21-23; Mark 11; Luke 19-20; John 12
“Behold, Thy King Cometh”

OVERVIEW:

Before reading the ideas in this outline, read Matthew 21–23; Mark 11; Luke 19–20; and John 12. Record impressions that you could share with your family or in your Church classes.

Record your impressions:

SCRIPTURES:

John 12

Mary anoints Jesus’ feet – His triumphal entry into Jerusalem recounted – He foretells his death – To receive Christ is to receive the Father.

MARY ANNOINTS JESUS

MATTHEW 26	MARK 14	JOHN 12
6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,	3 ¶ And (Jesus) being in Bethany in the house of Simon the leper,	1 THEN Jesus six days before the passover came to Bethany, (in the home of Simon the leper according to Matthew and Mark) where Lazarus was which had been dead, whom he raised from the dead. (This is Jesus’ last Sabbath on earth.)
7(b) as he sat <i>at meat</i> (in the house).	as he sat at meat,	2 There they made him a supper; and ^a Martha served: but Lazarus was one of them that sat at the table with him.
7(a) 7 There came unto him a woman having an alabaster box of very precious ^a ointment, and poured it on his head,	there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it (the ointment) on his head.	3 Then took Mary a pound of ointment of spikenard, very costly, and anointed (his head according to Matthew and Mark) the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

(The following statements have not been verified by current LDS General Authorities or BYU professors, but is here included as a possible explanation for these events. The Church has not taken an

official position on the marriage of Jesus Christ and it is not accepted as official Church doctrine. For these reasons, these concepts should not be taught in the Gospel Doctrine class. It is here presented only to inform you of thoughts and ideas that may be true so you will be informed when you teach this lesson. One Bible scholar, Sir Laurence Gardner, has said: "Many have suggested that the wedding at Cana was the marriage of Jesus and Mary Magdalene. This was not the wedding ceremony as such, although the marriage is detailed in the Gospels. The marriage is the quite separate anointings at Bethany. In Luke we have a first anointing by Mary of Jesus, two-and-a-half years before the second anointing. It doesn't occur to many people that they are different stories, but they are two-and-a-half years apart. **Readers of the first century would have been fully conversant with the two-part ritual of the sacred marriage of a dynastic heir.** Jesus, as we know, was a "Messiah", which means quite simply an "Anointed One". In fact, all anointed senior priests and Davidic kings were Messiahs. Jesus was not unique. Although not an ordained priest, he gained his right to Messiah status by way of descent from King David and the kingly line, but he did not achieve that Messiah status until he was actually physically anointed by Mary Magdalene, in her capacity as a high priestess, shortly before the Crucifixion. In the Old Testament's Song of Solomon we hear again of the bridal anointing of the king. It is defined that the oil used in Judah was the fragrant ointment spikenard, an expensive root oil from the Himalayas, and we learn that **this anointing ritual was performed always while the husband/king sat at the table. In the New Testament, the anointing of Jesus by Mary Magdalene was indeed performed while he sat at the table, and with the bridal anointment of spikenard. Afterwards, Mary wiped his feet with her hair, and on the first occasion of the two-part marriage she wept. All of these things signify the marital anointing of a dynastic heir.** Other anointings of Messiahs, whether on coronation or admission to the senior priesthood, were always conducted by men, by the High Zadok or the High Priest. The oil used was olive oil, mixed with cinnamon and other spices; never, ever spikenard. Spikenard was the express prerogative of a Messianic bride who had to be a Mary, a sister of a sacred order. Jesus' mother was a Mary; so, too, would his wife have been a Mary, by title at least if not by baptismal name. Some conventual orders still maintain the tradition by adding the title "Mary" to the baptismal names of their nuns: Sister Mary Theresa, Sister Mary Louise. Messianic marriages were always conducted in two stages. **The first stage, the anointing in Luke, was the legal commitment to wedlock. The second stage, the anointing in Matthew, Mark and John, was the cementing of the contract.** And in Jesus and Mary's case, the second anointing at Bethany was of express significance. Here the Grail story begins, because, as explained in books of Jewish law at the time and by Flavius Josephus in The Antiquities of the Jews, the second part of this marriage ceremony was never conducted until the wife was three months pregnant. Dynastic heirs such as Jesus were expressly required to perpetuate their lines. Marriage was essential, but the law had to protect them against marriage to women who proved barren or kept miscarrying, and this protection was provided by the three-month-pregnancy rule. Miscarriages would not often happen after that term, and once they got through that period it was considered safe enough to complete the marriage contract. **When anointing her husband at this stage, the Messianic bride, in accordance with custom, was said to be anointing him for burial. This is confirmed in the Gospels. The bride would from that day carry a vial of spikenard around her neck, for the rest of her husband's life; she would use it again on his entombment. It was for this very purpose that Mary Magdalene would have gone to the tomb, as she did on the Sabbath after the Crucifixion.** Subsequent to the second Bethany anointing, the Gospels relate that Jesus said: "Whersoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." **Whoever the woman in Luke was, she was married to Jesus Christ, for the ordinance of anointing and washing the feet was one that a wife does for her husband. Likewise, LDS Apostle Orson Hyde suggested that it was Jesus' wife who washed his feet and wiped them with her hair. Mary of Bethany's anointing of Christ**

with the pungent ointment at the feast of Bethany may have been, in a sense, an ordinance similar to the washing of the feet in the second anointing ceremony. The washing also has to do with one's calling and election made sure, a ceremony within Mormon temples. Here the husband's wife washes and anoints her spouse's feet after they have received the fulness of the priesthood. Heber C. Kimball wrote about this ordinance that he and his wife received in February 1844: **Myself and wife Vilate [were] anointed Priest and Priestess unto our God under the hands of Brigham Young and by the voice of the Holy Order. Later Heber wrote: I Heber C. Kimball received the washing of my feet, and was anointed by my wife Vilate for my burial, that is my feet, head, stomach. Even as Mary did Jesus, that she might have a claim on Him in the Resurrection. In 1845 I received the washing of my feet by [the rest in Vilate's handwriting] I Vilate Kimball do hereby certify that on the first day of April 1844, I attended to washing and anointed the head,/stomach/and feet of my dear companion Heber C. Kimball, that I may have claim upon him in the morning of the first Resurrection. Vilate Kimball. (Kimball, *On the Potter's Wheel*, p. 56-57) This ordinance is reserved specifically for spouses and was based on Mary's anointing of Christ. It suggests that all the above scriptural accounts refer to those women who have claim on Christ in the resurrection. Thus we can see how Jesus' wife(s) anoints Him as a sacrifice (Mount of Olives), observes the Crucifixion, notes where He was buried, and witnesses his resurrection. The essential elements of the Atonement are all observed as a memorial to her. This is but one of the proofs that Jesus was married, for this is a wife's ordinance on her husband as a token of his burial. *Dynasty of the Holy Grail*, p. 123.** In Dan Brown's book *The Da Vinci Code*, he correctly points out: "Because Jesus was a Jew... and the social decorum during that time virtually forbade a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned, and the obligation for a Jewish father was to find a suitable wife for his son. If Jesus were not married, at least one of the Bible's gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood." Page 245. Other events at the tomb establish the Savior's relationship with Mary Magdalene. Weeping, she stoops to see angels, who inquire as to the cause of her tears – "Because they have taken away my Lord, and I do not know where they have laid him," she cries. The phrase "my Lord" in this case would not be a doctrinal enunciation but rather a first-century Jewish woman painfully inquiring after her husband. Orson Hyde paraphrases it thus: She said unto them, "Because they have taken away my Lord," or husband, "and I know not where they have laid him." JD, 2:81. *Dynasty of the Holy Grail, Mormonism's Sacred Bloodline*, Vern Grosvenor Swanson, p. 77. Orson Hyde: Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. Thus it becometh us to fulfil all righteousness, said he. Was it God's commandment to man, in the beginning, "to multiply and replenish the earth?" None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the prophets, or to fulfill them? He came to fulfill. Did he multiply, and did he see his seed? Did he honor his father's law by complying with it, or did he not? Others may do as they like but I will not charge our Savior with neglect or transgression in this or any other duty. JD 4:260. It will be borne in mind that once upon a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. JD 4:259. Gentlemen, that is as plain as the translators, or different councils over this scripture, dare allow it to go to the world, but the thing is there; it is told, Jesus was the bridegroom at the marriage of Cana of Galilee, and he told them what to do. Now there was actually a marriage [of Cana]; and if Jesus was not the bridegroom on that occasion, please tell who was. If any man can show this, and prove that it was not the Savoir of the world, then I will acknowledge I am in error. (Orson Hyde, JD 2:81-82) Bruce R. McConkie: Considering the customs of the day, it is a virtual certainty that one of Mary's children was being married. *Doctrinal New Testament*

Commentary, 1:135. Orson Hyde: I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on marriage, at our last Conference [October 1854], that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives and that He beget children...if Jesus begat children he only “did that which he had seen his father do.” JD 2:82-83; 4:260. If Jesus had children, what became of them? Legends indicate that his family went to Britain to live. See the book *Dynasty of the Holy Grail, Mormonism’s Sacred Bloodline*, Swanson.)

<p>8 But when his disciples (some) saw it (this), they had indignation, saying, To what purpose is this ^awaste?</p>	<p>4 And there were some that (among the disciples who) had indignation within themselves, and said, Why was this ^awaste of the ointment made?</p>	<p>4 Then saith one of his disciples, Judas Iscariot, Simon’s <i>son</i>, which should betray him,</p>
<p>9 For this ointment might have been sold for much, and given to the poor.</p>	<p>5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.</p>	<p>5 Why was not this ointment sold for three hundred pence, and given to the poor? (300 pence was worth 300 days’ wages. Today, a year’s salary.)</p>
		<p>6 This he said, not that he cared for the poor; but because he was a ^athief, and had the ^bbag, (purse, money bag) and bare what was put therein.</p>
<p>10 When Jesus understood it, (they had said thus, Jesus understood them, and) he said unto them, Why trouble ye the woman? for she hath ^awrought a good work upon me.</p>	<p>6 And Jesus said (unto them), Let her alone; why trouble ye her? (for) she hath wrought a good work on me.</p>	<p>7 Then said Jesus, Let her alone: ^aagainst the day of my burying hath ^bshe kept this (for she hath preserved this ointment until now, that she might anoint me in token of my burial). (The anointing of the Savior’s feet by Mary with this expensive ointment was for her the highest possible expression of her love. There could not have been a more extraordinary way for her to communicate her feelings of reverence and gratitude for what he had done for her and her family. “To anoint the head of a guest with ordinary oil was to do him honor; to anoint his feet also was to show unusual and signal regard; but the anointing of head and feet with spikenard, and in such abundance, was an act of reverential homage rarely rendered even to kings. Mary’s act was an expression of</p>

		adoration; it was the fragrant outwelling of a heart overflowing with worship and affection.” Jesus the Christ, p. 512)
11 For ye have the poor always with you; but me ye have not always.	7 For ye have the ^a poor with you always, and whensoever ye will ye may do them good: but me ye have not always.	8 For the poor always ye have with you; but me ye have not always. (Elder McConkie recounts this story from Matthew 26 and then adds: “He that hath ears to hear, let him hear!” MM 3:337. Is he intimating there is more to this story that what we have in the scriptures? Is this truly the marriage anointing of Jesus by Mary of the Messiah? At the end of the lesson are several quotes indicating the possibility that Jesus was married and had children.)
12 For in that she hath poured this ointment on my body, she did it ^a for my burial. (to prepare me for my burial)	8(b) (for verily) ^a she is -(has) come a (be)forehand to anoint my body to the burying.	
13 (And in this thing that she hath done, she shall be blessed;)		
	8(a) She hath (has) done what she could: (and this which she has done unto me, shall be had in remembrance in generations to come, wheresoever my gospel shall be preached;)	
(for) Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this , (this thing) that this woman hath done, (shall also) be told for a memorial of her.	9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that (what) ^a she hath done shall be spoken of for a memorial of her.	

SEEING LAZARUS, MANY BELIEVE

John 12: 9 Much people of the Jews therefore knew that he was there: and they came not for Jesus’ sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

Luke 19

Jesus came to save souls—He gives the parable of the pounds—He rides in triumph into Jerusalem, weeps over the city, and cleanses the temple again.

ZACCHAEUS THE PUBLICAN IS SAVED

1 AND Jesus entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchaeus, ~~which~~ (who) was the chief among the publicans, and he was rich. (He was a chief tax collector and rich.)

3 And he sought to see Jesus who he was; and could not for the ^apress, (Gr crowd, multitude) (Jesus' fame causes everyone to come out and see him.) because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree (a species of fig, or fig-mulberry. Known to grow to fifty feet in circumference and is an evergreen.) to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and ^areceived him joyfully.

7 And when ~~they~~ (the disciples) saw *it*, they all murmured, saying, That he was gone to be guest with a man that (who) is a sinner. (Hugh Nibley has said: "The righteous are whoever are repenting, and the wicked whoever are not repenting... The surprise is that the sinner was the righteous one – because he was repenting; the other one who exalteth himself shall be abased – because he was not repenting (Luke 18:14). None but the truly penitent are saved and that is who the righteous are. Collected Works of Hugh Nibley, 8:474.)

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; (restitution) and if I have taken any thing from any man by ~~false accusation~~ (unjust means), I restore *him* ^afourfold. (During his visit with Zacchaeus, Jesus spoke of the gospel and repentance and salvation and the glories of the eternal world. At a point of climax, Zacchaeus's heart is pricked. He stands and says what the verse quotes. Jesus has gained a convert. This man will be baptized and become a disciple. MM, 3:317)

9 And Jesus said unto him, This day is salvation come to this house, ~~forasmuch~~ (forasmuch) as he also is a son of Abraham.

10 For the Son of man is come to seek and to ^asave that which was ^blost.

Read D&C 93:1 and ask students to name five requirements that will enable us to come unto Christ.

D&C 93: 1 VERILY, thus saith the Lord: It shall come to pass that every soul who ^aforsaketh his ^bsins and cometh unto me, and ^ccalleth on my name, and ^dobeyeth my voice, and keepeth my commandments, shall ^esee my ^fface and ^gknow that I am;

- Which of these things did Zacchaeus do?
- Are you capable of doing these same things?
- What can keep us from coming to the Savior?

Ask students to silently work on a writing assignment. Have them read Luke 18: 18-27 and have them summarize the principles taught. Wait several minutes and then return and discuss how easy or difficult it is to complete an assignment while unsupervised.

- How much work did you get done while I was out of the room?

- What distracted you or made it difficult?
- How would you feel if this assignment were graded?
- How could you compare this experience to our test during mortality?

PARABLE OF THE TEN POUNDS

(Jesus was enroute to Jerusalem for the last time. [Probably in Jericho.] In about ten days he would die upon the cross, and to the Jews generally it would appear that he had failed to set up the promised Messianic Kingdom. To correct the false concept that “the kingdom of God” – meaning the political kingdom, the kingdom which should rule all nations with King Messiah at its head, the millennial kingdom – “should immediately appear,” Jesus gave the Parable of the Pound. DNTC 1:571. As Jesus approached Jerusalem, some people supposed that he was about to announce and set up the much-anticipated kingdom of God, which meant to them overthrowing the Romans and displacing any such political organization with a theocracy, having God himself to rule and reign. Jesus interrupted their suppositions with a story. His custom was to employ something in their immediate environment to teach them, usually something from nature or something from their historical memory. Verse by Verse, 450)

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought (the Jews taught) that the kingdom of God should ^aimmediately appear.

12 He said therefore, A certain nobleman (Christ) went into a far country (heaven) to receive for himself a kingdom (all power in heaven and in earth), and to return (Second Coming, when the literal and visible kingdom shall be set up on earth.).

13 And he called his ten servants (members of the Church to whom he has given physical, mental, and spiritual capacities (pounds) to be used in his service.), and delivered them ten ^apounds, and said unto them, ^bOccupy till I come.

14 But his ^acitizens (other people in the world, those who are subject to him because he is the God of the whole earth, but who have not accepted his gospel and come into his fold as servants.) hated him, and sent a ^bmessage (messenger) after him, saying, We will not have this *man* to reign over us. (In a few days the Jews would be proclaiming, “We have no king but Caesar.”)

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these ^aservants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. (When the nobleman returns to judge the world, he will reward his servants in accordance with their works. All shall not receive the same status in the mansion which are prepared; there are degrees of glory. Some will rule ten cities, others five, and those who were slothful shall be disinherited entirely. DNTC, 1:573)

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well (done), thou good servant: because thou hast been ^afaithful in a very little, have thou ^bauthority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also ^bover five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I ^afeared thee, because thou art an ^baustere man: thou takest up that thou layedst not down, and reapest that (which) thou didst not sow.

22 And he sai(d)th unto him, Out of thine own mouth will I judge thee, *thou*-(O) wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have ^arequired (received) mine own with ^busury?

24 And he said unto them ~~that~~ (who) stood by, Take from him the pound, and give *it* to him ~~that~~ (who) hath ten pounds.

25 (~~And they said unto him, Lord, he hath ten pounds.~~)

26 For I say unto you, That unto every one ^awhich hath (who occupieth) shall be given; and from him ~~that~~ hath (who occupieth) not, even that he hath (received) shall be taken away from him. (Unused faculties are lost; rightly used abilities can be increased until perfection is attained. DNTC, 1:573)

27 But those mine enemies, ~~which~~ (who) would not that I should reign over them, bring (them) hither, and slay *them* before me. (Those who reject the Nobleman, who refuse to have him reign over them, who find no place in their hearts for his gospel, will, at his return, be cast into outer darkness where there is weeping, and wailing, and gnashing of teeth. DNTC, 1:573)

While on earth away from God's presence, we each handle our responsibilities in different ways.

- What do these verses teach about how we should fulfill our duties?
- What rewards did the nobleman give those servants who were profitable?
- How do those rewards compare with the work done by the servants?

What does God expect of those who serve him?

2 Nephi 28:30 30 For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon ^aprecept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn ^bwisdom; for unto him that ^creceiveth I will give ^dmore; and from them that shall say, We have enough, from them shall be taken away even that which they have.

D&C 60:2-3 2 But with some I am not well pleased, for they will not open their ^amouths, but they hide the ^btalent which I have given unto them, because of the ^cfear of man. Wo unto such, for mine ^danger is ^ekindled against them. 3 And it shall come to pass, if they are not more faithful unto me, it shall be ^ataken away, even that which they have.

Rather than being overly concerned about when Jesus returns again, we should concentrate on being wise servants and keeping the covenants and commandments we have received from Him.

This was his last parable. He will now be starting his last week on earth.

The last week of the Savior's life. Triumphal entry into Jerusalem. The Barren fig tree. Second cleansing of the Temple. Return to Bethany. Jesus testifies of his death. Jesus and His Father. Jesus leaves the Temple. People's reaction to the teachings of Jesus.

(This is the day after the dinner at Simon's in John 12. Sunday, the first day of the week. This is the start of the last week of Jesus' life. "That Sunday morning his disciples gathered so that they might walk together to the temple, where it was anticipated that Jesus would preach to the great throngs assembling from many nations for the commemoration of the Passover, setting in motion events by which he would be proclaimed the Messiah and fulfill ancient prophecy." Joseph F. McConkie, Studies in the Scriptures, 5:373)

Jesus was anointed prior to entering the Holy City as king. Prior to the Second Coming, a meeting will be held at Adam-ondi-Ahman where Christ will be sustained and ordained King of kings. Then He will be totally ready for his Second Coming.)

Jesus rides in triumph into Jerusalem – He cleanses the temple, curses the fig tree, and discusses authority – He gives the parable of the two sons, and the wicked husbandmen.

MATTHEW 21	MARK 11	LUKE 19	JOHN 12
Sunday – The First Day of the Week			
THE TRIUMPHAL ENTRY INTO JERUSALEM			
<p>1 AND when they (Jesus) drew nigh unto Jerusalem, and (they) were come to Bethphage (right next to Bethany), unto the mount of Olives, (just east of Jerusalem where they could look down upon the City and the Temple) then sent Jesus two disciples (presumably Peter and John (ibid, 5:374),</p>	<p>1 AND when they came nigh to Jerusalem, unto Bethphage (house of figs) and Bethany, at the mount of Olives, he sendeth forth two of his disciples,</p>	<p>28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called <i>the mount</i> of Olives, he sent two of his disciples,</p>	
<p>2 Saying unto them, Go into the village ^aover against you (in front of you), and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me (a colt tied; loose it, and bring it unto me). (To ride upon white asses or ass colts was the privilege of a person of high rank, princes, judges, and prophets. Christ’s doing so attested that he entered the Holy City as its rightful king, as did the shouts of Hosanna – meaning “save now,” “save we pray,” or “save we beseech thee.”</p>	<p>2 And saidth unto them, Go your way into the village over against you: and as soon as ye be (have) entered into it, ye shall find a colt tied, whereon never (no) man (ever) sat; loose him, and bring <i>him</i> (to me).</p>	<p>30 Saying, Go ye into the village over against <i>you</i>; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring <i>him hither</i> (to me).</p>	

<p>The matter could not be stated more plainly; the people were announcing Jesus of Nazareth as their king and deliverer. Adam Clarke. Jesus is entering Jerusalem from the east, like His Second Coming will be.)</p>			
<p>3 And if any man (shall) say ought unto you, ye shall say, The Lord hath need of them (it); and straightway he will send them (it).</p>	<p>3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.</p>	<p>31 And if any man ask you, Why do ye loose him (the colt)? thus shall ye say unto him, Because the Lord hath need of him.</p>	
<p>6 And the disciples went, and did as Jesus commanded them,</p>	<p>4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.</p>	<p>32 And they that-(who) were sent went their way, and found even as he had said unto them.</p>	
	<p>5 And certain of them that-(who) stood there said unto them (the disciples), What do ye, loosing (why loose ye) the colt?</p>	<p>33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?</p>	
	<p>6 And they said unto them even as Jesus had commanded: and they let them go. (Those who owned the colt must also have been disciples)</p>	<p>34 And they said, The Lord hath need of him.</p>	
<p>7 ^aAnd brought the ass, and the colt, and put on them (it) their clothes, and they set him thereon. (Jesus took the colt and sat thereon; and they followed him.) (According to the Talmud, the Messiah will be a descendant of the House of David and</p>	<p>7 And they brought the ^acolt to Jesus, and cast their garments on him (it); and he (Jesus) sat upon him (it).</p>	<p>35 And they brought him to Jesus: and they cast their garments upon the ^acolt, and they set Jesus thereon.</p>	<p>14 And Jesus, when he had found-(sent two of his disciples and got) a young ass, sat thereon; as it is written,</p>

<p>will be preceded by a secondary Messiah, from the House of Joseph. Folklore has it that he will arrive riding a donkey, although some sources have him arriving triumphantly riding the clouds. Encyclopedia Judaica Jr. It appears that the Jews have confused Jesus First coming with His Second Coming. The fact that they believe his Second Coming will be preceded by a Messiah from the House of Joseph, refers to Joseph Smith.)</p>			
<p>4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, (Zechariah 9:9 ¶ Rejoice greatly, O ^adaughter of Zion; shout, O daughter of Jerusalem: behold, thy ^bKing cometh unto thee: he <i>is</i> ^cjust, and having salvation; lowly, and ^driding upon an ^eass, and upon a ^fcolt the foal of an ass.)</p>			
<p>5 Tell ye the daughter of S(Z)ion, Behold, thy ^aKing cometh unto thee, (and he is) meek, and sitting upon an ass, and a colt the foal of an ass. (Horses were used in warfare, and were not ridden by kings. Donkeys, during Christ's day, was the</p>	<p>(There was only one animal involved.)</p>		<p>15 Fear not, daughter of Sion: behold, thy ^aKing cometh, sitting on an ass's colt.</p>

<p>symbol of kings. David, when he was anointed king rode a donkey. The Jews knew what the meaning was, and the Romans would not have thought this a threat to their power.)</p>			
	<p>(Jesus' first coming to Jerusalem as king was from the east, as his second coming is prophesied to be. (JST Matthew 1:26) Verse by Verse, 460)</p>	<p>(This triumphal entry was no meaningless pageantry or seditious demonstration; it was an open acknowledgment by Jesus, the Prince of Peace, of his kingly and messianic titles. Verse by Verse, 462)</p>	<p>16 These things ^aunderstood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and <i>that</i> they had done these things unto him. 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also ^amet him, for that they heard that he had done this ^bmiracle.</p>
			<p>12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,</p>
<p>8 And a very great multitude spread their garments (sign of royal entry) in the way; others cut down (palm) branches (symbolic of victory) from the trees, and <i>strawed them</i> (strewed) in the way.</p>	<p>8 And many spread their garments in the way: and others cut down branches off the (of) trees, and <i>strawed them</i> in the way.</p>	<p>36 And as he went, they spread their clothes in the way.</p>	<p>13(a) Took branches of palm trees, and went forth to meet him, (Palm trees do not generally grow on the slopes of the Mount of Olives, where the people had gathered to acclaim Jesus their king. The natural habitat of the palm is a</p>

			more moderate and tropical climate such as that of the Jordan Valley. Palm branches could have been transported up from Jericho for the Passover celebration, as is done to this day. The use of palm branches for Jesus' entry was not coincidental. Since the Hasmonean period, palm branches had been a symbol of Jewish patriotism, independence, and triumph over enemies. Verse by Verse, 464)
9 And the multitudes that went before, and (also) that followed (after),	9 And they that went before (him), and they that followed (after),	37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;	
cried, saying, ^a Hosanna to the Son of David: ^b Blessed <i>is</i> he that cometh in the name of the Lord; (Psalm 118:26) Hosanna in the highest. (This means, "Save us now, Messiah.")	cried, saying, Hosanna; ^a Blessed <i>is</i> he that cometh in the name of the Lord: 10 ^a Blessed be (That bringeth) the kingdom of our father David, (Blessed is he) that cometh in the name of the Lord: Hosanna in the highest.	38 Saying, Blessed be (is) the King that (who) cometh in the name of the Lord: peace in heaven, and ^a glory in the highest.	13(b) and cried, Hosanna: Blessed <i>is</i> the King of Israel that cometh in the name of the Lord.
(How do we show praise to the Lord today? Hymns, keeping our covenants, thanking Heavenly Father for Him, expressing		39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.	

<p>gratitude for the Atonement in our prayers.)</p>		<p>40 And he answered and said unto them, I tell you that, if these should hold their peace, the ^astones would immediately cry out.</p>	
			<p>19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the ^aworld is gone after him.</p>
		<p>41 ¶ And when he was come near, he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things <i>which belong</i> unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine ^aenemies shall cast a ^btrench about thee (fortification, rampart), and ^ccompass thee round, and keep thee in on every side, 44 And shall ^alay thee even with the ground, and thy children within thee; and they shall not leave in thee one ^bstone upon another; because thou knewest not the time of thy ^cvisitation.</p>	
<p>(All of this had been prophesied by Moses: Deuteronomy 28: 15 ¶ But it shall come to pass, if thou wilt not ^ahearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these ^bcurse shall come upon thee, and overtake thee: 20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. 22 The LORD shall ^asmite thee with a ^bconsumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting,</p>			

and with mildew; and they shall pursue thee until thou perish. 33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: 45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: 49 The LORD shall bring a nation against thee from ^afar, from the ^bend of the earth, *as swift* as the ^ceagle flieth; a nation whose ^dtongue thou shalt not understand;

50 A nation of fierce countenance, which shall not ^aregard the person of the ^bold, nor shew favour to the young: 51 And he shall ^aeat the fruit of thy cattle, and the fruit of thy ^bland, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy ^ckine, or flocks of thy sheep, until he have destroyed thee. 52 And he shall ^abesiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

<p>10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? (His entry this time is significantly different than his entry during the Feast of Tabernacles where he entered secretly. Visitors from other nations were also present. This may have been the first time they had heard of Jesus.)</p>	<p>11 And Jesus entered into Jerusalem,</p>		
<p>11 And the ^amultitude said (crowds kept saying), This is Jesus the prophet of Nazareth (the prophet) of Galilee. (Added crowds came to see Jesus because of his raising Lazarus from the dead.)</p>			
	<p>and into the temple: and when he had looked round about upon all things, and now (blessed the disciples,) the eventide was come, (and) he went out unto Bethany with the twelve. (He had looked around at the all the</p>	<p>(Though Jerusalem as a whole was to be desolated and scourged as few cities have ever been, yet the faithful within her walls were to be saved, preserved, and blessed. DNTC 1:579)</p>	

	buying and selling going on in the temple. Tomorrow He will be cleansing the Temple so He can teach in a more spiritual atmosphere.)		
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THE BARREN FIG TREE
(Monday – the second day of the week.)

18 Now in the morning as he returned into the city, he hungered.	12 ¶ And on the morrow, when they were come (came) from Bethany, he was hungry:		
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19 And when he saw a fig tree ^a in the way (by the road), he came to it, and found nothing thereon (there was not any fruit on it), but leaves only, (because there were leaves, it was supposed to also have an abundance of fruit.) and (he) said unto it, Let no ^b fruit grow on thee henceforward for ever. And ^c presently (immediately) the fig tree withered away. (Fig trees: First the fruit appears, then the leaves grow as the tree becomes full, followed by a second fruit. The modern portion of the parable includes, first the restoration, then the growth of the Church, followed by the second coming of the Messiah.	13 And seeing a fig tree afar off having leaves, he came (to it with his disciples; and as they supposed, he came to it to see) if haply he might find any thing thereon: and when he came to it, he found (there was) nothing but leaves; for the time of figs was not yet. (; for as yet the figs were not ripe.) 14 And Jesus answered (spake) and said unto it, No man eat fruit of thee hereafter for ever. And his -(the) disciples heard it -(him).	(The fig tree was common in rabbinical lore as a symbol or type of the nation of Israel. Verse by Verse, 476)	(Jesus' cursing of the fig tree, showed his disciples that He had complete power to destroy his captors in He so chose. This showed that He voluntarily gave up His life.)
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(Elder Talmage said: “[The tree] was made the object of the curse and the subject of the Lord’s instructive discourse, because having leaves it was deceptively barren. Were it reasonable to regard the tree as possessed of moral agency, we would have to pronounce it a hypocrite, its utter barrenness coupled with its abundance of foliage made of it a type of human hypocrisy... The leafy, fruitless tree was a symbol of Judaism, which loudly proclaimed itself as the only true religion of the age and ...invited all the world to come and partake of its rich ripe fruit; when in truth it was but an unnatural

growth of leaves, with no fruit.” Jesus the Christ, p. 527. (The tree was cursed because it did not produce fruit. Of this Spencer W. Kimball said, "The symbolism of the barren fig tree (Matt. 21:19) is eloquent. The unproductive tree was cursed for its barrenness." John the Baptist had warned the Jews, "the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:10). Likewise, the Savior said, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 7:19). In other words, if the Jews did not produce works acceptable to God, they would be destroyed. To this point in his ministry, the Savior had only displayed the positive nature of his power: the power to heal, give life, and do good. In cursing the barren fig tree, the Savior demonstrated his power to curse, smite, and destroy. In so doing, it foreshadowed the fate of those of the Jewish nation who would reject the ministry of Jesus. Bruce Satterfield, BYU-Idaho, Lesson 20)

SECOND CLEANSING OF THE TEMPLE

<p>12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,</p>	<p>15 ¶ And they come (came) to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that (who) sold doves;</p>	<p>45 And he went into the temple, and began to cast out them that (who) sold therein, and them that (who) bought;</p>	
<p>(He cleanses the temple in preparation for teaching. There was so much business going on that the visitors there to worship could not. “Banditry was a constant source of trouble for both the Roman and Jewish elite. Often, the military was sent out to try to round up and extinguish these robbers. In fact, just prior to the Savior's last week of his life, the leader of one such robber group, with two of his henchmen, was captured by the Romans. The robber leader was named Barabbas. His two henchmen were crucified with the Savior. But the system that perpetrated the social unrest of the first century was in itself banditry. "The temple system as it had developed in the Herodian period within agrarian social structures was oppressive and perceived by many (especially peasants, upon whom rested the primary burden of the tribute) as 'banditry.'" It is in this setting that the Savior called the Temple a "den of thieves." Bruce Satterfield, BYU-Idaho, Lesson 20.)</p>			
	<p>16 And would not suffer that any man should carry any (a) vessel through the temple.</p>		
<p>13 And said unto them, It is written, My ^ahouse (the palace of the king) shall be called the house of ^bprayer; but ye have made it a ^cden of thieves.</p>	<p>17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.</p>	<p>46 Saying unto them, It is written, My house is the (a) ^ahouse of prayer: but ye have made it a ^bden of thieves.</p>	

(During the first clearing he called the Temple “My Father’s house.” (John 2:16) Now he calls it “My house.” In Matthew 23:38, he calls it “your house.” The Savior proceeded to the Temple Mount. As he came into the Court of the Gentiles, he came into the heart of the priestcraft. He saw those who sold sacrificial animals to pilgrims who had come great distances to participate in temple worship. He saw those who exchanged foreign currency into the local currency, the only currency accepted to pay the obligatory temple tax. On the surface, these may have been considered legitimate and necessary practices. It was not practical for those traveling great distances to bring their own sacrifices. Nor would they have carried with them the local currency for the temple tax. Yet, these practices need not be done on the Temple Mount! Further, it appears that those who sold sacrifices and changed money were doing it at an exorbitant rate. That this took place is evidenced in rabbinical writings. We are told: "It once happened in Jerusalem that a pair of pigeons cost a golden denar [equal to 25 silver denars]. Rabban Simon ben Gamaliel said, 'By this Temple! [a form of oath] I will not rest this night before a pair of pigeons are sold at a silver denar.'" (*Mishnah Kerithoth* 1:7) Bruce Satterfield, BYU-Idaho, Lesson 20.)

<p>14 And the blind and the lame came to him in the temple; and he healed them.</p>			
<p>15 And when the chief priests and scribes saw the wonderful things that he did, and the ^achildren (of the kingdom) crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, (The first time Jesus cleansed the temple, the Pharisees asked for a sign of his authority. They no longer asked for a sign, because they had seen plenty.)</p>			
<p>16 And said unto him, Hearest thou what these say? And Jesus said (d)th unto them, Yea; have ye never read (the scriptures which saith), Out of the mouth of babes and sucklings (O, Lord) thou hast perfected praise?</p>			
	<p>18 And the scribes and chief priests heard #</p>	<p>47 And he taught daily in the temple. But the</p>	

	(him), and sought how they might ^a destroy him: for they feared him, because all the people was (were) astonished at his doctrine.	chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.	
RETURN TO BETHANY			
17 ¶ And he left them, and went out of the city into Bethany; and he lodged there. (With Mary and Martha and Lazarus. The Twelve also lodged with Him.)	19 And when even was come, he went out of the city.		

Tuesday – the Third Day of the Week

MATTHEW 21	MARK 11	LUKE 20
DISCOURSE ON FAITH, PRAYER AND FORGIVENESS		
	20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.	
20 And when the disciples saw #(this) , they marvelled, saying (and said), How soon is the fig tree withered away! (Elder Wirthlin said: “Do we, indeed, actually live the gospel, or do we just manifest the appearance of righteousness so that those around us assume we are faithful when, in reality, our hearts and unseen actions are not true to the Lord’s teachings?” Ensign, May 1997, p. 15)		
	21 And Peter calling to remembrance sai(d)th unto him, Master, behold, the fig tree which thou cursedst is withered away.	
21 Jesus answered and said unto them,	22 And Jesus answering saith unto them (spake and said unto him), Have ^a faith in God.	

<p>Verily I say unto you, If ye have ^afaith, and ^bdoubt not, ye shall not only do this <i>which is done</i> to the fig tree, but also if ye shall say unto this ^cmountain, Be thou removed, and be thou cast into the sea; it shall be done.</p>	<p>23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea;</p>	
	<p>and shall not ^adoubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith (fulfilled).</p>	
<p>22 And all ^athings, whatsoever ye shall ^bask in ^cprayer (in faith), believing, ye shall receive. (“In manifesting his command over death...but in proof of His power to destroy by a word He chose a barren and worthless tree for His subject. Could any of the Twelve doubt, when, a few days later they saw Him in the hands of vindictive priests and heartless pagans, that did He so will He could smite His enemies by a word, even unto death? Yet not until after His glorious resurrection did even the apostles realize how truly voluntary His sacrifice had been.” Jesus the Christ, p. 489)</p>	<p>24 Therefore I say unto you, What(soever) things soever ye desire, when ye ^apray, ^bbelieve that ye receive <i>them</i>, and ye shall have <i>them</i> (whatsoever ye ask). (Joseph Smith: Faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the Spirit of prophecy and revelation. TPJS, 148)</p>	<p>(How does one obtain faith? It is a gift from God. How do we cultivate faith? By obedience, humility and asking) (James E. Talmage: Though within the reach of all who diligently strive to gain it, faith is nevertheless a divine gift. As is fitting for so priceless a pearl, it is given to those only who show by their sincerity that they are worthy of it, and who give promise of abiding by its dictates... No compulsion is used in bringing men to a knowledge of God; yet, as fast as we open our hearts to the influences of righteousness, the faith that leads to life eternal will be given us of our Father. Articles of Faith, 107)</p>
	<p>25 And when ye stand ^apraying, forgive, if ye have ^o(a)ught against any: that your Father also <i>which</i> (who) is in heaven may ^bforgive you your trespasses.</p>	
	<p>26 But if ye-(you) do not ^aforgive, neither will your Father <i>which</i> (who) is in heaven forgive your trespasses.</p>	
JESUS' AUTHORITY IS CHALLENGED		
		<p>LUKE 21:38 And all the people came early in the morning to him in the temple, for to hear him.</p>

<p>23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said,</p>	<p>27 ¶ And they eome (came) again to Jerusalem: and as he was walking in the temple, there eome-(came) to him the chief priests, and the scribes, and the elders,</p>	<p>LUKE 20:1 AND it came to pass, <i>that</i> on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon <i>him</i> with the elders,</p>
<p>By what ^aauthority doest thou these things? (cleansing the temple, the triumphal entry, raising Lazarus) and who gave thee this authority? (“In Jesus day, approved Rabbinical ministries must meet two standards: All formal teaching must be both authoritative and authorized, and authorization for Rabbinical teaching came by ordination.” MM, 3:352-3)</p>	<p>28 And say (said) unto him, By what ^aauthority doest thou these things? and who gave thee this authority to do these things?</p>	<p>2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that (who) gave thee this authority? (Abraham 3: 19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am ^amore intelligent than they all. Jesus wasn't just more intelligent than all of God's children, but more intelligent than they all combined. These Pharisees are trying to trap Jesus with His words. They are no match for Him.)</p>
<p>24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I is like wise will tell you by what ^aauthority I do these things.</p>	<p>29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and (then) I will tell you by what authority I do these things.</p>	<p>3 And he answered and said unto them, I will also ask you one thing; and answer me:</p>
<p>25 The baptism of John, (the authority of John) whence was it? from heaven, or of men?</p>	<p>30 (Was) The baptism of John, was it from heaven, or of men (man)? answer me.</p>	<p>4 The baptism of John, was it from heaven, or of men?</p>
<p>And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?</p>	<p>31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?</p>	<p>5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?</p>
<p>26 But if we shall say, Of men; we fear the people; for all held (people held) John as a ^aprophet. (The priests and elders know they're in trouble.)</p>	<p>32 But if we shall say, Of men; (we shall offend the people. Therefore) they feared the people: for all men counted (people believed) John, that he was a prophet indeed.</p>	<p>6 But and if we say, Of men; all the people will stone us: for they be-(are) persuaded that John was a ^aprophet.</p>

<p>27 And they answered Jesus, and said, We cannot tell. (Saying “I don’t know” was foreign and very embarrassing to them.) And he said unto them, Neither tell I you by what authority I do these things.</p>	<p>33 And they answered and said unto Jesus, We cannot tell. And Jesus answering sai(d)th unto them, Neither do I tell you by what authority I do these things.</p>	<p>7 And they answered, that they could not tell whence <i>it was</i>. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.</p>
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PARABLE OF THE TWO SONS

(However, in the following three parables, he tells where he got his authority.)

MATTHEW 21:28 ¶ But what think ye? A *certain* man (God) had two sons; and he came to the first, and said (saying), Son, go ^awork to day in my vineyard. (The first son represents the publicans and harlots who repented of their sins and became faithful followers of Christ.)

29 He answered and said, ^aI will not (I don’t desire to go): but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I (will serve) ~~go, sir~~: and ^awent ^bnot. (The second son represents the Jewish leaders who professed to be about their Father’s business but were in fact cankering in wickedness, refusing the most overwhelming array of evidence ever vouchsafed to mortal men to testify that Jesus was the Christ.)

31 Whether of ~~them~~ (these) twain did the will of *his* father? They say unto him, The first. Jesus sai(d)th unto them, Verily I say unto you, That the publicans and ~~the~~harlots (shall) go into the kingdom of God before you.

32 For John came unto you (scribes and Pharisees) in the way of ^arighteousness, (and bore record of me) and ye ^bbelieved him not: but the ^cpublicans and the harlots believed him: ^dand ye (afterward), when ye had seen ~~#~~ (me), repented not ~~afterward~~, that ye might believe him. (John led the publicans and sinners to Christ. The lawyers and Pharisees rejected Christ. This parable describes two sons as the Jewish leaders and those condemned by them. “John comes; he bears witness of Christ, his message is one of righteousness and salvation; the publicans and harlots repent; they join the people who are preparing themselves to receive the Coming One. The lawyers and the leaders believe not, no, not even after Christ himself ministers among them. Nor having rejected John, can they believe in Christ, unless they repent. Jesus and John are one; they testify of each other; to believe in John is to believe in Jesus; each bears witness of the authority of the other, and the words of each shall condemn the rebellious and unbelieving in the day of judgment. Such is the message of the parable of the two sons.” MM, 3:359)

PARABLE OF THE WICKED HUSBANDMEN

MATTHEW 21	MARK 12	LUKE 20
	<p>1 AND he (Jesus) began to speak unto them by parables (saying). A <i>certain</i> man planted a vineyard, and set an hedge about <i>it</i>, and digged <i>a place for the winefat</i> (the wine vat), and built a tower, and let it out to husbandmen, and went into a far country.</p>	<p>9 Then began he to speak to the people this parable;</p>
<p>33 ¶ “Hear another parable: (For he that believed not John concerning me, cannot believe me, except he first repent. And</p>		<p>A certain man planted a ^avineyard, and let it forth (out) to ^bhusbandmen, (farmers) and</p>

<p>except ye repent, the preaching of John shall condemn you in the day of judgment. And, again, hear another parable; for unto you that believe not, I speak in parables; that your unrighteousness may be rewarded unto you. Behold,) There was a certain householder, (God) which (who) planted a vineyard (people to earth), and hedged it round about, and digged a winepress in it, and built a tower, and let it out to ^bhusbandmen, (those entrusted with the gospel starting with Adam) and went into a far country: (“Here the Eternal Householder – One Jehovah by name – had planted his people on earth, beginning with Adam, the first husbandman, and had then returned to a distant heaven leaving the first man of all men to till and farm the garden.” MM, 3:361)</p>		<p>went into a far country for a long time.</p>
<p>34 And when the time of the fruit drew near, he sent his servants (the prophets) to the husbandmen, that they might receive the fruits of it.</p>	<p>2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.</p>	<p>10 And at the season (of the harvest) he sent a his servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent <i>him</i> away empty.</p>
<p>35 And the husbandmen (caretakers) took his ^aservants, and ^bbeat one, and killed another, and stoned another. (The wicked husbandmen were the leaders of the Jews.)</p>	<p>3 And they caught <i>him</i> (the servant), and beat him, and sent <i>him</i> away empty.</p>	
<p>36 Again, he sent other servants more than the first: and they did unto them likewise.</p>	<p>4 And again he sent unto them another servant; and at him they cast stones, and wounded <i>him</i> in the head, and sent <i>him</i> away shamefully handled.</p>	<p>11 And again he sent another servant: and they beat him also, and entreated <i>him</i> shamefully, and sent <i>him</i> away empty.</p>

	5 And again he sent another; and him they killed, and many others; beating some, and killing some.	12 And again he sent a third: and they wounded him also, and cast <i>him</i> out.
		13 Then said the lord of the vineyard, What shall I do? I will send my beloved son:
37 But last of all he sent unto them his son (Jesus), saying, They will reverence my son.	6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.	it may be they will reverence <i>him</i> when they see him.
38 But when the husbandmen saw the son, they said among themselves, This is the ^a heir; come, let us kill him, and let us seize on his inheritance. (They knew he was the heir, and they knowingly killed him. The Pharisees knowingly killed the Son of God.)	7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.	14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
39 And they caught him, and cast <i>him</i> out of the vineyard, and slew <i>him</i> . (They arrested him and killed him.)	8 And they took him, and killed him , and cast <i>him</i> out of the vineyard (and killed him).	15 So they cast him out of the vineyard, and killed <i>him</i> . What therefore shall the lord of the vineyard do unto them?
40 (And Jesus said unto them,) When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?	9 What shall therefore the lord of the vineyard do?	
41 They say unto him, He will miserably destroy those (miserable,) wicked men, and will let out his (the) ^a vineyard unto other husbandmen, which (who) shall render him the fruits in their seasons. (The Pharisees are condemning themselves with their answer.)	(Lo) he will come and destroy the husbandmen, and will give the ^a vineyard unto others.	16 He shall come and destroy these husbandmen, and shall give the vineyard to others.
		And when they heard # (this), they said, ^a God forbid. (May it not be)
42 Jesus sai(d)th unto them, Did ye never read in the scriptures, The ^a stone which the builders ^b rejected, the same is become the head of the ^c corner: this is the	10 And (Again,) have ye not read this Scripture; The ^a stone which the builders rejected is become the head of the corner:	17 And he beheld them, and said, What is this then that (which) is written, The ^a stone which the builders rejected, the same is become the head of the corner? (The cornerstone was a large

<p>Lord's doing, and it is marvellous in our eyes? (Psalms 118:22 The ^astone <i>which</i> the builders refused is become the head <i>stone</i> of the ^bcorner. 23 This is the LORD's doing; it <i>is</i> marvellous in our eyes. Jesus was announcing that he was the Chief Cornerstone in his Father's house and was identifying the spiritually blind and hostile Jewish leaders as the builders who would reject him along with their nation, until the time of his second coming.)</p>	<p>11 This was the Lord's doing, and it is marvellous in our eyes?</p>	<p>stone placed in the corner of a building's foundation to provide stability and strength for the structure (at least symbolically), and to serve as a guide for all the other foundation stones. Jesus Christ is the "chief corner stone" and the apostles and prophets the rest of the foundation upon which the Church is established. (Ephesians 2:19-20) Verse by Verse, 480)</p>
<p>43 Therefore say I unto you, The ^akingdom of God shall be ^btaken from you, (House of Judah) and ^cgiven to a ^dnation (America) bringing forth the fruits thereof. (House of Joseph – Ephraim. "The personal visitation of the Father and the Son, choosing Joseph to be the leader of the Dispensation of the Fulness of Times, marked the beginning of this work, and this was supplemented by the visitation of angels and other holy messengers, conferring upon Joseph the powers of the Priesthood, the authority to act in the name of God – to introduce the gospel of Jesus Christ by divine authority to mankind, and by divine direction to organize and establish the true Church of Christ in the latter days." Heber J. Grant, Gospel Standards, p. 16)</p>		
<p>44 *And (For) whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.</p>		<p>18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will (shall) ^agrind him to powder. (scatter like chaff)</p>

<p>45 ^aAnd when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. (And they said among themselves, Shall this man think that he alone can spoil this great kingdom? And they were angry with him.) (Jesus is teaching them the source of his authority.)</p>	<p>12 (And now they were angry when they heard these words;)</p>	
<p>46 But when they sought to lay hands on him (they are showing that they reject Jesus), they feared the multitude, because they (learned that the multitude) took him for a prophet. 50 And now his disciples came to him, and Jesus said unto them, Marvel ye at the words of the parable which I spake unto them? 51 Verily, I say unto you, I am the stone, and those wicked ones reject me. 52 I am the head of the corner. These Jews shall fall upon me, and shall be broken. 53 And the kingdom of God shall be taken from them, and shall be given to a nation bringing forth the fruits thereof; (meaning the Gentiles.) 54 Wherefore, on whomsoever this stone shall fall, it shall grind him to powder. 55 And when the Lord therefore of the vineyard cometh, he will destroy those miserable, wicked men, and will let again his vineyard unto other husbandmen, even in the last days, who shall render him the fruits in their seasons. 56 And then understood they the parable which he spake unto them, that the Gentiles should be destroyed also, when the Lord should descend out of heaven to reign in</p>	<p>And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way. (The gospel will be restored in a gentile nation by the tribe of Ephraim. The gentiles will therefore have the first opportunity to accept the gospel. Their rejection of the gospel will result in their destruction at the Second Coming.)</p>	<p>19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and (but) they feared the people: for they perceived that he had spoken this parable against them.</p>

his vineyard, which is the earth
and the inhabitants thereof.

Matthew 22

Jesus gives the parable of the marriage of the king's son – Pay tribute to Caesar and to God – Worldly marriages endure in this life only – First commandment: Love the Lord – What think ye of Christ?

MATTHEW 22

PARABLE OF THE MARRIAGE OF THE KING'S SON

1 AND Jesus answered (the people again) and spake unto them again by (in) parables, and said,

2 The kingdom of heaven is like unto a certain king (God), which (who) ^amade a ^bmarriage (gave a wedding celebration) for his son, (Jesus Christ)

3 And (when the marriage was ready, he) sent forth his servants (the prophets) to call them that were bidden to the wedding: and ^athey would not come (they did not want to come). (The place of the wedding feast is the kingdom of heaven.)

4 Again, he sent forth other servants, saying, Tell them which (that) are bidden (those to whom the gospel is taken – the brides), Behold, I have prepared my dinner: my oxen and my fatlings ~~are~~ (have been) killed, (and my dinner is ready,) and all things are ready (prepared): come unto the marriage. (This is not a request, but a command)

5 But they made light of ~~#~~ (the servants), and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard ~~thereof~~ (that his servants were dead), he was wroth: and he sent forth his armies (the armies of Rome), and destroyed those murderers, and burned up their city. (Jerusalem – 70 AD)

8 Then sai(d)th he to his servants, The wedding is ready, but they which (who) were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and ^agathered together all as many as they found, both bad and good: and the wedding was furnished with guests. (gentiles gathered in) (“Deity is the King; Jesus is the Son; and those first invited to the marriage of the Lamb – those invited to come unto Christ and feast upon the good word of God – are the chosen and favored hosts of ancient Israel, to whom the saving truths were offered in days of old. The servants who heaped the banquet tables high with heavenly manna were Moses and Isaiah and all the prophets.” MM, 3:365)

11 ¶ And (But) when the king came in to see the guests, he saw there a man which (who) had not on a wedding ^agarment: (white robes – covered by the covenants and atonement)

12 And he sai(d)th unto him, Friend, how camest thou in hither not having a wedding garment? The wedding garment represents personal preparedness for the Lord's coming. And he was speechless. (That is, he had been given the opportunity to receive the garment but did not take it. The man had trusted in his own clothes and not those of the king that would have been provided. He had wanted to be part of the kingdom, but on his own terms and not on the terms of the king. He had spurned the ritual garments and the righteousness associated with it. “Jesus reminded his listeners that the children of the covenant must be found wearing the garments of purity and holiness, garments made white through the blood of the Lamb.” Joseph F. McConkie., 5:382)

13 Then said the king (un)to the servants, Bind him hand and foot, and take him away, and cast him

(away) into ^aouter darkness (sons of perdition, those not covered by the atonement); there shall be weeping and gnashing of teeth. (“Salvation is a personal matter, it comes to individuals, not congregations. Church membership alone does not save; obedience after baptism is required. Each person called to the marriage feast will be examined separately, and of the many called to partake of the bounties of the gospel, few only will wear the robes of righteousness which must clothe every citizen in the celestial heaven.” MM 3: 367-8)

14 For many are ^acalled, but few ~~are~~ ^bchosen. (Wherefore all do not have on the wedding garment.) (D&C 121:34: 34 Behold, there are many ^acalled, (Joseph Fielding Smith: Now who are those who are called? I take it that every man who is ordained to an office in the priesthood has been called. The Lord is willing that any man should serve him. (CR, October 1945, p. 97.)) but few are chosen. (Elder David A. Bednar: **To be or to become chosen is not an exclusive status conferred upon us. Rather, you and I ultimately determine if we are chosen.** Please now note the use of the word *chosen* in the following verses from the Doctrine and Covenants: "Behold, there are many called, but few are *chosen*. And why are they not *chosen*? Because their hearts are set so much upon the things of this world, and aspire to the honors of men" (D&C 121:34–35; emphasis added). I believe the implication of these verses is quite straightforward. God does not have a list of favorites to which we must hope our names will someday be added. He does not limit "the chosen" to a restricted few. Rather, it is *our* hearts and *our* aspirations and *our* obedience which definitively determine whether we are counted as one of God's chosen. Enoch was instructed by the Lord on this very point of doctrine. Please note the use of the word *choose* in these verses: "Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency; "And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should *choose* me, their Father" (Moses 7:32–33; emphasis added). As we learn in these scriptures, the fundamental purposes for the gift of agency were to love one another and to choose God. Thus we become God's chosen and invite His tender mercies as we use our agency to choose God. One of the most well-known and frequently cited passages of scripture is found in Moses 1:39. This verse clearly and concisely describes the work of the Eternal Father: "For behold, this is *my work* and my glory—to bring to pass the immortality and eternal life of man" (emphasis added). A companion scripture found in the Doctrine and Covenants describes with equal clarity and conciseness our primary work as the sons and daughters of the Eternal Father. Interestingly, this verse does not seem to be as well known and is not quoted with great frequency. "Behold, this is *your work*, to keep my commandments, yea, with all your might, mind and strength" (D&C 11:20; emphasis added). Thus, the Father's work is to bring to pass the immortality and eternal life of His children. Our work is to keep His commandments with all of our might, mind, and strength—and we thereby become chosen and, through the Holy Ghost, receive and recognize the tender mercies of the Lord in our daily lives. CR Apr 2005.)

MATTHEW 22	MARK 12	LUKE 20
PAYING TRIBUTE TO CAESAR		
15 ¶ Then went the Pharisees, and took counsel how they might ^a entangle him in <i>his</i> talk.		20 And they watched <i>him</i> ,
16 And they sent out unto him their disciples with the Herodians,	13 ¶ And they send (sent) unto him certain of the Pharisees and of the Herodians, to ^a catch him in <i>his</i> words.	and sent forth spies, which (who) should feign themselves just men, that they might ^a take hold of his words, that so (doing) they might deliver him unto the

		power and authority of the governor.
saying, Master, we know that thou art true, and teachest the way of God in truth, ^a neither carest thou for any (you court no man's favor) man : for thou ^b regardest not the person of men.	14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth:	21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest (regardest) thou the person of any, but teachest the way of God truly:
17 Tell us therefore, What thinkest thou? Is it ^a lawful to give tribute unto Caesar, or not? (If Jesus answered yes, they could accuse him of supporting the hated Roman government. If he said no, they could accuse him of rebellion against the government.)	Is it lawful to give tribute to Caesar, or not?	22 Is it lawful for us to give ^a tribute (taxes) unto Caesar, or no?
18 But Jesus perceived their wickedness, and said, (Ye hypocrites!) Why ^a tempt (are you testing) ye me, ye hypocrites ?	15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why ^a tempt ye me?	23 But he perceived their ^a craftiness, and said unto them, Why tempt ye me?
19 She(o)w me the tribute money. And they brought unto him a penny.	bring me a penny, that I may see it. 16 And they brought # (the penny).	24 Shew me a penny.
20 And he sai(d)th unto them, Whose (image) is this image and superscription? (Elder Talmage said: "Every human soul is stamped with the image and superscription of God." Jesus the Christ, p. 546-7)	And he sai(d)th unto them, Whose is this image and superscription (is this)? And they said unto him, Caesar's.	Whose image and superscription hath it? They answered and said, Caesar's.
21 They say unto him, Caesar's. Then sai(d)th he unto them, ^a Render therefore unto ^b Caesar the things which are Caesar's; and unto God the things that (which) are God's. (Keep the laws of the land. "How great the danger was which threatened Jesus, may be gathered from this, that, despite His clear answer, the charge that He perverted the nation, forbidding to give tribute	17 And Jesus answering said unto them, Render to Caesar the things that (which) are Caesar's, and to God the things that are God's.	25 And he said unto them, Render therefore unto ^a Caesar the things which be Caesar's, and unto God the things which be God's.

<p>to Caesar, was actually among those brought against Him before Pilate.” Edersheim 2:383-4, MM, 3:371)</p>		
<p>22 (And) When they had heard (him say) <i>these words</i>, they marvelled, and left him, and went their way. President N. Eldon Tanner has reminded us: "There is no reason or justification for men to disregard or break the law or try to take it into their own hands. Christ gave us the great example of a law-abiding citizen when the Pharisees, trying to entangle him, as the scriptures say, asked him if it were lawful to give tribute money unto Caesar. After asking whose inscription was on the tribute money, and their acknowledgment that it was Caesar's, he said: 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.' (Matt. 22:21.) It is the duty of citizens of any country to remember that they have individual responsibilities, and that they must operate within the law of the country in which they have chosen to live.")</p>	<p>And they marvelled at him (it).</p>	<p>26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.</p>

MARRIAGE AFTER THE RESURRECTION

<p>23 ¶ The same day came to him the ^aSadducees (to him), which (who) say that there is no resurrection, and asked him,</p>	<p>18 ¶ Then come (came) unto him the Sadducees, which (who) say there is no resurrection; and they asked him, saying,</p>	<p>27 ¶ Then came to <i>him</i> certain of the Sadducees, which (who) deny that there is any resurrection; and they asked him,</p>
<p>24 Saying, Master, Moses said, If a man die, having no children, his ^abrother shall ^bmarry his wife, and raise up seed unto his brother.</p>	<p>19 Master, Moses wrote unto us (in his law), If a man's brother die, and leave his wife behind <i>him</i> (a wife), and leave no children, that his ^abrother should</p>	<p>28 Saying, Master, Moses wrote unto us, (saying), If any man's ^abrother die, having a wife, and he die without children, that his ^bbrother should take his wife,</p>

	take his wife, and raise up seed unto his brother.	and raise up seed unto his brother.
25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:	20 Now there were seven brethren: and the first took a wife, and dying left no seed.	29 There were therefore seven brethren: and the first took a wife, and died without children.
26 Likewise the second also, and the third, unto the seventh.	21 And the second took her, and died, neither left he any seed:	30 And the second took her to wife, and he died childless.
	and the third likewise.	31 And the third took her (in like manner); and in like manner
27 And last of all the woman died also.	22 And the seven had her, and left no seed: last of all the woman died also.	the seven also: and they left no children, and died. 32 (And) Last of all the woman died also.
28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. ("It is difficult to understand why they would ask such a foolish question, even in ridicule, for every informed person already knew the answer. The matter had been fully analyzed and debated in the Rabbinical schools. The Pharisees had already settled the question in a very obvious way, and quite to their own satisfaction by saying that she should in the resurrection be the wife of the first husband. From our vantage point, we say she would be the wife of the one to whom she was married for time and for all eternity." MM, 3:375. The question, however, actually is about the resurrection.)	23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.	33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.
29 Jesus answered and said unto them, Ye do err, not knowing the ^a scriptures, nor the ^b power of God. (The first man was sealed to his wife. The other husbands would not be.)	24 And Jesus answering said unto them, ^a Do ye not therefore err (ye do err, therefore), because ye know not(, and understand not) the Scriptures, neither the power of God?	
		34 And Jesus answering said unto them, The children of this

		world ^a marry, and are given in marriage:
		35 But they which (who) shall be accounted worthy to obtain ^a that world,:
<p>30 For in the ^aresurrection they neither ^bmarry, nor are given in marriage, but are as the ^cangels of God in heaven. (Joseph Smith’s revelation on marriage teaches that if we are not married before the resurrection, we won’t be married after it either. D&C 132:15-17. Celestial marriage continues in the resurrection only if based on an eternal sealing by priesthood authority either on earth or by vicarious work for those individuals in the spirit world. Although there are different times when individuals are resurrected, their sealings must be done before they are resurrected to give them that married relationship afterward. Richard Anderson, Life of Christ, p. 93 Elder Talmage said: “In the resurrection there will be no marrying nor giving in marriage; for all questions of marital status must be settled before that time, under the authority of the Holy Priesthood, which holds the power to seal in marriage for both time and eternity.” Jesus the Christ, p. 548. Since a man must be sealed to a wife prior to his resurrection, Jesus must have been sealed to someone prior to his death.)</p>	<p>25 For when they shall rise from the dead, they neither ^amarry, nor are given in marriage; but are as the angels which (of God who) are in heaven. (Jesus explained further that when the time of resurrection comes, they (who have chosen not to accept and abide by the law of eternal marriage) neither marry nor are given in marriage but remain separate and single forever, as ministering angels in heaven, that is, in God’s celestial kingdom (D&C 131:1-4; 132:15-17). Those who accept and abide by the celestial law of marriage (including those who would have faithfully kept the eternal law if they had had opportunity in life to do so; D&C 137:8) and become exalted will be able to marry and be given in marriage in that eternal world. Elder McConkie emphasized that “there is no revelation, either ancient or modern, which say there is neither marrying nor giving in marriage in heaven itself for righteous people” (DNTC 1:607) Verse by Verse, 487)</p>	<p>and the (through) ^bresurrection from the dead, neither marry, nor are given in ^cmarriage 36 Neither can they die any more: for they are equal unto the ^aangels;</p>
		and are the ^b children of God, being the children of the resurrection.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by (of) God, saying,	26 And as touching the dead, that they ^a rise: have ye not read in the book of Moses, how in the bush God ^b spake unto him, saying,	37 Now that the dead are raised, even Moses shewed at the ^a bush, when he calleth the Lord.
32 I am the ^a God of Abraham, and the God of Isaac, and the God of Jacob?	I <i>am</i> the ^c God of Abraham, and the God of Isaac, and the God of Jacob?	the God of Abraham, and the God of Isaac, and the God of Jacob
God is not the God of the dead, but of the living.	27 ^a He is not (therefore) the God of the dead, but the God of the living: (for he raiseth them up out of their graves.) ye therefore do greatly err.	38 For he is not a God of the ^a dead, but of the living: for all live unto him.
33 And when the multitude heard (him) this , they were astonished at his doctrine.		
		39 ¶ Then certain of the scribes answering said, Master, thou hast well said.
LAWYER ASKS ABOUT THE GREAT COMMANDMENT		
34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.		
	28 ¶ And one of the ^a scribes came, and having heard them reasoning together, and perceiving that he had answered them well,	
35 Then one of them, which was a lawyer, asked him a question , ^a tempting him, (asked) and saying,		
36 Master, which <i>is</i> the great commandment in the law? (The Jews have 613 commandments Elder Dallin H. Oaks has taught: "the Final Judgment is not just an evaluation of a sum total of good and evil acts-What we have <i>done</i> . It is an acknowledgment of the final effect of our acts and thoughts-What we have <i>become</i> . It is not enough for anyone just to go through the motions. The commandments, ordinances, and	asked him, Which is the first commandment of all?	

<p>covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become.")</p>		
<p>37 Jesus said unto him,</p>	<p>29 And Jesus answered him, The first of all the commandments is, (Hearken, and) ^aHear, O Israel; The Lord our God is one Lord:</p>	
<p>Thou shalt ^alove the Lord thy God with all thy ^bheart, and with all thy soul, and with all thy ^cmind.</p>	<p>30 And thou shalt ^alove the Lord thy God with all thy ^bheart, and with all thy soul, and with all thy mind, and with all thy ^cstrength: this is the first commandment.</p>	
<p>38 This is the first and great ^acommandment.</p>		
<p>39 And the second is like unto it, Thou shalt ^alove thy neighbour as thyself.</p>	<p>31 And the second is like; <i>namely</i> this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.</p>	
<p>40 On these two commandments hang all the ^alaw and the prophets. (It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship...It is in the light of these overwhelming possibilities, it is with the awe and circumspection proper to them, that we should conduct all our dealings with one another, all friendship, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations, these are mortal, and their life is to ours as the life of a gnat. But it is</p>		

immortals whom we joke with, work with, marry, snub, and exploit...immortal...everlasting splendors... Your neighbor is the holiest thing presented to your senses.” C.S. Lewis, <i>The Weight of Glory</i> , p. 210)		
	32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he (him):	
	33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love <i>his</i> neighbour as himself, is more than all whole burnt ^a offerings and sacrifices.	
	34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. (No one dares to ask Him any more questions.)	
WHAT THINK YE OF CHRIST?		
41 ¶ While the Pharisees were gathered together, Jesus asked them,		
	35 ¶ And Jesus answered (spake) and said, while he taught in the temple,	
42 Saying, What think ye of Christ? whose son is he? They say unto him, <i>The Son</i> of ^a David.		41 And he said unto them, How say they that Christ is David’s ^a son?
	How say the scribes that Christ is the Son of David?	
43 He sai(d)th unto them, How then doth David in spirit call him Lord, saying, (Psalm 110:1 THE ^a LORD said unto my ^b Lord, Sit thou at my ^c right ^d hand, until I make thine ^e enemies thy footstool.)	(God the Father said to God the Son, sit on my right hand. Jesus the Messiah was both Lord of David and descendant of David.)	
	36 For David himself said by the Holy Ghost,	42 And David himself sai(d)th in the book of Psalms,
44 The LORD said unto my Lord, Sit thou on my right hand,	The ^a LORD said to my Lord, Sit thou on my right hand, thill (until)	The LORD said unto my ^a Lord, Sit thou on my right hand,

till I make thine enemies thy footstool? (The Messiah would be through David through his mother, but the Son of God through the Father.)	I make thine enemies thy footstool.	43 Till I make thine enemies thy footstool.
45 If David then call him Lord, how is he his son? (David acknowledged that the Messiah through him would be the Son of God.)	37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly(; but the high priest and the elders were offended at him).	44 David therefore calleth him Lord, how is he then his son?
46 And no man was able to answer him a word, neither ^a durst (dare) any man from that day forth ask him any more questions. (They dared not ask any more questions. Instead they laid plans to have him killed.)	34(b) And no man after that durst ask him(, saying, Who art thou?) any question.	40 And after that they durst not ask him any ^a question at all.

Matthew 23

Jesus pronounces woes upon the scribes and Pharisees—The blood of the prophets shall be required at their hands—They shall not escape the damnation of hell.

JESUS WARNS AGAINST THE SCRIBES AND PHARISEES

1 THEN spake Jesus to the multitude, and to his disciples, (As Jesus' ministry comes to a close, He gives some of his strongest condemnation in all of scripture to hypocrites, self-righteous, and evil men.)

2 Saying, The ^ascribes and the Pharisees sit in Moses' ^bseat: (The Greek word connotes a chair of judgment and instruction)

3 All therefore whatsoever they bid you observe, ~~that observe and do;~~ (they will make you observe and do; for they are ministers of the law, and they make themselves your judges;) but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens ~~and grievous to be borne~~, and lay ~~them~~ on men's shoulders, (and they are grievous to be borne); but they ~~themselves~~ will not move them with one of their fingers.

5 But (And) all their works they do ~~for~~ to be seen of men: they ^amake broad their ^bphylacteries (enlarge their phylacteries (little boxes with small parchment scrolls inscribed with four passages of the Mosaic law sealed inside: Exodus 13:1-10, 11-16, and Deuteronomy 6:4-9, 11:13-21)), and enlarge the ^cborders of their garments,

6 And love the ^auppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, ^aRabbi (which is master).

8 But be not ye called ^aRabbi: for one is your ^bMaster, ~~even~~ (which is) Christ; and all ye are brethren.

(Mark 12:38-39 38 ¶ And he said unto them in his doctrine, Beware of the ^ascribes, which love to go in long clothing, and ~~love~~ (have) ^bsalutations in the marketplaces, 39 And the chief seats in the synagogues,

and the uppermost rooms at feasts: Luke 20: 45 ¶ Then in the audience of all the people he said unto his disciples, 46 Beware of the ^ascribes, ~~which~~ (who) desire to walk in long robes, and love greetings in the markets, and the ^bhighest seats in the synagogues, and the chief rooms at feasts;)

(In the Church, titles are often used, sometimes to excess. We need to remember the dignity of the offices of the Priesthood and give

them due respect. But when an “Elder,” “Bishop,” or “President” begins to enjoy the sound of their title, even looking forward to such greetings in the markets, they are dangerously close to Pharisaical hypocrisy. “In our custom of using the expressive term of address, ‘Brother,’ and the corresponding form ‘Sister,’ there is afforded suggestive emphasis of our common family membership in the household of the Lord. We are all brethren and sisters, not some of us masters and others underlings. Nevertheless those who are chosen, ordained, and sustained in offices of responsibility and authority are to be respected, and their official acts and counsels are to be heeded, in all things pertaining to their special ministry, for they act not of themselves but as representatives of the authority of God.” Joseph F. Smith, Anthon H. Lund, Charles W. Penrose, Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints, 4:304)

9 ^aAnd call no ~~man~~ (one) your father (creator) upon the earth (, or your heavenly Father): for one is your (creator and heavenly) Father, ~~which~~ (even he who) is in heaven.

10 Neither be ye called masters: for one is your Master, ^aeven (he whom your heavenly Father sent, which is) Christ; (For he hath sent him among you that ye might have life.)

11 But he that is ^agreatest among you shall be your ^bservant.

12 And whosoever shall ^aexalt himself shall be ^babased (of him); and he that shall ^chumble himself shall be exalted (of him).

(The Sermon on the Mount contains 8 beatitudes, eight eternal blessings for all who will believe and obey – all of which blessings they have repeatedly rejected. Now he gives 8 woes for their disobedience.)

13 ¶ But woe (1) unto you, ^ascribes and ^bPharisees, ^chypocrites (actors)! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

(Today these are they who reject the testimony of Joseph Smith and oppose the message of the restored Gospel. Rejecting Christ and salvation.)

14 Woe (2) unto you, scribes and Pharisees, (for ye are) hypocrites! ~~for~~ ye ^adevour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater ^bdamnation (punishment). (Mark 12: 40 ~~Which~~ (Who) devour widows’ houses, and for a pretence make long prayers: these shall receive greater ^adamnation. Luke 20: 47 ~~Which~~ (Who) devour widows’ houses, and for a she(o)w make long prayers: the same shall receive greater damnation.) (They hide their greed and meanness under a cloak of piety. Avarice and hypocrisy.)

15 Woe (3) unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell ^athan (he was before, like unto) yourselves. (There is no salvation in false religion, no matter the enthusiasm of its converts. Converting souls to a false church.)

16 Woe (4) unto you, ye ^ablind guides, ~~which~~ (who) say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he (committeth sin and) is a debtor! (They break their word for gain.)

17 Ye (You are) fools and blind: for ~~whether~~ (which) is (the) greater, the gold, or the temple that sanctifieth the gold?

18 And (ye say), Whosoever shall swear(eth) by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye (O) fools and blind: for ~~whether~~ (which) is (the) greater, the gift, or the altar that sanctifieth the gift?

20 (Verily I say unto you,) Whoso therefore shall ~~swear by the altar~~, sweareth by it, (sweareth by the altar) and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him ~~that~~ (who) dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him ~~that~~ (who) sitteth thereon. (Moral blindness shown in breaking oaths.)

23 Woe (5) unto you, scribes and Pharisees, ^ahypocrites! for ye pay ^btithe of mint and ^canise (dill) and cummin, and have ^domitted the weightier ~~matters~~ (things) of the law, ^ejudgment, ^fmercy, and faith: these

ought ye to have done, and not to leave the other undone.

24 Ye blind guides, ~~which~~ (who) strain at a gnat, and swallow a ^acamel. (who make yourselves appear unto men that ye would not commit the least sin, and yet ye yourselves, transgress the whole law.) (Modern counterparts can be found praising the Bible while rejecting the spirit of revelation from which it sprang, and using it as the justification to reject the testimony of living prophets. Supplanting eternal principles with religious trifles. “The ordinary reader must undoubtedly struggle trying to figure out what it means to strain at a gnat. One might even guess that it means to strain one’s eyes while looking at a gnat. The problem here, though, is not the word *strain*, but the little word *at*. This is a printing error that has persisted since the original 1611 publication of the King James Version. The translators intended this passage to read as follows: ‘Ye blind guides, which strain out a gnat, and swallow a camel.’ The Greek word here is *diylyzo*, which means ‘to filter out.’ Figuratively speaking, the scribes and Pharisees could never tolerate a little gnat in their (or anybody else’s) drink, but a camel could be swallowed whole. Jesus of course is referring to the strictness with which these legalistic Jews had interpreted the law, yet their concern for detail did not prevent them from violating the most important commandments in the law. Through a Glass Darkly, Trying to Understand the Scriptures, by Royal Skousen, BYU Studies, vol 26 (1986), No. 3 – Summer 1986, p. 9)

25 Woe (6) unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of ^aextortion (rapacity, greediness) and ^bexcess. (indulgence, lack of self control)

26 ~~Thou~~ (Ye) blind Pharisee(s), ^acleanse first ~~that which is within~~ (within), that the outside of them may be clean also. (6 and 7 are the same – He denounces those who are filthy within. Hiding wickedness under a religious cloak.)

27 Woe (7) unto you, scribes and Pharisees, hypocrites! for ye are like unto ^awhited ^bsepulchres, (whitewashed tombs) which indeed appear ^cbeautiful outward, but are within full of (the bones of the) dead ~~men’s bones~~, and of all ^duncleanness.

28 Even so ye also outwardly appear ^arighteous unto men, but within ye are full of ^bhypocrisy and iniquity. (False outward appearance of righteousness.)

29 Woe (8) unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the ^aprophets.

31 Wherefore ye ~~be~~ (are) witnesses unto yourselves (of your own wickedness), ~~that~~ (and) ye are the children of them ~~which~~ (who) ^akilled the ^bprophets.

32 ~~Fill ye~~ (And will fill) up ~~then~~ the ^ameasure of your ^bfathers. (for ye, yourselves, kill the prophets like unto your fathers.)

33 Ye serpents, ye (and) ^ageneration of vipers, how can ye escape the ^bdamnation of hell? (They reject the living prophets while they garnish the sepulchres of the righteous. Rejecting living prophets.)

34 ¶ Wherefore, behold, I send unto you ^aprophets, and wise men, and ^bscribes: and ~~some~~ of them ye shall kill and crucify; and ~~some~~ of them shall ye scourge in your synagogues, and persecute ~~them~~ from city to city:

35 That upon you may come all the righteous ^ablood shed upon the earth, (All these could have been freed from their spirit prison by the men of Jesus’ day, if those to whom Jesus then preached had believed his words.) from the blood of ^brighteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the ^ctemple and the altar. (In a BYU New Testament Study Guide it says: “The New Testament Zacharias is the same name as the Old Testament Zechariah. Jesus refers to “Zacharias, son of Barachias, whom ye slew between the temple and the altar.” Some envision John the Baptist’s father here, but this tradition of his death comes from a late Christian apocryphal book; it came into

the Teachings of the Prophet Joseph Smith by the mistake of thinking that the Prophet had written a Nauvoo editorial printed when he was in exile, one clearly not by him. Another possibility for the martyr is the prophet Zechariah, whose father was Berechiah (Zech. 1:1). But since there is no recorded martyrdom of this Zechariah, most scholars think that he would not be named by Jesus as a well-known case. They therefore think that Barachias of Matthew 23:35 is probably a scribal mistake. However, there was a Zechariah familiar to Jesus' audience; the son of Jehoiada rebuked Israel, and he was stoned "in the court of the house of the Lord" (2 Chron 24:20-22 20 And the "Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot ^bprosper? because ye have forsaken the LORD, he hath also forsaken you. 21 And they conspired against him, and ^astoned him with stones at the commandment of the king in the court of the house of the LORD. 22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.), which is basically what Jesus said. The Hebrew Bible arranged Genesis first and Chronicles last, so Jesus probably gave the first and last martyrs of Jewish scripture in his testimony." Guide to the Life of Christ, Richard Lloyd Anderson, 94)

36 Verily I say unto you, All these things shall come upon this ^ageneration. ("As they possess greater privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors. And hence their blood was required at their hands. Joseph Smith, Times & Seasons, April 15, 1842, p. 761)

JESUS' LAMENTATION OVER JERUSALEM

37 (Ye bear testimony against your fathers, when ye, yourselves are partakers of the same wickedness. Behold your fathers did it through ignorance, but ye do not; wherefore, their sins shall be upon your heads. Then Jesus began to weep over Jerusalem, saying,) O ^aJerusalem, Jerusalem, ~~thou that~~ ^bkillest (ye who will kill) the prophets, and ^cstonest (will stone) them ^dwhich (who) are sent unto thee (you), how often ^ewould I have ^dgathered (have I desired to gather) ^ethy (your) children together, even as a hen gather(s) ^eeth her chickens under *her* wings, and ye ^ewould not!

38 Behold, **your house** (My Father's house (John 2:16), My House (Matt 21:38)) is left unto you ^adesolate. ("He is now giving it back to men; it is no longer "my house" but "your house. Nor was the temple to be the only desolate house. Jesus is also turning Jerusalem itself back into the hands of men." MM, 3:406.

"The House of the Lord, constructed to meet Mosaic needs, is no longer needed in the eternal scheme of things. Jesus is establishing new ordinances – sacramental emblems instead of sacrificial offering, among others – and the need for the old temple is over. He is now giving it back to men; it is no longer 'my house' but 'your house.'" MM, 3:408 "In Mark 13:14-16 we read that Jesus blessed his disciples. They, by watchful obedience to his words, would be spared the calamity that was to befall the wicked." Joseph F. McConkie, 5:375. "What was the object of gathering the Jews together, or the people of God in any age of the world? The main object was to build unto the Lord a house, whereby he could reveal unto his people the ordinances of his house and glories of his kingdom, and teach the people the ways of salvation....It was one reason why Jesus said, 'How oft would I have gathered you (the Jews) together,' that they might attend to the ordinances of the baptism for the dead, as well as the other ordinances, the priesthood, revelations, and so forth." Joseph Smith, Discourse of 11 June 1843, WJS, 212-13)

(This verse starts Joseph Smith Matthew or Matthew Ch. 24)

39 ^aFor I say unto you, (That) Ye shall not see me henceforth, (and know that I am he of whom it is written by the prophets, until) ~~th~~ ye shall say, ^bBlessed is he ~~that~~ (who) cometh in the name of the Lord(, in the

clouds of heaven, and all the holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.).

May 27-June 2
Joseph Smith-Matthew 1; Matthew 25; Mark 12-13; Luke 21
“The Son of Man Shall Come”

OVERVIEW:

As you read Joseph Smith—Matthew 1; Matthew 25; Mark 12–13; and Luke 21, you might ask, “What messages do these chapters have for me? for my family? for my calling?”

Record your impressions:

SCRIPTURES:

Mark 12

Jesus gives the parable of the wicked husbandmen – He speaks of paying taxes, celestial marriage, the two great commandments, the divine Sonship of Christ, and the widow’s mites.

PARABLE OF THE WICKED HUSBANDMEN		
MATTHEW 21	MARK 12	LUKE 20
	<p>1 AND he (Jesus) began to speak unto them by parables (saying). A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat (the wine vat), and built a tower, and let it out to husbandmen, and went into a far country.</p>	<p>9 Then began he to speak to the people this parable;</p>
<p>33 ¶ “Hear another parable: (For he that believed not John concerning me, cannot believe me, except he first repent. And except ye repent, the preaching of John shall condemn you in the day of judgment. And, again, hear another parable; for unto you that believe not, I speak in parables; that your unrighteousness may be rewarded unto you. Behold,) There was a certain householder,</p>		<p>A certain man planted a ^avineyard, and let it forth (out) to ^bhusbandmen, (farmers) and went into a far country for a long time.</p>

<p>(God) which (who) planted a vineyard (people to earth), and hedged it round about, and digged a winepress in it, and built a tower, and let it out to ^bhusbandmen, (those entrusted with the gospel starting with Adam) and went into a far country: (“Here the Eternal Householder – One Jehovah by name – had planted his people on earth, beginning with Adam, the first husbandman, and had then returned to a distant heaven leaving the first man of all men to till and farm the garden.” MM, 3:361)</p>		
<p>34 And when the time of the fruit drew near, he sent his servants (the prophets) to the husbandmen, that they might receive the fruits of it.</p>	<p>2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.</p>	<p>10 And at the season (of the harvest) he sent a (his) servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent <i>him</i> away empty.</p>
<p>35 And the husbandmen (caretakers) took his ^aservants, and ^bbeat one, and killed another, and stoned another. (The wicked husbandmen were the leaders of the Jews.)</p>	<p>3 And they caught <i>him</i> (the servant), and beat him, and sent <i>him</i> away empty.</p>	
<p>36 Again, he sent other servants more than the first: and they did unto them likewise.</p>	<p>4 And again he sent unto them another servant; and at him they cast stones, and wounded <i>him</i> in the head, and sent <i>him</i> away shamefully handled.</p>	<p>11 And again he sent another servant: and they beat him also, and entreated <i>him</i> shamefully, and sent <i>him</i> away empty.</p>
	<p>5 And again he sent another; and him they killed, and many others; beating some, and killing some.</p>	<p>12 And again he sent a third: and they wounded him also, and cast <i>him</i> out.</p>
		<p>13 Then said the lord of the vineyard, What shall I do? I will send my beloved son:</p>
<p>37 But last of all he sent unto them his son (Jesus), saying, They will reverence my son.</p>	<p>6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.</p>	<p>it may be they will reverence <i>him</i> when they see him.</p>

<p>38 But when the husbandmen saw the son, they said among themselves, This is the ^aheir; come, let us kill him, and let us seize on his inheritance. (They knew he was the heir, and they knowingly killed him. The Pharisees knowingly killed the Son of God.)</p>	<p>7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.</p>	<p>14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.</p>
<p>39 And they caught him, and cast <i>him</i> out of the vineyard, and slew <i>him</i>. (They arrested him and killed him.)</p>	<p>8 And they took him, and killed him, and cast <i>him</i> out of the vineyard (and killed him).</p>	<p>15 So they cast him out of the vineyard, and killed <i>him</i>. What therefore shall the lord of the vineyard do unto them?</p>
<p>40 (And Jesus said unto them,) When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?</p>	<p>9 What shall therefore the lord of the vineyard do?</p>	
<p>41 They say unto him, He will miserably destroy those (miserable,) wicked men, and will let out his (the) ^avineyard unto other husbandmen, which (who) shall render him the fruits in their seasons. (The Pharisees are condemning themselves with their answer.)</p>	<p>(Lo) he will come and destroy the husbandmen, and will give the ^avineyard unto others.</p>	<p>16 He shall come and destroy these husbandmen, and shall give the vineyard to others.</p>
		<p>And when they heard it (this), they said, ^aGod forbid. (May it not be)</p>
<p>42 Jesus sai(d)th unto them, Did ye never read in the scriptures, The ^astone which the builders ^brejected, the same is become the head of the ^ccorner: this is the Lord's doing, and it is marvellous in our eyes? (Psalms 118:22 The ^astone <i>which</i> the builders refused is become the head <i>stone</i> of the ^bcorner. 23 This is the LORD's doing; it <i>is</i> marvellous in our eyes. Jesus was announcing that he was the Chief Cornerstone in his Father's house and was identifying the spiritually blind and hostile</p>	<p>10 And (Again,) have ye not read this Scripture; The ^astone which the builders rejected is become the head of the corner: 11 This was the Lord's doing, and it is marvellous in our eyes?</p>	<p>17 And he beheld them, and said, What is this then that (which) is written, The ^astone which the builders rejected, the same is become the head of the corner? (The cornerstone was a large stone placed in the corner of a building's foundation to provide stability and strength for the structure (at least symbolically), and to serve as a guide for all the other foundation stones. Jesus Christ is the "chief corner stone" and the apostles and prophets the rest of the foundation upon which the Church is established.</p>

<p>Jewish leaders as the builders who would reject him along with their nation, until the time of his second coming.)</p>		<p>(Ephesians 2:19-20) Verse by Verse, 480)</p>
<p>43 Therefore say I unto you, The ^akingdom of God shall be ^btaken from you, (House of Judah) and ^cgiven to a ^dnation (America) bringing forth the fruits thereof. (House of Joseph – Ephraim. “The personal visitation of the Father and the Son, choosing Joseph to be the leader of the Dispensation of the Fulness of Times, marked the beginning of this work, and this was supplemented by the visitation of angels and other holy messengers, conferring upon Joseph the powers of the Priesthood, the authority to act in the name of God – to introduce the gospel of Jesus Christ by divine authority to mankind, and by divine direction to organize and establish the true Church of Christ in the latter days.” Heber J. Grant, Gospel Standards, p. 16)</p>		
<p>44 ^aAnd (For) whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.</p>		<p>18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will (shall) ^agrind him to powder. (scatter like chaff)</p>
<p>45 ^aAnd when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. (And they said among themselves, Shall this man think that he alone can spoil this great kingdom? And they were angry with him.) (Jesus is teaching them the source of his authority.)</p>	<p>12 (And now they were angry when they heard these words;)</p>	
<p>46 But when they sought to lay hands on him (they are showing</p>	<p>And they sought to lay hold on him, but feared the people: for</p>	<p>19 ¶ And the chief priests and the scribes the same hour sought</p>

<p>that they reject Jesus), they feared the multitude, because they (learned that the multitude) took him for a prophet. 50 And now his disciples came to him, and Jesus said unto them, Marvel ye at the words of the parable which I spake unto them? 51 Verily, I say unto you, I am the stone, and those wicked ones reject me. 52 I am the head of the corner. These Jews shall fall upon me, and shall be broken. 53 And the kingdom of God shall be taken from them, and shall be given to a nation bringing forth the fruits thereof; (meaning the Gentiles.) 54 Wherefore, on whomsoever this stone shall fall, it shall grind him to powder. 55 And when the Lord therefore of the vineyard cometh, he will destroy those miserable, wicked men, and will let again his vineyard unto other husbandmen, even in the last days, who shall render him the fruits in their seasons. 56 And then understood they the parable which he spake unto them, that the Gentiles should be destroyed also, when the Lord should descend out of heaven to reign in his vineyard, which is the earth and the inhabitants thereof.</p>	<p>they knew that he had spoken the parable against them: and they left him, and went their way. (The gospel will be restored in a gentile nation by the tribe of Ephraim. The gentiles will therefore have the first opportunity to accept the gospel. Their rejection of the gospel will result in their destruction at the Second Coming.)</p>	<p>to lay hands on him; and (but) they feared the people: for they perceived that he had spoken this parable against them.</p>
MATTHEW 22	MARK 12	LUKE 20
PAYING TRIBUTE TO CAESAR		
<p>15 ¶ Then went the Pharisees, and took counsel how they might ^aentangle him in <i>his</i> talk.</p>		<p>20 And they watched <i>him</i>,</p>
<p>16 And they sent out unto him their disciples with the Herodians,</p>	<p>13 ¶ And they send (sent) unto him certain of the Pharisees and of the Herodians, to ^acatch him in <i>his</i> words.</p>	<p>and sent forth spies, which (who) should feign themselves just men, that they might ^atake hold of his words, that so (doing) they might deliver him unto the</p>

		power and authority of the governor.
saying, Master, we know that thou art true, and teachest the way of God in truth, ^a neither carest thou for any (you court no man's favor) man : for thou ^b regardest not the person of men.	14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth:	21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest (regardest) thou the person of any, but teachest the way of God truly:
17 Tell us therefore, What thinkest thou? Is it ^a lawful to give tribute unto Caesar, or not? (If Jesus answered yes, they could accuse him of supporting the hated Roman government. If he said no, they could accuse him of rebellion against the government.)	Is it lawful to give tribute to Caesar, or not?	22 Is it lawful for us to give ^a tribute (taxes) unto Caesar, or no?
18 But Jesus perceived their wickedness, and said, (Ye hypocrites!) Why ^a tempt (are you testing) ye me, ye hypocrites ?	15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why ^a tempt ye me?	23 But he perceived their ^a craftiness, and said unto them, Why tempt ye me?
19 She(o)w me the tribute money. And they brought unto him a penny.	bring me a penny, that I may see it. 16 And they brought # (the penny).	24 Shew me a penny.
20 And he sai(d)th unto them, Whose (image) is this image and superscription? (Elder Talmage said: "Every human soul is stamped with the image and superscription of God." Jesus the Christ, p. 546-7)	And he sai(d)th unto them, Whose is this image and superscription (is this)? And they said unto him, Caesar's.	Whose image and superscription hath it? They answered and said, Caesar's.
21 They say unto him, Caesar's. Then sai(d)th he unto them, ^a Render therefore unto ^b Caesar the things which are Caesar's; and unto God the things that (which) are God's. (Keep the laws of the land. "How great the danger was which threatened Jesus, may be gathered from this, that, despite His clear answer, the charge that He perverted the nation, forbidding to give tribute	17 And Jesus answering said unto them, Render to Caesar the things that (which) are Caesar's, and to God the things that are God's.	25 And he said unto them, Render therefore unto ^a Caesar the things which be Caesar's, and unto God the things which be God's.

<p>to Caesar, was actually among those brought against Him before Pilate.” Edersheim 2:383-4, MM, 3:371)</p>		
<p>22 (And) When they had heard (him say) <i>these words</i>, they marvelled, and left him, and went their way. President N. Eldon Tanner has reminded us: "There is no reason or justification for men to disregard or break the law or try to take it into their own hands. Christ gave us the great example of a law-abiding citizen when the Pharisees, trying to entangle him, as the scriptures say, asked him if it were lawful to give tribute money unto Caesar. After asking whose inscription was on the tribute money, and their acknowledgment that it was Caesar's, he said: 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.' (Matt. 22:21.) It is the duty of citizens of any country to remember that they have individual responsibilities, and that they must operate within the law of the country in which they have chosen to live.")</p>	<p>And they marvelled at him (it).</p>	<p>26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.</p>

MARRIAGE AFTER THE RESURRECTION

<p>23 ¶ The same day came to him the ^aSadducees (to him), which (who) say that there is no resurrection, and asked him,</p>	<p>18 ¶ Then come (came) unto him the Sadducees, which (who) say there is no resurrection; and they asked him, saying,</p>	<p>27 ¶ Then came to <i>him</i> certain of the Sadducees, which (who) deny that there is any resurrection; and they asked him,</p>
<p>24 Saying, Master, Moses said, If a man die, having no children, his ^abrother shall ^bmarry his wife, and raise up seed unto his brother.</p>	<p>19 Master, Moses wrote unto us (in his law), If a man's brother die, and leave his wife behind <i>him</i> (a wife), and leave no children, that his ^abrother should</p>	<p>28 Saying, Master, Moses wrote unto us, (saying), If any man's ^abrother die, having a wife, and he die without children, that his ^bbrother should take his wife,</p>

	take his wife, and raise up seed unto his brother.	and raise up seed unto his brother.
25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:	20 Now there were seven brethren: and the first took a wife, and dying left no seed.	29 There were therefore seven brethren: and the first took a wife, and died without children.
26 Likewise the second also, and the third, unto the seventh.	21 And the second took her, and died, neither left he any seed:	30 And the second took her to wife, and he died childless.
	and the third likewise.	31 And the third took her (in like manner); and in like manner
27 And last of all the woman died also.	22 And the seven had her, and left no seed: last of all the woman died also.	the seven also: and they left no children, and died. 32 (And) Last of all the woman died also.
28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. ("It is difficult to understand why they would ask such a foolish question, even in ridicule, for every informed person already knew the answer. The matter had been fully analyzed and debated in the Rabbinical schools. The Pharisees had already settled the question in a very obvious way, and quite to their own satisfaction by saying that she should in the resurrection be the wife of the first husband. From our vantage point, we say she would be the wife of the one to whom she was married for time and for all eternity." MM, 3:375. The question, however, actually is about the resurrection.)	23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.	33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.
29 Jesus answered and said unto them, Ye do err, not knowing the ^a scriptures, nor the ^b power of God. (The first man was sealed to his wife. The other husbands would not be.)	24 And Jesus answering said unto them, ^a Do ye not therefore err (ye do err, therefore), because ye know not(, and understand not) the Scriptures, neither the power of God?	
		34 And Jesus answering said unto them, The children of this

		world ^a marry, and are given in marriage:
		35 But they which (who) shall be accounted worthy to obtain ^a that world,:
<p>30 For in the ^aresurrection they neither ^bmarry, nor are given in marriage, but are as the ^cangels of God in heaven. (Joseph Smith’s revelation on marriage teaches that if we are not married before the resurrection, we won’t be married after it either. D&C 132:15-17. Celestial marriage continues in the resurrection only if based on an eternal sealing by priesthood authority either on earth or by vicarious work for those individuals in the spirit world. Although there are different times when individuals are resurrected, their sealings must be done before they are resurrected to give them that married relationship afterward. Richard Anderson, Life of Christ, p. 93 Elder Talmage said: “In the resurrection there will be no marrying nor giving in marriage; for all questions of marital status must be settled before that time, under the authority of the Holy Priesthood, which holds the power to seal in marriage for both time and eternity.” Jesus the Christ, p. 548. Since a man must be sealed to a wife prior to his resurrection, Jesus must have been sealed to someone prior to his death.)</p>	<p>25 For when they shall rise from the dead, they neither ^amarry, nor are given in marriage; but are as the angels which (of God who) are in heaven. (Jesus explained further that when the time of resurrection comes, they (who have chosen not to accept and abide by the law of eternal marriage) neither marry nor are given in marriage but remain separate and single forever, as ministering angels in heaven, that is, in God’s celestial kingdom (D&C 131:1-4; 132:15-17). Those who accept and abide by the celestial law of marriage (including those who would have faithfully kept the eternal law if they had had opportunity in life to do so; D&C 137:8) and become exalted will be able to marry and be given in marriage in that eternal world. Elder McConkie emphasized that “there is no revelation, either ancient or modern, which say there is neither marrying nor giving in marriage in heaven itself for righteous people” (DNTEC 1:607) Verse by Verse, 487)</p>	<p>and the (through) ^bresurrection from the dead, neither marry, nor are given in ^cmarriage</p> <p>36 Neither can they die any more: for they are equal unto the ^aangels;</p>
		and are the ^b children of God, being the children of the resurrection.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by (of) God, saying,	26 And as touching the dead, that they ^a rise: have ye not read in the book of Moses, how in the bush God ^b spake unto him, saying,	37 Now that the dead are raised, even Moses shewed at the ^a bush, when he calleth the Lord.
32 I am the ^a God of Abraham, and the God of Isaac, and the God of Jacob?	I <i>am</i> the ^c God of Abraham, and the God of Isaac, and the God of Jacob?	the God of Abraham, and the God of Isaac, and the God of Jacob
God is not the God of the dead, but of the living.	27 ^a He is not (therefore) the God of the dead, but the God of the living: (for he raiseth them up out of their graves.) ye therefore do greatly err.	38 For he is not a God of the ^a dead, but of the living: for all live unto him.
33 And when the multitude heard (him) this , they were astonished at his doctrine.		
		39 ¶ Then certain of the scribes answering said, Master, thou hast well said.
LAWYER ASKS ABOUT THE GREAT COMMANDMENT		
34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.		
	28 ¶ And one of the ^a scribes came, and having heard them reasoning together, and perceiving that he had answered them well,	
35 Then one of them, which was a lawyer, asked him a question , ^a tempting him, (asked) and saying,		
36 Master, which <i>is</i> the great commandment in the law? (The Jews have 613 commandments Elder Dallin H. Oaks has taught: "the Final Judgment is not just an evaluation of a sum total of good and evil acts-What we have <i>done</i> . It is an acknowledgment of the final effect of our acts and thoughts-What we have <i>become</i> . It is not enough for anyone just to go through the motions. The commandments, ordinances, and	asked him, Which is the first commandment of all?	

<p>covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become.")</p>		
<p>37 Jesus said unto him,</p>	<p>29 And Jesus answered him, The first of all the commandments <i>is</i>, (Hearken, and) ^aHear, O Israel; The Lord our God is one Lord:</p>	
<p>Thou shalt ^alove the Lord thy God with all thy ^bheart, and with all thy soul, and with all thy ^cmind.</p>	<p>30 And thou shalt ^alove the Lord thy God with all thy ^bheart, and with all thy soul, and with all thy mind, and with all thy ^cstrength: this <i>is</i> the first commandment.</p>	
<p>38 This is the first and great ^acommandment.</p>		
<p>39 And the second <i>is</i> like unto it, Thou shalt ^alove thy neighbour as thyself.</p>	<p>31 And the second <i>is</i> like; <i>namely</i> this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.</p>	
<p>40 On these two commandments hang all the ^alaw and the prophets. (It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship...It is in the light of these overwhelming possibilities, it is with the awe and circumspection proper to them, that we should conduct all our dealings with one another, all friendship, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations, these are mortal, and their life is to ours as the life of a gnat. But it is</p>		

immortals whom we joke with, work with, marry, snub, and exploit...immortal...everlasting splendors... Your neighbor is the holiest thing presented to your senses.” C.S. Lewis, <i>The Weight of Glory</i> , p. 210)		
	32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he (him):	
	33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love <i>his</i> neighbour as himself, is more than all whole burnt ^a offerings and sacrifices.	
	34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. (No one dares to ask Him any more questions.)	
WHAT THINK YE OF CHRIST?		
41 ¶ While the Pharisees were gathered together, Jesus asked them,		
	35 ¶ And Jesus answered (spake) and said, while he taught in the temple,	
42 Saying, What think ye of Christ? whose son is he? They say unto him, <i>The Son</i> of ^a David.		41 And he said unto them, How say they that Christ is David’s ^a son?
	How say the scribes that Christ is the Son of David?	
43 He sai(d)th unto them, How then doth David in spirit call him Lord, saying, (Psalm 110:1 THE ^a LORD said unto my ^b Lord, Sit thou at my ^c right ^d hand, until I make thine ^e enemies thy footstool.)	(God the Father said to God the Son, sit on my right hand. Jesus the Messiah was both Lord of David and descendant of David.)	
	36 For David himself said by the Holy Ghost,	42 And David himself sai(d)th in the book of Psalms,
44 The LORD said unto my Lord, Sit thou on my right hand,	The ^a LORD said to my Lord, Sit thou on my right hand, thill (until)	The LORD said unto my ^a Lord, Sit thou on my right hand,

till I make thine enemies thy footstool? (The Messiah would be through David through his mother, but the Son of God through the Father.)	I make thine enemies thy footstool.	43 Till I make thine enemies thy footstool.
45 If David then call him Lord, how is he his son? (David acknowledged that the Messiah through him would be the Son of God.)	37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly(; but the high priest and the elders were offended at him).	44 David therefore calleth him Lord, how is he then his son?
46 And no man was able to answer him a word, neither ^a durst (dare) any man from that day forth ask him any more questions. (They dared not ask any more questions. Instead they laid plans to have him killed.)	34(b) And no man after that durst ask him(, saying, Who art thou?) any question.	40 And after that they durst not ask him any ^a question at all.
	38 ¶ And he said unto them in his doctrine, Beware of the ^a scribes, which love to go in long clothing, and love (have) ^b salutations in the marketplaces,	
	39 And the chief seats in the synagogues, and the uppermost rooms at feasts:	
	40 Which (Who) devour widows' houses, and for a pretence make long prayers: these shall receive greater ^a damnation.	

MARK 12

LUKE 21

THE WIDOW'S MITE

41 ¶ And (after this) Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.	1 AND he looked up, and saw the ^a rich men casting their gifts into the treasury.
42 And there came a certain ^a poor widow, and she threw (cast) in two ^b mites, which make a farthing.	2 And he saw also a certain poor widow casting in thither two ^a mites.
43 And he (Jesus) called unto him his disciples, and sai(d) th unto them, Verily I say unto you, That this ^a poor widow hath cast more in, than all they which (who) have cast into the treasury:	3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:
44 For all they (the rich) did cast in of their ^a abundance; but she of (notwithstanding) her ^b want	4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had. (Joseph Smith: A

<p>did ^ccast in ^dall that she had, (yea) <i>even</i> all her living.</p>	<p>religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life. Lectures on Faith, 69)</p>
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Joseph Smith – Matthew

(“With the Lord’s final departure from the temple, which probably occurred in the afternoon of the Tuesday of that last week, His public ministry was brought to its solemn ending. Whatever discourse, parable, or ordinance was to follow, would be directed only to the further instruction and investiture of the apostles.” Jesus the Christ, p. 523)

JS-MATTHEW	MATTHEW 24	MARK 13	LUKE 21
THE OLIVET DISCOURSE			
<p>1 ^aFOR I say unto you, that ye shall not see me henceforth and know that I am he of whom it is written by the prophets, until ye shall say: Blessed is he who ^bcometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and ^ccrowned on the right hand of God. (He is not going to accomplish everything during this first visit. The Second Coming will occur after He has been crowned King. This will most likely occur at the meeting at Adam-ondi-Ahman.)</p>	<p>How old is the New Testament Matthew? How old is the JS Matthew? (translated in 1831) Which of these is most accurate? Which block of scripture would you rather study from?</p>		

<p>2 And Jesus went out, and departed from the temple; and his disciples came to him, for to ^ahear him, saying: Master, show us concerning the buildings of the temple, as thou hast said— They shall be thrown down, and left unto you desolate.</p>	<p>1 AND Jesus went out, and departed from the temple: and his disciples came to <i>him</i> for to ^ashew (hear) him (saying, Master, show us concerning) the buildings of the ^btemple (as thou hast said; They shall be thrown down and left unto you desolate.).</p>	<p>1 ^aAND (The text of JST mark 13 is the same as JST Matthew 24) as he (Jesus) went out of the temple, one of his disciples saith unto (came to) him (saying), Master, see what manner of stones and what buildings are here! (show us concerning the buildings of the Temple.)</p>	
			<p>5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,</p>
<p>3 And Jesus said unto them: See ye not all these things, and do ye not understand them? Verily I say unto you, there shall not be left here, upon this temple, one ^astone upon another that shall not be thrown down. (When Titus and the Romans destroyed Jerusalem, they overturned every stone of the temple looking for treasures.)</p>	<p>2 And Jesus said unto them, ^aSee ye not all these things? (And do ye not understand them?) verily I say unto you, There shall not be left here (upon this temple,) one ^bstone upon another, that shall not be thrown down.</p>	<p>2 And Jesus answering (he) said unto him, Seest thou these great buildings? (Behold ye these stones of the temple, and all this great work, and buildings of the temple? Verily I say unto you, they shall be thrown down and left unto the Jews desolate. And Jesus said unto them, See ye not all these things, and do ye not understand them? Verily I say unto you,) there shall not be left (here upon this temple) one stone upon another, that shall not be thrown down. (And Jesus left them and went upon the mount of Olives.)</p>	<p>6 As for these things which ye behold, the days will come, in the which there shall not be left one ^astone upon another, that (which) shall not be thrown down. (Marion G. Romney: You all know the sequel, how the Jews carried through their awful plat and crucified the Son of God, and how thereafter they continued to fight against his gospel. You remember, too, the price they paid, how in 70AD the city fell into the hands of the Romans as the climax of a siege in which the historian Josephus tells us there were a million one hundred thousand people killed and ...” tens of thousands were</p>

			<p>taken captive, to be afterwards sold into slavery, or to be slain by wild beasts, or in gladiatorial combat for the amusement of Roman spectators. All of this destruction and the dispersion of the Jews would have been avoided had the people accepted the gospel of Jesus Christ and had their hearts changed by it. CR, Oct, 1948, 76-77)</p>
<p>4 And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying: (1) Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; (the answer is given in verses 5-20) and (2) what is the ^asign of thy ^bcoming, and (3) of the ^cend of the world, or the destruction of the ^dwicked, which is the end of the world? (The answer is given in verses 21-55. These were three different questions, and he answered them separately. “Apparently the disciples thought these two events would be closely related in time. In reply Jesus will</p>	<p>3 ¶ (And Jesus left them and went upon the mount of Olives.) And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be (which thou hast said concerning the destruction of the temple, and the Jews)? and what <i>shall be</i> (is) the ^asign of thy coming, and of the end of the ^bworld? ((or the destruction of the wicked, which is the end of the world.)) (What is the natural consequence of living wickedly?)</p>	<p>3 And as he sat upon the mount of Olives over against the temple; Peter and James and John and Andrew asked (the disciples came unto) him privately, (saying), 4 Tell us, when shall these things be (which thou has said, concerning the destruction of the temple, and the Jews)? and what <i>shall be</i> (is) the ^asign when all these things shall be fulfilled? (of thy coming, and of the end of the world, (or destruction of the wicked, which is the end of the world?)</p>	<p>7 And they (the disciples) asked him, saying, Master, but when shall these things be? and what ^asign will there be (wilt thou show) when these things shall come to pass? (It was on the Mount of Olives, or Olivet, where the Lord often held discourse with the apostles and disciples; and here on the slopes of the Mount of Olives was Gethsemane. From this Mount the Lord ascended into heaven. Talmage, Jesus the Christ, 540, 569, 611, 697. To this Mount the Lord will return and make himself known to the Jews. Institute Manual, 152)</p>

<p>speak of events and not of time, and the key to understanding the whole discourse is to know which statements of our Lord pertain to the day of the ancient apostles and which to those ages following their ministries.” DNTC, 1:640)</p>			
<p>(Answer to the first question:) 5 And Jesus answered, and said unto them: Take heed that no man deceive you;</p>	<p>4 And Jesus answered and said unto them, Take heed that no man ^adeceive you.</p>	<p>5 And Jesus answering them began to say (answered and said unto them), Take heed lest any (that no) <i>man</i> deceive you:</p>	<p>8 And he said, (the time draweth near, and therefore) Take heed that ye be not deceived:</p>
<p>6 For many shall come in my name, saying—I am ^aChrist—and shall deceive many;</p>	<p>5 For many shall come in my ^aname, saying, I am ^bChrist; and shall ^cdeceive many.</p>	<p>6 For many shall come in my name, saying, I am <i>Christ</i>; and shall ^adeceive many.</p>	<p>for many shall come in my name, saying, I am <i>Christ</i>; and the time draweth near: go ye not therefore after them.</p>
		<p>9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and ^akings for my sake, for a testimony against them. 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that ^aspeak ye: for it is not ye that speak, but the ^bHoly Ghost.</p>	<p>12 But before all these (things shall come), they shall lay their hands on you, and ^apersecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake. 13 And it shall turn to you for a testimony. 14 Settle # (this) therefore in your hearts, not to ^ameditate (Gr practice, prepare) before what ye shall ^banswer: 15 For I will give you a mouth and ^awisdom, which all your adversaries shall not be able to ^bgainsay (Gr</p>

			speak against, oppose, contradict) nor resist.
7 Then shall they deliver you up to be ^a afflicted, and shall kill you, and ye shall be ^b hated of all nations, for my name's sake;	9 Then shall they deliver you up to be afflicted, and shall ^a kill you: and ye shall be ^b hated of all nations ^c for my name's sake. (Gr on account of my name)	13 a (Then shall they deliver you up to be afflicted, and shall kill you,) And ye shall be ^a hated of all <i>men</i> for my name's sake:	17 And ye shall be hated of all men (the world) for my name's ^a sake.
		12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.	16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and <i>some</i> of you shall they cause to be put to death.
8 And then shall many be ^a offended, and shall betray one another, and shall hate one another;	10 And then shall many be ^a offended, and shall betray one another, and shall hate one another.	(And then shall many be offended, and shall betray one another;	
9 And many ^a false prophets shall arise, and shall deceive many;	11 And many ^a false prophets shall rise, and shall deceive many.	and many false prophets shall arise, and shall deceive many;)	
10 And because iniquity shall abound, the ^a love of many shall wax cold;	12 And because ^a iniquity shall abound, the love of many shall wax ^b cold.	13b (And because iniquity shall abound, the love of many shall wax cold;)	
11 But he that remaineth ^asteadfast (be firm, hang in there) and is not overcome, the same shall be saved. (5-11 are conditions that exist during all times. This was their salvation then, verse 37 is our salvation today.)	13 But he that shall ^aendure unto the end, (remaineth steadfast, and is not overcome,) the same shall be saved.	but he that shall ^b endure unto the end, the same shall be saved.	
A.D. 70: 12 When you, therefore, shall see the ^a abomination of ^b desolation (the	15 When ye therefore shall see the ^a abomination of desolation, spoken of by Daniel the prophet,	14 ¶ But when ye (therefore) shall see the abomination of desolation, spoken of by Daniel the prophet,	(Bruce R. McConkie: And come it did, in vengeance, without restraint. Hunger exceeded human

<p>destruction of Jerusalem), spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the ^dholy place; whoso readeth let him understand. (“The counsel that the saints should then stand in the holy place means that they should assemble together where they could receive prophetic guidance that would preserve them from the desolations of the day. The place of their assembly became holy because of the righteousness of the holy ones who comprise the Lord’s congregation.” MM, 3:430)</p>	<p>(concerning the destruction of Jerusalem, then ye shall) stand in the ^bholy place, (whoso readeth, let him ^cunderstand:)</p>	<p>(concerning the destruction of Jerusalem,) standing where it ought not, (let him that (Whoso) readeth understand,)</p>	<p>endurance; blood flowed in the streets; destruction made desolate the temple. 1,100,000 Jews were slaughtered; Jerusalem was ploughed as a field; and a remnant of a once mighty nation was scattered to the ends of the earth. The Jewish nation was scattered to the ends of the earth. The Jewish nation died, impaled on Roman spears, at the hands of Gentile overlords. DNTC, 1:644-45)</p>
<p>BIBLE DICTIONARY: ABOMINATION OF DESOLATION: Daniel spoke prophetically of a day when there would be “the abomination that maketh desolate” (Dan. 11: 31; Dan. 12: 11), and the phrase was re coined in New Testament times to say “the abomination of desolation, spoken of by Daniel the prophet” (Matt. 24: 15). Conditions of desolation, born of abomination and wickedness, were to occur <i>twice</i> in fulfillment of Daniel’s words. The first was to be when the Roman legions under Titus, in A.D. 70, laid siege to Jerusalem (Matt. 24: 15; JS-M 1: 12). Speaking of the last days, of the days following the restoration of the gospel and its declaration “for a witness unto all nations,” our Lord said: “And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled” (JS-M 1: 31-32). That is, Jerusalem again will be under siege. In a general sense, abomination of desolation also describes the latter-day judgments to be poured out upon the wicked wherever they may be. And so that the honest in heart may escape these things, the Lord sends his servants forth to raise the warning voice, to declare the glad tidings of the restoration, lest “desolation and utter abolishment” come upon them. The elders are commanded to reprove “the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days” (D&C 84: 114, 117; D&C 88: 84-85).)</p>			
			<p>18 But there shall not an ^ahair of your head perish. 19 In your ^apatience ^bpossess (Gr preserve,</p>

			win mastery over) ye your souls. 20 And when ye shall see ^a Jerusalem compassed with ^b armies, then know that the ^c desolation thereof is nigh.
13 Then let them who are in Judea flee into the ^a mountains;	16 Then let them which ^{be} (who are) in Judaea ^a flee into the mountains:	then let them that be in Judaea flee (in)to the mountains:	21 Then let them which (who) are in Judaea flee to the mountains; and let them which (who) are in the midst of it depart out;
14 Let him who is on the housetop flee, and not return to take anything out of his house;	17 Let him which (who) is on the housetop not come down (flee, and not return) to take any thing out of his house:	15 And let him that (who) is on the housetop not go down into the house, neither enter therein, (flee, and not return) to take any thing out of his house:	
			and let not them that (who) are in the ^a countries (Gr districts, or regions) (return to) enter thereinto (into the city).
15 Neither let him who is in the field return back to take his clothes; (Those who heeded the counsel were saved. Our job today is to heed the counsel of our living prophets, which will also save us. "But what of the saints who dwelt in Jerusalem in that gloomy day? They heeded Jesus' warning and fled in haste. Guided by revelation, as true saints always are, they fled to Pella in Perea and were	18 Neither let him which (who) is in the field return back to take his clothes.	16 And let him that is in the field not (re)turn back again for to take up his garment (clothes).	

<p>spared.” DNTC, 1:644-45. What are we told to do today to avoid the calamities of the Last Days? Food storage, family devotion, home teaching, etc.)</p>			
			<p>22 For these be the days of vengeance, that all things which are written may be fulfilled.</p>
<p>16 And wo unto them that are with ^achild, and unto them that give suck in those days;</p>	<p>19 And ^awoe unto them that are with child, and (un)to them that give suck in those days!</p>	<p>17 But (And) woe (un)to them that are with child, and to them that give suck in those days!</p>	<p>23 But woe unto them (who) that are with child, and to them that (who) give suck, in those days! for there shall be great distress in the land, and wrath upon this people.</p>
<p>17 Therefore, pray ye the Lord that your flight be not in the winter, neither on the Sabbath day; (On the Sabbath, the gates are shut and travel is restricted.)</p>	<p>20 But (Therefore,) pray ye (the Lord) that your flight be not in the winter, neither on the Sabbath day:</p>	<p>18 And (Therefore) pray ye (the Lord) that your flight be not in the winter(, neither on the Sabbath day).</p>	
<p>18 For then, in those days, shall be great ^atribulation on the ^bJews, and upon the inhabitants of ^cJerusalem, such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel. (The death and destruction was so severe. About 1.1 million Jews were killed in a most cruel and brutal fashion in</p>	<p>21 For then(, in those days,) shall be great ^atribulation(s on the Jews, and upon the inhabitants of Jerusalem,) such as was not (before sent upon Israel, of God,) since the beginning of the world (their kingdom until) to this time, no, nor ever shall be (sent again upon Israel).</p>	<p>19 For <i>in</i> those days shall be ^aaffliction, (great tribulation on the Jews, and upon the inhabitants of Jerusalem;) such as was not (before sent upon Israel, of God) from (since) the beginning of the creation which God created unto this time, neither shall be. (their kingdom, (for it is written their enemies shall scatter them,) until this time; no, nor ever shall be sent again upon Israel)</p>	

<p>70AD and 132AD. When Israel was born as a nation, the Lord through Moses decreed curses to be upon the people if they forsook him and his law. 1400 years later, Jerusalem suffered all that the prophets foretold. Deut 28:15-68)</p>			
<p>19 All things which have befallen them are only the beginning of the sorrows which shall come upon them.</p>	<p>8 All these (things which have befallen them,) are (only) the beginning of ^asorrows (which shall come upon them;).</p>	<p>8b (All) these (things) are the beginnings of sorrows.</p>	
<p>20 And except those days should be shortened, there should none of their flesh be ^asaved; but for the elect's sake, according to the ^bcovenant, those days shall be shortened. (12-20 were about the saints in that day.)</p>	<p>22 And except those days should be shortened, there should no(ne of their) flesh be saved: but for the elect's sake(, according to the covenant,) those ^adays shall be shortened.</p>	<p>20 And except that the Lord had shortened those days (should be shortened, there should) no flesh should be saved: but for the ^aelect's sake, whom he hath chosen, he hath shortened the days. (according to the covenant, those days shall be shortened.</p>	<p>What are the natural consequences of living wickedly as described in these verses?</p>
<p>The Restoration to the Second Coming: (Answer to the 2nd question:) 21 Behold, these things I have spoken unto you concerning the Jews;</p>	<p>(Behold these things I have spoken unto you concerning the Jews.)</p>	<p>Behold these things I have spoken unto you concerning the Jews.)</p>	
			<p>24 And they shall fall by the edge of the sword, and shall be ^aled away ^bcaptive into all ^cnations: and Jerusalem shall be ^dtrodden down of the ^eGentiles, until the times of the Gentiles be ^ffulfilled.</p>

<p>and again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or there, believe him not;</p>	<p>23 Then (And again, after the tribulations of those days which shall come upon Jerusalem,) if any man shall say unto you, Lo, here <i>is</i> Christ, or there; ^abelieve <i>it</i> (him) not.</p>	<p>21 And then (immediately after the tribulation of those days which shall come upon Jerusalem,) if any man shall say to you, Lo, here <i>is</i> Christ; or, he, he is there; believe <i>him</i> not:</p>	
<p>22 For in those days there shall also arise false ^aChrists, (“False Christs are false systems of religion, false ways of worship, false claims as to how and in what manner men may be saved, all of which are taught by false ministers who are false prophets. On every hand there are those who suppose they know how to save society, to save nations, to save souls. They preach all sorts of gospels – a social gospel; a racial gospel; a gospel of freedom or communism, of socialism or free enterprise, of military preparedness or reliance upon the wispy promises of foreign foes; a gospel of salvation by grace alone or of this or that doctrine. Streets and stadiums and temples are overrun, as the ancient prophets foretold, with the false ministers and teachers and politicians of the latter days.” A New</p>	<p>24 For (in those days,) there shall arise ^afalse ^bChrists, and ^cfalse prophets, and shall she(o)w great ^dsigns and wonders; insomuch that, if it were possible, they shall ^edeceive the very ^felect (who are the elect according to the covenant.</p>	<p>22 For (in those days there shall also arise) ^afalse Christs and ^bfalse prophets shall rise, and shall she(o)w ^csigns and wonders, to seduce, if it were possible, even the elect. (insomuch, that if possible, they shall deceive the very elect according to the covenant.)</p>	

<p>Witness for the Articles of Faith, p. 626. We must each have our own personal, spiritual witness and testimony of the truthfulness of the Gospel.) and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant.</p>			
<p>23 Behold, I speak these things unto you for the ^aelect's sake;</p>	<p>Behold I speak these things unto you for the elect's sake.)</p>	<p>23 But take ye heed: behold, I have foretold you all things. (Behold, I speak these things unto you, for the elect's sake.)</p>	
			<p>(Now these things he spake unto them, concerning the destruction of Jerusalem. And then his disciples asked him, saying, Master, tell us concerning thy coming?)</p>
<p>and you also shall hear of ^bwars, and rumours of wars; see that ye be not troubled, for all I have told you must come to pass; but the end is not yet. (Don't be fearful, for the Lord is in charge.)</p>	<p>6 And ye (also) shall hear of ^awars and rumours of wars: see that ye be not ^btroubled: (Gr frightened) for all <i>these things</i> (I have told you) must come to pass, but the end is not yet.</p>	<p>7 And when ye (also) shall hear of wars and rumours of wars, be (see that) ye (be) not troubled: for <i>such things must needs be</i> (all I have told you must come to pass; but the end <i>shall</i> (is) not <i>be</i> yet.</p>	<p>9 But (And) when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. (this is not the end.)</p>
<p>24 Behold, I have told you before;</p>	<p>25 Behold, I have told you before.</p>	<p>(Behold I have told you before,</p>	
<p>25 Wherefore, if they shall say unto you: Behold, he is in the desert; go not forth:</p>	<p>26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth:</p>	<p>wherefore if they shall say unto you, Behold, he is in the desert; go not forth; Behold, he is</p>	

<p>Behold, he is in the secret chambers; believe it not; (There were some people who would lure people to the temple chambers to murder them.)</p>	<p>behold, <i>he is</i> in the ^asecret chambers; believe <i>it</i> not.</p>	<p>in the secret chambers; believe it not.</p>	
<p>26 For as the light of the morning cometh out of the ^aeast, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be. (“How are we to see it? As the lighting up of the morning or the dawning of the morning cometh from the east and shineth unto the west, so also is the coming of the Son of Man. The dawning of the morning makes its appearance in the east and moves along gradually. So also will the coming of the Son of Man be. It will be small at its first appearance and gradually become larger until every eye shall see it. Shall the Saints understand it? Oh yes. Paul says so [1 Thes. 5:4-5] Shall the wicked understand? Oh no. They [will] attribute it to a natural cause. They will probably suppose it is two great comets coming in contact with each other. It will be small at first and will</p>	<p>27 For as the ^alightning (light of the morning) cometh out of the ^beast, (In Jerusalem, lightning does not come from the east, it comes from the west, from the Mediterranean. Another inspired change by the Prophet Joseph Smith who would not have known that.) and shineth even unto the west(, and covereth the whole earth); so shall also the coming of the Son of Man be.</p>	<p>For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.</p>	<p>Will everyone see the Second Coming?</p>

<p>grow larger and larger until it will be all in a blaze, so that every eye shall see it.” Joseph Smith’s Commentary of the Bible, p. 112-113)</p>			
<p>27 And now I show unto you a parable. Behold, wheresoever the ^acarcass (body) is, there will the eagles be ^bgathered together; so likewise shall mine elect be gathered from the four quarters of the earth.</p>	<p>28 For (And now I show unto you a parable. Behold,) wheresoever the carcasse is, there will the eagles be ^agathered together(; so likewise shall mine elect be gathered from the four quarters of the earth.</p>	<p>And now I show unto you a parable. Behold wheresoever the carcass is, there will the eagles be gathered together; So likewise, shall mine elect be gathered from the four quarters of the earth.</p>	
<p>(“And so we see the eagles of Israel scattered by the four winds from one end of heaven to the other. We see them flying in the skies of all nations in search of spiritual food, waiting for a day when life-assuring morsels will come into view. They are free, independent thinkers, anxious to escape the darkness of the night and to soar into the dawn of a new day. The creeds of men do not feed their souls. They are not at rest in the lands of the scattering. They yearn for that which their fathers enjoyed in the days of their ancient glory. Then the food that will feed their souls is made available. The gospel is restored; the Book of Mormon comes forth; the gifts and graces enjoyed by the ancients are again found on earth. It is time for Israel to come home. The eagles are invited to feast upon the good word of God. They seek the food that satisfies the soul. They descend from their lofty heights of worldliness and feast upon those things of which men may eat and never hunger more. The gospel gathers Israel, and where it is, there the eagles of Israel shall be found.” Millennial Messiah, p. 352. “In the parable, as here given, the carcass is the body of the Church to which the eagles, who are Israel, shall fly to find nourishment. The gathering of Israel is first spiritual and second temporal. It is spiritual in that the lost sheep of Israel are first restored to the true Church and fold of God, meaning that they come to a true knowledge of the God of Israel, accept the gospel which he has restored in latter days, and join the Church of Jesus Christ of Latter-day Saints. It is temporal in that these converts are then gathered home to the lands of their inheritance, and established in all their lands of promise (2 Nephi 9:2m 25:15-1; Jeremiah 16:14-21), meaning that the house of Joseph will be established in America, the house of Judah in Palestine, and that the Lost Tribes will come to Ephraim in America to receive their blessings in due course. MD, p.280)</p>			
<p>28 And they shall hear of wars, and rumors of wars.</p>	<p>For they shall hear of wars, and rumors of wars.</p>	<p>And they shall hear of wars and rumors of wars.</p>	
<p>29 Behold I speak for mine elect’s sake; for nation shall rise against nation, and kingdom against kingdom; there shall be ^afamines, and</p>	<p>Behold, I speak unto you for mine elect’s sake.) 7 For ^anation shall rise against nation, and kingdom against</p>	<p>Behold I speak unto you for mine elect’s sake.) 8 For ^anation shall rise against nation, and kingdom against</p>	<p>10 Then said he unto them, ^aNation shall rise against nation, and kingdom against kingdom: 11 And great</p>

pestilences, and earthquakes, in divers places.	kingdom: and there shall be ^b famines, and pestilences, and earthquakes, in divers places.	kingdom: and there shall be (famines and pestilences, and) earthquakes in divers places, and there shall be famines and troubles:	earthquakes shall be in divers places, and famines, and ^a pestilences; and fearful sights and great signs shall there be from heaven.
30 And again, (events of the past will be repeated in our day.) because iniquity shall abound, the love of men shall wax ^a cold; but he that shall not be overcome, the same shall be saved. (Same as verse 11)	(And again, because iniquity shall abound, the love of men shall wax cold, but he that shall not be overcome, the same shall be saved.)	(And again, because iniquity shall abound, the love of men shall wax cold; but he who shall not be overcome, the same shall be saved.)	
31 And again, (events of the past will be repeated in our day.) this ^aGospel of the Kingdom shall be preached in all the world, for a witness unto all ^bnations, and then shall the end come, or the destruction of the wicked;	14 And (again) this ^a gospel of the ^b kingdom shall be preached in all the world for a witness unto all nations; and then shall the ^c end come(, or the destruction of the wicked.	10 And the (again this) ^a gospel (of the kingdom) must first be published among all (shall be preached in all the world, for a witness unto all) nations(, and then shall the end come, or the destruction of the wicked.	
<p>(“Looking to the future, the challenges we see facing the Church are immense. The Lord himself has declared that this work will roll forth to fill the whole earth, in preparation for the coming of the Savior to reign as King of kings and Lord of lords. Much has been done, but much more remains to be done. All of the work of the past is but prelude to the work of the future. In lands where the gospel has been taught for a century and more, the numbers of the Saints are still relatively small. And in the earth’s most populated nations the doors are presently closed. But somehow, under the power of the Almighty, they will in his time be opened, for this gospel shall be preached in all the world for a witness unto all nations before the end shall come. There must be much more dedication, devotion, consecration. There must be a great expansion and a great acceleration. (Gordon B. Hinckley, Be Thou an Example, p. 116. There are currently about 200 nations in the world. The Church is represented in more than 160 nations. But a very large portion of the earth’s population is without any direct contact with the Lord’s representatives.)</p>			
32 And again (events of the past will be repeated in our day. Verse 12 and 32) shall the ^a abomination of	And again, shall the abomination of desolation spoken of by Daniel the prophet, be fulfilled).	And again shall the abomination of desolation, spoken of by Daniel the prophet be fulfilled). (Bruce R.	Bruce R. McConkie: All the desolation and waste which attended the former destruction of Jerusalem is but

<p>desolation (Once again Jerusalem shall be under siege and suffer much destruction.), spoken of by Daniel the prophet, be fulfilled.</p>		<p>McConkie: Speaking of these final battles which shall accompany his return, the Lord says, I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. However, the final end of the conflict shall be different this time than it was anciently. Then shall the Lord go forth, the prophetic record says, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, and the Lord shall be king over all the earth. DNTC, 1:659-60)</p>	<p>prelude to the coming siege. Titus and his legions slaughtered 1,100,000 Jews, destroyed the temple, and ploughed the city. In the coming reenactment of this abomination of desolation, the whole world will be at war, Jerusalem will be the center of the conflict, every modern weapon will be used, and in the midst of the siege the Son of Man shall come, setting his foot upon the mount of Olives and fighting the battles of his saints. DNTC, 1:659-60)</p>
			<p>25 ¶ ^aAnd (he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled.)</p>
<p>33 And immediately after the tribulation of those days, the ^asun shall be ^bdarkened, and the moon shall not give her light, and the ^cstars shall fall from heaven, and the powers of heaven shall be shaken.</p>	<p>29 ¶ (And) Immediately after the tribulation of those ^adays shall the ^bsun (shall) be ^cdarkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers</p>	<p>24 ¶ But in (And immediately after the tribulation of) those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 And the ^astars of heaven shall fall, and</p>	<p>there shall be signs in the sun, and in the ^bmoon, and in the stars; and upon the earth distress of nations, with perplexity; (like) the sea and the waves roaring; (The earth shall also be troubled,</p>

	of the heavens shall be shaken:	the powers that are in (of) heaven shall be shaken.	and the waters of the great deep;) 26 Men's hearts ^a failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be ^b shaken.
34 Verily, I say unto you, this ^a generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.	34 Verily I say unto you, This ^a generation (, in which these things shall be shown forth,) shall not pass, and all these ^b things be (until all I have told you shall be) ^c fulfilled.	30 Verily I say unto you, that this ^a generation (, in which these things shall be shown forth,) shall not pass (away), till all these things be done. (I have told you shall be fulfilled.)	32 Verily I say unto you, This generation (the generation when the times of the ^a Gentiles be fulfilled,) ^a shall not pass away, till all be fulfilled.
35 Although, the days will come, that heaven and earth shall pass away; yet my ^a words shall not pass away, but all shall be fulfilled.	35 (Although the days will come that) Heaven and earth shall ^a pass away, but my ^b words shall not ^c pass away; but shall all be fulfilled).	31 (Although the days will come that) Heaven and earth shall pass away: but (yet) my ^a words shall not pass away (but all shall be fulfilled).	33 Heaven and earth shall pass away: but my words shall not pass away.
			28 And when these things begin to come to pass, then look up, and lift up your heads; for (the day of) your ^a redemption draweth nigh.
36 And, as I said before, after the ^a tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven, ("There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the	30 And (as I said before, after the tribulations of those days, and the powers of the heavens shall be shaken,) then shall appear the ^a sign of the Son of Man in ^b heaven: and then shall all the tribes of the earth ^c mourn, and they shall see the ^d Son of man coming in the clouds of	And as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn;) 26 And then shall they (shall) see the ^a Son of Man coming in the	27 And then shall they see the Son of Man coming in a ^a cloud with power and great glory.

<p>sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east.” TPJS, p. 286-7) and then shall all the tribes of the earth ^bmourn; and they shall see the ^cSon of Man ^dcoming in the clouds of heaven, with power and great glory;</p>	<p>heaven with ^epower and great ^fglory.</p>	<p>clouds (of heaven,) with great power and (great) glory.</p>	
<p>37 And whoso ^atreasureth up my word, shall not be deceived, (this is our salvation today; obey the living prophets and scriptures.) for the Son of Man shall ^bcome, (like the sun from the east) and he shall send his ^cangels before him with the great sound of a trumpet, and they shall gather together the ^dremainder of his elect from the four winds, from one end of heaven to the other.</p>	<p>(And whoso treasureth up my words, shall not be deceived.) 31 (For the Son of Man shall come,) And he shall send his ^aangels (before him) with a (the) great sound of a ^btrumpet, and they shall gather together (the remainder of) his ^celect from the four winds, from one end of ^dheaven to the other.</p>	<p>(And whoso treasureth up my word, shall not be deceived.) 27 (For the Son of Man shall come;) And then shall he (shall) send his angels (before him with the great sound of a trumpet), and (they) shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part (one end) of heaven (to the other.)</p>	
<p>(When the Lord comes again, many of the saints will have gathered to the newly built city of Zion. There will the eagles be gathered. However, many saints will still be living in the various stakes of Zion. These will literally be gathered to Zion or Jerusalem. Furthermore, the scripture states that the</p>			

angels will gather the elect from one end of heaven to the other. Why doesn't it say one end of the earth to the other? The elect of the City of Enoch have been taken to heaven by the Lord. They too must be gathered by these angels and brought to the New Jerusalem according to the scripture. Moses 7:62-63 62 And ^arighteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear ^btestimony of mine Only Begotten; his ^cresurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to ^dgather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ^eZion, a New ^fJerusalem. 63 And the Lord said unto Enoch: Then shalt thou and all thy ^acity meet them there, and we will ^breceive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;)

<p>38 Now learn a parable of the ^afig-tree—When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand;</p>	<p>32 Now learn a parable of the ^afig tree; When his branch(es) is (are) yet tender, and putteth (it begins to put) forth leaves, ye know that summer is nigh (at hand):</p>	<p>28 Now learn a parable of the ^afig tree; When her (his) branch(es) is (are) yet tender, and putteth forth leaves, ye know that summer is near (nigh at hand):</p>	<p>29 And he spake to them a parable (saying); Behold the ^afig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.</p>
<p>39 So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors; (The Lord doesn't want us to be prepared for a specific time, but always.)</p>	<p>33 So likewise ye (mine elect), when ye (they) shall see all these things, (they shall) know that ^ait (he) is near, even at the ^bdoors.</p>	<p>29 So ye in like manner, (likewise, mine elect,) when ye (they) shall see (all) these things come to pass, (they shall) know that it is nigh, (he is near,) even at the doors.</p>	<p>31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.</p>
<p>40 But of that day, and hour, no one ^aknoweth; no, not the angels of God in heaven, but my Father only. (The Savior also knows the time of His coming. The living prophets will keep us informed of his coming.</p>	<p>36 ¶ But of that ^aday and ^bhour knoweth no man, (no one knoweth; no, not the ^cangels of (God in) heaven, but my Father only.</p>	<p>32 ¶ But of that ^aday and that hour (no one) knoweth no man, no, not the angels which are (of God) in heaven, neither the Son, but the (my) Father (only.</p>	
<p>“Judah must return, Jerusalem must be rebuilt, and the temple and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, etc. and all this must be done before the Son of Man will make His appearance.” Joseph Smith, Teachings, p. 286-87. Joseph Smith also said: “Christ says no man knoweth the day or the hour when the Son of Man cometh...Did Christ speak this as a general principle</p>			

throughout all generations? Oh no, he spoke in the present tense. No man that was then living upon the footstool of God knew the day or the hour. But he did not say that there was no man throughout all generations that should not know the day or the hour. No, for this would be in flat contradiction with other scripture for the prophet says that God will do nothing but what he will reveal unto his Servants the prophets. Consequently, if it is not made known to the Prophets, it will not come to pass. Again, we find Paul in 1st Thessalonians 5th chapter expressly points out the characters who shall not know the day nor the hour when the Son of Man cometh for says he, it will come upon them as the thief or unawares. Who are they? They are the children of darkness or night. But to the saints he says, ye are not of the night nor of darkness.” Joseph Smith’s Commentary on the Bible, p.112. Elder Bruce R. McConkie said: “Before the Lord Jesus descends openly and publicly in the clouds of glory...there is to be a secret appearance to selected members of his Church. He will come in private to his prophet and to the apostles then living. Those who have held keys and powers and authorities in all ages from Adam to the present will also be present. And further, all the faithful members of the Church then living and all the faithful saints of all the ages past will be present. It will be the greatest congregation of faithful saints ever assembled on planet earth. It will be a sacrament meeting. It will be a day of judgment for the faithful of all the ages. And it will take place in Daviess County, Missouri, at a place called Adam-on-di-Ahman. Millennial Messiah, p. 578-79. After Adam had received an accounting, Christ will come "as he did to the first grand council in the valley of Adam-on-di-Ahman" Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290. And Adam will "deliver up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family." Joseph Fielding Smith, Jr., The Way to Perfection, p. 289 (citing The Documentary History of the Church, Vol. 3, pp. 386-7). Christ will "receive the keys from Adam." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290. Also at this council, Satan will be replaced. Dan. 7:9-14, 21-27; 12:1-3; D&C 27:11; 78:15-16; 107:51-57; 116; 117:8, 11; Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 122, 158. "Christ will be received and acknowledged as the rightful ruler of the earth. As stated by Joseph Fielding Smith, Jr., "the kingdom will be turned over to Christ; and he will be sustained in his calling as King of Kings and Lord of Lords." Joseph Fielding Smith, Jr., Doctrines of Salvation, Vol. 1, p. 106 (referencing Daniel 7:9-14; D&C 116; Teachings of the Prophet Joseph Smith, p. 157). And be "given to him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290 (quoting Daniel 7:13-14.) Christ will give directions to the Priesthood. Joseph Fielding Smith, Jr., The Way to Perfection, pp. 290-291. Following this event, every government in the world, including the United States, will have to become part of the government of God. D&C 87:6. Then righteous rule will be established. The earth will be cleansed; the wicked will be destroyed; and the reign of peace will be ushered in." Joseph Fielding Smith, Jr., Doctrines of Salvation, Vol. 3, p. 13. "[T]he kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him,' even Jesus Christ." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290 (quoting Daniel 7:13-14.)

41 But as it was in the days of ^a Noah, so it shall be also at the coming of the Son of Man;	37 But as the days of ^a Noah were, (it was in the days of Noah,) so shall also (it shall also	But as it was in the days of Noah, so it shall be also at the coming of the Son of Man;	
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	at) the coming of the Son of Man be.		
42 For it shall be with them, as it was in the days which were before the ^a flood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage;	38 For as (it shall be with them as it was) in the days that (which) were before the ^a flood; for until the day that Noah entered the are,) they were eating and drinking, marrying and giving in marriage; until the day that Noe entered into the ark,	for it shall be with them as it was in the days which were before the flood. Until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage,	
43 And ^a knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.	39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.	and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be.	
<p>(“The time for the Second Coming of Christ is as fixed and certain as was the hour of his birth. It will not vary as much as a single second from the divine decree. He will come at the appointed time. The Millennium will not be ushered in prematurely because men turn to righteousness, nor will it be delayed because iniquity abounds. He knows the set time and so does his Father. Perhaps a latter-day prophet will hear the Divine Voice on the day the veil parts and the heavens roll together as a scroll.” Millennial Messiah, p. 26. You young people, move ahead in your lives. It is a marvelous time to be alive. The world is not going to come to an end. You are going to have time to stand, as I stand now, talking about your children and your grandchildren and your great-grandchildren. Elder Boyd K. Packer, CES Fireside for Young Adults at BYU, February 2, 2003.)</p>			
44 Then shall be fulfilled that which is written, that in the ^a last days, two shall be in the field, the one shall be taken, and the other ^b left;	40 (Then shall be fulfilled that which is written, that, In the last days,) Then shall two (shall) be in the field; the one shall be taken, and the other left.	Then shall be fulfilled that which is written, That in the last days, two shall be in the field, one shall be taken and the other left.	
45 Two shall be grinding at the mill, the one shall be taken, and the other left;	41 Two women shall be grinding at the mill; the one shall be taken, and the other left.	Two shall be grinding at the mill; the one taken, and the other left.)	
		33 Take ye heed; ^a watch and ^b pray: for ye know not when the time is.	34 ¶ And (let my disciples therefore) take heed to yourselves, lest at any time your (their) hearts be overcharged with ^a surfeiting (eating to excess), and drunkenness, and ^b cares

			of this life, and so that ^c day come upon you (them) ^d unawares. 35 For as a ^a snare shall it come on all them that (who) dwell on the face of the whole earth.
46 And what I say unto one, I say unto all men; ^a watch, therefore, for you know not at what hour your Lord doth come.	42 ¶ (And what I say unto one I say unto all men;) ^a Watch therefore: for ye know not (at) what hour your Lord doth come.	37 And what I say unto you I say unto all, Watch (therefore, for ye know not at what hour your Lord doth come.).	36 (And what I say unto one, I say unto all,) ^a Watch ye therefore, and ^b pray always, (and keep my commandments,) ^c that ye may be accounted ^d worthy to escape all these things that (which) shall come to pass, and to stand before the Son of ^e Man (when he shall come clothed in the glory of his Father.)

Luke 21verse 37 goes with Matthew 21:17, and verse 38 goes with Matthew 21:23.

PARABLE OF THE SERVANTS

		<p><i>34 For the Son of man is as a man taking a far journey, who left his house, and gave ^aauthority to his servants, and to every man his work, and commanded the porter to watch.</i></p> <p><i>35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning:</i></p> <p><i>36 Lest coming suddenly he find you ^asleeping.</i></p>	
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47 But know this, if the good man of the house had known in what	43 But know this, that if the goodman of the house had known in	(But know this, if the Goodman of the house had known in what	
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<p>watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready. (1 Thess 5:2-6 – to us Jesus will not be as a thief in the night. “The righteous will be able to read the signs of the times. To those in darkness he will come suddenly, unexpectedly, as a thief in the night, but to the children of light who are not of the night, nor of darkness, as Paul expressed it, that day will not overtake them as a thief. They will recognize the signs as certainly as a woman in travail foreknows the approximate time of her child’s birth.” MD, p. 688.)</p>	<p>what watch the thief would come, he would have watched, and would not have suffered his house to be ^abroken up(, but would have been ready).</p>	<p>watch the thief would come, he would have watched, and would not have suffered his house to be broken up; but would have been ready.</p>	
<p>48 Therefore be ye also ^aready, for in such an hour as ye think not, the Son of Man cometh.</p>	<p>44 Therefore be ye also ^aready: for in such an ^bhour ^cas ye think not (Gr when you do not expect him) the Son of Man cometh.</p>	<p>Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh.</p>	
<p>49 Who, then, is a ^afaithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?</p>	<p>45 Who then is a ^afaithful and ^bwise ^cservant, whom his lord hath made ruler over his household, to give them meat in due season?</p>	<p>Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?</p>	
<p>50 Blessed is that ^aservant whom his lord, when he cometh, shall find so doing; and verily I say unto you,</p>	<p>46 Blessed is that ^aservant, whom his lord when he cometh shall find so doing. 47 (And,) Verily I say</p>	<p>Blessed is that servant, whom his lord, when he cometh, shall find so doing. And verily I say unto you, he shall make</p>	

<p>he shall make him ruler over all his goods.</p>	<p>unto you, That he shall make him ruler over all his goods.</p>	<p>him ruler over all his goods.</p>	
<p>51 But if that evil servant shall say in his heart: My lord ^adelayeth his coming, (It appears that, as the servant clearly hints, “my lord delayeth his coming.” Matthew 25:5 notes that “the bridegroom tarried,” and D&C 45:26 says “Christ delayeth his coming” (cf. 3 Nephi 29:2). These combined passages teach that the Savior will intentionally delay his glorious coming until some time into the seventh thousand-year period, “in an hour that [we are] not aware of” (v 53). Thus, the beginning of the seventh thousand-year period and the actual coming of the Lord are not the same occasion, although the era of peace, tranquility, righteousness, and terrestrial (or transfigured/renewed/p aradisiacal) glory will definitely commence when he appears and reigns as King of kings and Lord of lords. Verse by Verse, the Four Gospels, p. 530)</p>	<p>48 But and if that evil servant shall say in his heart, My lord ^adelayeth his coming;</p>	<p>But if that evil servant shall say in his heart, My lord delayeth his coming;</p>	
<p>52 And shall begin to smite his fellow-servants, and to eat and drink with the drunken,</p>	<p>49 And shall begin to smite <i>his</i> fellow-servants, and to eat and drink with the drunken;</p>	<p>And shall begin to smite his fellow-servants, and to eat and drink with the drunken;</p>	

53 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,	50 The lord of that servant shall come in a day when he looketh not for <i>him</i> , and in an hour that he is not aware of,	The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,	
54 And shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and ^a gnashing of teeth.	51 And shall cut him asunder, and appoint <i>him</i> his portion with the hypocrites: there shall be weeping and gnashing of teeth.	And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.	
55 And thus cometh the ^a end of the wicked, according to the prophecy of Moses, saying: They shall be cut off from among the people; but the end of the earth is not yet, but by and by.	(And thus cometh the end of the wicked according to the prophecy of Moses, saying, They should be cut off from among the people. But the end of the earth is not yet; but by and bye.)	And thus cometh the end.)	

(The second coming does not end the earth, in other words, the earth will not die at the second coming. The death of the earth will take place after the end of the Millennium. Then the earth will be resurrected and the abode of the Celestial Kingdom for those who have earned a place on it. Joseph Fielding Smith, Doctrines of Salvation, Vol. 1, Chapter 5: In one of the revelations to Joseph Smith the Lord said to the Church and to all who are willing to receive it: "And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season. The Lord here is speaking of his second coming, of the millennial reign which shall be followed by a short period of wickedness and then the end. The revelation continues: "And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth." This does not mean that this earth shall pass away and another take its place, and the heaven thereof shall pass away, and another heaven take its place; but that the earth and its heaven shall, after passing away through death, be renewed again in immortality. This earth is living and must die, but since it keeps the law it shall be restored through the resurrection by which it shall become celestialized and the abode of celestial beings. The next verse of this revelation explains this as follows: "For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.")

Matthew 25

Jesus gives the parables of the ten virgins, the talents, and the sheep and the goats.

(This is still Tuesday afternoon, the conclusion of the Olivet Discourse on the Mount of Olives to his apostles.)

PARABLE OF THE TEN VIRGINS

1 (And) ^aTHEN (, at that day, before the Son of Man comes,) shall the kingdom of heaven (shall) be likened unto ten ^bvirgins, (According to Jewish authorities, it was the custom of the East to carry in a bridal procession about ten such lamps. In Palestine, ten was the number required to be present at any office or ceremony, such as at the benedictions accompanying the marriage ceremonies. MM, 3:466) ~~which~~ (who) took their ^clamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five (of them) were foolish. (**“Surely this parable is not intended to divide half the saints into one group and half into another. But it does teach, pointedly, that there are foolish saints who shall fail to gain the promised rewards.”** DNTC, 21:685)

3 They that were foolish took their lamps, and took no oil with them: (Olive oil was used anciently for culinary, cosmetic, funerary, medicinal, and ritual purposes. Its most important use, though, was to provide light. It provides the clearest, brightest, and steadiest flame of all the vegetable oils. Verse by Verse, the Four Gospels, p. 531)

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried (In last week’s lesson of Matthew 24, the idea that the Lord delayed his coming, is again mentioned in this parable.), they all ^aslumbered and ^bslept.

6 And at midnight (And then at midnight, while the world sleeps – a most unlikely hour for a bridegroom to come and claim his bride – behold he cometh and his reward is with him. MM, 3:467) there was a cry made, Behold, the ^abridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their ^alamps. (**The common household oil lamps of 2000 years ago had enough capacity for an evening’s light. It was small enough to be cradled in the palm of the hand and was about an inch or slightly more in height. It had a hole in the middle of the top for oil. The oil lamp also had an elongated spout like extension where the cotton string wick protruded. Extending the wick provided a brighter flame while consuming the oil faster. Trimming the lamp meant extending the wick just enough to keep a flickering flame and using a minimal amount of oil. When more light was needed, a pin could be used to pull the wick out a little further, thereby increasing the light. In the parable of the ten virgins, they were invited to light the way of the bridegroom. The foolish virgins may have used up too much light on themselves early in the evening and were left unprepared for the Master when He arrived later.** Daniel Rona, New Testament Supplement, p. 104. **If they had been dedicated to serving Him, they would not have wasted their oil.**)

8 And the foolish said unto the wise, Give us of your oil; for our lamps ^aare gone out (Gr are going out). (The five foolish virgins thought that their meager supply of oil was sufficient when they went out to meet the Bridegroom, but found they were not prepared for a longer usage of their oil.)

9 But the wise answered, saying, ~~Not so~~; lest there be not enough for us and you: ~~but~~ go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ^aready went in with him to the marriage: and the door was ^bshut (Gr locked)

11 Afterward came also the other virgins, saying, Lord, Lord, open (un)to us.

12 But he answered and said, Verily I say unto you, I ~~know you not~~. (Ye knew me not.)

13 ^aWatch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. (Though all ten have every intention of meeting the Lord, only those who have thoroughly prepared their vessels to take up their light and let it shine once the Bridegroom arrives will be allowed to join him on the path that leads to the sacramental altar of the wedding feast. The theme of being watchful was taken up in Matthew 24 last week. **“Spencer W. Kimball “I believe that the Ten Virgins represent the people of the Church of Jesus Christ and not the rank and file of the world. All of the virgins, wise and foolish, had accepted the invitation to the wedding supper; they had knowledge of the program and had been warned of the important day to come. They were not the gentiles or the heathens or the pagans, nor were they**

necessarily corrupt and reprobate, but they were knowing people who were foolishly unprepared for the vital happenings that were to affect their eternal lives. They had the saving, exalting gospel, but it had not been made the center of their lives. They knew the way but gave only a small measure of loyalty and devotion. I ask you: What value is a car without an engine, a cup without water, a table without food, a lamp without oil? Rushing for their lamps to light their way through the blackness, half of them found them empty. They had cheated themselves. They were fools, these five unprepared virgins. Apparently, the bridegroom had tarried for reasons that were sufficient and good. Time had passed, and he had not come. They had heard of his coming for so long, so many times, that the statement seemingly became meaningless to them. Would he ever come? So long had it been since they began expecting him that they were rationalizing that he would never appear. Perhaps it was a myth. Hundreds of thousands of us today are in this position. Confidence has been dulled and patience worn thin. It is so hard to wait and be prepared always. But we cannot allow ourselves to slumber. The Lord has given us this parable as a special warning.” (*Faith Precedes the Miracle*, 252-253.) **In the parable, oil can be purchased at the market. In our lives the oil of preparedness is accumulated drop by drop in righteous living. Attendance at sacrament meetings adds oil to our lamps, drop by drop over the years. Fasting, family prayer, home teaching, control of bodily appetites, preaching the gospel, studying the scriptures – each act of dedication and obedience is a drop added to our store. Deeds of kindness, payment of offerings and tithes, chaste thoughts and actions, marriage in the covenant for eternity – these, too, contribute importantly to the oil with which we can at midnight refuel our exhausted lamps.”** Faith Precedes the Miracle, Spencer W. Kimball, p. 256)

(D&C 45:56-57: 56 And at that day, when I shall come in my ^aglory, shall the parable be fulfilled which I spake concerning the ten ^bvirgins. 57 For they that are wise and have received the ^atruth, and have taken the Holy Spirit for their ^bguide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the ^cfire, but shall abide the day.)

(This next parable is still in the context of being prepared. This is his last recorded parable. **“Jesus dramatized the truth that to gain salvation men must keep the commandments and be guided by the Holy Spirit. Thus, Obedience is essential to salvation. By now giving the parable of the talents, he completes the picture. Not only must mortals keep the commandments to gain an inheritance in the Father’s kingdom, but they must also get outside themselves in service to their fellowmen. Both obedience and service are essential to salvation.”** MM, 3:469)

PARABLE OF THE TALENTS

14 ¶ (Now I will liken these things unto a parable.) For ~~the kingdom of heaven is~~ (it is like) as a man travelling into a far country (Jesus, who is soon to ascend to his father, there to dwell until the Second Coming), who called his own servants, and delivered unto them his goods. (The talents were a divine gift. **“All men, and the servants of the Lord in particular, acquired, in preexistence, by obedience to law, the specific talents and capacities with which they are endowed in this life. Men are not born equal; they come into mortality endowed with the abilities earned and developed in a long period of premortal schooling. And a just and equitable Being, who deals fairly and impartially with all his children, expects each of them to use the talents and abilities with which they are endowed and the gifts that are given them by a divine Providence.”** MM, 3:470)

15 And unto one he ^agave five ^btalents, (A talent was a monetary weight, a sum with financial value (75 pounds or 34 kilograms of silver). The concept of a talent as an ability, an aptitude, skill, or strength came later. In a symbolic sense, though, both definitions could be applied to the message of this parable. Verse by Verse, the Four Gospels, p. 535) to another two, and to another one; to every man according to his

several ability; and straightway ~~took~~ (went on) his journey. (James E. Faust said: "If their talents are used to build the kingdom of God and serve others, they will fully enjoy the promises of the Savior. The great promise of the Savior is that they shall receive their reward, even peace in this world, and eternal life in the world to come." CR, April 1994, p5.)

16 Then he that had received the five talents went and traded with the same, and ~~made them~~ (gained) other five talents.

17 And likewise he ~~that had~~ (who) received two (talents), he also gained other two.

18 But he ~~that~~ (who) had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and ^areckoneth (Gr settled accounts) with them.

20 And so he that had received (the) five talents came and brought other five talents, saying, Lord, thou ^adeliveredst (Gr entrustedst) unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, ~~thou~~ good and faithful ^aservant: thou hast been ^bfaithful over a few things, I will make thee ^cruler over many things: ("Men are called to rule a deacons quorum, an auxiliary organization, a Sunday School class, a ward or a stake, or whatever, all to gain experience for future eternal administration." MM, 3:471) enter thou into the ^djoy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two ~~other~~ talents beside(s) them.

23 His lord said unto him, Well done, good and ^afaithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he ~~which~~ (who) had received the one talent came and said, Lord, I knew thee that thou art an ^ahard (Gr strict) man, reaping where thou hast not sown, and gathering where thou hast not ~~strawed~~ (scattered):

25 And I was ^aafraid, and went and hid thy talent in the earth: (and) lo, ~~there thou hast that is thine.~~ (here is thy talent; take it from me as thou hast from thine other servants, for it is thine.)

26 His lord answered and said unto him, ~~Thou~~ (O) wicked and ^aslothful servant, thou knewest that I ^breap where I sowed not, and gather where I have not ~~strawed~~ (scattered):

27 (Having known this, therefore,) Thou oughtest ~~therefore~~ to have put my money to the exchangers, and ~~then~~ at my coming I should have received mine own with ^ausury.

28 (I will) Take therefore the ^atalent from him (you), and give it unto him ~~which~~ (who) hath ten talents.

(Everyone receives at least one gift. (D&C 46:11-12. 8 Wherefore, beware lest ye are deceived; and that ye may not be deceived ^aseek ye earnestly the best gifts, always remembering for what they are given; 9 For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a ^asign that they may ^bconsume it upon their lusts. 10 And again, verily I say unto you, I would that ye should always remember, and always retain in your ^aminds what those ^bgifts are, that are given unto the church. 11 For all have not every ^agift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. 12 To some is given one, and to some is given another, that all may be profited thereby. 13 To some it is given by the ^aHoly Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. 14 To others it is given to ^abelieve on their words, that they also might have eternal life if they continue faithful. 15 And again, to some it is given by the Holy Ghost to know the ^adifferences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his ^bmercies according to the conditions of the children of men. 16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the ^aSpirit may be given to every man to profit withal. 17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of ^awisdom. 18 To another is given the word of ^aknowledge, that all may be taught to be wise and to have knowledge. 19 And again, to some it is given to have ^afaith to be healed; 20 And to others it is given to have faith to ^aheal. 21 And again, to some is given the working of ^amiracles; 22 And to others it is given to ^aprophecy; 23 And to others the ^adiscerning of

spirits. 24 And again, it is given to some to speak with ^atongues; 25 And to another is given the interpretation of tongues. 26 And all these ^agifts come from God, for the benefit of the ^bchildren of God. 27 And unto the ^abishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to ^bdiscern all those gifts lest there shall be any among you professing and yet be not of God. 28 And it shall come to pass that he that asketh in ^aSpirit shall receive in Spirit; 29 That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby. 30 He that ^aasketh in the ^bSpirit asketh according to the ^cwill of God; wherefore it is done even as he asketh. 31 And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit; 32 And ye must give ^athanks unto God in the Spirit for whatsoever blessing ye are blessed with. 33 And ye must practise ^avirtue and holiness before me continually. Even so. Amen.)

29 For unto every one ~~that~~ (who) hath (obtained other talents,) shall be ^agiven, and he shall have (in) ^babundance: but from him that hath not (obtained other talents,) shall be ^ctaken away even that which he hath (received).

30 And (his lord shall say unto his servants,) cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. (The Lord is trying to tell us to be prepared for his coming. **The secrets of preparedness are: Stay alert, watch and pray always, be not deceived, exert effort to do good and righteousness with whatever gifts the Lord has given you, do not idle away your short time on earth for the day of reckoning will arrive. If you have not improved your time while on earth your just reward will be as the slothful servant who hid away his life in fear or in idleness.** Men not infrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. You know, brethren, that when the Master in the Savior's parable of the stewards called his servants before him he gave them several talents to improve on while he should tarry abroad for a little season, and when he returned he called for an accounting. So it is now. Our Master is absent only for a little season, and at the end of it He will call each to render an account; and where the five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honors. Joseph Smith, TPJS, p. 68)

JESUS WILL JUDGE THE WORLD

31 ¶ When the ^aSon of Man shall come in his ^bglory, and all the holy angels with him, then shall he (shall) sit upon the throne of his glory:

32 And before him shall be gathered all ^anations: and he shall ^bseparate them one from another, as a ^cshepherd divideth ~~his~~ ^dsheep from the goats:

33 ~~And he shall set~~ the sheep on his ^aright hand, but the goats on ~~the~~ (his) left. (President Joseph Fielding Smith: Showing favor to the right hand or side is not something invented by man but was revealed from the heavens in the beginning... There are numerous passages in the scriptures referring to the right hand, indicating that it is a symbol of righteousness and was used in the making of covenants. Answers to Gospel Questions, 1:156-57)

34 (And he shall sit upon his throne, and the twelve apostles with him.) Then shall the King say unto them on his ^aright hand, Come, ye ^bblessed of my Father, ^cinherit the ^dkingdom prepared for you from the foundation of the world:

35 For I was an ^ahung(e)red, and ye ^bgave me meat: I was thirsty, and ye gave me drink: I was a ^cstranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye ^avisited (Gr took care of, cared for) me: I was in ^bprison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or

thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee ^asick, or in prison, and came unto thee?

40 **Scripture Mastery:** And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have ^adone *it* unto one of the ^bleast of these my ^cbrethren, ye have done *it* unto me. (Everything we do for the benefit of our companion and of our family, for example, is helping build the kingdom of God – and our own eternal kingdom. Everything we do to help and lift others of the Father’s children is promoting the Father’s plan and purpose. Bringing to pass the immortality and eternal life of others becomes our plan and purpose, too. Verse by Verse, the Four Gospels, p. 539)

41 Then shall he say also unto them on the ^aleft hand, ^bDepart from me, ye ^ccursed, (Gr who have come under a curse) into everlasting ^dfire, ^eprepared for the devil and his angels:

42 For I was an ^ahungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the ^aleast of these (my brethren), ye did *it* not to me.

46 And these shall go away into ^aeverlasting ^bpunishment: but the ^crighteous into ^dlife ^eeternal.

(The Lord closes his sermon regarding the coming Kingdom of Heaven with one final parable. It is as though the three parables of this chapter are representative of stages of testing that we must go through to be admitted into the presence of the Lord. First is the test of being prepared to receive the bridegroom with lamps trimmed and ready when he comes. Next, if we are found worthy to partake of the wedding feast, we must then stand before him and give an accounting of all our talents and how we improved our time while on the mortal journey. Then finally there will be a great sorting out of the sheep and the goats. The difference between the sheep and goats is simple. How well did we serve our fellowmen? With this, the Lord has concluded his public teaching. He now will be with the apostles and closest friends and family.)

June 3-9
John 13-17
“Continue Ye in My Love”

OVERVIEW:

As you read the Savior’s teachings in John 13–17, the Holy Ghost will help you identify messages for you. Record the impressions you receive.

Record your impressions:

SCRIPTURES:

John 13

Jesus washes the feet of the Twelve – He identifies Judas as the betrayer – He commands them to love one another.

(John 13:1 notes that the Last Supper took place before the Passover, whereas the Synoptics (Matthew, Mark and Luke) seem to state explicitly that the Last Supper was the traditional Passover meal, which occurred as the sun set, starting Nisan 14 according to the Jewish calendar. According to the recollection of John, however, Passover did not begin until sundown after Jesus’ death upon the cross. In many ways, the Gospel of John seems to be more historically correct, as it was unlikely that the Jewish authorities would have moved to arrest and try Jesus on Nisan 15 after the Passover festival had begun. Although a number of scholarly proposals have tried to reconcile this apparent discrepancy, perhaps the easiest explanation is that John presents Jesus as knowing that he would be crucified before the actual beginning of the Passover and therefore celebrating it a day early because he was eager to share it with his disciples. Jesus Christ and the World of the New Testament, Holzapfel, Huntsman, Wayment, p. 137-8)

JESUS WASHES THE APOSTLES’ FEET

1 NOW before the feast of the ^apassover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he ^bloved them unto the end.

2 And supper being ended, (or rather, during supper) the devil having now put into the ^aheart of Judas Iscariot, Simon’s *son*, to betray him; (What thoughts besieged the young apostle as he looked down upon the quiet Galilean? What emotions swept through him when his eyes met the eyes of his knowing Lord? What could Jesus have done more calculated to move the alienated disciple with compassion and swerve him from his dark intent than the simple act of kneeling before him in humblest of services? But it was to no avail. The Judean apostle had surrendered his will to another master. His course was fixed. He was committed to betrayal. Rodney Turner, 5:407)

3 Jesus ^aknowing that the Father had given all ^bthings into his hands, and that he was ^ccome from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. (In modern times, any brother participating in the School of the Prophets in Kirtland, Ohio, in 1833 was to be clean from the blood of this generation, and he shall be received by the ordinance of the washing of the feet, for unto this end was the ordinance of the washing of feet instituted. D&C 88:138-39. Rodney Turner, 5:407)

5 After that he poureth water into a base(i)n, and (he) began to ^awash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. (Washing of feet is a sacred ordinance. It has been commanded of the Lord in the present as well as in previous dispensations...Our Lord did two things in the performance of this ordinance. He fulfilled the old law given to Moses, and He instituted a sacred ordinance which should be performed by legal administrators among his true disciples from that day forward. As part of the restoration of all things, the ordinance of washing of feet has been restored in the dispensation of the fullness of times. In keeping with the standard pattern of revealing principles and practices line upon line and precept upon precept, the Lord revealed his will concerning the washing of feet little by little until the full knowledge of the endowment and all temple ordinances had been given. MD, p. 829-830)

6 Then cometh he to Simon Peter: (Peter was the first one to have his feet washed, as he should have been, he being the senior apostle. John's phrase, "then cometh he to Simon Peter," means not that he came to him after the others, but either that he came to him from across the table or from the place where the basin and water for purification had stood. It would have been quite inappropriate, a self serving assertion of excessive humility on his part, if Peter had first seen Jesus wash the feet of the others and had then objected to the performance of the same act on his behalf. MM, 4:37-38) and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 ^aPeter sai(d)th unto him, Thou shalt never (needest not to) wash my feet. Jesus answered him, If I ^bwash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is (has) washed (his hands and his head,) needeth not save to wash *his* feet, but is ^aclean every whit: and ye are ^bclean, but not all. (The Greek pronoun is personal, not neuter, meaning "not all of you men.") (Now this was the custom of the Jews under their law; wherefore Jesus did this that the law might be fulfilled.) (Jesus did everything he could to reach Judas personally, warning him openly that he knew of the betrayal, and then offering a morsel or piece of bread, which was a mark of friendship. What law was fulfilled? Exodus 30:19. For Aaron and his sons shall wash their hands and their feet thereat:)

11 For he knew who should ^abetray him; therefore said he, Ye are not ^ball clean. (The full significance of this is not apparent to the casual reader, nor should it be, for the washing of feet is a sacred ordinance reserved to be done in holy places for those who make themselves worthy. No doubt, Jesus then said more to them than John chose to record, for many things relative to these holy things are too sacred to publish. MM 4:38)

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me ^aMaster (Gr Teacher) and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and ^aMaster, (Gr Teacher) have ^bwashed your feet; ye also ought to ^cwash one another's ^dfeet.

15 For I have given you an ^aexample, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, ^ahappy are ye if ye do them.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send ^areceiveth me; and he that ^breceiveth me receiveth him that sent me. (This is very similar to the oath and covenant of the priesthood in D&C 84:33 For whoso is ^afaithful unto the obtaining these two ^bpriesthoods of which I have spoken, and the ^cmagnifying their calling, are ^dsanctified by the Spirit unto the ^erenewing of their bodies. 34 They become the ^asons of Moses and of Aaron and the ^bseed of ^cAbraham, and the church and kingdom, and the ^delect of God. 35 And also all they who receive this priesthood ^areceive me, saith the Lord; 36 For he that receiveth my servants ^areceiveth me; 37 And he that ^areceiveth me receiveth my Father; 38 And he that receiveth my Father receiveth my Father's ^akingdom; therefore ^ball that my Father hath shall be given unto him. 39 And this is according to the ^aoath and covenant which belongeth to the priesthood.)

MATTHEW 26	MARK 14	LUKE 22	JOHN 13
JESUS ANNOUNCES HIS BETRAYAL			
<p>21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.</p>	<p>18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which ^(who) eateth with me shall betray me.</p>		<p>21 When Jesus had thus said, he was troubled in spirit, (He was troubled, not because of events about to transpire, but because of the betrayal by his friend. MM, 4:43) and testified, and said, Verily, verily, I say unto you, that one of you shall ^abetray me.</p>
<p>(Joseph Smith: From apostates the faithful have received the severest persecutions. Judas, was rebuked and immediately betrayed his Lord into the hands of his enemies, because Satan entered into him. There is a superior intelligence bestowed upon such as obey the gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their power should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors. What nearer friend on earth, or in heaven, had Judas than the Savior? And his first object was to destroy him. Who, among all the saints in these last days, can consider himself as good as our Lord? Who is as perfect? Who is as pure? Who is as holy as he was? Are they to be found? He never transgressed or broke a commandment or law of heaven—no deceit was in his mouth, neither was guile found in his heart. And yet one that ate with him, who had often drunk of the same cup, was the first to lift up his heel against him. Where is one like Christ? He cannot be found on earth. Then why should his followers complain, if from those whom they once called brethren, and considered as standing in the nearest relation in the everlasting covenant they should receive persecution? "From what source emanated the principle which has ever been manifested by apostates</p>			<p>22 Then the disciples looked one on another, doubting of whom he spake.</p>

<p>from the true Church to persecute with double diligence, and seek with double perseverance, to destroy those whom they once professed to love, with whom they once communed, and with whom they once covenanted to strive with every power in righteousness to obtain the rest of God? Perhaps our brethren will say the same that caused Satan to seek to overthrow the kingdom of God, because he himself was evil, and God's kingdom is holy." TPJS, 67)</p>			
			<p>18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. (12 were called, 11 were chosen.)</p>
<p>22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? (They did not judge one another, but rather looked inwardly and asked "Is it I?" Rather than judge others' weaknesses, we should also ask, Is it I?)</p>	<p>19 And they (all) began to be (very) sorrowful, and (began) to say unto him one by one, <i>Is it I?</i> and another <i>said, Is it I?</i></p>	<p>23 And they began to enquire among themselves, which (who) of them it was that (who) should do this thing.</p>	
<p>23 And he answered and said, He that dippeth <i>his</i> hand with me in the dish, the same shall betray me.</p>	<p>20 And he answered and said unto them, <i>It is</i> one of the twelve, that (who) dippeth with me in the dish.</p>	<p>21 ¶ But, behold, the hand of him that (who) betrayeth me <i>is</i> with me on the table.</p>	
<p>24 (But) The Son of Man goeth as it is ^awritten of him: but woe unto that man by whom the ^bSon of man is betrayed! ^cit had been good for that man if he had not been ^dborn.</p>	<p>21 The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born.</p>	<p>22 And truly the Son of man goeth, as it was ^adetermined: but woe unto that man by whom he is ^bbetrayed!</p>	
<p>(Is Judas a son of perdition? Bruce R. McConkie: What of Judas? Is he more than a traitor? Is he, perchance, the king of traitors? Surely there are degrees of depravity, varying depths to which even traitors will descend. And Judas fell lower than all his fellows, for he betrayed the Son of God.</p>			<p>19 Now I tell you before it come, that, when it is come to pass, ye may believe that I</p>

During three and a half years he had eaten at the Master's table, witnessed his miracles, listened to his teachings; and now he was choosing to turn his back on the Light and go out into the night. But evil as was the deed, sad as is his fallen state, was he destined to be a son of perdition, to die eternally the second death? To this it would seem, the answer is, No. President Joseph F. Smith analyzed the problem in this way: "If Judas really had known God's power, and had partaken thereof, and did actually 'deny the truth' and 'defy' that power, 'having denied the Holy Spirit after he had received it,' and also 'denied the Only Begotten,' after God had 'revealed him' unto him, then there can be no doubt that he 'will die the second death.' (D. & C. 76:30-49.) "That Judas did partake of all this knowledge—that these great truths had been revealed to him—that he had received the Holy Spirit by the gift of God, and was therefore qualified to commit the unpardonable sin, is not at all clear to me. To my mind it strongly appears that not one of the disciples possessed sufficient light, knowledge nor wisdom, at the time of the crucifixion, for either exaltation or condemnation; for it was afterward that their minds were opened to understand the scriptures, and that they were endowed with power from on high; without which they were only children in knowledge, in comparison to what they afterwards became under the influence of the Spirit. . . . "No man can sin against light until he has it; nor against the Holy Ghost, until after he has received it by the gift of God through the appointed channel or way. To sin against the Holy Ghost, the Spirit of Truth, the Comforter, the Witness of the Father and the Son, wilfully denying him and defying him, after having received him, constitutes this sin. Did Judas possess this light, this witness, this Comforter, this baptism of fire and the Holy Ghost, this endowment from on high? It he did, he received it before the betrayal, and therefore before the other eleven apostles. And if this be so, you may say, 'he is a son of perdition without hope.' But if he was destitute of this glorious gift and outpouring of the Spirit, by which the witness came to the eleven, and their minds were opened to see and know the truth, and they were able to testify of him, then what constituted the unpardonable sin of this poor, erring creature, who rose no higher in the scale of intelligence, honor or ambition than to betray the Lord of glory for thirty pieces of silver? "But not knowing that Judas did commit the unpardonable sin; nor that he was a 'son of perdition without hope' who will die the second death, nor what knowledge he possessed by which he was able to commit so great a sin, I prefer, until I know better, to take the merciful view that he may be numbered among those for whom the blessed Master prayed, 'Father, forgive them; for they know not what they do.'" (Joseph F. Smith, Gospel Doctrine, 5th ed., pp. 433-435.) DNTC, 1:713-14)

am (the Christ) ^{he}. (It seems that their Master was trying to prepare the apostles for the devastating events of the next 18 hours. Consequently, he predicted his betrayal so that when it is come to pass, ye may believe that I am he. He foretold his ascension to the Father so that "when it is come to pass, ye might believe. He prophesied their own martyrdoms so that ye may remember that I told you of them. Rodney Turner, 5:412-413. King David had been betrayed by his counselor. Both Judas and Ahithopel, their conspiracies not unfolding as they had supposed, went and hanged themselves, that the ancient promise might be a perfect type of the evil deed to be done in the Messianic day. (2 Sam 14:10-12; 17 MM, 4:42)

25 Then Judas, which (who) betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

JUDAS LEAVES THE UPPER ROOM

LUKE 22:23 Now there was leaning on Jesus’ bosom one of his ^adisciples, whom Jesus loved.
 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.
 25 He then lying on Jesus’ breast saith unto him, Lord, who is it?
 26 Jesus answered, He it is, to whom I shall give a ^asop, (Gr morsel, mouthful) when I have dipped it.
 And when he had dipped the sop, he gave it to Judas Iscariot, *the son of Simon*. (In areas of the world where table utensils are not used at mealtime, it is common practice to place both broth and meat in a dish in the center of the table. Thin pieces of bread, often shaped to make a spoon, are used to extract both meat and broth from their repository. The bread thus dipped becomes a sop. It is a mark of great honor for two friends to dip from the same sop dish and an even greater mark of respect for one to dip for a friend and present the sop to him. Thus it was that Judas attempted to feign his love and loyalty for Jesus at the Passover meal by dipping his hand in the same dish with him. John reports that it was Jesus who dipped the sop for Judas, and then handed it to him with the words, That thou doest, do quickly. Harper’s Bible Dictionary, “sop”)

	28(b) (And he said unto Judas Iscariot, What thou doest, do quickly; but beware of innocent blood.)		27 And after the sop ^a Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
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JOHN 13:28 Now no man at the table knew for what intent he spake this unto him.
 29 For some of them thought, because Judas had the ^abag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor. (If the apostles knew Judas’ true intent, they probably would not have allowed him to leave.)
 30 He then having received the sop went immediately out: and it was night.

THE NEW COMMANDMENT: TO LOVE ONE ANOTHER

31 ¶ Therefore, when he was gone out, Jesus said, Now is the ^aSon of man glorified, and God is glorified in him. (No sooner had Judas left the room, then, as though they had been relieved of some ghastly incubus, the spirits of the little company revived. MM, 4:48)
 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
 33 Little children, yet a little while I am with you. Ye shall ^aseek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
 34 A new commandment I give unto you, That ye ^alove one another; as I have loved you, that ye also ^blove one another.
 35 By this shall all *men* know that ye are my disciples, if ye have ^alove one to another. (He is talking about divine love. To love others as he loved. In order to experience God’s love, we must be obedient to every commandment. One’s love for the Lord is directly proportionate to one’s obedience to his commandments. To love him is to obey him. To obey him is to know him. To know him is to be one with him and to possess eternal life. Jesus knew that if his disciples were to love as he loved, they would need to be filled with the Spirit as he was filled with the Spirit; they needed the justifying and sanctifying influence of the Holy Ghost. The new commandment was therefore accompanied by the promise of the means to obey it; the Comforter. Rodney Turner, 5:421)

MATTHEW 26	MARK 14	LUKE 22	JOHN 13
THE SACRAMENT			
26 ¶ And as they were eating, Jesus took ^a bread (and brake it),	22 ¶ ^a And as they did eat, Jesus took ^b bread, and blessed (it), and	19 ¶ And he took ^a bread, and gave thanks, and brake it , and gave	(Bruce R. McConkie: In the Passover proceedings blessings

<p>^band blessed <i>it</i>, and brake <i>it</i>, and gave <i>it</i> to the (his) disciples, and said, Take, eat; this is (in remembrance of) my ^cbody (which I give a ransom for you).</p>	<p>brake it, and gave to them, and said, Take (it, and), eat: this is my ^ebody (Behold, this is for you to do in remembrance of my body; for as oft as ye do this ye will remember this hour that I was with you).</p>	<p>unto them, saying, This is my ^bbody which is ^cgiven for you: this do in ^dremembrance of me. (The bread is symbolic of Jesus' body. When we partake of the sacrament bread we are symbolically internalizing the gospel and making it a part of us. David Ridges, <i>The New Testament Made Easier</i>.)</p>	<p>were said over the broken bread and again over the cup of wine, blessings which perhaps foreshadowed the highly spiritual ones destined to be offered in administering the sacrament of the Lord's Supper. These blessings are not recorded in the New Testament, nor for that matter in that part of the Nephite record where the new ordinance is being introduced. They were, however, given to the Nephites and were inserted in the Book of Mormon account centuries later by Moroni. (<u>Moro. 4 and 5.</u>) Obviously they were given also to the disciples in Jerusalem and to the old world saints. These blessings—more commonly called prayers by us—as revealed in modern times are as follows: [Quotes our Sacrament prayers found in D&C 20:77 & 79)]</p>
<p>27 And he took the ^acup, and gave thanks, and gave <i>it</i> to them, saying, ^bDrink ye all of it;</p>	<p>23 And he took the cup, and when he had given ^athanks, he gave <i>it</i> to them: and they all drank of it.</p>	<p>20 Likewise also the ^acup after supper, saying, This cup <i>is</i> the new ^btestament (covenant) in my blood, which is shed for you.</p>	
<p>28 ^aFor this is (in remembrance of) my ^bblood of the new ^ctestament, which is shed for (as) many (as</p>	<p>24 And he said unto them, This is my blood of the new testament, which is shed for many. (This is in remembrance</p>	<p>(Jesus' mortal ministry was framed between two essential ordinances. He began His ministry with the</p>	<p>(The purpose of the sacrament is to renew our covenants and to remember the sacrifice of the Savior.)</p>

<p>shall believe on my name,) for the ^dremission of sins.</p>	<p>of my blood which is shed for many, and the new testament which I give unto you; for of me ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you and drank with you of this cup, even the last time in my ministry.)</p>	<p>ordinance of baptism by water, by which His followers enter into a covenant with God. He ended His ministry with the ordinance of the sacrament, the bread and the wine, by which members of the covenant can renew their baptismal covenant. David R. Seely, From the Last Supper Through the Resurrection, 94. Verse by Verse, 554)</p>	
<p>29 (And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end.) But I say unto you, I will not ^adrink henceforth of this fruit of the vine, until that day when I (shall come and) ^bdrink it new with you in my Father's kingdom. (This is the last time He will partake of the sacrament in mortality. The next time he partakes of the Sacrament will be at Adam-ondi-Ahman at a Sacrament meeting prior to His Second Coming.)</p>	<p>25 Verily I say unto you, (Of this ye shall bear record; for) I will drink no more (drink) of the fruit of the vine (with you), until that day that I drink it new in the kingdom of God. (And now they were grieved, and wept over him.)</p>	<p>(Bruce R. McConkie: The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman MM, 587, the sacrament meeting of all sacrament meetings with the Savior of the world, Adam the first man, all the prophets, and all righteous Saints – and an invitation is already extended for each of us to be present (D&C 27:14). Some five thousand years ago Adam's righteous posterity gathered in the valley of Adam-ondi-Ahman, and just before the second coming of the Savior, another great gathering will occur at the same place</p>	

		to make final preparations for his coming in glory. At the grand council all priesthood keys will be accounted for and then returned to Christ, whose right it is to rule and reign over the sanctified earth. Verse by Verse, 555-56)	
JESUS FORETELLS PETER'S DENIAL			
31 Then sai(d)th Jesus unto them, All ye shall be ^a offended because of me this night: for it is written, I will ^b smite the ^c shepherd, and the sheep of the flock shall be scattered abroad.	27 And Jesus sai(d)th unto them, All ye shall be offended because of me this night: for it is written, I will smite the ^a shepherd, and the sheep shall be scattered.	(He is quoting Zechariah 13:7)	Zechariah 13:7 ¶ Awake, O sword, against my shepherd, and against the man ^a that is my fellow, saith the LORD of hosts: smite the ^b shepherd, and the ^c sheep shall be ^d scattered: and I will turn mine hand upon the little ones.
32 But after I am ^a risen again, I will go before you into Galilee.	28 But after that I am risen, I will go before you into Galilee. (Jesus is making an appointment with the Twelve to meet them after His resurrection in Galilee. There He will appear to over 500 men.)		
33 Peter answered and said unto him, Though all <i>men</i> shall be offended because of thee, yet will I (will) never be ^a offended.	29 But Peter said unto him (Jesus), Although all (men) shall be offended (with thee), yet will not I (will never be offended).		
		31 ¶ And the Lord said, Simon, Simon, behold, ^a Satan hath desired to ^b have you, that he may sift you (the children of the kingdom) as wheat:	

		32 But I have ^a prayed for thee (you), that thy (your) faith fail not: and when thou art (you are) ^b converted, ^c strengthen thy (your) brethren.	
			36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
		33 And he said unto him, (being aggrieved,) Lord, I am ^a ready to go with thee (you), both into prison, and to (unto) death.	37 Peter said unto him,
			Lord, why cannot I ^a follow thee now? I will lay down my life for thy sake.
34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.	30 And Jesus sai(d) th unto him, Verily I say unto thee, That this day, <i>even</i> in this night, before the cock crow twice, thou shalt deny me thrice.	34 And he (the Lord) said, I tell thee (you), Peter, (that) the cock shall not crow this day, before that thou shalt (you will) ^a thrice deny that thou (you) knowest me.	38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

(Bruce Hafen, in his book *Believing Heart Nourishing the Seed of Faith*, he said: Consider also the case of Peter on the night he denied any knowledge of his Master three times in succession. We typically regard Peter as something of a weakling whose commitment was not strong enough to make him rise to the Savior's defense. But I once heard President Spencer W. Kimball offer an alternative interpretation of Peter's behavior. **In a talk to a BYU audience in 1971, President Kimball, then a member of the Council of the Twelve, said the Savior's statement that Peter would deny him three times before the cock crowed just might have been a request to Peter, not a prediction. Jesus might have been instructing his chief Apostle to deny any association with him in order to ensure strong leadership for the Church after the Crucifixion.** As President Kimball asked in his talk, who could doubt Peter's willingness to stand up and be counted? Think of his boldness in striking off the guard's ear with his sword when the Savior was arrested in Gethsemane. President Kimball did not offer this view as the only interpretation, but he did suggest there is enough justification for it that it should be considered. So what is the answer—was Peter a coward, or was he so crucial to the survival of the Church that he was prohibited from risking his life? We are not sure. The scriptures don't give us enough information about

<p>Peter's motivation to clarify the ambiguity. This refers to the talk entitled, <i>Peter, My Brother</i>. David Ridges: Perhaps the Savior was prophetically commanding Peter to deny knowing Him on the three upcoming occasions during the night when it will be claimed that he is an associate of Jesus, in order to prevent Peter's death at this time. Perhaps it is to remind Peter that he is not as strong and committed as he thinks he is. The New Testament Made Easier, 92-93)</p>			
<p>35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.</p>	<p>31 But he spake the more vehemently, If I should die with thee, I will (yet will I) not deny thee in any wise. Likewise also said they all.</p>		
		<p>35 And he said unto them, When I sent you without ^apurse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.</p>	
		<p>36 Then said he unto them, But now (I say unto you again), he that (who) hath a purse, let him take <i>it</i>, and likewise <i>his</i> scrip: and he that (who) hath no sword, let him sell his garment, and buy one.</p>	
		<p>37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the ^atransgressors: for the things concerning me have an end.</p>	
		<p>38 And they said, Lord, behold, here <i>are</i> two swords. And he said unto them, It is enough. ("Or as we might say, 'Enough of this.' He had not intimated any immediate need of weapons, and most assuredly not for His</p>	

		own defense. Again they had failed to fathom His meaning, but experience would later teach them. Jesus the Christ, p. 557)	
30 And when they had sung an ^a hymn, they went out into the mount of Olives.	26 ¶ And when they had sung an hymn, they went out into the mount of Olives.	39 ¶ And he came out, and went, as he was ^a went (accustomed), to the mount of Olives; and his disciples also followed him.	

John 14

Jesus speaks of many mansions; says he is the way, the truth, and the life; that to see him is to see the Father—He promises the first and second Comforters.

(Discourse on the Comforter)

1 LET not your heart be ^atroubled: ye believe in God, believe also in me. (Don't take counsel from fear.)

2 In my Father's ^ahouse (Joseph Smith said: "House" here named should have been translated "kingdom." Joseph Smith's Commentary on the Bible, p. 134) are many ^bmansions: if *it were* not so, I would have told you. I go to prepare a place for you. (There are mansions for those who obey a celestial law, and there are other mansions for those who come short of the law, every man in his own order. TPJS, p. 366)

3 And ~~if~~ (when) I go and (I will) prepare a place for you, I ~~will~~ (and) ^acome again, and receive you unto myself; that ^bwhere ^cI am, ~~there~~ ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the ^away, the ^btruth, and the life: no man ^ccometh unto the Father, but by me.

7 If ye had ^aknown me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the ^aFather;** and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the ^aFather, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* ^ain the ^bFather, and the Father in me: or else believe me for the very works' sake. (When Jesus ministered in this world, he looked like the Father would have looked; he said what the Father would have said, and he did what the Father would have done. As Elder Romney has taught: "Jesus in his mortal ministry, being, as Paul said, the express image of his Father's person, was a true and complete revelation of the person and nature of God. This he confirmed to Philip when he said: he that hath seen me hath seen the Father. CR Oct, 1967, p. 135)

12 Verily, verily, I say unto you, He that ^abelieveth on me, the works that I do shall he do also; and greater *works* than these shall he do; **(What greater works will we do? Are the disciples to surpass the mighty miracles of their Lord? Yes – in eternity! No ministry shall ever equal his on earth, but that ministry was only a small foretaste of the miraculous powers to be wielded by all the faithful in the oncoming**

ages yet to be. MM, 4:73) because I^b go unto my^c Father. (These sayings, taken in connection, make it very plain that the greater works which those that believed on his name were to do were to be done in eternity, where he was going and where they should behold his glory.” Lectures on Faith, Seventh, v.12)

13 And whatsoever ye shall^a ask in my^b name, that will I do, that the Father may be glorified in the Son. (The Father and the Son dwell in each other in that they both think the same thoughts, say the same words, and do the same acts. MM 4:72)

14 If ye shall ask any thing in my name, I will do *it*.

Scripture Mastery: 15 ¶ If ye^a love me, ^bkeep my^c commandments.

In verses 16-27, find the promises Jesus gave to those who love Him. How do we show our love for Jesus?

16 And I will pray the Father, and he shall give you **another^a Comforter**, that he may^b abide with you for ever; (It is Jesus Christ.)

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you^a comfortless: (Gr orphans) I will^b come to you. (I will come to you, abide with you forever, and seal you up to eternal life. Joseph Smith Commentary on the Bible, p. 137)

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and^a keepeth them, he it is that loveth me: and he that loveth me shall be^b loved of my Father, and I will love him, and will^c manifest myself to him.

22 Judas saith unto him, not Iscariot (Judas Thaddaeus, otherwise known as Lebbaeus), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? (Joseph Smith: There is two Comforters spoken of is the Holy Ghost the same as given on the day of pentecost and that all Saints receive after faith. Repentance & Baptism.... The other Comforter spoken of is a subject of great interest & perhaps understood by few of this generation, After a person hath faith in Christ, repents of his sins & is Baptized for the remission of his sins & received the Holy Ghost (by the laying on of hands) which is the first Comforter then let him continue to humble himself before God, hungering & thirsting after Righteousness. & living by every word of God & the Lord will soon say unto him Son thou shalt be exalted. When the Lord has thoroughly proved him & finds that the man is determined to serve him at all hazard. then the man will find his calling & Election made sure then it will be his privilege to receive the other Comforter which the Lord hath promised the saints as is recorded in the testimony of St John in the XIV ch from the 12th to the 27 verses Note the 16. 17. 18. 21. 23. verses. (16.vs) & I will pray the father & he shall give you another Comforter, that he may abide with you forever; (17) Even the Spirit of Truth; whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you & shall be in you. (18) I will not leave you comfortless. I will come to you (21) He that hath my commandments & keepeth them, he it is that loveth me. & he that loveth me shall be loved of my father. & I will love him & will manifest myself to him (23) If a man Love me he will keep my words. & my Father will love him. & we will come unto him, & make our abode with him. Now what is this other Comforter? It is no more or less than the Lord Jesus Christ himself & this is the sum & substance of the whole matter, that when any man obtains this last Comforter he will have the personage of Jesus Christ to attend him or appear unto him from time to time. & even he will manifest the Father unto him & they will take up their abode with him, & the visions of the heavens will be opened unto him & the Lord will teach him face to face & he may have a perfect knowledge of the mysteries of the kingdom of God, & this is the state & place the Ancient Saints arrived at when they had such glorious vision Isaiah, Ezekiel, John upon the Isle of Patmos, St Paul in the third heavens, & all the Saints who held communion with the general Assembly &

Church of the First Born &c. 15 HC 3:380-81)

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will ^alove him, and we will come unto him, and make our ^babode with him. (Based on love, born of obedience, Jesus promises the saints that they can have, here and now in this life, the following: (1) The gift and constant companionship of the Holy Ghost; the comfort and peace which it is the function of that Holy Spirit to bestow; the revelation and the sanctifying power which alone will prepare men for the companionship of gods and angels hereafter. (2) Personal visitations from the Second Comforter, the Lord Jesus Christ himself, the resurrected and perfected being who dwells with his Father in the mansions on high; and (3) God the Father shall visit man in person, take up his abode with him, as it were, and reveal to him all the hidden mysteries of his kingdom. DNTC, 1:735. Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions – Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the saints who held communion with the general assembly and Church of the First Born. TPJS, p. 150-151. The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false. D&C 130:3)

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the ^aComforter, *which is* the ^bHoly Ghost, whom the Father will send in my ^cname, he shall ^dteach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ^aPeace I leave with you, my ^bpeace I give unto you: not as the world giveth, give I unto you. Let not your heart be ^ctroubled, neither let it be afraid. (So with the life of the true disciple: though the evils of the world, and even our own saintly trials, rage around us, if we keep the Savior at the center of our lives, we can feel perfect serenity, *his* kind of peace, immediately around us. Peace is not freedom from conflict, being trouble-free, but a calm assurance of our good standing before God. Verse by Verse, 566)

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I ^ago unto the Father: for my ^bFather is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might ^abelieve.

30 Hereafter I will not talk much with you: ^afor the ^bprince of (darkness, who is of) this ^cworld cometh, and hath ~~nothing in me~~ (but hath no power over me, but he hath power over you).

31 ~~But that the world~~ (And I tell you these things, that ye) may know that I love the Father; and as the Father gave me ^acommandment, even so I do. Arise, let us go hence.

(Jesus prepares to go to the Mount of Olives, but they are probably standing around him while he gives the discourse on the true vine. Or He may have given this next discussion on the way to the Garden.)

JST Luke 22:39 – And he came out, and went, as he was accustomed, to the mount of Olives; and his disciples followed him.

John 15

Jesus is the vine; his disciples are the branches—He discourses on perfect law of love—His servants have been chosen and ordained by him—World hates and fights true religion—Promise of the Comforter, the Spirit of truth.

(The True Vine)

1 I AM the true ^avine, and my Father is the husbandman.

2 Every ^abranch in me that beareth not ^bfruit he taketh away: and every *branch* that beareth fruit, he ^cpurgeth (Gr purifies) it, that it may bring forth more fruit. (The pruning of the branches is for our good. Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on: you knew that those jobs needed doing and so you are not surprised. But presently he starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is He up to? The explanation is that He is building quite a different house from the one you thought of – throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage; but He is building a palace. He intends to come and live in it Himself. C.S. Lewis, *Mere Christianity*, 205. "The Christian way is different: harder and easier. Christ says 'Give me All. I don't want so much of your time and so much of your money and so much of your work: I want You. I have not come to torment your natural self, but to kill it. No half-measures are any good. I don't want to cut off a branch here and a branch there, I want to have the whole tree down. I don't want to drill the tooth, or crown it, or stop it, but to have it out. Hand over the whole natural self, all the desires which you think innocent as well as the ones you think wicked—the whole outfit. I will give you a new self instead. In fact, I will give you Myself: my own will shall become yours" (*Mere Christianity*, 196).)

3 Now ye are clean through the word which I have spoken unto you. ("Some time ago, a few ladies met to study the scriptures. While reading the third chapter of Malachi, they came upon a remarkable expression in the third verse: 'And He shall sit as a refiner and purifier of silver' (Mal 3:3) One lady decided to visit a silversmith, and report to the others on what he said about the subject. She went accordingly, and without telling him the reason for her visit, begged the silversmith to tell her about the process of refining silver. After he had fully described it to her, she asked, 'Sir, do you sit while the work of refining is going on?' 'Oh, yes ma'am,' replied the silversmith; 'I must sit and watch the furnace constantly, for, if the time necessary for refining is exceeded in the slightest degree, the silver will be injured.' The lady at once saw the beauty and comfort of the expression. 'He shall sit as a refiner and purifier of silver.' God sees it necessary to put His children into the furnace; but His eye is steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for us. Our trials do not come at random, and He will not let us be tested beyond what we can endure. Before she left, the lady asked one final question, 'How do you know when the process is complete?' 'That's quite simple,' replied the silversmith. 'When I can see my own image in the silver, the refining process is finished.'" (Author unknown))

4 ^aAbide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine (stay attached to the vine to obtain its nourishing sustenance); no more can ye, except ye abide (stay forever) in me.

5 I am the ^avine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without ^bme ye can do nothing.

6 If a man ^aabide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye ^aabide in me, and my words abide in you, ye shall ^bask what ye will, and it shall be done unto you.

8 Herein is my Father ^aglorified, that ye bear much fruit; so shall ye be my disciples. (Those ordained servants of the Lord were as helpless and useless without him as is a bough severed from the tree. As the branch is made fruitful only by virtue of the nourishing sap it receives from the rooted trunk, and if cut away or broken off withers, dies, and becomes utterly worthless except as fuel for the burning, so those men though ordained to the Holy Apostleship would find themselves strong and fruitful in good works, only as they remained in steadfast communion with the Lord. Jesus the Christ, p. 561)

9 As the Father hath ^aloved me, so have I loved you: continue ye in my love.

10 If ye ^akeep my commandments, ye shall abide in my ^blove; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your ^ajoy might be full. (exaltation.)

(Apostles again commanded to love one another.)

12 This is my commandment, That ye ^alove one another, as I have ^bloved you.

13 Greater ^alove hath no man than this, that a man lay down his ^blife for his ^cfriends.

14 Ye are my ^afriends, if ye do whatsoever I ^bcommand you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you ^afriends; for all things that I have ^bheard of my Father I have made ^cknown unto you.

16 Ye have not chosen me, but I have ^achosen you, and ^bordained you, that ye should go and bring forth ^cfruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my ^dname, he may give it you.

17 These things I command you, that ye love one another.

(The world will hate the apostles.)

18 If the world ^ahate you, ye know that it hated me before *it hated* you.

19 If ye were of the ^aworld, the world would ^blove his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The ^aservant is not greater than his lord. If they have ^bpersecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had ^asin: but now they have no ^bcloke (pretext, excuse) for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had ^asin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They ^ahated me without a cause.

26 But when the ^aComforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall ^btestify of me:

27 And ye also shall bear ^awitness, **because ye have been with me from the beginning.** (Whatever their initial limitations, we must not forget that the Father had given his Son the Twelve, whom Jesus thereafter chose and ordained. Indeed, Joseph Smith taught that they had been ordained to their holy callings in the Grand Council of heaven before this world was. This provides added meaning to the Lord's statement to them: Ye also shall bear witness, because ye have been with me from the beginning (meaning pre-mortality). Rodney Turner, 5:411)

John 16

Jesus discourses on the mission of the Holy Ghost—He tells of his death and resurrection, announces that he is the Son of God, and says that he has overcome the world.

1 These things have I spoken unto you, that ye should not be ^aoffended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever ^akilleth you will think that he doeth God service.

3 And these things will they do unto you, because they have not ^aknown the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I ^ago my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is ^aexpedient (Gr beneficial, profitable, advantageous) for you that I go away: for if I go not away, the ^bComforter will not come unto you; but if I depart, I will send him unto you. (For some reason not fully explained in the scriptures, the Holy Ghost did not operate in the fullness among the Jews during the years of Jesus' mortal sojourn. Verse by Verse, 578)

8 And when he is come, he will ^areprove the world of sin, and of ^brighteousness, and of judgment:

9 Of ^asin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye (they) see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to ^asay unto you, but ye cannot ^bbear them now. (They would need the gift of the Holy Ghost to fully understand all truth.)

13 Howbeit when he, the ^aSpirit of truth, is come, he will ^bguide you into all ^ctruth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will ^dshew you things to come.

14 He shall ^aglorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All ^athings that the ^bFather hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall ^asee me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your ^asorrow shall be turned into ^bjoy.

21 A ^awoman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have ^asorrow: but I will see you again, and your heart shall rejoice, and your ^bjoy no man taketh from you.

23 And in that day ye shall ask me nothing (but it shall be done unto you). ^aVerily, verily, I say unto you, Whatsoever ye shall ^bask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ^aask, and ye shall receive, that your joy may be full. (In this verse Jesus did not say that his apostles had never prayed, or asked anything; rather, he said that his apostles had never before prayed in his name, that is, in the name of Jesus Christ. The Life and Teachings

of Jesus and His Apostles, 166. Since the divine law in all ages called for men to pray to the Father in the name of Christ, why had Jesus awaited this hour to institute the age-old system among his disciples? Perhaps it is a situation similar to that which is involved in received the gift of the Holy Ghost; as long as Jesus was with the disciples they did not enjoy the full manifestations of the Holy Ghost. Perhaps as long as Jesus was personally with them many of their petitions were addressed directly to him rather than to the Father. Such was the course followed by the Nephites when the resurrected and glorified Lord ministered among them. DNTC, 1:758)

25 These things have I spoken unto you in ^aproverbs: (Gr figurative discourse, similitudes) but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself ^aloveth you, because ye have loved me, and have ^bbelieved that I came out from God.

28 I ^acame ^bforth from the ^cFather, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou ^aknowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not ^aalone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have ^apeace. In the ^bworld ye shall have ^ctribulation: but be of good ^dcheer; I have ^eovercome the world. (The Atonement was about to be a reality. The resurrection of all mankind was assured. Death was to be done away with. That's reason to be of good cheer.)

John 17

(The prayer he offered on this occasion had three distinct parts: In the first part (1-3) Jesus offered himself as the great sacrifice. His hour had come. The next part of the prayer (4-19) was a reverent report to the Father of his mortal mission. In the last part (20-26) of his prayer, Jesus interceded not only for the eleven apostles present, but for all who shall believe on Jesus “through their word,” in order that all would come to a perfect unity, which unity invested Christ in them as Christ is in the Father. Thus all would be perfect in unity, and the world would believe that the Father had sent his Son. The Life and Teachings of Jesus and His Apostles, 172)

Jesus offers the great Intercessory Prayer—He is glorified by gaining eternal life—He prays for his Apostles and all the Saints—He explains how the Father and Son are one.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy ^aSon, that thy Son also may ^bglorify thee:

2 As thou hast given him ^apower over all flesh, that he should give ^beternal life to as many as thou hast ^cgiven him.

3 And this is ^alife ^beternal, that they might ^cknow thee the only true ^dGod, and Jesus Christ, whom thou hast ^esent. (We must become like God through obedience to his commandments.)

4 I have ^aglorified thee on the earth: I have ^bfinished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the ^aglory which I had with thee ^bbefore the world was.

6 I have manifested thy name unto the men which thou gavest me ^aout of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast ^agiven me are of thee.

8 For I have given unto them the ^awords which thou gavest me; and they have received *them*, and have known surely that I ^bcame out from thee, and they have ^cbelieved that thou didst send me.

9 I ^apray for them: I pray not for the world, but for them which ^bthou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the ^aworld, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be ^bone, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and ^anone of them is ^blost, but the son of ^cperdition; that the scripture might be fulfilled. (Did Judas become a son of Perdition? Joseph F. Smith: If Judas really had known God's power, and had partaken thereof, and did actually 'deny the truth' and 'defy' that power, having denied the Holy Spirit after he had received it, and also 'denied the Only Begotten,' after God had "revealed him' unto him, then there can be no doubt that he 'will die the second death.' That Judas did partake of all this knowledge – that these great truths had been revealed to him – that he had received the Holy Spirit by the gift of God, and was therefore qualified to commit the unpardonable sin, is not at all clear to me. To my mind it strongly appears that not one of the disciples possessed sufficient light, knowledge nor wisdom, at the time of the crucifixion, for either exaltation or condemnation; for it was afterward that their minds were opened to understand the scriptures, and that they were endowed with power from on high; without which they were only children in knowledge, in comparison to what they afterwards become under the influence of the Spirit. Gospel Doctrine, 433)

13 And now come I to thee; and these things I speak in the world, that they might have my ^ajoy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the ^aworld, but that thou shouldest ^bkeep them from the ^cevil.

16 They are not of the ^aworld, even as I am not of the world.

17 ^aSanctify them through thy ^btruth: thy word is ^ctruth.

18 As thou hast ^asent me into the world, even so have I also sent them into the world.

19 And for their sakes I ^asanctify myself, that they also might be sanctified through the truth.

20 Neither ^apray I for these alone, but for them also which shall ^bbelieve on me through their word;

21 That they all may be ^aone; as thou, ^bFather, *art* in me, and I in thee, that they also may be ^cone in us: that the world may believe that thou hast sent me. (There is power in unity.)

22 And the glory which thou gavest me I have given them; that they may be ^aone, even as we are ^bone:

23 I in them, and thou in me, that they may be made ^aperfect in one; and that the world may know that thou hast sent me, and hast ^bloved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not ^aknown thee: but I have known thee, and these have known that thou hast sent me.

26 And I have ^adeclared unto them thy ^bname, and will declare *it*: that the ^clove wherewith thou hast ^dloved me may be in them, and I in them.

June 10-16
Matthew 26; Mark 14; Luke 22; John 18
“Not as I Will, But as Thou Wilt”

OVERVIEW:

As you read about the events described in Matthew 26; Mark 14; Luke 22; and John 18, pay attention to any impressions you receive, especially promptings to make changes in your life.

Record your impressions:

SCRIPTURES:

Matthew 26

Jesus is anointed – He keeps the passover and institutes the sacrament – He suffers in Gethsemane, is betrayed by Judas, and taken before Caiaphas – Peter denies that he knows him.

MATTHEW 26	MARK 14	LUKE 22
JESUS FORETELLS HIS BETRAYAL AND CRUCIFIXION		
	<p>1 AFTER two days was the feast of the passover, and (the feast) of unleavened bread:</p>	<p>1 NOW the feast of unleavened bread drew nigh, which is called the ^aPassover. (The Savior’s thirty third birthday occurred just four days before he sat with the Twelve for the last time. According to John’s account, the week long feast of unleavened bread would begin with the Passover meal the following evening. However, Jesus would not live to partake of it, the Last Supper was to be his last Passover as well. The death of the Lamb of God at about the ninth hour (3pm) the following afternoon officially ended the practice of animal sacrifice that had been instituted in the days of Adam. It also rendered null and void the law of Moses together with all of its ritual aspects. The death of Jesus was the legal</p>

		death of the old covenant, even as his resurrection symbolized the rebirth of the new covenant – the law of Christ. Consequently, Jehovah, the God of Israel who gave the feast of the Passover, was, with his apostles, the last to lawfully partake of that feast on this earth. Rodney Turner, Studies in Scripture, 5:406)
1 AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days is <i>the feast of the</i> ^a passover, and (then) the Son of man is ^b betrayed to be ^c crucified.		
THE PLOT TO KILL JESUS		
3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called ^a Caiaphas,		
4 And ^a consulted (plotted) that they might take Jesus by ^b subtilty, (treachery, cunning) and ^c kill <i>him</i> .	and the chief priests and the ^a scribes sought how they might take him (Jesus) by craft, and put <i>him</i> to ^b death.	2 And the chief ^a priests and (the) ^b scribes sought how they might ^c kill him; for (but) they feared the people. (Their plan was to slay their Savior after the Passover; after the Galilean patriots had returned to their rugged homeland; after any sympathetic souls from outlying areas had departed for their dwelling places. MM, 4:13)
5 But they said, Not on the feast <i>day</i> , lest there be an ^a uproar among the people.	2 But they said (among themselves) , Not (Let us not take him) on the feast <i>day</i> , lest there be an uproar of the people.	
JUDAS ISCARIOT ARRANGES BETRAYAL		
14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,	10 ¶ And (Nevertheless,) Judas Iscariot, one of the twelve,	3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. (Before Judas sold Christ to the Jews, he had sold himself to the devil; he had become Satan's

		<p>serf, and did his master's bidding. Jesus the Christ, p. 592. John 13:27 is a second witness that Satan entered into Judas, so it must be a literal occurrence. Bruce R. McConkie: Satan can have no power over human souls unless it is given to him by them. People are subject to him only when they hearken to his enticements. In other words, Judas was an evil traitor because of personal wickedness, because he preferred to live after the manner of the world, because he loved Satan more than God. He truly had become carnal, sensual, and devilish. MM 4:15)</p>
	<p>went unto the chief priests, to betray him (Jesus) unto them (for he turned away from him, and was offended because of his words).</p>	<p>4 And he went his way, and ^acommuned (Gr talked, conferred) with the chief priests and captains, how he might betray him unto them. (Judas took the initiative to betray Jesus.)</p>
<p>15 And said <i>unto them</i>, What will ye give me, and I will deliver him unto you?</p>		
<p>And they covenanted with him for ^athirty pieces of silver.</p>	<p>11 And when they (the chief priests) heard #(of him), they were glad, and promised to give him money.</p>	<p>5 And they were glad, and covenanted to give him ^amoney. (Thirty pieces of silver as prophesied by Zechariah 11:12. 30 pieces of silver in our current modern day value would be about \$150. According to Edersheim as quoted by Elder McConckie, the Lord was, so to speak, paid for out of the temple money which was destined for the purchase of sacrifices, and that He, Who took on Him the form of a servant, was sold and bought at the legal price of a slave. MM 4:15)</p>
<p>16 And from that time he sought opportunity to ^abetray him</p>	<p>And he sought how he might conveniently betray him (Jesus).</p>	<p>6 And he promised (them), and sought opportunity to betray him</p>

<p>(Jesus). (Is there anything that we do that might be a form of betraying Jesus?)</p>	<p>(Soon after the Prophet's arrival in Commerce from Missouri prison, Brother Isaac Behunnin and myself [Daniel Tyler] made him a visit at his residence. His persecutions was the topic of conversation. He repeated many false, inconsistent and contradictory statements made [against him] by apostates, frightened members of the Church and outsiders... When the Prophet had ended telling how he had been treated, Brother Behunnin remarked: "If I should this Church I would not do as those men have done: I would go to some remote place where Mormonism had never been heard of, settle down, and no one would ever learn that I knew anything about it." The great Seer immediately replied: "Brother Behunnin, you don't know what you would do. No doubt these men once thought as you do. Before you joined this Church you stood on neutral ground. When the gospel was preached good and evil were set before you. You could choose either or neither. There were two opposite masters inviting you to serve them. When you joined this Church you enlisted to serve God. When you did that you left the neutral ground, and you never can get back on to it. Juvenile Instructor, 15 Aug 1892, 491-92. Isaac Behunnin (Behunin) died true to the faith in Utah in 1881.)</p>	<p>unto them in the absence of the multitude. (Why did Judas become a traitor and seek to betray Jesus? Mark says, "He turned away from him, and was offended because of his words." He was a traitor because of personal wickedness, because he preferred to live after the manner of the world, because he loved Satan more than God. He truly had become carnal, sensual, and devilish by choice. MM 4:15)</p>
MARY ANNOINTS JESUS		
MATTHEW 26	MARK 14	JOHN 12

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,	3 ¶ And (Jesus) being in Bethany in the house of Simon the leper,	1 THEN Jesus six days before the passover came to Bethany, (in the home of Simon the leper according to Matthew and Mark) where Lazarus was which had been dead, whom he raised from the dead. (This is Jesus' last Sabbath on earth.)
7(b) as he sat at meat (in the house).	as he sat at meat,	2 There they made him a supper; and ^a Martha served: but Lazarus was one of them that sat at the table with him.
7(a) 7 There came unto him a woman having an alabaster box of very precious ^a ointment, and poured it on his head,	there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured # (the ointment) on his head.	3 Then took Mary a pound of ointment of spikenard, very costly, and anointed (his head according to Matthew and Mark) the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

(The following statements have not been verified by current LDS General Authorities or BYU professors, but is here included as a possible explanation for these events. The Church has not taken an official position on the marriage of Jesus Christ and it is not accepted as official Church doctrine. For these reasons, these concepts should not be taught in the Gospel Doctrine class. It is here presented only to inform you of thoughts and ideas that may be true so you will be informed when you teach this lesson. One Bible scholar, Sir Laurence Gardner, has said: "Many have suggested that the wedding at Cana was the marriage of Jesus and Mary Magdalene. This was not the wedding ceremony as such, although the marriage is detailed in the Gospels. The marriage is the quite separate anointings at Bethany. In Luke we have a first anointing by Mary of Jesus, two-and-a-half years before the second anointing. It doesn't occur to many people that they are different stories, but they are two-and-a-half years apart. **Readers of the first century would have been fully conversant with the two-part ritual of the sacred marriage of a dynastic heir.** Jesus, as we know, was a "Messiah", which means quite simply an "Anointed One". In fact, all anointed senior priests and Davidic kings were Messiahs. Jesus was not unique. Although not an ordained priest, he gained his right to Messiah status by way of descent from King David and the kingly line, but he did not achieve that Messiah status until he was actually physically anointed by Mary Magdalene, in her capacity as a high priestess, shortly before the Crucifixion. In the Old Testament's Song of Solomon we hear again of the bridal anointing of the king. It is defined that the oil used in Judah was the fragrant ointment spikenard, an expensive root oil from the Himalayas, and we learn that **this anointing ritual was performed always while the husband/king sat at the table. In the New Testament, the anointing of Jesus by Mary Magdalene was indeed performed while he sat at the table, and with the bridal anointment of spikenard. Afterwards, Mary wiped his feet with her hair, and on the first occasion of the two-part marriage she wept. All of these things signify the marital anointing of a dynastic heir.** Other anointings of Messiahs, whether on coronation or admission to the senior priesthood, were always conducted by men, by the High Zadok or the High Priest. The oil used was olive oil, mixed with cinnamon and other spices; never, ever spikenard. Spikenard was the express prerogative of a Messianic bride who had to be a Mary, a

sister of a sacred order. Jesus' mother was a Mary; so, too, would his wife have been a Mary, by title at least if not by baptismal name. Some conventual orders still maintain the tradition by adding the title "Mary" to the baptismal names of their nuns: Sister Mary Theresa, Sister Mary Louise. Messianic marriages were always conducted in two stages. **The first stage, the anointing in Luke, was the legal commitment to wedlock. The second stage, the anointing in Matthew, Mark and John, was the cementing of the contract.** And in Jesus and Mary's case, the second anointing at Bethany was of express significance. Here the Grail story begins, because, as explained in books of Jewish law at the time and by Flavius Josephus in *The Antiquities of the Jews*, the second part of this marriage ceremony was never conducted until the wife was three months pregnant. Dynastic heirs such as Jesus were expressly required to perpetuate their lines. Marriage was essential, but the law had to protect them against marriage to women who proved barren or kept miscarrying, and this protection was provided by the three-month-pregnancy rule. Miscarriages would not often happen after that term, and once they got through that period it was considered safe enough to complete the marriage contract. **When anointing her husband at this stage, the Messianic bride, in accordance with custom, was said to be anointing him for burial. This is confirmed in the Gospels. The bride would from that day carry a vial of spikenard around her neck, for the rest of her husband's life; she would use it again on his entombment. It was for this very purpose that Mary Magdalene would have gone to the tomb, as she did on the Sabbath after the Crucifixion.** Subsequent to the second Bethany anointing, the Gospels relate that Jesus said: "Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." **Whoever the woman in Luke was, she was married to Jesus Christ, for the ordinance of anointing and washing the feet was one that a wife does for her husband. Likewise, LDS Apostle Orson Hyde suggested that it was Jesus' wife who washed his feet and wiped them with her hair. Mary of Bethany's anointing of Christ with the pungent ointment at the feast of Bethany may have been, in a sense, an ordinance similar to the washing of the feet in the second anointing ceremony. The washing also has to do with one's calling and election made sure, a ceremony within Mormon temples. Here the husband's wife washes and anoints her spouse's feet after they have received the fulness of the priesthood. Heber C. Kimball wrote about this ordinance that he and his wife received in February 1844: Myself and wife Vilate [were] anointed Priest and Priestess unto our God under the hands of Brigham Young and by the voice of the Holy Order. Later Heber wrote: I Heber C. Kimball received the washing of my feet, and was anointed by my wife Vilate for my burial, that is my feet, head, stomach. Even as Mary did Jesus, that she might have a claim on Him in the Resurrection. In 1845 I received the washing of my feet by [the rest in Vilate's handwriting] I Vilate Kimball do hereby certify that on the first day of April 1844, I attended to washing and anointed the head,/stomach/and feet of my dear companion Heber C. Kimball, that I may have claim upon him in the morning of the first Resurrection. Vilate Kimball. (Kimball, *On the Potter's Wheel*, p. 56-57) This ordinance is reserved specifically for spouses and was based on Mary's anointing of Christ. It suggests that all the above scriptural accounts refer to those women who have claim on Christ in the resurrection. Thus we can see how Jesus' wife(s) anoints Him as a sacrifice (Mount of Olives), observes the Crucifixion, notes where He was buried, and witnesses his resurrection. The essential elements of the Atonement are all observed as a memorial to her. This is but one of the proofs that Jesus was married, for this is a wife's ordinance on her husband as a token of his burial. *Dynasty of the Holy Grail*, p. 123. In Dan Brown's book *The Da Vinci Code*, he correctly points out: "Because Jesus was a Jew... and the social decorum during that time virtually forbade a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned, and the obligation for a Jewish father was to find a suitable wife for his son. If Jesus were not married, at least one of the Bible's gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood." Page 245. Other**

events at the tomb establish the Savior’s relationship with Mary Magdalene. Weeping, she stoops to see angels, who inquire as to the cause of her tears – “Because they have taken away my Lord, and I do not know where they have laid him,” she cries. The phrase “my Lord” in this case would not be a doctrinal enunciation but rather a first-century Jewish woman painfully inquiring after her husband. Orson Hyde paraphrases it thus: She said unto them, “Because they have taken away my Lord,” or husband, “and I know not where they have laid him.” JD, 2:81. *Dynasty of the Holy Grail, Mormonism’s Sacred Bloodline*, Vern Grosvenor Swanson, p. 77. Orson Hyde: Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. Thus it becometh us to fulfil all righteousness, said he. Was it God’s commandment to man, in the beginning, “to multiply and replenish the earth?” None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the prophets, or to fulfill them? He came to fulfill. Did he multiply, and did he see his seed? Did he honor his father’s law by complying with it, or did he not? Others may do as they like but I will not charge our Savior with neglect or transgression in this or any other duty. JD 4:260. It will be borne in mind that once upon a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. JD 4:259. Gentlemen, that is as plain as the translators, or different councils over this scripture, dare allow it to go to the world, but the thing is there; it is told, Jesus was the bridegroom at the marriage of Cana of Galilee, and he told them what to do. Now there was actually a marriage [of Cana]; and if Jesus was not the bridegroom on that occasion, please tell who was. If any man can show this, and prove that it was not the Savoir of the world, then I will acknowledge I am in error. (Orson Hyde, JD 2:81-82) Bruce R. McConkie: Considering the customs of the day, it is a virtual certainty that one of Mary’s children was being married. *Doctrinal New Testament Commentary*, 1:135. Orson Hyde: I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on marriage, at our last Conference [October 1854], that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives and that He beget children...if Jesus begat children he only “did that which he had seen his father do.” JD 2:82-83; 4:260. **If Jesus had children, what became of them? Legends indicate that his family went to Britain to live. See the book *Dynasty of the Holy Grail, Mormonism’s Sacred Bloodline*, Swanson.)**

8 But when his disciples (some) saw it (this), they had indignation, saying, To what purpose is this ^a waste?	4 And there were some that (among the disciples who) had indignation within themselves, and said, Why was this ^a waste of the ointment made?	4 Then saith one of his disciples, Judas Iscariot, Simon’s son, which should betray him,
9 For this ointment might have been sold for much, and given to the poor.	5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.	5 Why was not this ointment sold for three hundred pence, and given to the poor? (300 pence was worth 300 days’ wages. Today, a year’s salary.)
		6 This he said, not that he cared for the poor; but because he was a ^a thief, and had the ^b bag, (purse, money bag) and bare what was put therein.
10 When Jesus understood it , (they had said thus, Jesus	6 And Jesus said (unto them), Let her alone; why trouble ye	7 Then said Jesus, Let her alone: ^a against the day of my burying

<p>understood them, and) he said unto them, Why trouble ye the woman? for she hath ^awrought a good work upon me.</p>	<p>her? (for) she hath wrought a good work on me.</p>	<p>hath ^bshe kept this (for she hath preserved this ointment until now, that she might anoint me in token of my burial). (The anointing of the Savior's feet by Mary with this expensive ointment was for her the highest possible expression of her love. There could not have been a more extraordinary way for her to communicate her feelings of reverence and gratitude for what he had done for her and her family. "To anoint the head of a guest with ordinary oil was to do him honor; to anoint his feet also was to show unusual and signal regard; but the anointing of head and feet with spikenard, and in such abundance, was an act of reverential homage rarely rendered even to kings. Mary's act was an expression of adoration; it was the fragrant outwelling of a heart overflowing with worship and affection." Jesus the Christ, p. 512)</p>
<p>11 For ye have the poor always with you; but me ye have not always.</p>	<p>7 For ye have the ^apoor with you always, and whensoever ye will ye may do them good: but me ye have not always.</p>	<p>8 For the poor always ye have with you; but me ye have not always. (Elder McConkie recounts this story from Matthew 26 and then adds: "He that hath ears to hear, let him hear!" MM 3:337. Is he intimating there is more to this story that what we have in the scriptures? Is this truly the marriage anointing of Jesus by Mary of the Messiah? At the end of the lesson are several quotes indicating the possibility that Jesus was married and had children.)</p>
<p>12 For in that she hath poured this ointment on my body, she did it ^afor my burial. (to prepare me for my burial)</p>	<p>8(b) (for verily) ^ashe is-(has) come a(be)forehand to anoint my body to the burying.</p>	

13 (And in this thing that she hath done, she shall be blessed;)		
	8(a) She hath (has) done what she could: (and this which she has done unto me, shall be had in remembrance in generations to come, wheresoever my gospel shall be preached;)	
(for) Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, (this thing) that this woman hath done, (shall also) be told for a memorial of her.	9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that (what) ^a she hath done shall be spoken of for a memorial of her.	
MATTHEW 26	MARK 14	LUKE 22
THE DISCIPLES ARRANGE FOR THE PASSOVER MEAL		
17 ¶ Now (on) the first <i>day</i> of the <i>feast of</i> ^a unleavened bread	12 ¶ And (now) the first day of unleavened bread, when they killed the passover,	7 ¶ Then came the day of ^a unleavened bread, when the ^b passover must be killed.
		8 And he sent ^a Peter and John, saying, Go and prepare us the passover, that we may eat.
the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the ^b passover?	his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the ^a passover?	9 And they said unto him, Where wilt thou that we prepare? (The Apostles did not know before hand the location of the meal, so that Judas could not betray Jesus before He completed the Atonement in Gethsemane.)
18 And he said, Go into the city ^a to such a man,	13 And he sendeth forth two of his ^a disciples, and sai(d)th unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.	10 And he said unto them, Behold, when ye are (have) entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. (Women were the ones who carried the water. Some scholars suppose that this man may have been part of the semimonastic Essene community known to have resided in that part of the Upper City.)
and say unto him, The Master saith, (The homeowner must have been a disciples since mere	14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where	11 And ye shall say unto the ^a goodman (Gr master, ie head of house or family) of the house,

<p>mention of the word “Master” impels him to action.)</p>	<p>is the guestchamber, where I shall eat the passover with my disciples?</p>	<p>(Who was the homeowner? He is not named and we do not know. Jesus withheld his name for two reasons; so that Peter and John would learn anew of his seeric powers and also to keep the knowledge from Judas. Judas must not be able to lead the chief priests to him until after all things had been accomplished at the Passover meal and in the Garden of Gethsemane. Many have speculated that it was the father of John Mark. Acts 12:1-17 indicates that the home of John Mark was a large one where the saints often gathered. Mark alone tells of the young man who was accompanying Christ as he was led away captive, and who himself escaped arrest by fleeing naked, which led to the universal assumption that Mark was the young man. What then is more natural to conclude that Judas returned to the Passover-home with the arresting soldiers, only to find that Jesus and the other apostles had departed for Gethsemane; that in the commotion at the home young John Mark was aroused from sleep and hastily put on a loose tunic and followed the soldiers to the garden; that there he was a witness and an unwilling observer of the betrayal and arrest. MM, 4:23) The Master saith unto thee (you), Where is the guestchamber, where I shall eat the passover with my disciples?</p>
<p>My ^btime is at hand; I will keep the passover at thy house with my disciples.</p>		

	<p>15 And he will shew you a large upper room furnished and prepared: there make ready for us.</p>	<p>12 And he shall shew you a large upper room (The upper room may have meant a room in the upper part of the city where many prominent priests lived.) furnished: there make ready. (As part of the making things ready, Peter and John would have gone to the temple for the slaying of the Paschal lamb for the meal.)</p>
<p>19 And the disciples did as Jesus had appointed them; and they made ready the ^apassover.</p>	<p>16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.</p>	<p>13 And they went, and found as he had said unto them: and they made ready the passover. (The Hebrew word used here for hostelry or hall is <i>Katalyma</i>; and it is used only one other place in the whole New Testament. It is the word used to designate the inn or hostelry in Bethlehem where the Lord Jesus was born of Mary...Jesus was born in an open <i>Khan</i>, among the beasts, because there was no room in any of the inns or guestchambers that surrounded and opened upon the open courtyard. And this day in Jerusalem, the disciples did not ask for the upper chamber, but for a hostelry or hall that opened upon the <i>Khan</i> of the house. This <i>Khan</i> was the place in the house where, as in the open <i>Khan</i>, the beasts of burden were unloaded, and where shoes and staff, and dusty garments and burdens were put down. Apartments or guestchambers opened upon it. He who was born in a hostelry – <i>Katalyma</i> – was content to ask for His last meal in a <i>Katalyma</i>. But now at this Passover, he made one provision with reference to the guestchamber; it was to be my <i>Katalyma</i>. His purpose was to eat his last meal alone with his apostles. None of his other</p>

		followers were to be present – not even his Blessed Mother, nor Mary Magdalene, nor Mary who worshipped at his feet in Bethany. He and they had sacred ordinances to perform before he went to Gethsemane to take upon himself the combined weight of all the sins of all men. MM, 4:23-23)
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THE LAST SUPPER

20 Now when the even(ing) was come, he sat down with the twelve.	17 And in the evening he cometh with the twelve.	14 And when the hour was come, he sat down (reclined), and the twelve apostles with him.
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MATTHEW 26	MARK 14	LUKE 22	JOHN 13
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JESUS ANNOUNCES HIS BETRAYAL

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.	18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which (who) eateth with me shall betray me.		21 When Jesus had thus said, he was troubled in spirit, (He was troubled, not because of events about to transpire, but because of the betrayal by his friend. MM, 4:43) and testified, and said, Verily, verily, I say unto you, that one of you shall ^a betray me.
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(Joseph Smith: From apostates the faithful have received the severest persecutions. Judas, was rebuked and immediately betrayed his Lord into the hands of his enemies, because Satan entered into him. There is a superior intelligence bestowed upon such as obey the gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their power should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors. What nearer friend on earth, or in heaven, had Judas than the Savior? And his first object was to destroy him. Who, among all the saints in these last days, can consider himself as good as our Lord? Who is as perfect? Who is as pure? Who is as holy as he was? Are they to be found? He never transgressed or broke a commandment or law of heaven—no deceit was in his mouth, neither was guile found in his heart. And yet one that ate with him, who had often drunk of the same cup, was the first to lift up his heel against him. Where is one like Christ? He cannot be found on earth. Then why should his followers	22 Then the disciples looked one on another, doubting of whom he spake.
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<p>complain, if from those whom they once called brethren, and considered as standing in the nearest relation in the everlasting covenant they should receive persecution? "From what source emanated the principle which has ever been manifested by apostates from the true Church to persecute with double diligence, and seek with double perseverance, to destroy those whom they once professed to love, with whom they once communed, and with whom they once covenanted to strive with every power in righteousness to obtain the rest of God? Perhaps our brethren will say the same that caused Satan to seek to overthrow the kingdom of God, because he himself was evil, and God's kingdom is holy." TPJS, 67)</p>			
			<p>18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. (12 were called, 11 were chosen.)</p>
<p>22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? (They did not judge one another, but rather looked inwardly and asked "Is it I?" Rather than judge others' weaknesses, we should also ask, Is it I?)</p>	<p>19 And they (all) began to be (very) sorrowful, and (began) to say unto him one by one, <i>Is it I?</i> and another <i>said, Is it I?</i></p>	<p>23 And they began to enquire among themselves, which (who) of them it was that (who) should do this thing.</p>	
<p>23 And he answered and said, He that dippeth <i>his</i> hand with me in the dish, the same shall betray me.</p>	<p>20 And he answered and said unto them, <i>It is one of the twelve, that (who) dippeth with me in the dish.</i></p>	<p>21 ¶ But, behold, the hand of him that (who) betrayeth me <i>is</i> with me on the table.</p>	
<p>24 (But) The Son of Man goeth as it is ^awritten of him: but woe unto that man by whom the ^bSon of man is betrayed! ^cit had been good for that man if he had not been ^dborn.</p>	<p>21 The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born.</p>	<p>22 And truly the Son of man goeth, as it was ^adetermined: but woe unto that man by whom he is ^bbetrayed!</p>	
<p>(Is Judas a son of perdition? Bruce R. McConkie: What of Judas? Is he more than a traitor? Is he, perchance, the king of traitors? Surely there are degrees</p>			<p>19 Now I tell you before it come, that,</p>

of depravity, varying depths to which even traitors will descend. And Judas fell lower than all his fellows, for he betrayed the Son of God. During three and a half years he had eaten at the Master's table, witnessed his miracles, listened to his teachings; and now he was choosing to turn his back on the Light and go out into the night. But evil as was the deed, sad as is his fallen state, was he destined to be a son of perdition, to die eternally the second death? To this it would seem, the answer is, No. President Joseph F. Smith analyzed the problem in this way: "If Judas really had known God's power, and had partaken thereof, and did actually 'deny the truth' and 'defy' that power, 'having denied the Holy Spirit after he had received it,' and also 'denied the Only Begotten,' after God had 'revealed him' unto him, then there can be no doubt that he 'will die the second death.' (D. & C. 76:30-49.) "That Judas did partake of all this knowledge—that these great truths had been revealed to him—that he had received the Holy Spirit by the gift of God, and was therefore qualified to commit the unpardonable sin, is not at all clear to me. To my mind it strongly appears that not one of the disciples possessed sufficient light, knowledge nor wisdom, at the time of the crucifixion, for either exaltation or condemnation; for it was afterward that their minds were opened to understand the scriptures, and that they were endowed with power from on high; without which they were only children in knowledge, in comparison to what they afterwards became under the influence of the Spirit. . . . "No man can sin against light until he has it; nor against the Holy Ghost, until after he has received it by the gift of God through the appointed channel or way. To sin against the Holy Ghost, the Spirit of Truth, the Comforter, the Witness of the Father and the Son, wilfully denying him and defying him, after having received him, constitutes this sin. Did Judas possess this light, this witness, this Comforter, this baptism of fire and the Holy Ghost, this endowment from on high? If he did, he received it before the betrayal, and therefore before the other eleven apostles. And if this be so, you may say, 'he is a son of perdition without hope.' But if he was destitute of this glorious gift and outpouring of the Spirit, by which the witness came to the eleven, and their minds were opened to see and know the truth, and they were able to testify of him, then what constituted the unpardonable sin of this poor, erring creature, who rose no higher in the scale of intelligence, honor or ambition than to betray the Lord of glory for thirty pieces of silver? "But not knowing that Judas did commit the unpardonable sin; nor that he was a 'son of perdition without hope' who will die the second death, nor what knowledge he possessed by which he was able to commit so great a sin, I prefer, until I know better, to take the merciful view that he may be numbered among those for whom the blessed Master prayed, 'Father, forgive them; for they know not what they do.'" (Joseph F. Smith, Gospel Doctrine, 5th ed., pp. 433-435.) DNTC, 1:713-14)

when it is come to pass, ye may believe that I am (the Christ) ^ahe.—(It seems that their Master was trying to prepare the apostles for the devastating events of the next 18 hours. Consequently, he predicted his betrayal so that when it is come to pass, ye may believe that I am he. He foretold his ascension to the Father so that “when it is come to pass, ye might believe. He prophesied their own martyrdoms so that ye may remember that I told you of them. Rodney Turner, 5:412-413. King David had been betrayed by his counselor. Both Judas and Ahithopel, their conspiracies not unfolding as they had supposed, went and hanged themselves, that the ancient promise might be a perfect type of the evil deed to be done in the Messianic day. (2 Sam 14:10-12; 17 MM, 4:42)

25 Then Judas, which (who) betrayed him, answered and said, Master, is it I? He said

unto him, Thou hast said.			
MATTHEW 26	MARK 14	LUKE 22	JOHN 13
THE SACRAMENT			
<p>26 ¶ And as they were eating, Jesus took ^abread (and brake it), ^band blessed it, and brake it, and gave it to the (his) disciples, and said, Take, eat; this is (in remembrance of) my ^cbody (which I give a ransom for you).</p>	<p>22 ¶ ^aAnd as they did eat, Jesus took ^bbread, and blessed (it), and brake it, and gave to them, and said, Take (it, and), eat: this is my ^cbody (Behold, this is for you to do in remembrance of my body; for as oft as ye do this ye will remember this hour that I was with you).</p>	<p>19 ¶ And he took ^abread, and gave thanks, and brake it, and gave unto them, saying, This is my ^bbody which is ^cgiven for you: this do in ^dremembrance of me. (The bread is symbolic of Jesus' body. When we partake of the sacrament bread we are symbolically internalizing the gospel and making it a part of us. David Ridges, The New Testament Made Easier.)</p>	<p>(Bruce R. McConkie: In the Passover proceedings blessings were said over the broken bread and again over the cup of wine, blessings which perhaps foreshadowed the highly spiritual ones destined to be offered in administering the sacrament of the Lord's Supper. These blessings are not recorded in the New Testament, nor for that matter in that part of the Nephite record where the new ordinance is being introduced. They were, however, given to the Nephites and were inserted in the Book of Mormon account centuries later by Moroni. (Moro. 4 and 5.) Obviously they were given also to the disciples in Jerusalem and to the old world saints. These blessings—more commonly called prayers by us—as revealed in modern times are as follows: [Quotes our Sacrament prayers found in D&C 20:77 & 79])</p>
<p>27 And he took the ^acup, and gave thanks, and gave it to them,</p>	<p>23 And he took the cup, and when he had given ^athanks, he gave it to</p>	<p>20 Likewise also the ^acup after supper, saying, This cup is the</p>	

<p>saying, ^bDrink ye all of it;</p>	<p>them: and they all drank of it.</p>	<p>new ^btestament (covenant) in my blood, which is shed for you.</p>	
<p>28 ^aFor this is (in remembrance of) my ^bblood of the new ^ctestament, which is shed for (as) many (as shall believe on my name,) for the ^dremission of sins.</p>	<p>24 And he said unto them, This is my blood of the new testament, which is shed for many. (This is in remembrance of my blood which is shed for many, and the new testament which I give unto you; for of me ye shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you and drank with you of this cup, even the last time in my ministry.)</p>	<p>(Jesus' mortal ministry was framed between two essential ordinances. He began His ministry with the ordinance of baptism by water, by which His followers enter into a covenant with God. He ended His ministry with the ordinance of the sacrament, the bread and the wine, by which members of the covenant can renew their baptismal covenant. David R. Seely, From the Last Supper Through the Resurrection, 94. Verse by Verse, 554)</p>	<p>(The purpose of the sacrament is to renew our covenants and to remember the sacrifice of the Savior.)</p>
<p>29 (And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end.) But I say unto you, I will not ^adrink henceforth of this fruit of the vine, until that day when I (shall come and) ^bdrink it new with you in my Father's kingdom. (This is the last time He will partake of the sacrament in mortality. The next time he partakes of the Sacrament will be at Adam-ondi-Ahman at a Sacrament meeting prior to His Second Coming.)</p>	<p>25 Verily I say unto you, (Of this ye shall bear record; for) I will ^adrink no more (drink) of the fruit of the vine (with you), until that day that I drink it new in the kingdom of God. (And now they were grieved, and wept over him.)</p>	<p>(Bruce R. McConkie: The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman MM, 587, the sacrament meeting of all sacrament meetings with the Savior of the world, Adam the first man, all the prophets, and all righteous Saints – and an invitation is already extended for each of us to be present (D&C 27:14). Some five thousand years ago</p>	

		Adam's righteous posterity gathered in the valley of Adam-ondi-Ahman, and just before the second coming of the Savior, another great gathering will occur at the same place to make final preparations for his coming in glory. At the grand council all priesthood keys will be accounted for and then returned to Christ, whose right it is to rule and reign over the sanctified earth. Verse by Verse, 555-56)	
JESUS FORETELLS PETER'S DENIAL			
31 Then said Jesus unto them, All ye shall be ^a offended because of me this night: for it is written, I will ^b smite the ^c shepherd, and the sheep of the flock shall be scattered abroad.	27 And Jesus said unto them, All ye shall be offended because of me this night: for it is written, I will smite the ^a shepherd, and the sheep shall be scattered.	(He is quoting Zechariah 13:7)	Zechariah 13:7 ¶ Awake, O sword, against my shepherd, and against the man ^a that is my fellow, saith the LORD of hosts: smite the ^b shepherd, and the ^c sheep shall be ^d scattered: and I will turn mine hand upon the little ones.
32 But after I am ^a risen again, I will go before you into Galilee.	28 But after that I am risen, I will go before you into Galilee. (Jesus is making an appointment with the Twelve to meet them after His resurrection in Galilee. There He will appear to over 500 men.)		
33 Peter answered and said unto him, Though all <i>men</i> shall be offended because of	29 But Peter said unto him (Jesus), Although all (men) shall be offended (with thee),		

thee, yet will I (will) never be ^a offended.	yet will not I (will never be offended).		
		31 ¶ And the Lord said, Simon, Simon, behold, ^a Satan hath desired to ^b have you, that he may sift you (the children of the kingdom) as wheat:	
		32 But I have ^a prayed for thee (you), that thy (your) faith fail not: and when thou art (you are) ^b converted, ^c strengthen thy (your) brethren.	
			36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
		33 And he said unto him, (being aggrieved,) Lord, I am ^a ready to go with thee (you), both into prison, and to (unto) death.	37 Peter said unto him,
			Lord, why cannot I ^a follow thee now? I will lay down my life for thy sake.
34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.	30 And Jesus sai(d)th unto him, Verily I say unto thee, That this day, <i>even</i> in this night, before the cock crow twice, thou shalt deny me thrice.	34 And he (the Lord) said, I tell thee (you), Peter, (that) the cock shall not crow this day, before that thou shalt (you will) ^a thrice deny that thou (you) knowest me.	38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

(Bruce Hafen, in his book *Believing Heart Nourishing the Seed of Faith*, he said: Consider also the case of Peter on the night he denied any knowledge of his Master three times in succession. We typically regard Peter as something of a weakling whose commitment was not strong enough to make him rise to the Savior's defense. But I once heard President Spencer W. Kimball offer an alternative interpretation of Peter's behavior. **In a talk to a BYU audience in 1971, President Kimball, then a member of the Council of the Twelve, said the Savior's statement that Peter would deny him three times before**

the cock crowed just might have been a request to Peter, not a prediction. Jesus might have been instructing his chief Apostle to deny any association with him in order to ensure strong leadership for the Church after the Crucifixion. As President Kimball asked in his talk, who could doubt Peter's willingness to stand up and be counted? Think of his boldness in striking off the guard's ear with his sword when the Savior was arrested in Gethsemane. President Kimball did not offer this view as the only interpretation, but he did suggest there is enough justification for it that it should be considered. So what is the answer—was Peter a coward, or was he so crucial to the survival of the Church that he was prohibited from risking his life? We are not sure. The scriptures don't give us enough information about Peter's motivation to clarify the ambiguity. This refers to the talk entitled, *Peter, My Brother*. David Ridges: Perhaps the Savior was prophetically commanding Peter to deny knowing Him on the three upcoming occasions during the night when it will be claimed that he is an associate of Jesus, in order to prevent Peter's death at this time. Perhaps it is to remind Peter that he is not as strong and committed as he thinks he is. (The New Testament Made Easier, 92-93)

<p>35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.</p>	<p>31 But he spake the more vehemently, If I should die with thee, I will (yet will I) not deny thee in any wise. Likewise also said they all.</p>		
		<p>35 And he said unto them, When I sent you without ^apurse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.</p>	
		<p>36 Then said he unto them, But now (I say unto you again), he that (who) hath a purse, let him take <i>it</i>, and likewise <i>his</i> scrip: and he that (who) hath no sword, let him sell his garment, and buy one.</p>	
		<p>37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the ^atransgressors: for the things concerning me have an end.</p>	
		<p>38 And they said, Lord, behold, here <i>are</i> two</p>	

		swords. And he said unto them, It is enough. (“Or as we might say, ‘Enough of this.’ He had not intimated any immediate need of weapons, and most assuredly not for His own defense. Again they had failed to fathom His meaning, but experience would later teach them. Jesus the Christ, p. 557)	
30 And when they had sung an ^a hymn, they went out into the mount of Olives.	26 ¶ And when they had sung an hymn, they went out into the mount of Olives.	39 ¶ And he came out, and went, as he was ^a went (accustomed), to the mount of Olives; and his disciples also followed him.	

GETHSEMANE

Matthew 26	Mark 14	Luke 22	John 18
		39 ¶ And he came out, and went, as he was ^a went (accustomed), to the mount of Olives; and his disciples also followed him.	1 WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
36 ¶ Then cometh Jesus with them unto a place called ^a Gethsemane,	32 ^a And they came to a place which was named Gethsemane: and he saith (which was a garden; and the disciples began to be sore amazed, and to be very heavy, and to complain in their hearts, wondering if this be the Messiah.		
and sai(d)th unto the disciples, Sit ye here, while I go (yonder) and ^b pray yonder.	And Jesus knowing their hearts, said) to his disciples, Sit ye here, while I shall pray.	40 And when he was at the place, he said unto them, Pray that ye enter not into ^a temptation.	(He did not fit the popular pattern for the Jewish Messiah, and the disciples had not yet received the gift of

			the Holy Ghost. MM, 4:123) Their temptation would be that they would not believe that Jesus was the Christ.
37 And he took with him Peter and the two sons of Zebedee, and ^a began to be sorrowful and very heavy. (began to be distressed and troubled.)	33 And he taketh with him Peter and James and John, and began to be ^asore amazed, and to be ^bvery ^cheavy; (rebuked them,)		
38 Then sai(d)th he unto them, My soul is ^a exceeding sorrowful, (deeply grieved) even unto death: tarry ye here, and ^b watch with me. (Gr. Stay awake with me.)	34 And sai(d)th unto them, My soul is exceeding sorrowful, (even) unto death: tarry ye here, and watch.		
39 And he went a little further, and fell on his face, and ^a prayed,	35 And he went forward a little, and fell on the ground, and prayed	41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,	(The statement that he kneeled is Luke's; Mark says he 'fell on the ground, [that is prostrated himself], and Matthew says he 'fell on his face. No doubt he did all of these things, over a long period and in the course of repeated prayers. MM, 4:123-4)
saying, O my ^b Father, if it be possible, let this ^c cup pass from me:	that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things <i>are</i> possible unto thee; ^a take away this ^b cup from me:	42 Saying, Father, if thou be willing, ^a remove this cup from me: (How difficult was the atonement for Jesus to accomplish?)	(The word "Abba" is an Aramaic word meaning "Papa" or "Daddy." Gethsemane, Skinner, p. 60) (The translated word for cup means "a person's lot.")
nevertheless not as I ^d will, but as ^e thou ^f wilt.	nevertheless not what I will, but what thou wilt. (my will, but thine be done.)	nevertheless not my ^b will, but thine, be done.	
		43 And there appeared an ^a angel unto him	Elder McConkie said: "If we might indulge in

		from heaven, strengthening him.	speculation, we would suggest that the angel who came into this second Eden was the same person who dwelt in the first Eden. At least Adam, who is Michael, the archangel – the head of the whole heavenly hierarchy of angelic ministrants – seems the logical one to give aid and comfort to his Lord on such a solemn occasion. Adam fell and Christ redeemed men from the fall; theirs was a joint enterprise, both parts of which were essential for the salvation of the Father’s children.” MM 4:125)
		44 And being in an ^a agony he prayed more earnestly: ^b and his (he) sweat was as it were great drops of ^c blood falling down to the ground.	D&C 19:18 Which ^a suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might ^b not drink the bitter cup, and shrink—
40 And he cometh unto the disciples, and findeth them ^a asleep,	37 And he cometh, and findeth them sleeping,	45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow; (for they were filled with sorrow;)	
and saith unto Peter, What, ^b could ye not watch with me one hour? (Are you so powerless that you	and sai(d)th unto Peter, Simon, sleepest thou? couldst not thou watch one ^a hour?	46 And (he) said unto them, Why sleep ye?	(Perhaps the very reason Peter, James and John slept was to enable a divine providence to withhold

could not stay awake with me...)	(Jesus was asking them to pray for him.)		from their ears, and seal up from their eyes, those things which only Gods can comprehend. MM, 4:124)
41 ^a Watch and ^b pray, that ye enter not into ^c temptation: the spirit indeed <i>is</i> willing, but the flesh <i>is</i> weak.	38 ^a Watch ye and pray, lest ye enter into ^b temptation. (And they said unto him,) The spirit truly <i>is</i> ready, but the flesh <i>is</i> weak.	rise and pray, lest ye enter into temptation.	(Could you not resist temptation one hour?) (Temptation to disbelieve in Jesus.)
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy ^a will be done.	39 And again he went away, and prayed, and spake the same words. (Being perfect, Jesus did not and could not know what sin felt like. He did not have the experience of feeling the effects of sin – neither physically, spiritually, mentally, nor emotionally. Not until Gethsemane, that is. Now, in an instant, he began to feel all the sensations and effects of sin, all the guilt, anguish, darkness, turmoil, depression, anger, and physical sickness that sin brings. All of this the Savior felt and much, much more. Verse by Verse, the Four Gospels, p. 598)	(The shock to the Savior at this moment must have been overwhelming. Because he was perfect, he was also perfectly sensitive to all the effects and ramifications of sin on our mental, emotional, and physical makeup. His makeup was such that it could not tolerate poison, disease, extreme heat, cold, dehydration, or a hundred other harmful substances and conditions. More significantly, as Mark describes for us, the experience Jesus had of finally comprehending sin as well as the feelings that issue from sin were absolutely surprising to him. He had never before experienced these sensations. Not only did it surprise him but it terrified him. For the first time in his eternal existence, the God of heaven and earth was experiencing the terrifying feelings	(That prayer in all its infinite reverence and awe was heard; that strong crying and those tears were not rejected. We may not intrude too closely into this scene. It is shrouded in a halo and a mystery into which no footstep may penetrate. We, as we contemplate it, are like those disciples – our senses are confused, our perceptions are not clear. We can but enter into their amazement and sore distress. Half waking, half oppressed with an irresistible weight of troubled slumber, they only felt that deeper than anything which they could fathom, as it far transcended all that, even in our purest moments, we can pretend to understand. The place seems haunted by presences of good and evil, struggling in mighty but silent contest for the eternal victory. They see Him, before

		<p>associated with sin. Jesus felt something in Gethsemane he had never known before. Perhaps that is the full meaning of Alma's words that the Son of God, the Messiah, would be born as a mortal so that "he may know according to the flesh how to succor his people." (Alma 7:12) Elder Neal A. Maxwell wrote: "Imagine, Jehovah, the Creator of this and other worlds, astonished! Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined." Ensign, May 1985, p. 72-3. Verse by Verse, the Four Gospels, p. 598-99)</p>	<p>whom the demons had fled in howling terror, lying on His face upon the ground. They hear that voice wailing in murmurs of broken agony, which had commanded the wind and the sea, and they obeyed Him. The great drops of anguish which fall from Him in the dreadful struggle, look to them like heavy goutts of blood. Farrar, p. 624. And so they were. MM, 4:127)</p>
<p>43 And he came and found them asleep again: for their eyes were heavy.</p>	<p>40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist (knew) they what to answer him.</p>		
<p>44 And he left them, and went away again, and prayed the third</p>			

time, saying the same words.			
45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is ^a betrayed into the hands of sinners.	41 And he cometh (to them) the third time, and sai(d)th unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.		
46 (And after they had slept, he said unto them, A)Rise, (and) let us be going: behold, he is at hand that doth betray me.	42 (And after they had finished their sleep, he said,) Rise up, let us go; lo, he that (who) betrayeth me is at hand.	(Jesus has done all he can for now. He will suffer again on the cross, where He again will experience all of the horrors of Gethsemane, until the Spirit tells Him, It is finished, You've done all that is necessary for the Atonement to be infinite.)	(It looks like they patiently waited for Judas.)
MATTHEW 26	MARK 14	LUKE 22	JOHN 18
THE BETRAYAL			
			1 WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
(Judas first led the guard to John Mark's home where the supper occurred. Then he led them to the Garden.)			2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.
47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the	43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests	(There may have been as many as 600 men. Pilate authorized the arrest.) 47 ¶ And while he yet spake, behold a multitude, and he that (who) was called Judas,	3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns

chief priests and elders of the people.	and the scribes and the elders.	one of the twelve, went before them,	and torches and weapons.
48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.	44 And he that (who) ^a betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead <i>him</i> away safely.		
49 And ^a forthwith (immediately) he came to Jesus, and said, Hail, master; and kissed him.	45 And as soon as he was come, he goeth straightway to him, and sai(d) th , Master, master; and kissed him.	and drew near unto Jesus to kiss him.	
50a And Jesus said unto him, Friend (Judas), wherefore art thou come (to betray me with a kiss)?		48 But Jesus said unto him, ^a Judas, ^b betrayest thou the Son of man with a ^c kiss?	
			4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
			5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am <i>he</i> . And Judas also, which betrayed him, stood with them.
		(No more could Jesus be arrested without his consent than could his life be taken unless he willed it. MM, 4:131)	6 As soon then as he had said unto them, I am <i>he</i> , they went backward, and fell to the ground.
			7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
		(Jesus was trying to protect his apostles.)	8 Jesus answered, I have told you that I am <i>he</i> : if therefore ye seek me, let these go their way:

			9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost ^a none.
PETER TRIES TO STOP THE ARREST			
		49 When they which (who) were about him saw what would follow, they said unto him, Lord, shall we smite with the (a) sword?	
51 And, behold, one of them which were with Jesus stretched out <i>his</i> hand, and drew his sword, and struck a ^a servant of the high priest's, and smote off his ear.	47 And one of them that (who) stood by drew a (his) sword, and smote a servant of the high priest, and cut off his ear.	50 ¶ And one of them smote the servant of the high priest, and cut off his right ear. (Peter certainly was not a coward to try and defend Jesus against this band of 600.)	10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and ^a cut off his right ear. The servant's name was ^b Malchus.
52 Then said Jesus unto him, Put up again thy sword into his (its) place: for all they that take the sword shall ^a perish with the sword.	(But Jesus commanded him to return his sword, saying, He who taketh the sword shall perish with the sword.)		11 Then said Jesus unto Peter, Put up thy sword into the sheath:
	And he put forth his finger and healed the servant of the high priest.)	51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and ^a healed him.	
53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?	(A legion was 6,000. This would have been 72,000 angels.)		the ^a cup which my Father hath given me, shall I not drink it?
55 In that same hour said Jesus (un)to the multitudes, Are ye come out as against a thief with swords and staves for to take me?	48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?	52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which (who) were come to him, Be (Are) ye come out, as against a thief, with swords and staves?	

I sat daily with you ^a teaching in the temple (teaching), and ye laid no hold on me.	49 I was daily with you in the temple teaching, and ye took me not:	53 When I was daily with you in the temple, ye stretched forth no hands against me:	
54 But how then shall the ^a scriptures be fulfilled, that thus it must be?	but the Scriptures must be fulfilled.	but this is your hour, and the power of ^a darkness.	
THE ARREST			
50 (b) Then came they, and laid hands on Jesus, and took him.	46 ¶ And they laid their hands on him, and took him.		12 Then the band and the captain and officers of the Jews took Jesus, and bound him,
56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.	50 And they (the disciples, when they heard this saying,) all forsook him, and fled.	(Not all fled, for John and Peter were near by to witness the trial.)	
	51 And there followed him a certain young man, (a disciple) ^a having a linen cloth cast about his naked body; and the young men (man) laid hold on him:	(This young man is most likely John Mark, or Little Mark, in who's home the Last Supper may have been held.)	
	52 And he left the linen cloth, and fled from them naked, and saved himself out of their hands).		(There was real danger to the apostles.)
JESUS TAKEN TO THE PALACE OF ANNAS AND CAIAPHAS			
57 ¶ And they that had laid hold on Jesus led him away to ^a Caiaphas the high priest, where the scribes and the elders were assembled.	53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.	54 ¶ Then took they him, and led him, and brought him into the high priest's house. (It was against the law to hold the trial in the high priest's house. They were supposed to use the Hall of Hewn Stones.)	13 And led him away to ^a Annas first; for he was father in law to Caiaphas, which was the high priest that same year.
			14 Now ^a Caiaphas was he, which gave counsel to the Jews, that it was

			expedient that one man should die for the people.
58 But Peter followed him afar off unto the high priest's palace,	54 And Peter followed him afar off, even into the palace of the high priest:	And Peter followed afar off. (Both John and Peter followed Jesus to witness the trial. Apparently, John knew someone of high position to allow him and Peter to be there.)	15 ¶ And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.
			16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.
and went in, and sat with the servants, to see the end.	and he sat with the servants, and warmed himself at the fire.	55 And when they had kindled a fire in the midst of the ^a hall, and were set down together, Peter sat down among them.	18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.
JESUS BEFORE ANNAS			
			19 ¶ The high ^a priest then asked Jesus of his disciples, and of his doctrine.
			20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.
	Jesus insists on witnesses. Deut 17:6)		21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

		<p>(How easy it would have been for the one who cast out devils to banish the arrogant high priest. How elementary for one who loosed the tongues of the dumb to stop the tongues of false witnesses. Yet he who brought worlds and galaxies into being stood mute before his mortal accusers. He who stilled the rushing winds and pounding waves of the Sea of Galilee stilled not the stormy cries of Crucify Him! Crucify Him! He who had escaped unharmed from the angry mob at Nazareth faced the small band of arresting soldiers with a simple I am he. The awesome, infinite power at his command was not unleashed to spare himself the least pain, the smallest discomfort. Gerald N. Lund, Ensign, July 1975, p. 31)</p>	<p>22 And when he had thus spoken, one of the officers which stood by ^astruck Jesus with the palm of his hand, saying, Answerest thou the high priest so?</p>
			<p>23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?</p>
	<p>(This should be “sent him” not “had sent him.”)</p>		<p>24 Now Annas had sent him bound unto Caiaphas the high priest. (Nicodemus and Joseph of Arimathea were not present at the trial.)</p>

JESUS BEFORE CAIAPHAS AND THE COUNCIL

<p>59 Now the chief priests, and elders, and all the council, sought false ^awitness against Jesus, ^bto put him to death;</p>	<p>55 And the chief priests and all the council sought for witness against Jesus to put him to ^adeath; and</p>	<p>(At least 23 members of the Sanhedrin were present. That constituted a quorum.)</p>	
<p>60 But found none: yea, though many false witnesses came, yet found they none (they found none that could accuse him). At the last came two false ^awitnesses,</p>	<p>(but) found none. 56 For (Though) many bare ^afalse witness against him, but (yet) their witness agreed not together. 57 And there arose certain (men), and bare false witness against him, saying,</p>	<p>(These were men of the Sanhedrin who testified against Jesus.)</p>	
<p>61 And said, This fellow (man) said, I am able to destroy the ^atemple of God, and to build it in three days.</p>	<p>58 We heard him say, I will destroy this ^atemple that is made with hands, and within three days I will build another made without hands.</p>		
	<p>59 But neither so did their witness agree together.</p>		
<p>62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which (Knowest thou what) these witness against thee?</p>	<p>60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which (knowest thou not what) these witness against thee?</p>		
<p>63 But Jesus ^aheld his ^bpeace. And the high priest answered and said unto him,</p>	<p>61 But he held his peace, and ^aanswered nothing. Again the high priest asked him, and said unto him,</p>		
<p>I ^cadjure thee by the ^dliving God, that thou tell us whether thou be the Christ, the Son of God.</p>	<p>Art thou the ^bChrist, the Son of the Blessed?</p>		

64 Jesus sai(d)th unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the ^a Son of man sitting on the right hand of ^b power, and ^c coming in the clouds of heaven.	62 And Jesus said, I am: and ye shall see the ^a Son of Man sitting on the right hand of power, and coming in the clouds of heaven.		(When Jesus was asked this question while teaching in the temple He did not give a direct answer. Now He does, and indicates He will come in glory again. He quotes Daniel 7:13-14)
65 Then the high priest rent his clothes, saying, He hath spoken ^a blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.	63 Then the high priest rent his clothes, and sai(d)th, What need we any further witnesses? 64 Ye have heard the blasphemy:		
66 What think ye? They answered and said, He is ^a guilty (and worthy) ^b of ^c death.	what think ye? And they all ^a condemned him to be ^b guilty of death.	(A unanimous vote of guilty on the first day of a capital trial was automatically an acquittal. The reason was the belief that the accused could not get a fair trial.)	(Those guilty of blasphemy were killed only if they spoke the name YAHWEH. Death was by strangulation, stoning, but not crucifixion. Otherwise, they were only flogged.)
JESUS IS MOCKED			
67 Then did they ^a spit in his face, and buffeted him; and others smote <i>him</i> with the palms of their hands, 68 Saying, Prophecy unto us, thou Christ, Who is he (it) that ^a smote thee?	65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.	63 ¶ And the men that (who) held Jesus ^a mocked him, and smote <i>him</i> . 64 And when they had ^a blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that (who) smote thee? 65 And many other things blasphemously spake they against him.	(And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of his loving kindness and his long-suffering towards the children of men. 1 Ne 19:9)
MATTHEW 26	MARK 14	LUKE 22	JOHN 18
69 ¶ Now Peter sat without in the palace: and a ^a damsel (servant	66 ¶ And as Peter was beneath in the palace, there cometh one of the	56 But a certain maid beheld him as he sat by the fire, (It was cold at	17 Then saith the damsel that kept the door unto Peter, Art not

<p>girl) came unto him, saying, Thou also wast with Jesus of Galilee.</p>	<p>maids of the high priest: 67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.</p>	<p>night.)and earnestly looked upon him, and said, This man was also with him.</p>	<p>thou also one of this man's disciples?</p>
<p>70 But he denied before them all, saying, I know not what thou sayest.</p>	<p>68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.</p>	<p>57 And he denied him, saying, Woman, I know him not.</p>	<p>He saith, I am not.</p>
<p>71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow (man) was also with Jesus of Nazareth.</p>	<p>69 And a maid saw him again, and began to say to them that (who) stood by, This is one of them.</p>	<p>58 And after a little while another saw him, and said, Thou art also of them.</p>	<p>25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples?</p>
<p>72 And again he denied with an oath, I do not know the man.</p>	<p>70 And he denied it again.</p>	<p>And Peter said, Man, I am not.</p>	<p>He denied it, and said, I am not.</p>
<p>73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech ^abewrayeth (betrayeth) thee.</p>	<p>And a little after, they that (who) stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.</p>	<p>59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was (man was also) with him: for he is a Galilaean.</p>	<p>26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?</p>
<p>74 Then began he to curse and to swear, saying, I know not the man. And immediately the ^acock crew.</p>	<p>71 But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew.</p>	<p>60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.</p>	<p>27 Peter then denied again: and immediately the cock crew.</p>
<p>75 And Peter remembered the word of Jesus, which (he) said unto him, Before the cock crow, thou shalt ^adeny me thrice. And he went out, and wept bitterly.</p>	<p>And Peter called to mind the word(s) that (which) Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. (and</p>	<p>61 And the ^aLord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.</p>	<p>(Peter may have been commanded to deny his association with Jesus. We don't know his motive and certainly should not judge him wrongly. Is it possible that there might have</p>

	he went out, and fell upon his face, and wept bitterly.)	62 And Peter went out, and wept bitterly.	been some other reason for Peter's triple denial? Could he have felt that circumstances justified expediency? When he bore a strong testimony in Caesarea Philippi, he had been told that they should tell no man that he was Jesus the Christ. Spencer W. Kimball. Verse by Verse, Acts to Revelation, p. 39)
MATTHEW 27	MARK 15	LUKE 22	JOHN 18
<u>1</u> WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:	<u>1</u> AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council (condemned him),	<u>66</u> ¶ And as soon as it was day, <u>athe</u> elders of the people and the chief priests and the scribes came together, and led him into their council, saying,	(Probably around 6am) (According to Elder Talmage quoting Chandler, there were at least 12 violations of Jewish law in the trials of Jesus. Jesus the Christ, p. 599-601)
		<u>67</u> Art thou the <u>aChrist</u> ? tell us. And he said unto them, If I tell you, ye will not believe: <u>68</u> And if I also ask you, ye will not answer me, nor let me go. <u>69</u> <u>aHereafter</u> shall the <u>bSon</u> of man sit on the right hand of the power of God. <u>70</u> Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. <u>71</u> And they said, What need we (of) any further <u>awitness</u> ? for we ourselves have heard of his own mouth.	

JUDAS COMMITS SUICIDE

<p>3 ¶ Then Judas, which (who) had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have ^abetrayed the innocent ^bblood. And they said (unto him), What <i>is that</i> to us? ^csee thou <i>to that</i> (it; thy sins be upon thee). 5 And he cast down the pieces of silver in the temple, and departed, and went ^aand ^bhanged himself (on a tree. And straightway he fell down, and his bowels gushed out, and he died.) 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the ^apotter's field, to bury ^bstrangers in. 8 Wherefore that field was called, The field of blood, unto this day.</p>	<p>(Judas is not a son of perdition. SOP's would not repent.)</p>		
<p>9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the ^athirty pieces of silver, the price of him that was valued, whom they of the children of</p>	<p>(Our scriptures don't have a verse in Jeremiah about 30 pieces of silver. Only Zechariah 11:12)</p>	<p>12 And I said unto them, If ye think good, give <i>me</i> my price; and if not, forbear. So they weighed for my price ^athirty <i>pieces</i> of ^bsilver.</p>	

<p>Israel did value; 10 (And therefore they took the pieces of silver,) And gave them for the potter's field, as the Lord appointed me (by the mouth of Jeremy).</p>			
JESUS BEFORE PILATE			
MATTHEW 27	MARK 15	LUKE 23	JOHN 18
<p>2 And when they had bound him, they led <i>him</i> away, and delivered him to ^aPontius Pilate the governor.</p>	<p>and bound Jesus (<i>him</i>), and carried <i>him</i> away, and delivered <i>him</i> to Pilate.</p>	<p>1 AND the whole multitude of them arose, and led him unto Pilate.</p>	<p>28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the ^apassover. 29 ^aPilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.</p>
			<p>31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.</p>
		<p>2 And they began to accuse him, saying, We found this <i>fellow</i> (<i>man</i>) perverting the nation,</p>	

		<p>and forbidding to give tribute to ^aCaesar, saying that he himself is Christ a ^bKing.</p> <p>(If the Jews had put Jesus to death they would have stoned him, but the Romans would crucify him, which would shed his blood. His blood had already been shed for sin in the garden, but his blood would also be shed for sin on the cross. Verse by Verse, the Four Gospels, p. 627)</p>	
11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?	2 And ^a Pilate asked him, Art thou the King of the Jews?	3 And Pilate asked him, saying, Art thou the King of the Jews?	33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
			<p>34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?</p> <p>35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?</p> <p>36 Jesus answered, My ^akingdom is not of this ^bworld: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.</p>
And Jesus said unto him, Thou sayest (truly;	And he (Jesus) answering said unto him, ^b Thou sayest <i>it</i> . (I	And he answered him and said, (Yea,) Thou sayest <i>it</i> .	37 ^a Pilate therefore said unto him, Art thou a ^b king then? Jesus

for thus it is written of me).	am, even as though sayest.)		answered, Thou sayest that I am a ^c king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the ^d truth. Every one that is of the truth heareth my voice.
		(Truth is knowledge of things as they are, and as they were, and as they are to come. D&C 93:24)4 Then said Pilate to the chief priests and to the people, I find no ^a fault in this man.	38 Pilate saith unto him, What is truth? And when he had ^a said this, he went out again unto the Jews, and saith unto them, I find in him no ^b fault at all .
12 And when he was accused of the chief priests and elders, he answered ^a nothing.	3 And the chief priests accused him of many things: but he ^a answered nothing.		
13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?	4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.		
14 And he answered him to (not to his questions; yea) never a word; insomuch that the governor marvelled greatly.	5 But Jesus yet answered nothing; so that Pilate marvelled.	5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were a Galilaean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.	

JESUS BEFORE HEROD

		<p>8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long <i>season</i> (time), because he had heard many things of him; and he hoped to have seen some ^amiracle done by him.</p> <p>9 Then he questioned with him in many words; but he ^aanswered him nothing.</p> <p>10 And the chief priests and ^ascribes stood and vehemently accused him.</p>	<p>(Herod is the only character in history to whom Jesus is known to have applied a personal epithet of contempt. Jesus called Herod a fox. He is further distinguished as the only being who saw Christ face and to face and spoke to Him, yet never heard His voice.)</p>
	<p>(The gorgeous robe was most probably white, the usual color of dress among Jewish nobility.)</p>	<p>11 And Herod with his men of war set him at nought, and ^amocked <i>him</i>, and arrayed him in a gorgeous robe, and sent him again to Pilate.</p> <p>12 ¶ And the same day Pilate and Herod were made friends together: for before (this) they were at enmity between themselves.</p>	
SECOND APPEARANCE BEFORE PILATE			
		<p>13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,</p> <p>14 Said unto them, Ye (You) have brought this man unto me, as one that (who) perverteth the people: and, behold, I, having examined <i>him</i> before you, have found no fault in this man touching those things whereof ye accuse him:</p> <p>15 No, nor yet Herod:</p>	

		for I sent you to him; and, lo, nothing worthy of death is done ^a unto him.	
		16 I will therefore chastise him, and release <i>him</i> .	
15 Now at <i>that</i> feast the governor was ^a wont to ^b release unto the people a prisoner, whom they ^c would.	6 Now (it was common) at <i>that</i> feast he ^a released (for Pilate to release) unto them one prisoner, whomsoever they desired.	17 (For of necessity he must ^a release one unto them at the feast.)	39 But ye have a custom, that I should release unto you one at the passover:
			will ye therefore that I release unto you the King of the Jews?
16 And they had then a notable prisoner, called Barabbas.	7 And there was <i>one</i> (a man) named Barabbas, <i>which lay</i> bound with them that (who) had made insurrection with him, who had committed murder in the insurrection. (The two thieves who were also crucified with Jesus were most likely those who had been in prison with Barabbas.)	(His full name was Jesus Barabbas. Barabbas means "son of the Father. Some important manuscripts of Matthew compare Barabbas and Jesus in a unique way, for they phrase Pilate's question in 27:17 thus: "Whom do you want me to release to you, Jesus Barabbas or Jesus called Christ?" Since "Barabbas" probably means "Son of the Father," it would be a fascinating irony for Pilate to have faced two accused men named Jesus, one "Son of the Father," the other "Son of God." Lord of the Gospels: The 1990 Sperry Symposium on the New Testament Brent L. Top, Bruce A. Van Orden, The Passion of Jesus Christ, Richard Neitzel	

		Holzappel, Director, Irvine Institute of Religion)	
	8 And the multitude crying aloud began to desire <i>him to do as he had ever done</i> (deliver Jesus) unto them.	18 And (But) they cried out all at once, saying, Away with this <i>man</i> , and release unto us Barabbas: 19 (Who for a certain sedition made in the city, and for ^a murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them.	(Some in the crowd wanted Jesus released.)
17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for ^a envy they had ^b delivered him.	9 But Pilate answered (unto) them, saying, Will ye that I release unto you the ^a King of the Jews? 10 For he knew that the chief priests had delivered him for ^a envy.		
19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a ^a dream (vision) because of him.			
20 But the chief ^a priests and elders ^b persuaded the multitude that they should ^c ask Barabbas, and destroy Jesus.	11 But the chief priests moved the people, that he should rather release Barabbas unto them (, as he had done unto them).	21 But they cried, saying, ^a Crucify <i>him</i> , crucify him.	40 Then cried they all again, saying, Not this man, but Barabbas. Now ^a Barabbas was a robber. (like the two thieves)
21 (And) The governor answered and said unto them, Whether of the twain will ye that I			

release unto you? They said, Barabbas.			
22 Pilate said th unto them, What shall I do then with Jesus which is called Christ? They all say (And all said) unto him, Let him be ^a crucified.	12 And Pilate answered and said (spake) again unto them, What will ye then that I shall do <i>unto him</i> whom ye call the King of the Jews? 13 And they cried out again, (Deliver him unto us to be crucified. Away with him.) Crucify him.		
23 And the governor said, Why, what evil hath he done?	14 Then Pilate said unto them, Why, what evil hath he done? (Pilate, knowing Jesus to be innocent, caved in to the pressure for his own popularity's sake.)	22 And he said unto them the third time, Why, what evil hath he done? I have found ^a no cause of death in him: I will therefore chastise him, and let <i>him</i> go.	

Was Jesus married? Consider these items: Because a Jewish man being unmarried at the age of Jesus would have been so unusual during the time in which Jesus lived, and because the New Testament does not explicitly say that he had no wife, some have suggested that this itself may be evidence that he was indeed married, otherwise the scriptures would have mentioned that he wasn't and why. If Jesus had been a bachelor ... the Bible would surely contain some record of his being criticized for it. To the Jews, their human Savior, would be an embodiment of the laws of God, he would typify them rather than being exempt from them. Just as Jesus was baptized "to fulfill all righteousness", and said that he had not "come to destroy," the law, "but to fulfill" it (*Matt. 3:15, 5:17*). They also expected a married Messiah, because the prophets of their Tanach (the Hebrew Bible) predicted his marital state as a feature of his life: In speaking of Israel's expectant deliverer in a passage Paul identifies as referring to Jesus, David wrote, "Kings daughters were among thy honorable women", or *wives* as the 1599 version of the Geneva Bible, and a 1636 Church of England Bible puts it (*Ps. 45:6, see Heb. 1:8*) Of him having children, Isaiah predicts, "he shall see his seed", and asks, "Who shall declare his generation?" Isaiah 53:8, see Luke 23:27-28 & Isaiah 53:10, Acts 8:33, Heb 2:16.

Whether Jesus was married: In addition to all the indications already given, it is interesting to note that Jesus was referred to by a title only given to married teachers, that of Rabbi. Even his detractors had no qualms about referring to him as such, and allowed him to preach in the synagogue, a practice also limited to married men (*John 1:38,49, 3:2, 6:25, 20:16*).

When Jesus was married: John in the second chapter of his book speaks of a wedding at which not only Jesus was present, but also his mother, who would have had to have traveled all the way from Nazareth especially to be there. At this event Jesus was in charge of the wine, a duty usually set aside for the groom, and if this does not make it obvious enough that it was his own wedding he was present at, we have in the sacred record that he was referred to as the bridegroom on this occasion (*John 2:1-10*).

Who Jesus married: The association Jesus had with certain women would have been wholly inappropriate for a single man, but perfectly normal and accepted for a husband (*Matt. 27:55, Mark 15:40-41, Luke 23:27-28*). In the Greek language there is little distinction between the word woman and wife, and so therefore any (if not all) of those females who accompanied him quite possibly could have been married to him. Martha called him "Master", a title a wife would use to address her husband, and when Mary her sister was in mourning over the death of their brother, Lazarus, she sat in her home until Jesus called her out, just as was the custom that only a husband could call a woman out of her home at such a time (*John 11:28*). Not only did Christ fulfill the traditions and duties of a typical Jewish husband, but so did his wives, when they anointed him prior to his burial (*Luke 24:1,10*).

Jesus Christ never omitted the fulfillment of a single law that God had made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected or rejected another. He could not do that and then say to mankind, 'Follow me!' (*Joseph F. Smith, Millennial Star 62:97*)

Joseph Smith in fact stated that "Mary and Martha manifested a much closer relationship [with Jesus] than merely a believer" (*Journal of Wilford Woodruff, July 22, 1883*), later explicitly naming Mary Magdalene as his wife. The Prophet did not surmise that Jesus 'must have been married,' but through the unique insight and inspiration that came with his calling could proclaim Jesus was indeed wed.

It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even married, he would be mobbed, tarred, and feathered, and rode not on an ass, but on a rail. (*Orson Hyde, J.D. 4:259*)

One thing is certain, that there were several holy women that greatly loved Jesus - such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when He arose from the dead, instead of first showing Himself to His chosen witnesses, the Apostles, He appeared first to these women, or at least to one of them - namely, Mary Magdalene. Now, it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we no doubt should learn that these beloved women were his wives. (*Orson Pratt, The Seer, p. 159*)

He being married, we would expect him to have lived up to all of the God-given responsibilities that come with such a union, chief among these being the commandment to bring spirit children into the world through the means of procreation. Once again God's apostles and prophets proclaimed that this was not just a possibility that he might do so, but a necessity:

Did the Savior of the world consider it to be his duty to fulfill all righteousness? You answer, yes. Even the simple ordinance of baptism he would not pass by, for the Lord commanded it, and therefore it was righteousness to obey what the Lord had commanded, and he would fulfill all righteousness. Upon this hypothesis I will go back to the beginning, and notice the commandment that was given to our first parents in the Garden of Eden. The Lord said unto them, "Multiply and replenish the earth. ..." Our first parents, then, were commanded to multiply and replenish the earth; and if the Savior found it his duty to be baptized to fulfill all righteousness, a command of far less importance than that of multiplying his race, (if indeed there is any difference in the commandments of Jehovah, for they are all important, and all essential,) would he not find it his duty to join in with the rest of the faithful ones in replenishing the earth? ... (*Orson Hyde, J.D. 2:79, 80, 82 - check refs*)

The offspring from such a union, being the children of a perfect being, would almost certainly be uniquely endowed with an inclination towards righteousness, and a rare degree of spiritual strength, not often seen amongst other mortals. What a loss it would be to the world if they were to go unrecognized, but this is not a danger us Latter-day Saints need fear of, for the early prophets and apostles of this dispensation declared - through use of their revelatory skills - that indeed, the sons of the Messiah did walk amongst the Saints. Joseph Smith being the first to reveal this truth, when he informed the plural wife of Elder Judge Adams, that the Apostle "was a literal descendant of Jesus Christ." (*Oliver B. Huntington Journal, p. 259*) Lorenzo Snow, and his counselor George Q. Cannon, would also declare this truth more publicly:

President George Q. Cannon also spoke ... Among the other things, he said, "There are those in this audience who are descendants of the old Twelve Apostles - and shall I say it, yes, descendants of the Savior Himself. His seed is represented in this body of men."

Following Pres. Cannon, President Snow arose and said that what Bro. Cannon had stated respecting the literal descendants among this company of the old apostles and the Savior himself is true - the Savior's seed is represented in this body of men. (*Journal of Pres. Rudger Clawson, pp. 374-375*)

Other arguments for Jesus being married.

D&C 131:1-4 states: 1 IN the ^acelestial glory there are three ^bheavens or degrees; 2 And in order to obtain the ^ahighest, a man must enter into this ^border of the ^cpriesthood [meaning the new and ^deverlasting covenant of ^emarriage]; 3 And if he does not, he cannot obtain it. 4 He may enter into the other, but that is the end of his kingdom; he cannot have an ^aincrease.

This, however, does not mean that Jesus was married during mortality, but that He would need to be sealed to a spouse in order to be exalted.

In his answer to the Sadducees who questioned him about marriage in the afterlife, Jesus responded in Matthew 22:30 – For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. The interpretation of this verse is that sealings to spouses are to be done prior to the resurrection. Therefore, Jesus having been resurrected three days after his death, would have had to have been sealed either prior to his death, or during the time his body rested in the sepulcher prior to his resurrection. It seems most logical to assume that Jesus, being our ultimate Exemplar, would set us the pattern by being sealed Himself to a spouse while in mortality instead of waiting to be sealed to a spouse by

proxy on His behalf. Although, Elder Bruce R. McConkie stated: “There is no revelation, either ancient or modern, which says there is neither marrying nor giving in marriage in heaven itself for righteous people.” DNTC 1:607.

Also, as mentioned previously, the Jewish custom was for men to be married and have children and since there are no recorded objections by the Jewish rulers who questioned Him about everything else, to have not criticized him for this omission had He not been married.

June 17-23
Matthew 27; Mark 15; Luke 23; John 19
“It Is Finished”

OVERVIEW:

Matthew 27; Mark 15; Luke 23; and John 19 include descriptions of the final hours of the Savior’s mortal life. Seek to feel His love for you as you study about His sacrifice and death.

Record your impressions:

SCRIPTURES:

Matthew 27

Jesus is accused and condemned before Pilate – Barabbas is released – Jesus is mocked, crucified, and buried in the tomb of Joseph of Arimathæa.

(Friday the 6th day of the week)

THE TRIAL AND CONDEMNATION			
MATTHEW 27	MARK 15	LUKE 22	JOHN 18
1 WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:	1 AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council (condemned him),	66 ¶ And as soon as it was day, ^a the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,	(Probably around 6am) (According to Elder Talmage quoting Chandler, there were at least 12 violations of Jewish law in the trials of Jesus. Jesus the Christ, p. 599-601)
		67 Art thou the ^a Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68 And if I also ask <i>you</i> , ye will not answer me, nor let <i>me</i> go. 69 ^a Hereafter shall the ^b Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of	

		<p>God? And he said unto them, Ye say that I am. 71 And they said, What need we (of) any further ^awitness? for we ourselves have heard of his own mouth.</p>	
JUDAS COMMITS SUICIDE			
<p>3 ¶ Then Judas, which (who) had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have ^abetrayed the innocent ^bblood. And they said (unto him), What is <i>that</i> to us? ^csee thou <i>to that</i> (it; thy sins be upon thee). 5 And he cast down the pieces of silver in the temple, and departed, and went ^aand ^bhanged himself (on a tree. And straightway he fell down, and his bowels gushed out, and he died.) 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the ^apotter's field, to bury ^bstrangers in. 8 Wherefore that field was called, The field of blood, unto this day.</p>	<p>(Judas is not a son of perdition. SOP's would not repent.)</p>		

<p>9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the ^athirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;</p> <p>10 (And therefore they took the pieces of silver,) And gave them for the potter's field, as the Lord appointed me (by the mouth of Jeremy).</p>	<p>(Our scriptures don't have a verse in Jeremiah about 30 pieces of silver. Only Zechariah 11:12)</p>	<p>12 And I said unto them, If ye think good, give <i>me</i> my price; and if not, forbear. So they weighed for my price ^athirty <i>pieces</i> of ^bsilver.</p>	
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JESUS BEFORE PILATE

MATTHEW 27	MARK 15	LUKE 23	JOHN 18
<p>2 And when they had bound him, they led <i>him</i> away, and delivered him to ^aPontius Pilate the governor.</p>	<p>and bound Jesus (<i>him</i>), and carried <i>him</i> away, and delivered <i>him</i> to Pilate.</p>	<p>1 AND the whole multitude of them arose, and led him unto Pilate.</p>	<p>28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the ^apassover. 29 ^aPilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.</p>
			<p>31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of</p>

			Jesus might be fulfilled, which he spake, signifying what death he should die.
		2 And they began to accuse him, saying, We found this <i>fellow</i> -(man) perverting the nation, and forbidding to give tribute to ^a Caesar, saying that he himself is Christ a ^b King. (If the Jews had put Jesus to death they would have stoned him, but the Romans would crucify him, which would shed his blood. His blood had already been shed for sin in the garden, but his blood would also be shed for sin on the cross. Verse by Verse, the Four Gospels, p. 627)	
11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?	2 And ^a Pilate asked him, Art thou the King of the Jews?	3 And Pilate asked him, saying, Art thou the King of the Jews?	33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
			34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My ^a kingdom is not of this ^b world: if my kingdom were of this world, then would my servants

			fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
And Jesus said unto him, Thou sayest (truly; for thus it is written of me).	And he (Jesus) answering said unto him, ^b Thou sayest it. (I am, even as though sayest.)	And he answered him and said, (Yea,) Thou sayest it.	37 ^a Pilate therefore said unto him, Art thou a ^b king then? Jesus answered, Thou sayest that I am a ^c king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the ^d truth. Every one that is of the truth heareth my voice.
		(Truth is knowledge of things as they are, and as they were, and as they are to come. D&C 93:24)4 Then said Pilate to the chief priests and to the people, I find no ^a fault in this man.	38 Pilate saith unto him, What is truth? And when he had ^a said this, he went out again unto the Jews, and saith unto them, I find in him no ^b fault <i>at all</i> .
12 And when he was accused of the chief priests and elders, he answered ^a nothing.	3 And the chief priests accused him of many things: but he ^a answered nothing.		
13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?	4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.		
14 And he answered him to (not to his questions; yea) never a word; insomuch that the governor marvelled greatly.	5 But Jesus yet answered nothing; so that Pilate marvelled.	5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were a Galilaean. 7 And as soon as he	

		knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.	
JESUS BEFORE HEROD			
		<p>8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long <i>season</i> (time), because he had heard many things of him; and he hoped to have seen some ^amiracle done by him.</p> <p>9 Then he questioned with him in many words; but he ^aanswered him nothing.</p> <p>10 And the chief priests and ^ascribes stood and vehemently accused him.</p>	(Herod is the only character in history to whom Jesus is known to have applied a personal epithet of contempt. Jesus called Herod a fox. He is further distinguished as the only being who saw Christ face and to face and spoke to Him, yet never heard His voice.)
	(The gorgeous robe was most probably white, the usual color of dress among Jewish nobility.)	<p>11 And Herod with his men of war set him at nought, and ^amocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.</p> <p>12 ¶ And the same day Pilate and Herod were made friends together: for before (this) they were at enmity between themselves.</p>	
SECOND APPEARANCE BEFORE PILATE			
		<p>13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,</p> <p>14 Said unto them, Ye (You) have brought this man unto me, as one that (who) perverteth</p>	

		the people: and, behold, I, having examined <i>him</i> before you, have found no fault in this man touching those things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done ^a unto him.	
		16 I will therefore chastise him, and release <i>him</i> .	
15 Now at <i>that</i> feast the governor was ^a wont to ^b release unto the people a prisoner, whom they ^c would.	6 Now (it was common) at <i>that</i> feast he ^a released (for Pilate to release) unto them one prisoner, whomsoever they desired.	17 (For of necessity he must ^a release one unto them at the feast.)	39 But ye have a custom, that I should release unto you one at the passover:
			will ye therefore that I release unto you the King of the Jews?
16 And they had then a notable prisoner, called Barabbas.	7 And there was one (a man) named Barabbas, <i>which lay</i> bound with them that (who) had made insurrection with him, who had committed murder in the insurrection. (The two thieves who were also crucified with Jesus were most likely those who had been in prison with Barabbas.)	(His full name was Jesus Barabbas. Barabbas means "son of the Father. Some important manuscripts of Matthew compare Barabbas and Jesus in a unique way, for they phrase Pilate's question in 27:17 thus: "Whom do you want me to release to you, Jesus Barabbas or Jesus called Christ?" Since "Barabbas" probably means "Son of the Father," it would be a fascinating irony for Pilate to have faced two accused men named Jesus, one "Son of the Father," the other "Son of God." Lord of the	

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	8 And the multitude crying aloud began to desire <i>him to do as he had ever done</i> (deliver Jesus) unto them.	18 And (But) they cried out all at once, saying, Away with this <i>man</i> , and release unto us Barabbas: 19 (Who for a certain sedition made in the city, and for ^a murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them.	(Some in the crowd wanted Jesus released.)
17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for ^a envy they had ^b delivered him.	9 But Pilate answered (unto) them, saying, Will ye that I release unto you the ^a King of the Jews? 10 For he knew that the chief priests had delivered him for ^a envy.		
19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a ^a dream (vision) because of him.			
20 But the chief ^a priests and elders ^b persuaded the multitude that they	11 But the chief priests moved the people, that he should rather release	21 But they cried, saying, ^a Crucify <i>him</i> , crucify him.	40 Then cried they all again, saying, Not this man, but Barabbas. Now ^a Barabbas was a

should ask Barabbas, and destroy Jesus.	Barabbas unto them(, as he had done unto them).		robber. (like the two thieves)
21 (And) The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.			
22 Pilate said (d)th unto them, What shall I do then with Jesus which is called Christ? They all say (And all said) unto him, Let him be ^a crucified.	12 And Pilate answered and said (spake) again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13 And they cried out again, (Deliver him unto us to be crucified. Away with him.) Crucify him.		
23 And the governor said, Why, what evil hath he done?	14 Then Pilate said unto them, Why, what evil hath he done? (Pilate, knowing Jesus to be innocent, caved in to the pressure for his own popularity's sake.)	22 And he said unto them the third time, Why, what evil hath he done? I have found ^a no cause of death in him: I will therefore chastise him, and let him go.	
SOLDIERS SCOURGE AND MOCK JESUS			
MATTHEW 27	MARK 15	LUKE 23	JOHN 19
27 Then the soldiers of the governor took Jesus into the ^a common hall, and gathered unto him the whole band of <i>soldiers</i> .	16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.	(The unhappy sufferer was publicly stripped, was tied by the hands in a bent position to a pillar, and then, on the tense quivering nerves of the naked back, the blows were inflicted with leathern thongs, weighted with jagged edges of bone and lead; sometimes even the blows fell by accident – sometimes, with terrible barbarity, were purposely struck – on the face and eyes. It was a punishment so	1 THEN Pilate therefore took Jesus, and ^a scourged him.

		hideous that, under its lacerating agony, the victim generally fainted, often died; MM, 4:191.)	
28 And they stripped him, and put on him a ^a scarlet (purple) robe.	17 And they clothed him with purple, and platted a crown of ^a thorns, and put it about (upon) his head,	(Scourging included being stripped naked. Also, those who suffered death by crucifixion, were also naked.)	2 And the soldiers platted a crown of thorns, and put <i>it</i> on his head, and they put on him a purple robe,
29 ¶ And when they had ^a platted a crown of thorns, they put <i>it</i> upon his head, and a ^b reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!	18 And began to salute him, (saying,) Hail, King of the Jews!		3 And said, Hail, ^a King of the Jews! and they smote him with their hands.
30 And they ^a spit upon him, and took the reed, and smote him on the head.	19 And they ^a smote him on the head with a reed, and did spit upon him, and bowing <i>their</i> knees worshipped him.		
PILATE PLEADS FOR JESUS, THEN DELIVERS HIM			
		(Here Pilate was trying to arouse sympathy by showing him after the scourging. Pilate wanted to spare Him.)	4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no ^a fault in him.
			5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And <i>Pilate</i> saith unto them, Behold the man!
			6 When the chief priests therefore and officers saw him, they ^a cried out, saying, Crucify <i>him</i> , crucify <i>him</i> . Pilate saith unto them, Take ye him, and crucify <i>him</i> : for I find no ^b fault in him.

		(The Jews knew that Jesus preached that He was God's Son.)	7 ¶ The Jews answered him, We have a ^a law, and by our law he ought to die, because he made himself the ^b Son of God.
			8 ¶ When Pilate therefore heard that saying, he was the more afraid;
			9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no ^a answer.
			10 ¶ Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
		(...but Caiaphas who delivered me to thee has the greater sin for as a Jew he knows of my divine origin. DNTC, 1: 809)	11 Jesus answered, Thou couldest have no ^a power <i>at all</i> against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ^b sin.
			12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a ^a king speaketh against Caesar.
			13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a

			place that is called the Pavement, but in the Hebrew, Gabbatha.
			14 And it was the preparation of the ^a passover, and about the sixth hour: and he saith unto the Jews, Behold your ^b King!
23b But they cried out ^a the more, saying, Let him be crucified.	14b And (But) they cried out the more exceedingly, Crucify him.	23 And they were ^a instant with (in) loud voices, ^b requiring that he might be ^c crucified. And the voices of them and of the chief priests prevailed.	15 But they cried out, Away with <i>him</i> , away with <i>him</i> , ^a crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no ^b king but Caesar.
24 ¶ When Pilate saw that he ^a could prevail nothing, but that rather (that) a ^b tumult was made, he took water, and washed <i>his</i> hands before the multitude, saying, I am innocent of the blood of this ^c just person: see ye to it (that ye do nothing unto him).	(Pilate sought to refuse responsibility for deciding about Christ, but Pilate's hands were never dirtier than just after he had washed them. Neal A. Maxwell, Ensign, November 1974, p. 13)	24 And Pilate gave sentence that it should be as they ^a required.	
25 Then answered all the people, and said, His ^a blood be on (come upon) us, and on our children.			
26 ¶ Then released he Barabbas unto them: and when he had ^a scourged Jesus, he delivered <i>him</i> to be crucified.	15 ¶ And so (now) Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged <i>him</i> , to be crucified.	25 And he released unto them him that (who) for sedition and ^a murder was cast into prison, whom they had desired; but he (and) delivered Jesus to their will.	16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led <i>him</i> away.
JESUS IS MOCKED AND CRUCIFIED			
31 And after that they had mocked him, they took the robe off from	20 And when they had ^a mocked him, they took off the purple from him,		

<p>him, and put his own raiment on him, and led him away to crucify <i>him</i>.</p>	<p>and put his own clothes on him, and led him out to crucify him.</p>		
<p>32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.</p>	<p>21 And they compel(led) one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.</p>	<p>26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear <i>it</i> after Jesus.</p>	<p>(The cross borne was most likely the cross piece, not the entire cross. Usually made from olive wood, very dense and heavy. Elder Talmage said: "From Mark's statement that Simon was the father of Alexander and Rufus we infer that the two sons were known to the evangelist's readers as members of the early Church, and there is some indication that the household of Simon the Cyrenian came to be numbered with the believers. Jesus the Christ, p. 652-3.)</p>
		<p>27 ¶ And there followed him a great company of people, and of women, which (who) also bewailed and lamented him.</p>	
		<p>28 But Jesus turn(ed)ing unto them said, Daughters of ^aJerusalem, weep not for me, but weep for yourselves, and for your children.</p>	
		<p>29 For, behold, the days are coming, in the which they shall say, Blessed <i>are</i> the ^abarren, and the wombs that (which) never bare, and the paps which never gave suck.</p>	

		30 Then shall they begin to say to the ^a mountains, Fall on us; and to the hills, Cover us.	
		31 For if they do these things (are done) in a (the) ^a green tree, what shall be done in the ^b dry (tree)? (This he spake, signifying the scattering of Israel, and the desolation of the heathen, or in other words, the Gentiles.)	(The 1 st destruction of Jerusalem and the Second Coming.)
		(Just as Jesus was fastened in the “sure place” so when we make solemn covenants, make sure we are also fastened in the “sure place” so that our covenants do not come undone.)	17 And he ^a bearing his ^b cross went forth into a place called <i>the place</i> of a ^c skull (burial), which is called in the Hebrew Golgotha: (The soldiers drove spikes into His hands, and then fearing that the weight of His body would tear through the flesh of the hands, they placed spikes through His wrists, also. This is what Isaiah meant when he said: Isaiah 22:23 And I will fasten him as a ^a nail in a sure place ; and he shall be for a glorious throne to his father’s house.)
THE CRUCIFIXION			
MATTHEW 27	MARK 15	LUKE 23	JOHN 19
		32 And there were also two other, ^a malefactors, led with him to be put to death.	18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.
33 And when they were come unto a place called Golgotha, that is	22 And they bring him unto the place Golgotha, which is,	33 And when they were come to the place, which is called Calvary,	(Jesus was not crucified on a hill, but most likely on a well traveled road

to say, a place of ^a a skull (burial),	being interpreted, The place of a skull (burial).		where many people would see it.)
34 ¶ They gave him ^a vinegar to drink mingled with gall: and when he had tasted thereof (the vinegar), he would not drink.	23 And they gave him to drink wine mingled with myrrh: but he received it not. (vinegar mingled with gall; and when he had tasted the vinegar, he would not drink.)	(Jesus refused to drink the wine because of the deadening agent in it. He wanted His full faculties during the ordeal on the cross.)	
38 Then were there two thieves crucified with him, one on the right hand, and another on the left.	25 And it was the third hour, and (when) they crucified him. 27 And with him they crucify(ied) two ^a thieves; the one on his right hand, and the other on his left. 28 And the scripture was ^a fulfilled, which sai(d)th, And he was numbered with the transgressors.	There they crucified him, and the malefactors, one on the right hand, and the other on the left.	(9 am)
THIS IS JESUS THE KING OF THE JEWS			
37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. (And Pilate wrote a title, and put it on the cross, and the writing was,	26 And the superscription of his accusation was written over, (And Pilate wrote his accusation and put it upon the cross,)	38 And a superscription also was written over him	19 ¶ And Pilate wrote a title, and put <i>it</i> on the cross.
JESUS OF NAZARETH, THE KING OF THE JEWS, in letters of Greek, and Latin, and Hebrew.	THE KING OF THE JEWS.	in letters of Greek, and Latin, and Hebrew, THIS IS THE ^a KING OF THE ^b JEWS.	And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
			20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, <i>and</i> Greek, <i>and</i> Latin.
And the chief priests said unto Pilate. It	(There were certain of the chief priests who		21 Then said the chief priests of the Jews to

should be written and set up over his head, his accusation, This is he that said he was Jesus, the King of the Jews.	stood by, that said unto Pilate, write, that he said, I am King of the Jews.		Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.
But Pilate answered and said, What I have written, I have written, let it alone.)	But Pilate said unto them, What I have written, I have written.)		22 Pilate answered, What I have written I have written.
FIRST WORDS FROM THE CROSS: FATHER, FORGIVE THEM			
		34 ¶ Then ^a said Jesus, 34 Father, ^b forgive them; for they know not what ^c they do. ((Meaning the soldiers who crucified him,))	
SOLDIERS CAST LOTS FOR JESUS' GARMENTS			
			23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also <i>his</i> coat: now the coat was without seam, woven from the top throughout.
35 And they ^a crucified him, and ^b parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my ^c garments among them, and upon (for) my vesture did they (did) cast lots.	24 And when they had crucified him, they parted his ^a garments, casting lots upon them, what every man should take.	34 And they parted his ^d raiment, and cast lots. (The person crucified was stripped naked of his clothing, which then became the property of the four guards accompanying the body.) (Jewish men wore five articles of clothing. A headdress, shoes, an inner garment, an outer garment, and a girdle. DNTC, 1:820)	24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my ^a raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

		(Psalm 22:18 – They part my garments among them, and cast lots upon my vesture.)	
36 And sitting down they watched him there;		35 And the people stood beholding.	
FURTHER MOCKING BY THE RULERS AND THE PEOPLE			
39 ¶ And they that passed by ^a reviled him, wagging their heads,	29 And they that (who) passed by ^a railed on him, wagging their heads,		
40 And saying, Thou that destroyest the ^a temple, and buildest <i>it</i> (again) in three days, save thyself. If thou be the ^b Son of God, come down from the cross.	and saying, Ah, thou that (who) destroyest the temple, and buildest <i>it</i> in three days, 30 Save thyself, and come down from the cross.		
41 Likewise also the chief priests mocking <i>him</i> , with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He ^a trusted in God; let him ^b deliver him now, if he will have (save) him: for he said, I am the ^c Son of God.	31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe.	And the rulers also with them ^a derided <i>him</i> , saying, He saved others; let him save himself, if he be (the) Christ, the ^b chosen of God. 36 And the soldiers also ^a mocked him, coming to him, and offering him ^b vinegar, 37 And saying, If thou be the king of the Jews, save thyself.	
SECOND WORDS FROM THE CROSS: TO THE THIEF			
44 (One of) The thieves also, which were crucified with him, ^a cast the same in his teeth.	And they that were crucified with him ^a reviled him. (of them who was crucified with him, reviled him also, saying, If thou are the Christ, save thyself and us.)	39 ¶ And one of the malefactors which were hanged (who was crucified with him,) ^a railed on him, saying, If thou be (the) Christ, save thyself and us.	
(But the other rebuked him, saying, Dost thou not fear God, seeing thou are under the same		40 But the other answering rebuked him, saying, Dost not thou (thou not) fear God,	

condemnation; and this man is just, and hath not sinned; and he cried unto the Lord that he would save him.		seeing thou art in the same condemnation?	
		41 And we indeed justly; for we receive the due ^a reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.	
And the Lord said unto him, This day thou shalt be with me in paradise.)		43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in ^a paradise.	(Or, “This day shalt thou be with me in the world of spirits. There you can learn of me and my gospel; there you can begin to work out your salvation with fear and trembling before me. MM, 4:222.)
THIRD WORDS FROM THE CROSS: TO HIS MOTHER			
		(The women present were Mary, his mother, Salome her sister and wife of Zebedee and the mother of James and John (cousins of Jesus), Mary the wife of Cleophas and Mary Magdalene. MM, 4:223)	25 ¶ Now there stood by the cross of Jesus his ^a mother, and his mother’s sister, Mary the <i>wife</i> of ^b Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the ^a disciple standing by, whom he loved, he saith unto his mother, ^b Woman, behold thy son! 27 Then saith he to the disciple, Behold thy ^a mother! And from that hour that disciple took her unto his own <i>home</i> .
DARKNESS FROM THE SIXTH TO THE NIGHT HOUR (NOON TO 3PM)			
45 Now from the sixth hour there was	33 And when the sixth hour was come, there	44 And it was about the ^a sixth hour, and there	(There were earthquakes and

<p>^adarkness over all the land unto the ninth hour. (From noon to 3pm)</p>	<p>was ^adarkness over the whole land until the ninth hour.</p>	<p>was a ^bdarkness over all the ^cearth until the ninth hour. 45 And the sun was darkened,</p>	<p>tempests for 3 hours in America. See 1 Ne 19:10-12. “Could it be that this was the period of his greatest trial, or that during it the agonies of Gethsemane recurred and even intensified?” MM, 4:225)</p> <p>(It seems, that in addition to the fearful suffering incident to crucifixion, the agony of Gethsemane had recurred, intensified beyond human power to endure. Jesus the Christ, p. 613. All of the suffering in Gethsemane recurred during the final three hours on the cross, the hours when darkness covered the land. MM, 4: 232)</p>
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FINAL WORDS FROM THE CROSS

<p>46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, ^aMy God, my God, why hast thou ^bforsaken me?</p>	<p>34 And at the ninth hour Jesus cried with a loud voice, saying, ^aEloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou ^bforsaken me?</p>	<p>(How utterly devastating the withdrawal of that influence must have been to one so accustomed to it! Now the Savior was alone. The agonies of Gethsemane had returned. McConkie, CR, Apr 1985.)</p>	<p>Psalm 22:1 ^aMY God, my God, why hast thou ^bforsaken me?</p>
<p>47 Some of them that stood there, when they heard that (him), said, This man calleth for ^aElias.</p>	<p>35 And some of them that (who) stood by, when they heard it (him), said, Behold, he calleth Elias.</p>		
<p>48 And straightway one of them ran, and took a</p>	<p>36 And one ran and filled a sponge full of</p>		<p>28 ¶ After this, Jesus knowing that all things</p>

<p>sponge, and filled <i>it</i> with ^avinegar, and put <i>it</i> on a reed, and gave him to drink.</p>	<p>^avinegar, and put <i>it</i> on a reed, and gave him to drink,</p>		<p>were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar (mingled with gall): and they filled a sponge with ^avinegar (it), and put # upon hyssop, and put # to his mouth. 30 When Jesus therefore had received the vinegar,</p>
<p>49 The rest said, Let (him) be, let us see whether Elias will come to save him.</p>	<p>(others spake) saying, Let (him) alone; let us see whether Elias will come to take him down.</p>		
IT IS FINISHED			
<p>50 ¶ Jesus, when he had cried again with ^aa loud voice (saying, Father it is finished, thy will is done), yielded up the ghost.</p>	<p>37 And Jesus cried with a loud voice, and gave up the ^aghost. (These mortals were sad at Jesus' death. But there was much rejoicing and gladness to those spirits of the just who had been faithful in the testimony of Jesus because the day of their deliverance was at hand. D&C 138:12-15. Were we also witnesses of his death? "I believe that we did not hold our peace. Every righteous eye in the universe must have been on Gethsemane and Golgotha. Every voice in Heaven must have been raised:" (Ted L. Gibbons, Lesson 26. Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let</p>	<p>46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I ^acommend my ^bspirit: and having said thus, he ^cgave up the ^dghost.</p>	<p>he said, It is ^afinished: and he bowed his head, and gave up the ghost. (The Spirit returned to Him and bore witness that he had completed the atonement.)</p> <p>(Lucifer, since his banishment from heaven, had never heard words to cause such terror.)</p>

	the dead speak anthems of eternal praise to the King Immanuel. D&C 128:22)		
VEIL OF TEMPLE RENT			
51 And, behold, the ^a veil of the temple was ^b rent in twain from the top to the bottom; and the earth did ^c quake, and the rocks rent;	38 And the veil of the temple was rent in twain from the top to the bottom.	45b and the veil of the temple was rent in the ^a midst. (All of us are now able to return back to God through Jesus.)	(The veil was 60 feet long, 30 feet wide of the thickness of the palm of the hand and wrought in 72 squares. It was so heavy it took hundreds of priests to manipulate it. It was the hand of God that rent it. MM, 4:229)
TESTIMONY OF CENTURION AND OTHER WITNESSES			
54 Now when the centurion, and they that were with him, watching Jesus, saw (heard) the earthquake, and (saw) those things that (which) were done, they feared greatly, saying, Truly this was the Son of God.	39 ¶ And when the centurion, which (who) stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was (is) the Son of God.	47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a ^a righteous man.	
55 And many ^a women were there beholding afar off, which followed Jesus from Galilee, ministering unto him (for his burial): 56 Among which (whom) was Mary Magdalene, and Mary the mother of James and ^a Joses, and the mother of Zebedee's children.	40 There were also women looking on afar off. Among whom was Mary Magdalene, and Mary the mother of James the less (younger) and of Joses, and Salome; 41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which (who) came up with him unto Jerusalem.	48 And all the people that (who) came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that (who) followed him from Galilee, stood afar off, beholding these things. (The Eleven would also have been there.)	
SOLDIER PIERCES HIS SIDE			
			31 The Jews therefore, because it was the preparation, that the

			<p>bodies should not remain upon the ^across on the sabbath day, (for that ^bsabbath day was an ^chigh ^dday,) besought Pilate that their legs might be ^ebroken, and <i>that</i> they might be taken away.</p> <p>32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.</p> <p>33 But when they came to Jesus, and saw that he was dead already, they ^abrake not his legs:</p>
		(The physical cause of death was a ruptured heart. He died of a broken heart. Jesus the Christ, p. 620-1)	<p>34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.</p> <p>35 And he that ^asaw <i>it</i> bare ^brecord, and his record is true: and he knoweth that he saith true, that ye might believe.</p> <p>36 For these things were done, that the scripture should be fulfilled, A ^abone of him shall not be broken.</p> <p>37 And again another scripture saith, They shall look on him whom they ^apierced.</p>
THE BURIAL OF JESUS			
57 When the even(ing) was come, there came a rich man of Arimathaea, named ^a Joseph, who also himself was Jesus' ^b disciple:	42 ¶ And now when the even was come, because it was the ^a preparation (day), that is, the day before the Sabbath, 43 Joseph of	50 ¶ And, behold, there was a man named Joseph, a ^a counsellor; and he was a good man, and a just (one): 51 (The same (day) had not consented to the	38 ¶ And after this ^a Joseph of Arimathaea, (Joseph was a member of the Sanhedrin. Joseph may have been Jesus' great uncle. Only

	Arimathaea, an honourable ^a counsellor, which (who) also waited for the kingdom of God, came,	counsel and deed of them;) he was (a man) of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.	next of kin were allowed to take the deceased body.) being a disciple of Jesus, but secretly for ^b fear of the Jews,
58 He went to Pilate, and ^a begged the body of Jesus.	and went in boldly unto Pilate, and ^b craved the body of Jesus.	52 This man (He) went unto Pilate, and ^a begged the body of Jesus.	besought Pilate that he might take away the body of Jesus:
Then Pilate commanded the body to be delivered.	44 And Pilate marveled(, and asked him) if he were already dead: and calling unto him the centurion, he asked him whether (if) he had been any while dead. 45 And when he knew <i>it</i> of the centurion, he gave the body to Joseph.		and Pilate gave <i>him</i> leave.
59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,	46 And he (Joseph) bought fine linen, and took him down, and wrapped him in the linen,	(All they had time to do was wash the body, lay it amid the spices, wrap the head in a white napkin, and roll the linen round and round the wounded limbs and lay the body in the tomb. MM 4:239) 53 And he took it down, and wrapped it in linen,	He came therefore, and took the body of Jesus. 39 And there came also ^a Nicodemus, which at the first came to Jesus by night, and brought a mixture of ^b myrrh and aloes, about an hundred pound <i>weight</i> . 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.
			41 Now in the place where he was crucified there was a garden; and in the garden a new ^a sepulchre, wherein was never man yet laid.
60 And laid it in his own new tomb, which	and laid him in a ^a sepulchre which was hewn out of a rock,	and laid it in a ^a sepulchre that (which) was hew(ed) in (a)	42 There laid they Jesus therefore because of the Jews' ^a preparation <i>day</i> ;

he had hewn out in the rock:		stone, wherein never man before was laid. 54 And that day was the ^a preparation, and the Sabbath drew on.	for the sepulchre was nigh at hand.
and he rolled a great ^a stone to the door of the ^b sepulchre, and departed.	and rolled a stone unto the door of the sepulchre.		
61 And there was Mary Magdalene, and the other Mary, sitting ^a over against the sepulchre.	47 And Mary Magdalene and Mary <i>the mother</i> of Josès beheld where he was laid.	55 And the women also, which (who) came with him from Galilee, followed after, and beheld the ^a sepulchre, and how his body was laid.	(The women came so that after the Sabbath they would know where his body was so they could come and properly treat the body for burial.)
		56 And they returned, and prepared spices and ointments; and ^a rested the Sabbath day according to the commandment.	
Saturday – the Seventh Day of the Week			
GUARDS AT THE TOMB			
62 ¶ Now the next day, that followed the day of the ^a preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that ^a deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last ^a error shall (imposture will) be			

<p>worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make <i>it</i> as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch. (The word “imposture” is defined as The act or instance of engaging in deception under an assumed name or identity.)</p>			
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June 24-30
Matthew 28; Mark 16; Luke 24; John 20-21
“He Is Risen”

OVERVIEW:

Prayerfully read Matthew 28; Mark 16; Luke 24; and John 20–21, reflecting on the joy you have because of the Resurrection of Christ. Ponder how you might share your testimony of this event with others.

Record your impressions:

SCRIPTURES:

Matthew 28

Christ ministers in the Spirit World. What hymns they must have composed and sung when he burst through the veil and greeted the righteous who were assembled, waiting. Pre-mortal and paradisiacal choirs with voices raised in rejoicing at the opening of the Savior’s tomb, and thereby, every tomb in the world.

Christ’s Resurrection. **What is the greatest news the world has ever heard? He is Risen!** The resurrection proves the divinity of Jesus Christ.

New Testament record of the Resurrected Jesus’ appearances:

1. Mary Magdalene (Mark 16:9, John 20:11-17)
2. The Women (Matthew 28:9)
3. Peter (Luke 24:34)
4. Cleopas and Luke on the road to Emmaus (Mark 16:12, Luke 24:13-18)
5. Ten Apostles on resurrection day (Luke 24:36-40, John 20:19-20)
6. The Eleven with Thomas (John 20: 26-29)
7. Seven Apostles at Galilee (John 21:1-14)
8. The Eleven in Galilee (Matthew 28:16)
9. Five Hundred Brethren in Galilee (1 Corinthians 15:6)
10. James, the brother of Jesus (1 Corinthians 15:7)
11. The Eleven at the Ascension (Luke 24:50-51)

Christ the Lord is risen – He appears to many – He has all power in heaven and in earth – He sends the apostles to teach and baptize all nations.

(Sunday, the 1st day of the week)

MATTHEW 28	MARK 16	LUKE 24	JOHN 20-21
THE STONE IS ROLLED AWAY			

<p>2 And, behold, there was (had been) a great earthquake: for (two) ^athe ^bangel(s) of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.</p> <p>3 ^aHis (And their) ^bcountenance was like lightning, and his (their) raiment white as snow:</p> <p>4 And for fear of him (them) the keepers did shake, and became as dead-men (though they were dead).</p>	<p>The angels must have been resurrected.</p>	<p>(There was actually no need to roll away the stone to let Jesus out of the tomb. Resurrected bodies can pass through solid objects. There are several reasons why the stone was rolled away. Just as the door of the tomb of the resurrection was now open, signaling its Occupant was no longer there, so too the door of spirit prison was now open, signaling that its righteous inhabitants were free from the bondage of death and would no longer be confined there. With the opening of the tomb, the disciples could look inside as well as enter the sepulcher and know for themselves that the tomb was empty, that Jesus had returned to life, that he really was the Savior, with power to raise his own physical body back to life. Verse by Verse, the Four Gospels, p. 676)</p>	
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WOMEN COME TO THE TOMB

<p>1 ^aIN the end of the ^bsabbath (day), as it began to dawn toward(s) the first <i>day</i> of the week, (early in the morning) came Mary Magdalene and the other Mary to see the sepulchre.</p>	<p>1 AND when the Sabbath was past (passed), Mary Magdalene, and Mary the <i>mother</i> of James, and Salome, had bought sweet spices, that they might come and anoint him.</p>	<p>1 NOW upon the first <i>day</i> of the week, very early in the morning, they (the women) came unto the ^asepulchre, bringing the spices which they had prepared, and certain <i>others</i> with them.</p>	<p>1 THE ^afirst <i>day</i> of the week cometh Mary Magdalene early, when it was yet ^bdark, unto the sepulchre,</p>
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	<p>(“These other women included Mary the mother of Joses; Joanna, Salome (Mary’s sister) the mother of James and John... (Jesus’ cousins) Certainly the beloved sisters from Bethany were there... Their total number may well have been in the dozens or scores. Certainly among those faithful sisters there were some or all of the wives of the apostles. MM, 4:265)</p> <p>2 And very early in the morning the ^afirst <i>day</i> of the week, they came unto the sepulchre (sepulcher) at the ^brising of the sun.</p>		
WOMEN FIND THE STONE ROLLED AWAY			
	<p>3 And they said among themselves, Who shall roll us away the stone from the door of the sepulcher (sepulcher)?</p> <p>4 ^aAnd (But) when they looked, they saw that the stone was rolled away: for it was very great</p>	<p>2 ^aAnd they found the stone rolled away from the sepulcher (,</p>	<p>and seeth the ^cstone taken away from the ^dsepulchre</p>
	<p>(, and two angels sitting thereon, clothed in long white garments; and they were affrighted).</p>	<p>and two angels standing by it in shining garments).</p> <p>4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:</p> <p>5 And as they were</p>	<p>(and two angels sitting thereon).</p>

		afraid (affrighted), and bowed down <i>their</i> faces to the earth, they	
5 ^a And the angel(s) answered and said unto the women, Fear not ye: for I (we) know that ye seek Jesus, which was crucified.	5 And entering into the sepulchre, they saw a young man sitting on the right side, ^aclothed in a long white garment; and they were ^baffrighted. 6 And he (But the angels) sai(d)th unto them, Be not affrighted: Ye seek Jesus of Nazareth, which (who) was crucified:	(But behold the angels) said unto them, Why seek ye the living among the dead?	
6 He is not here: for he is ^a risen, as he said.	he is ^a risen; he is not here:	6 He is not here, but is ^a risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words,	(The most wonderful words ever spoken on earth – HE IS RISEN!)
Come, see the place where the ^b Lord lay.	behold the place where they laid him. (And they, entering into the sepulcher, saw the place where they laid Jesus.)	3 And they entered in (to the sepulcher), and found not (finding) the body of the Lord Jesus.	
7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.	7 But (And) go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.		
WOMEN LEAVE TOMB TO TELL DISCIPLES			
8 And they departed quickly from the	8 And they went out quickly, and fled from	9 And returned from the sepulchre,	2 Then she runneth, and cometh to Simon

<p>sepulchre with fear and great joy; and did run to bring his disciples word.</p>	<p>the sepulcher (sepulcher); for they trembled and were amazed: neither said they any thing to any <i>man</i>; for they were afraid.</p>		<p>Peter, and to the other ^adisciple, whom Jesus loved, and saith unto them, They have taken away the ^bLord out of the sepulchre, and we know not where they have laid him.</p>
		<p>and told all these things unto the eleven, and to all the rest.</p>	
<p>PETER AND JOHN VISIT TOMB</p>			
<p>(The cloth that had been wrapped about Jesus' head ("napkin" in the King James Version) was still by itself, separate from the linen, just as it had been before the resurrection. The Greek word used in John 20:7, <i>entetuligmenon</i> (literally, "having been wrapped up"), has sometimes been translated as "folded," presumably because translators have not understood the power a resurrected body has over the elements and solid objects. Andrew Skinner, <i>The Garden Tomb</i>, 98)</p>	<p>(The strips of cloth "were left in such a way as to show that his resurrected body had passed through their folds and strands without the need of unwinding the strips or untying the napkin. Mortal Messiah, 4:268)</p>	<p>12 Then arose Peter, and ran unto the sepulchre; (John, out of respect for the senior apostle, lets Peter enter first.) and stooping down (went in, and), he beheld the linen clothes laid by themselves, (Grave robbers would never have taken the time to fold the grave clothes. But someone did, for they were wrapped together.) and (he) departed, wondering in himself at that which was come to pass.</p>	<p>3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the ^anapkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must ^arise again from the ^bdead. (How</p>

			<p>could they fully understand the resurrection? It had never happened before.)</p> <p>10 Then the disciples went away again unto their own home.</p>
JESUS APPEARS TO MARY			
<p>(Why was Mary the first mortal to see the resurrected Christ? It's possible that Mary was His wife.)</p>	<p>9 ¶ Now when <i>Jesus</i> was ^arisen early (on) the first <i>day</i> of the week, he ^bappeared first to ^cMary Magdalene, out of whom he had cast seven devils. (In our versions of the Bible, Mary is indicated as one who had seven devils. This may have been added by evil men who wanted women to be looked at in a bad light. It may not be true.)</p>		
			<p>11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, <i>and looked</i> into the sepulchre,</p> <p>12 And seeth two ^aangels in white sitting, the one at the head, and the other at the feet, where the body of <i>Jesus</i> had lain.</p> <p>13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where</p>

			<p>they have laid him. 14 And when she had thus said, she turned herself back, and ^asaw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.</p>
		<p>(Isn't this the moment we all hope for, that Jesus will call us by name in the same loving way?)</p>	<p>16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, ^aMaster. 17 Jesus saith unto her, ^aTouch (Hold) me not; (The Greek verb (hpto) can mean "touch," "hold," or "cling." Thus Mary could embrace Jesus and be told not to hold him further, because he would leave earth and return to his Father. This view is favored by translators because Greek verbs have forms for singular action and forms for continuous action. The latter is used here, producing the following modern translations; "Do not hold on to me." "Do not cling to me." "Stop holding on to me." There is no scriptural</p>

			<p>foundation for the idea that Jesus ascended that morning to his Father except reasoning from a translation like the KJV. This translation was also changed by Joseph Smith for “hold” should replace “touch.” Robert Matthews, A Plainer Translation, p. 186. Elder McConkie’s explanation of this is “You cannot hold me here, for I am going to ascend to my Father. MM, 4:264.) for I am not yet ^bascended to my ^cFather: but go to my brethren, and say unto them, I ascend unto my ^dFather, and your Father; and <i>to</i> my God, and your God.</p>
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JESUS APPEARS TO THE OTHER WOMEN

<p>9 ¶ And as they went to tell his disciples, behold, ^aJesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.</p>			
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TESTIMONY OF MARY AND OTHER WOMEN

<p>In a day when messages were usually carried by runners, both Isaiah and Abinadi spoke of the “beautiful feet” of those who would one day run with the most important</p>	<p>10 <i>And</i> she went and told them that (who) had been with him, as they mourned and wept.</p>	<p>10 It was Mary Magdalene, and Joanna, and Mary <i>the mother</i> of James, and other <i>women</i> that (who) were with them, which (who) told these</p>	<p>18 Mary Magdalene came and told the disciples that she had seen the Lord, and <i>that</i> he had spoken these things unto her.</p>
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message of all – the message of the atonement of Christ. See Isaiah 52:7-8 & Mosiah 15:15-18)	11 And they, when they had heard that he was alive, and had been seen of her, believed not.	things unto the apostles. 11 And their words seemed to them as idle tales, and they believed them not.	
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OTHERS RESURRECTED AFTER JESUS

<p>Matthew 27 52 And the graves were opened; and many the bodies of the saints (those worthy of celestial glory. D&C 133: 54 Yea, and ^aEnoch also, and they who were with him; the prophets who were before him; and ^bNoah also, and they who were before him; and ^cMoses also, and they who were before him; 55 And from ^aMoses to Elijah, and from Elijah to John, who were with Christ in his ^bresurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb.) which slept arose, who were many, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.</p>	<p>(To us the first resurrection shall commence when Christ comes again, and the second resurrection shall start at the end of the millennium. But for those who lived prior to the time of the resurrection of Christ, the first resurrection, itself a resurrection of the just, was the one which accompanied the coming forth of the Son of God from the grave. Enoch and Samuel the Lamanite both spoke specifically of the resurrection that would take place when Jesus took up his body again. (Moses 7:55-56; Helaman 14:25; 3 Nephi 23:7-13.) Isaiah recorded these words spoken by the Lord Jehovah: 19 Thy dead <i>men</i> shall ^alive, <i>together with</i> ^bmy dead body shall they ^carise. (resurrection) Awake and sing, ye that dwell in dust: for thy dew <i>is as</i> the dew of herbs, and the earth shall cast out the dead.(Isaiah 26:19.) Abinadi explained the doctrine involved and told who would come forth in this resurrection, which is the one of which Matthew wrote. 20 But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead. 21 And there cometh a resurrection, even a ^afirst resurrection (The first resurrection includes both celestial and terrestrial kingdom people. He is not talking about the time of the resurrection but the condition of it.); yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ (This first resurrection is not to be confused with the first resurrection spoken of in the D&C, which has reference to the coming forth from the grave of the faithful saints from the time of Christ to the time of his second coming. D&C 88:96-98. Those living in the Millennium are also spoken of as coming forth in a first resurrection, for they too obtain an exaltation. D&C 132:19. The Life Beyond, p. 124, DCBM, 2:238)—for so shall he be called. (James E. Talmage said: “Two general resurrections are mentioned in the scriptures, and these may be specified as first and final, or as the resurrection of the just and the resurrection of the unjust. The first was inaugurated by the resurrection of Jesus Christ; immediately following which many of the saints came forth from their graves. A continuation of this, the resurrection of the just, has been in operation since, and will be greatly extended, or brought to pass in a general way, in connection with the coming of Christ in His glory. The final resurrection will be deferred until the end of the thousand years of peace, and will be in connection with the last judgment.” (Reynolds and Sjodahl, <i>Commentary on the Book of Mormon</i>, vol. 2, p. 174) Bruce R. McConkie said: “To those who lived before the resurrection of Christ, the day of his coming forth from the dead was known as the first resurrection. Abinadi and Alma, for instance, so considered it. (Mosiah 15:21-25; Alma 40.) To those who have lived since</p>
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that day, the first resurrection is yet future and will take place at the time of the Second Coming. (D. & C. 88:96-102.) We have no knowledge that the resurrection is going on now or that any persons have been resurrected since the day in which Christ came forth excepting Peter, James, and Moroni, all of whom had special labors to perform in this day which necessitated tangible resurrected bodies.” (*Mormon Doctrine*, p. 639))

22 And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection. (The second resurrection is for telestial and sons of perdition.)

23 They are raised to ^adwell with God (Celestial Kingdom) who has redeemed them; thus they have eternal life through Christ, who has ^bbroken the bands of death.

24 And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having ^asalvation declared unto them (These are terrestrial, but still part of the first resurrection.). And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. (Joseph Fielding Smith said: “We are taught that we will be punished for our own sins, but what of these millions who sinned ignorantly, not having any knowledge of the mission of the Son of God? According to the divine plan the truth of the gospel must eventually be declared to them, for it is written that ‘... the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.’ (D&C 1:2) ... We are taught that mankind through the ages will be judged by the privileges and opportunities to know the truth. If a person never had the opportunity to know anything about the plan of salvation, then surely he should not be held accountable for his deeds in the flesh on an equality with the man who knew the truth and then refused to obey it. Thousands of these people who lived in this ignorance were devout and faithful to the doctrines which they had been taught. They cannot be held accountable for their actions which were done in faith and obedience to that which they devoutly believed and had been taught. Fortunately the Lord will judge us all by the intent of the heart as well as by our understanding. Therefore it seems that it was only a matter of justice for the Lord to do what Abinadi said he would do and permit these who innocently died in ‘their ignorance, not having salvation declared unto them’ to have part in this great resurrection.” (*Answers to Gospel Questions*, vol. 4, pp. 76-77) DNTC 1:847-848)

CHIEF PRIESTS TOLD OF RESURRECTION

MATTHEW 28	MARK 16	LUKE 24	JOHN 20
11 ¶ Now when they were going, behold, some of the ^a watch came into the city, and			

<p>^bshe(^o)wed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave ^alarge money unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and ^asecure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.</p>			
MATTHEW 28	MARK 16	LUKE 24	JOHN 20
JESUS APPEARS ON THE ROAD TO EMMAUS			
	<p>(They are going away from Jerusalem and the temple and the scenes of the atonement.) 12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.</p>	<p>13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about ^athreescore furlongs. (about 7-8 miles) 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they ^acommuned <i>together</i> and reasoned, ^bJesus himself drew near, and went with them.</p>	<p>(Two disciples, Cleopas and another (possibly Luke, as it is he who records the event), walked from Jerusalem to Emmaus, some six or seven miles. As they discussed the reports of those who had seen the open tomb and heard the words of the angels, Jesus himself joined them in their travels. They walked and talked. He seemed in all respects like any wayfaring man. His speech, demeanor, dress, physical appearance were all deemed by them to be</p>

			<p>that of a fellow mortal. They invited him to spend the night with them, and his true identity was made known only as he brake bread. How better could he have taught them the literal and personal nature of resurrected beings. Promised Messiah, p. 279)</p>
		<p>16 But their eyes were ^aholden (or covered) that they should (could) not know him. (Why would Jesus withhold his identity on the road like this? “Obviously it was to show what a resurrected being is like. He was teaching the gospel as only he could, teaching a living sermon, a sermon that was to be climaxed shortly in an upper room in the presence of his apostles. Could anyone devise a more perfect way to teach what a resurrected being is like when his glory is retained within him? DNTC, 1:850)</p>	
		<p>17 And he said unto them, What manner of communications <i>are</i> these that (which) ye have one to (with) another, as ye walk, and are sad? 18 And the one of them, whose name was ^aCleopas, (The other</p>	

		<p>was most likely Luke.) answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which (who) was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which (who) should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which (who) were early at the sepulchre; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which (who) said that he was alive. 24 And certain of them which (who) were with us went to the sepulchre, and found <i>it</i> even so as the women</p>	
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		<p>had said: but him they saw not.</p> <p>25 Then he said unto them, O ^afools, and slow of ^bheart to ^cbelieve all that the prophets have spoken:</p> <p>26 Ought not Christ to have suffered these things, and to enter into his glory?</p>	
	<p>(Jesus taught the creation, the Fall, the covenants of Abraham, Isaac, and Jacob, the law of Moses and the Atonement. He would have also explained Isaiah and the Psalms that testified of Him.)</p>	<p>27 And beginning at ^aMoses and all the ^bprophets, he ^cexpounded unto them in all the ^dscriptures the things concerning himself.</p> <p>28 And they drew nigh unto the village, whither they went: and he made as though he would have gone fu(a)rther.</p> <p>29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.</p> <p>30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.</p> <p>31 And their eyes were opened, and they knew him; and he vanished (was taken up) out of their sight.</p> <p>32 And they said one to another, Did not our ^aheart(s) ^bburn within us, while he ^ctalked with us by the way, and</p>	

		while he opened to us the scriptures? (How often do our hearts burn within us during Sacrament meeting talks or testimonies borne or lessons given or scriptures read?)	
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TWO DISCIPLES TELL APOSTLES OF CHRIST'S APPEARANCE

	13 And they went and told <i>it</i> unto the residue: neither believed they them.	33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that (those who) were with them, 34 Saying, The Lord is risen indeed, and hath ^a appeared to ^b Simon. (It may have been that Jesus special appearance to Peter was associated in some way with the principle of keys. DNTC, 1:851. "We feel free to suppose the appearance of Jesus to Peter was one in which the tears of Peter's denial in the court of Caiaphas were dried; one in which he was assured that though Satan desired to sift him as wheat, yet because Jesus had prayed for him, the noble Peter would yet come off triumphant; one in which a blessed bond of unity, of love, and of peace was established between the Master and his servant. MM, 4:272) 35 And they told what things were done (they	
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		<p>saw and heard) in the way, and how he was known of (to) them in breaking of bread.</p> <p>(Imagine being there as a disciple. What would you have felt and said?)</p>	
MATTHEW 28	MARK 16	LUKE 24	JOHN 20
JESUS APPEARS TO TEN APOSTLES			
		<p>SCRIPTURE MASTERY: 36 ¶ And as they thus spake, Jesus himself ^astood in the midst of them, and sai(d)th unto them, ^bPeace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye (you) troubled? and why do ^athoughts arise in your hearts?</p>	<p>19 ¶ Then the same day at evening, being the first <i>day</i> of the week, when the doors were shut where the disciples were ^aassembled for fear of the Jews, (We believe it was an upper room – perhaps the same room, in the home of John Mark, where Jesus and the Twelve celebrated the Feast of the Passover. Many faithful women were there and possibly even children. The whole group was eating an evening meal and in effect, holding a testimony meeting as they ate. What each had seen and heard and knew of that day’s happenings was recited and particularly the appearance of the Lord to Peter. No doubt the Chief Apostle told them freely all that had transpired on that holy occasion. MM, 4:278) came Jesus and ^bstood</p>

			in the midst, and saith unto them, ^c Peace <i>be</i> unto you.
	(How would he allay their doubts? By letting them touch him.)	<p>39 Behold my hands and my feet, that it is I myself: ^ahandle me, and see; for a ^bspirit hath not ^cflesh and bones, as ye (you) ^dsee me have.</p> <p>40 And when he had thus spoken, he she(o)wed them <i>his</i> hands and <i>his</i> feet.</p>	20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.
		<p>41 And while they yet (wondered and) believed not for joy, and ^awondered, he said unto them, Have ye here any meat?</p> <p>42 And they gave him a piece of a broiled fish, and of an (a) honeycomb.</p> <p>43 And he took <i>it</i>, and did eat before them.</p> <p>44 And he said unto them, These <i>are</i> the words which I spake unto you, while I was yet with you, that all things must be ^afulfilled, which were written in the law of Moses, and <i>in</i> the prophets, and <i>in</i> the Psalms, concerning me.</p> <p>45 Then opened he their ^aunderstanding, that they might understand the scriptures,</p> <p>46 And said unto them, Thus it is written, and thus it ^abehoved Christ to suffer, and to ^brise from the dead the third</p>	<p>21 Then said Jesus to them again, Peace <i>be</i> unto you: as <i>my</i> ^aFather hath ^bsent me, even so ^csend I you.</p> <p>22 And when he had said this, he breathed on <i>them</i>, (This is an expression that means by the laying on of hands. This expression was also used in the Book of Mormon-3 Ne 18:36-37. They were confirmed.) and saith unto them, Receive ye the Holy Ghost:</p> <p>23 Whose soever sins ye ^aremit, they are remitted unto them; <i>and</i> whose soever <i>sins</i> ye retain, they are retained. (Priesthood Keys.)</p>

		<p>day: 47 And that ^arepentance and ^bremission of sins should be ^cpreached in his name among all nations, beginning at Jerusalem. 48 And ye are ^awitnesses of these things.</p>	
			<p>24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the ^aprint of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.</p>
JESUS APPEARS TO THOMAS AND THE OTHER APOSTLES			
	<p>14 ¶ Afterward he appeared unto the ^aeleven as they sat at meat, and upbraided them with their ^bunbelief and ^chardness of heart, because they believed not them which (who) had seen him after he was risen.</p> <p>(In his resurrected state, Jesus retained the prints of the nails in his hands and feet as a special manifestation to the world (tokens). Such marks, however,</p>	<p>(His appearances to His apostles are personal.)</p>	<p>26 ¶ And after eight days again his disciples were within, and Thomas with them: <i>then</i> came Jesus, the doors being shut, and stood in the midst, and said, Peace <i>be</i> unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and ^athrust <i>it</i> into my side: and be not ^bfaithless, but ^cbelieving. 28 And Thomas</p>

are only temporary. After all have confessed that he is the Christ, his resurrected body will, like those of all mankind, be restored to its proper and perfect frame (Alma 40:23) Tad R. Callister, Encyclopedia of Mormonism, 2:734)

answered and said unto him, My Lord and my God.
29 Jesus saith unto him, Thomas, because thou hast ^aseen me, thou hast believed: ^bble^ssed *are* they that have not seen, and yet have ^cbelieved. (He is talking about us.)

JOHN 21

JESUS VISITS HIS DISCIPLES AT THE SEA OF TIBERIAS

1 AFTER these things Jesus ^ashewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of ^aZebedee, and two other of his disciples. (Peter, Thomas, Nathanael, James, John, and probably Andrew and Philip.)

3 Simon Peter saith unto them, I go a fishing. (The apostles did not know what was expected of them now that Jesus had died.) They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus ^astood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked, (Norbert Duckwitz explains that the Greek term translated "naked" means "without an outer garment; the adjective traditionally means lightly clad and Peter would be wearing a loincloth as the modesty of Jewish sensibilities demands." Reading of the Gospel of St. John in Greek, 176. Verse by Verse, 705.)) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the ^athird time that Jesus ^bshewed himself to his disciples, after that he was risen from the dead.

FEED MY SHEEP

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? (Do we love the Savior more than our temporal occupations and things?) He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. (The Greek verb translated in English as “feed” actually means “to shepherd, to tend, to take care of.” The great Shepherd was calling on the chief apostle to serve as the shepherd of the Lord’s sheep through the tribulations of the coming decades. The fisherman was now to be a shepherd; his presidency and responsibility mandated a permanent refocus of his life’s work. Verse by Verse, 706)

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, ^aFeed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, ^aFeed my ^bsheep. (After three denials, three avowals. President Ezra Taft Benson: We realize, as in times past, that some of the sheep will rebel and are as a wild flock which fleeth from the shepherd. But most of our problems stem from lack of loving and attentive shepherding. With a shepherd’s loving care, many of our young people, our young lambs, would not be wandering. And if they were, the crook of the shepherd’s staff, a loving arm, would retrieve them. With a shepherd’s care, many of those who are now independent of the flock can still be reclaimed. Come Unto Christ, 65, Verse by Verse, 706-707)

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be ^aold, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. (This is a prediction of how Peter will die, by crucifixion.)

19 This spake he, signifying by what ^adeath he should glorify God. And when he had spoken this, he saith unto him, Follow me.

PETER ASKS JESUS ABOUT JOHN’S FUTURE

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? (John may have gotten the idea of asking that he live until the Second Coming from Jesus’ comment in Matthew 16:28: 28 Verily I say unto you, There be some (more than just John) standing here, which shall not taste of ^adeath, till they see the Son of man coming in his ^bkingdom.)

22 Jesus saith unto him, If I will that he ^atarry till I come, what *is that* to thee? ^bfollow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not ^adie; yet Jesus said not unto him, He shall not die; (Translated beings still must die.) but, If I will that he tarry till I come, what *is that* to thee? (John was translated. See 3 Ne 28. D&C 7:1-8: 1 AND the Lord said unto me: John, my ^abeloved, what ^bdesirest thou? For if you shall ask what you will, it shall be granted unto you. 2 And I said unto him: Lord, give unto me ^apower over ^bdeath, that I may live and bring souls unto thee. 3 And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt ^atarry until I come in my ^bglory, and shalt ^cprophesy before nations, kindreds, tongues and people. 4 And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring ^asouls unto me, but thou desiredst that thou mightest speedily come unto me in my ^bkingdom. 5 I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater ^awork yet among men than what he has before done. 6 Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ^aministering angel; he shall minister for those who shall be ^bheirs of salvation who dwell on the earth.)

7 And I will make thee to minister for him and for thy brother James; and unto you three I will ^agive this power and the ^bkeys of this ministry until I come. 8 Verily I say unto you, ye shall both have according to your desires, for ye both ^ajoy in that which ye have desired. Joseph Smith said: “John the Revelator is among the ten tribes of Israel who had been led away by Shalmaneser, the king of Assyria, to prepare them for their return from their long dispersion, to again possess the land of their fathers. Joseph Smith’s Commentary of the Bible, p. 142)

JESUS APPEARS IN GALILEE

MATTHEW 28	MARK 16	LUKE 24	JOHN 21
<p>16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. (In Matthew 26:32, during the Last Supper Jesus said He would meet them after his death in Galilee. The angels at the tomb reminded the apostles of the meeting in Matthew 28:7. Jesus also told the women to tell the brethren of the meeting in Matthew 28:9-10. This is in fulfillment of that direction. This was an appearance by appointment, by prearrangement, to which probably a great multitude of disciples was invited. Over 500 men attended, including the apostles and seventy. “We know how and under what circumstances the Lord ministered among the Nephites and have every reason to believe that he followed the same pattern in Palestine. It is pleasant to suppose it happened at the same site on which he</p>			

<p>preached the Sermon on the Mount, for that was the ordination sermon of the Twelve.” MM, 4:296)</p> <p>17 And when they saw him, they worshipped him: but some ^adoubted. (Everyone there had gone forth and touched his resurrected body, just like the Nephites did at His appearance among them. MM, 4: 297)</p> <p>18 And ^aJesus came and spake unto them, saying, All ^bpower is given unto me in heaven and in earth.</p>			
<p>19 ¶ Go ye therefore, and ^ateach all ^bnations, ^cbaptizing them in the name of the ^dFather, and of the Son, and of the Holy Ghost:</p>	<p>15 And he said unto them, Go ye into all the world, and ^apreach the ^bgospel to every ^ccreature.</p>		
<p>20 ^aTeaching them to ^bobserve all things whatsoever I have ^ccommanded you: and, lo, I am ^dwith you always(s), even unto the ^eend of the world. Amen. (“We must not leave this part of our discussion without recording that, without question, there were many unmentioned appearances. We know He was with them, from time to time, for forty days; and it is unthinkable to assume that he did not appear to the Blessed Virgin whose Son he was, to Lazarus whom he called forth from four days of</p>	<p>16 He that ^abelieveth and is ^bbaptized shall be saved; but he that believeth not shall be ^cdamned.</p> <p>17 And these ^asigns shall ^bfollow them that believe; In my ^cname shall they ^dcast out ^edevils; they shall speak with new ^ftongues;</p> <p>18 They shall take up ^aserpents; and if they drink any deadly thing, it shall not ^bhurt them: they shall lay ^chands on the ^dsick, and they shall recover.</p>	<p>49 ¶ And, behold, I send the ^apromise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be ^bendued with power from on high.</p> <p>50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.</p>	

death, to Mary and Martha whom he loved, and to hosts of others whose names were written in the Lamb's Book of Life, never to be blotted out." MM, 4: 296.)			
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THE ASCENSION

	19 ¶ So then after the ^a Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.	51 And it came to pass, while he blessed them, he was parted (taken) from them, and ^a carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the ^a temple, praising and blessing God. Amen.	
	20 And they went forth, and preached every where, the Lord working with <i>them</i> , and confirming the word with signs following. Amen.	(Jesus taught the disciples what and how to teach the Gospel, taught them about the apostasy and last days, garments, marriage, prayer circles according to the Apocrypha.)	

JOHN'S FINAL TESTIMONY

<p>THE DOCTRINE AND COVENANTS</p> <p>SECTION 7</p> <p><i>Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829, when they inquired through the Urim and Thummim as to whether John, the beloved disciple, tarried in the flesh or had died. The revelation is a translated version of the record made on parchment by John and hidden up by himself. HC 1: 35–36.</i></p>	<p>3 Nephi 28: 6 And he said unto them: Behold, I ^aknow your thoughts, and ye have desired the thing which ^bJohn, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me. (Wilford Woodruff: "To these three Jesus gave a promise similar to that</p>	<p>20:30 ¶ And many other ^asigns truly did Jesus in the presence of his disciples, which are not ^bwritten in this book: 20:31 But these are ^awritten, that ye might ^bbelieve that Jesus is the ^cChrist, the Son of God; and that believing ye might have ^dlife through his ^cname.</p>
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1-3, John the Beloved shall live until the Lord comes; 4-8, Peter, James, and John hold gospel keys.

1 AND the Lord said unto me: John, my ^abeloved, what ^bdesirest thou? For if you shall ask what you will, it shall be granted unto you.

2 And I said unto him: Lord, give unto me ^apower over ^bdeath, that I may live and bring souls unto thee.

3 And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt ^atarry until I come in my ^bglory, and shalt ^cprophesy before nations, kindreds, tongues and people.

4 And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring ^asouls unto me, but thou desiredst that thou mightest speedily come unto me in my ^bkingdom.

5 I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater ^awork yet among men than what he has before done.

6 Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ^aministering angel; he shall minister for those who shall be ^bheirs of salvation who dwell on the earth.

7 And I will make thee to minister for him and for thy brother James; and unto you three I will ^agive this power and the ^bkeys of this ministry until I come.

8 Verily I say unto you, ye shall both have according to your desires, for ye both ^ajoy in that which ye have desired.

which he gave to John the Revelator--namely, that they should tarry in the flesh until he came. History informs us that the wicked tried to kill John in various ways, placing him, on one occasion, in a cauldron of boiling oil, but his life was preserved; and that finally, in the reign of Domitian Caesar, he was banished to the Isle of Patmos to work in the lead mines. While there he was blessed with visions, revelations, knowledge, light and truth, a portion of which we have recorded in what are called the Revelations of St. John. In the reign of Nerva John was recalled, and afterwards wrote his epistles. The first quorum of Apostles were all put to death, except John, and we are informed that he still remains on the earth, though his body has doubtless undergone some change. Three of the Nephites, chosen here by the Lord Jesus as his Apostles, had the same promise--that they should not taste death until Christ came, and they still remain on the earth in the flesh." (Journal of Discourses, 13:320))

21:24 This is the ^adisciple which testifieth of these things, and ^bwrote these things: and we know that his testimony is ^ctrue.
21:25 And there are also many other things which Jesus did, the which, if they should be ^awritten every one, I suppose that even the world itself could not contain the ^bbooks that should be written.
Amen.

Joseph Smith's testimony: D&C 76: 22 And now, after the many testimonies which have been given of him, this is the ^atestimony, last of all, which we give of him: That he ^blives! 23 For we ^asaw him, even on the ^bright hand of ^cGod; and we heard the voice bearing record that he is the Only ^dBegotten of the Father— 24 That by ^ahim, and through him, and of him, the ^bworlds are and were created, and the ^cinhabitants thereof are begotten ^dsons and daughters unto God.

There are also other witnesses of the resurrected Jesus Christ. The following is a list of latter-day witnesses of the resurrected Christ.

Joseph Smith, Joseph Smith History 1:14-20
Martin Harris (1827), Personal Writings of Joseph Smith
Oliver Cowdery (1829), Personal Writings of Joseph Smith
Newel Knight (1830), History of the Church 1:85
Lyman Wight (1831), Church History in the Fulness of Times, 100
Orson F. Whitney (1876), Best Loved Stories of the LDS People, 216-17
Heber J. Grant (1883), Best Loved Stories of the LDS People, 261
John Taylor (before 1888), Ensign, May 1978, 48
Lorenzo Snow (1898), Best Loved Stories of the LDS People, 239-40
George Q. Cannon (before 1902), Flake, Prophets and Apostles of the Last Dispensation, 184
George F. Richards (1906), Tate, LeGrand Richards: Beloved Apostle, 47
Joseph F. Smith (1918), D&C 138:18
David O. McKay (1921), McKay, Cherished Experiences, 102
LeGrand Richards (1926), Tate, LeGrand Richards: Beloved Apostle, 137
David B. Haight (1989), Ensign, November 1989, 60
Verse by Verse, the Four Gospels, p. 703

(Keys of Resurrection: Those who have spoken authoritatively about the resurrection have sometimes spoken of it as an ordinance involving keys, the same way other priesthood ordinances require the operation of priesthood power and priesthood keys. President Brigham Young has given us profound and insightful commentary on the core doctrine of the Christian faith: All who have lived on the earth according to the best light they had, and would have received the fulness of the Gospel had it been preached to them, are worthy of a glorious resurrection, and will attain to this by being administered for, in the flesh, by those who have the authority. All others will have a resurrection, and receive a glory, except those who have sinned against the Holy Ghost. It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we cannot receive here, and there are many more. We hold the authority to dispose of, alter and change the elements; but we have not received authority to organize native element, to even make a spear of grass grow. (*Discourses of Brigham Young*, 397–98) Closer to our day, President Spencer W. Kimball, in a general conference address in April 1977, confirmed that no one now living holds the keys of resurrection. And that is *not* because we lack the desire to possess them. President Kimball said: "Do we

have the keys of resurrection? . . . I buried my mother when I was eleven, my father when I was in my early twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the world, I would have been tempted to try to have kept them longer. . . . We do not know of anyone who can resurrect the dead as did Jesus the Christ when he came back to mortality" (Conference Report, April 1977, 69). Nevertheless, President Kimball promised, the faithful will receive not only the keys of resurrection but also the power of godhood in the resurrection: "We talk about the gospel in its fulness; yet we realize that a large part is still available to us as we prepare, as we perfect, and as we become more like our God. In the Doctrine and Covenants we read of Abraham, who has already attained godhood. He has received many powers, undoubtedly, that we would like to have and will eventually get if we continue faithful and perfect our lives" (Conference Report, April 1977, 71). When Jesus' spirit reentered his physical body in the Garden Tomb that first Easter morning, he became the first person on this earth to receive the keys of resurrection. It is true that he inherited *the power* to take up his body again from his Father (Elohim) at the time of his mortal birth. But he received *the keys* of resurrection only after his own resurrection. President Joseph Fielding Smith explained the sequence this way: "Jesus Christ did for us something that we could not do for ourselves, through his infinite atonement. On the third day after the crucifixion he took up his body and *gained the keys of the resurrection*, and thus has power to open the graves for all men, but this he could not do until he had first passed through death himself and conquered" (*Doctrines of Salvation*, 1:128; emphasis added). This is important doctrine, for it means that **the keys of resurrection are conferred after one has been resurrected and those keys are then used to resurrect others**. Jesus was the prototype. Having obtained the keys of resurrection himself (after his own experience with resurrection), he then possessed power to resurrect all others. According to President Brigham Young, those keys of resurrection first acquired by the Savior are then further given, extended, or delegated to others who have died and been resurrected. "They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others" (*Discourses of Brigham Young*, 398). Thus, in one respect we might think of the ordinance of resurrection as being like other ordinances which we see performed on this earth. It involves those who possess the authority and keys of resurrection. As President Brigham Young and Elder Erastus Snow also taught, the resurrection will be conducted much as other things are done in the kingdom, by delegation (*Journal of Discourses*, 6:275; 15:136–39; 25:34). Just as we cannot bless or baptize ourselves, so we cannot resurrect ourselves. Ordinances are performed on our behalf by those who are authorized to perform the ordinances. Knowing what we do about the importance of worthy fathers guiding and blessing their families in righteousness, it does not seem out of order to believe that worthy fathers and priesthood holders will have the privilege of calling forth their wives, or their children, or even other members of their family from the grave. **Is it not the order of heaven for righteous patriarchs (fathers, grandfathers, and others) to bless, baptize, and perform other ordinances for their loved ones? Before Jesus was resurrected, only his Father, our Father in Heaven, possessed the keys of resurrection (even though as the Son of God he possessed the power of life in himself—independently). After he was resurrected, Jesus acquired the keys of resurrection which could then be given to others.** The illuminating statements of President Young, President Kimball, and President Smith, taken together, help us to see once again that God's house is a house of order. As a result of his own resurrection, Jesus now controls all power and all keys, under the direction of his Father, which he delegates to others as they are worthy and become prepared to possess the various powers of godliness. These powers are then used to bless the human family. This is true for the keys of resurrection as well as all other power and authority. (Andrew Skinner, *The Garden Tomb*, 94-98))

(Why don't we use the cross as a symbol of our belief? President Gordon B. Hinckley: I do not wish to give offense to any of my Christian brethren who use the cross on the steeples of their cathedrals and at the

altars of their chapels... But for us, the cross is the symbol of the dying Christ, while our message is a declaration of the living Christ. CR, Apr 1975, 136)

July 1-7
Acts 1-5
“Ye Shall Be Witnesses unto Me”

OVERVIEW:

As you study Acts 1–5, the Holy Ghost can inspire you to find truths that are relevant for your life. Take note of verses that impress you, and look for opportunities to share what you are learning.

Record your impressions:

SCRIPTURES:

Acts 1

The Book of Acts is Luke’s account of important events in the Church during the 30 years or so following Jesus Christ’s mortal life. Acts shows how the early church taught the gospel first to the Jews, then the Samaritans, then to the Gentiles. Luke did not call the book the Acts of the Apostles, but simply Acts.

Day of Pentecost, Miracles testify of Christ, the Gift of the Holy Ghost. Luke is the author of Acts. Luke uses as a theme in his writings temple and house. Luke 1:5-23 starts with Zacharias in the temple seeing and talking with an angel. Luke 24:52-53 ends with the apostles worshipping in the temple. Acts 1:12-13 opens with the apostles returning to the upper room after the ascension, and ends with Acts 28:30-31 with Paul ministering out of his house. For Luke, the Temple represents the ritual of worship where the house represents the heart of worship. The genuineness of one’s commitment to the gospel is truly found in how one lives the gospel in the home. Carefully examining Luke’s writings will reveal numbers of stories taking place within the Temple or house or where both Temple and house (either in name or implied) are found in juxtaposition to each other. (Bruce Satterfield, Lesson 28)

The Book of Acts tells how the Church and kingdom of God on earth operates when Jesus the King is not personally resident on planet earth. DNTC, 2:19. It is probable that during this 40 day period the church was organized into quorums and various offices. The four gospels contain no reference to a complex church organization during Jesus’ mortal ministry and tell only of a quorum of Twelve and the seventy. A similar situation is seen with the church in this dispensation, in which the offices of bishop, seventy, patriarch, Quorum of the Twelve, and First Presidency were added years after the original organization. Studies in Scriptures, 6:26.

Jesus ministers for forty days after his resurrection—Kingdom to be restored to Israel at a later time—The Twelve to bear witness in Jerusalem, Judaea, Samaria, and the uttermost parts of the earth—Jesus ascends into heaven—Matthias chosen to fill the vacancy in the Twelve.

1 THE former treatise have ^aI made, O ^bTheophilus, (May have been a distinguished citizen of Rome. He was a gentile, like Luke.) of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given ^acommandments unto the apostles whom he had chosen:

3 To whom also he ^ashowed himself alive after his ^bpassion (sufferings) by many infallible proofs, being seen of them forty days, and speaking of the things ^cpertaining to the kingdom of God: (“We know that certain esoteric, secret, and important things happened to the disciples of Jesus in Jerusalem as a part of the forty day ministry. It was here, we believe, that they received an endowment. Luke 24 talks about them being told to stay in Jerusalem until they are endowed with power from on high. Joseph Smith, Brigham Young, and others commented that Jesus himself gave the disciples during this period basically the equivalent of our temple endowment. Hugh Nibley, Teachings of the Book of Mormon, p. 127. In the four gospels, the only church officers mentioned are apostles and seventies. It may be, therefore, that the Savior provided the more complex church organization (similar to what we know in the latter-day church) during his forty-day ministry. Robert Millet, Studies in Scriptures, 6:2)

4 And, being assembled together with them (when they were assembled together), commanded them that they should not depart from Jerusalem, but wait for the ^apromise of the Father (This promise was twofold: 1. They would receive the gift of the Holy Ghost; and 2. They would receive a holy and sacred endowment, one reserved for the faithful, and of such a nature as to prepare them in all things to work out their salvation. DNTC, 2:22), which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be ^abaptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time ^arestore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the ^aseasons, which the Father hath put in his own power.

8 But ye shall receive ^apower, after that the Holy Ghost is come upon you: and ye shall be ^bwitnesses unto me both in Jerusalem, and in all Judaea, (the Jews) and in ^cSamaria (Samaritans), and unto the uttermost part of the earth. (the Gentiles) If you don't have the Spirit, you shall not teach. (2 Nephi 33: 1 AND now I, Nephi, cannot write all the things which were taught among my people; neither am I ^amighty in writing, like unto speaking; for when a man ^bspeaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men.)

9 And when he had spoken these things, while they beheld, he was ^ataken ^bup; and a cloud received him out of their sight. (Why didn't He just vanish as he did with the two disciples at Emmaus? In his ascension, as in all else, our Lord chose to dramatize and teach a gospel truth in such a way that it could not be misunderstood. Here he is teaching the literal nature of his Second Coming. He stands on the Mount of Olivet and ascends visibly; angels attend; they reveal that his going establishes the pattern for his return. Thus that Jesus whom the apostles knew intimately, whose immortal body they had felt and handled, that same resurrected personage who had eaten fish and an honeycomb before them now ascends personally, literally as they behold. And so shall he come again, on the Mount of Olivet, literally, personally, in the flesh as a glorified Man, as a personage of tabernacle. DNTC, 2:28)

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee (All eleven of the Apostles were from Galilee.), why stand ye gazing up into ^aheaven? this same Jesus, which is ^btaken up from you into heaven, shall so ^ccome in like ^dmanner as ye have seen him go into heaven. (In other words, there's work to be done, get to work. We must not spend our time worrying about his return – looking steadfastly into heaven for his return – but in preparing the world for the time of his return.)

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. (Six furlongs, or 3/4ths of a mile.)

13 And when they were come in, they went up into an upper room (Probably the same room as the last

supper, in the home of Mary the mother of John Mark), where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with ^aone accord in prayer and ^bsupplication, with the women, and Mary the mother of Jesus, and with his ^cbrethren. (During the mortal life of Jesus, his brethren, Mary's other sons, apparently did not believe in his divine Sonship. Now, forty days later, they are numbered with the disciples. Paul tells us that James, one of his brothers, subsequently became an apostle. Gal 1:19. DNTC, 2:29. James may have also been the first bishop of Jerusalem and later an apostle and a member of the First Presidency. This is the last mention of Mary in the Bible.)

15 ¶ And in those days Peter stood up in the midst of the disciples (Peter as senior apostle presided. The Senior Apostle is always the presiding authority on earth.), and said, (the number of names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David ^aspake before concerning ^bJudas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he ^aburst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their ^aproper (own) tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be ^adesolate, and let no man dwell therein: and his ^bbishoprick (office) let another take.

(They are considering the qualifications of the next apostle:)

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, (This was a criteria they used at this time. But that changed when Paul was called as an Apostle.)

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one ^abe (become a witness) ordained to be a ^bwitness with us of his ^cresurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they ^aprayed, and said, Thou, Lord, which ^bknowest the hearts of all *men*, shew (This is generally how people are called to positions in the Church today. We are not trying to find the next bishop, we are trying to learn who the Lord has chosen as the bishop.) ^cwhether (which one) of these two thou hast ^dchosen, (They asked the Father in the name of Christ to tell which of the two he had chosen. This pattern for working out a problem to the best of one's mortal capacity and, then, asking God if the solution is correct, and also asking him to give such other direction as may be needed, is the standard, revealed procedure for solving problems and gaining direction from on high. It is the way, for instance, that Joseph Smith translated the Book of Mormon. DNTC, 2:31)

25 That he may take part of this ministry and ^aapostleship, from which Judas by transgression ^bfell, that he might go to his own place.

26 And they gave forth their lots; (sustaining votes) and the lot fell upon ^aMatthias; and he was numbered with the eleven apostles. (If they cast lots, it was an instance in which the Lord chose the result. More probably, however, they gave forth their votes, presumably sustaining votes to uphold him who God had chosen to serve in the holy apostleship. DNTC, 2:32. D&C 20:65 No person is to be ^aordained to any office in this church, where there is a regularly organized branch of the same, without the ^bvote of that church; 66 But the presiding elders, traveling bishops, high councilors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church that a vote may be called. 67 Every president of the high priesthood (or presiding elder), ^abishop, high councilor, and ^bhigh priest, is to be

ordained by the direction of a ^chigh council or general conference. D&C 124: 127-8, 144: 127 I give unto you my servant ^aBrigham Young to be a president over the Twelve traveling council; 128 Which ^aTwelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every ^bcreature. 144 And a commandment I give unto you, that you should fill all these offices and ^aapprove of those names which I have mentioned, or else disapprove of them at my general conference;)

Acts 2

Spirit poured out on day of Pentecost—Peter testifies of Jesus' resurrection—He tells how to gain salvation and speaks of the gift of the Holy Ghost—Many believe and are baptized.

(“Pentecostal outpourings of the spirit have occurred many times in many dispensations. One of these great latter-day Pentecostal periods was in connection with the dedication of the Kirtland Temple. For a period of weeks, the visions of eternity were opened to many, angels visited in the congregations of the saints, the Lord himself was seen by many, and tongues and prophecy were multiplied. HC, 2:379-436. On Sunday March 27, 1836, in the dedicatory service itself, an almost exact repetition of the events of the New Testament day of Pentecost took place. Brother George A. Smith arose and began to prophesy, the Prophet recorded, when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power, many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place.” HC, 2:428)

1 AND when the day of ^aPentecost was fully come, they were all with one accord in one place. (Fifty days (Lev. 23: 16) after the Feast of the Passover, the Feast of Pentecost was kept. During those 50 days the harvest of corn was being gathered in. It is called (Ex. 23: 16) “the feast of harvest, the firstfruits of thy labours” and (Deut. 16: 10) “the feast of weeks.” The feast lasted a single day, which was a day of holy convocation (Lev. 23: 21); and the characteristic rite was the new meal offering, that is, two loaves of leavened bread made of fine flour of new wheat. Special animal sacrifices were also made (Lev. 23: 18) and freewill offerings (Deut. 16: 10). The festival was prolonged in later times, and huge numbers of Jews attended it. Of this the narrative in Acts 2 is sufficient proof. It had the same evil reputation as the Feast of the Passover for tumults and massacres. We have no record of the celebration of this feast in the Old Testament. Bible Dictionary, Feasts, p. 673)

2 And suddenly there came a sound from heaven as of a rushing mighty ^awind, and it filled all the house where they were sitting.

3 And there appeared unto them ^acloven tongues like as of fire, (This same visible appearance of heaven-sent fire has been manifest to the Lord's saints on other special occasions. After the baptism of the Nephite Twelve, “the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire. And behold, they were encircled about as if it were by fire; and it came down from heaven, and the multitude did witness it, and did bear record; and angels did come down out of heaven and did minister unto them. 3 Ne. 19:13-14; Hela. 5:22-24) and it sat (rested) upon each of them.

4 And they were all filled with the ^aHoly Ghost, and began to speak with other ^btongues, as the ^cSpirit gave them utterance. (Joseph F. Smith taught, “Not one of the disciples possessed sufficient light, knowledge nor wisdom, at the time of the crucifixion, for either exaltation or condemnation; for it was afterward that their minds were opened to understand the scriptures, and that they were endowed with power from on high; without which they were only children in knowledge, in comparison to what they afterwards become under the influence of the Spirit. Gospel Doctrine, p. 433. In our own dispensation, the dedication of the Kirtland

Temple parallels the events at the day of Pentecost: Probably more Latter-day Saints beheld visions and witnessed other unusual spiritual manifestations than during any other era in the history of the Church. There were reports of Saints beholding heavenly beings at ten different meetings held during that time. At eight of these meetings, many reported seeing angels... While the Saints were thus communing with heavenly hosts, many prophesied, some spoke in tongues, and others received the gift of interpretation of tongues. Backman, Heavens Resound, 285, Verse by Verse, Acts to Revelation, p. 35.)

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. (The people were from 16 surrounding provinces and countries.)

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own ^alanguage. (This is the purpose for the gift of tongues. It is not just to display a wonderous manifestation, but it is so foreigners may hear the gospel in their own language.)

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and ^aproselytes, (Proselytes were Gentiles converted to the Jewish religion.)

11 Cretes and Arabians, we do hear them speak in our ^atongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others ^amocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, (This is Peter's first recorded talk since becoming President of the Church.) lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet ^aJoel; (In Peter's day, it was a partial fulfillment of Joel's prophecy. The fullness would be seen in the latter days.)

17 And it shall come to pass in the ^alast days, saith God, I will ^bpour out of my ^cSpirit (The Spirit to be poured out in abundant measure upon all flesh in the last days is not the Holy Ghost but the Light of Christ. The gift of the Holy Ghost is reserved for the saints; he is the Spirit whom the world cannot receive. (John 14:17) The Light of Christ is the Spirit that proceeds forth from the presence of God to fill the immensity of space. (D&C 88:7-13) This Spirit has been shed forth in greater measure in modern times than ever before in earth's history. Doctrines of Salvation, 1:174-183. Visions and revelation come, however, by the power of the Holy Ghost, and the Light of Christ, the all pervading, universally present Spirit, is the vehicle used by the Holy Ghost to operate and function to all the world. That is, the Holy Ghost uses the Light of Christ to manifest his power and make available his gifts to all men everywhere at one and the same time.

President Joseph F. Smith said: "The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son, but by his intelligence, his knowledge, his power and influence, over and through the laws of nature, he is and can be omnipresent throughout all the works of God. Thus when it becomes necessary to speak to us, he is able to do so by acting through the other Spirit, that is, through the Light of Christ. Doctrines of Salvation, 1:40. DNTC, 2:36) upon all flesh: and your sons and your

daughters shall ^dprophesy, and your young men shall see visions, and your old men shall ^edream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall ^aprophesy:

19 And I will shew ^awonders in heaven above, and ^bsigns in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into ^adarkness, and the moon into blood, before that great and ^bnotable (glorious)

^cday of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be ^asaved. (This is from Joel 2: 28 ¶ And it shall come to pass afterward, *that* I will ^apour out my ^bspirit upon all flesh; and your sons and your daughters shall ^cprophesy, your ^dold men shall ^edream dreams, your young men shall see ^fvisions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. 30 And I will shew ^awonders in the ^bheavens and in the earth, blood, and ^cfire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into ^ablood, before the great and the terrible ^bday of the LORD come. 32 And it shall come to pass, *that* whosoever shall ^acall on the name of ^bthe LORD shall be ^cdelivered: for in ^dmount ^eZion and in ^fJerusalem shall be ^gdeliverance, as the LORD hath said, and in the ^hremnant whom the LORD shall ⁱcall.)

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man ^aapproved of God among you by ^bmiracles and wonders and signs, which ^cGod did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the ^adeterminate (appointed plan, purpose) counsel and ^bforeknowledge of God, (Jesus was foreordained in the Councils of Heaven.) ye have taken, and by wicked hands have ^ccrucified and slain:

24 Whom God hath ^araised up, having loosed the ^bpains of ^cdeath: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the ^aLord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in ^ahell (prison), neither wilt thou suffer thine Holy One to see ^bcorruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the ^apatriarch David, that he is both dead and ^bburied, and his sepulchre is with us unto this day. (Peter here is saying that David's bones are still with us, he was not resurrected at the Lord's resurrection. He did not receive a celestial resurrection. The saints, those who had lived a celestial law from Adam to Christ, were with the Lord in his resurrection. DNTC, 2:39)

30 Therefore being a prophet, and knowing that God had sworn with an ^aoath to him, that of the fruit of his loins, according to the flesh, he would raise up ^bChrist to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (Jesus would be resurrected before His body began to decompose.)

32 This Jesus hath God ^araised up, whereof we all are ^bwitnesses.

33 Therefore being ^aby (to, at) the ^bright hand of God ^cexalted, (Since Jesus became exalted, He must have been sealed to a wife, as required in D&C 132: 19 And again, verily I say unto you, if a man ^amarry a wife by my word, which is my law, and by the new and ^beverlasting covenant, and it is ^csealed unto them by the Holy Spirit of ^dpromise, by him who is anointed, unto whom I have appointed this power and the ^ekeys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit ^fthrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's ^gBook of Life, that he shall commit no ^hmurder whereby to shed innocent ⁱblood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their ^jexaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the ^kseeds forever and ever. 20 Then shall they be gods, because they have no end; therefore shall they be from ^aeverlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be ^bgods, because they have ^call power, and the angels are subject unto

them. 21 Verily, verily, I say unto you, except ye abide my ^alaw ye cannot attain to this glory. 22 For ^astrait is the gate, and narrow the ^bway that leadeth unto the exaltation and continuation of the ^clives, and few there be that find it, because ye receive me not in the world neither do ye know me. 23 But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that ^awhere I am ye shall be also. 24 This is ^aeternal lives—to ^bknow the only wise and true God, and Jesus Christ, whom he hath ^csent. I am he. Receive ye, therefore, my law. 25 ^aBroad is the gate, and wide the way that leadeth to the ^bdeaths; and many there are that go in thereat, because they ^creceive me not, neither do they abide in my law.) and having received of the Father the promise of the Holy Ghost, he hath ^dshed forth this, which ye now see and hear.

34 For ^aDavid is not ^bascended into the heavens: (David has fallen from his exaltation. D&C 132:39.

^aDavid's wives and concubines were ^bgiven unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the ^ckeys of this power; and in none of these things did he ^dsin against me save in the case of ^eUriah and his wife; and, therefore he hath ^ffallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I ^ggave them unto another, saith the Lord. The Prophet Joseph Smith said: Peter had the keys of eternal judgment. And he saw David in Hell and knew for what reason, and that David would have to remain there until the resurrection at the coming of Christ. Even David must wait for those times of refreshing before he can come forth and his sins be blotted out. For Peter speaking of him says, David hath not yet ascended into heaven, for his sepulcher is with us to this day. His remains were then in the tomb. Now we read that many bodies of the Saints arose at Christ's resurrection, probably all the Saints. But it seems that David did not. Why? Because he had been a murderer. Joseph Smith's Commentary on the Bible, p. 144) but he saith himself, The LORD said unto my ^cLord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye (Peter lays the blame for Jesus' crucifixion on the Jews as a nation – not on Pilate who passed the sentence, not on the Roman soldiers who drove the nails – but on Caiaphas, the Sanhedrin, the priests, and the Jewish mob which chanted, “Crucify him, crucify him. DNTC, 2:39-40) have ^acrucified, both ^bLord and Christ.

37 ¶ Now when they heard *this*, they were ^apricked in their ^bheart, and said unto Peter and to the rest of the apostles, Men *and* brethren, ^cwhat shall we do?

38 Then Peter ^asaid unto them, ^bRepent, and be ^cbaptized every one of you in the ^dname of Jesus Christ for the ^eremission of sins, and ye shall receive the ^fgift of the ^gHoly Ghost.

39 For the ^apromise is unto you, and to your children, and to all that are ^bafar off, *even* as many as the Lord our God shall call. (If the callings of God extend unto us, we come within the purview of Peter's promise. Joseph Smith's Commentary on the Bible, p. 145)

40 And with many other words did he testify and exhort, saying, ^aSave yourselves from this ^buntoward (crooked) generation. (Peter is teaching the first principles and ordinances of the gospel; faith in Christ, repentance, baptism by immersion for the remission of sins, the gift of the Holy Ghost, and enduring to the end. DNTC, 2:41)

41 ¶ Then they that gladly ^areceived his ^bword were baptized: and the same day there were added *unto them* about ^cthree thousand souls. (Besides the Twelve and the Seventy, there could have been many priesthood bearers available to perform these three thousand baptisms. DNTC, 2:43)

42 And they continued ^astedfastly in the apostles' doctrine and ^bfellowship, and in breaking of ^cbread, and in prayers.

43 And ^afear came upon every soul: and many wonders and ^bsigns were done by the apostles.

44 And all that believed were together, and had all things ^acommon;

45 And sold their possessions and goods, and parted them to all *men*, as every man had ^aneed. (The early Saints attempt to live a form of the law of consecration. All things common did not mean that everyone

pooled all the resources and shared everything in common, all having equal amounts. It meant that every person and family had an equality according to their needs. Verse by Verse, Acts to Revelation, p. 37)
46 And they, continuing daily with one accord in the ^atemple, and breaking bread from house to house, did eat their meat with gladness and ^bsingleness of heart,
47 Praising God, and having favour with all the people. And the Lord ^aadded to the ^bchurch daily such as should be saved.

Acts 3

Peter and John heal a man lame from birth—Peter preaches repentance—He also speaks of the age of restoration preceding the Second Coming—He names Christ as the prophet of whom Moses spoke.

1 NOW Peter and John went up together into the temple at the hour of prayer, *being the ninth hour* (at the ninth hour, for prayer.)

2 And a certain man ^alame from his mother's womb was carried, (The man was over 40 years old.) whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; (If this man was laid daily at the temple gate, then Jesus would have seen him. Why didn't He heal him? He let his apostles do it at the right time.)

3 Who seeing Peter and John about to go into the temple asked an ^aalms.

4 And Peter, (and John) fastening his (their) eyes upon him ~~with John~~, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have ^agive I thee: In the ^bname of Jesus Christ of Nazareth rise up and walk. (Peter did not ask the Lord to heal the cripple; he did not pray to God to pour out his grace and healing virtue upon the lame man. Instead – acting in the Lord's name and by virtue of a delegation of priestly authority already received – he himself commanded the miracle to occur. Peter was the Lord's servant, his representative and agent; he stood in the place and stead of Christ, doing what the Master would have done if personally present. The illustration here seen of the relationship of Master and servant, or Principal and agent, of the Lord and his representative, is the same as is involved in the ordinance of administration to the sick. James 3:12-20. DNTC, 2:46)

7 And he took him by the right hand, and ^alifted him up: and immediately his feet and ankle bones received strength. (President Harold B. Lee, who loved this powerful account of the priesthood in action, once said, "Now in my mind's eye I can picture this [lame] man and what was in his mind. 'Doesn't this man know I have never walked? He commands me to walk.' But the biblical record doesn't end there. Peter just didn't content himself by commanding the man to walk, but he 'took him by the right hand, and lifted him up. . . .' "Will you see that picture now of that noble soul," invited President Lee, "that chiefest of the apostles, perhaps with his arms around the shoulders of the man, and saying, 'Now, my good man, have courage. I will take a few steps with you. Let's walk together. . . .' Then the man leaped with joy. "You cannot lift another soul until you are standing on higher ground than he is," President Lee concluded. "You must be sure, if you would rescue the man, that you yourself are setting the example of what you would have him be. You cannot light a fire in another soul unless it is burning in your own." (*Stand Ye in Holy Places*, Deseret Book, 1974, pp. 186-87.)

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people ^asaw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the ^aporch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw ~~it~~ (this), he answered (and said) unto the people, Ye men of Israel, why marvel ye

at this? or why look ye so earnestly on us, as though by our ^aown power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath ^aglorified his Son Jesus; whom ye ^bdelivered up, and ^cdenied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a ^amurderer to be granted unto you; (**Barabbas**)

15 And killed the ^aPrince of life, whom God hath ^braised from the dead; whereof we are ^cwitnesses.

16 And his ^aname (**this man**) through faith in his name hath (**been**) made ~~this man~~ strong, whom ye see and know: yea, the ^bfaith which is **by (in)** him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, ^aI ~~wot~~ (**know**) that through ^cignorance ye ~~did #~~ (**have done this**), as ~~did~~ also your rulers.

18 But those things, which God before had ^ashewed by the mouth of all his ^bprophets, that Christ should ^csuffer, he hath so fulfilled.

19 ¶ ^aRepent ye therefore, and be ^bconverted, that your sins may be ^cblotted out, (Not to be forgiven and be heirs of salvation, as are those whose sins are washed away by baptism; but after they have paid the utmost farthing they shall rise to some degree of reward in one of the lesser mansions. DNTC, 2:48) when the **times of refreshing** (This earth was created in a new or paradisiacal state; then, incident to Adam's transgression, it fell to its present telestial state. At the Second Coming of our Lord, it will be renewed, regenerated, refreshed, transfigured, become again a new earth, a paradisiacal earth. Its millennial status will be a return to its pristine state of beauty and glory, the state that existed before the fall. MD, p. 795-6) shall come from the ^dpresence of the Lord; (Joseph Smith says that Peter is here addressing the murderers who crucified Christ and that this is the reason Peter did not invite them to repent and be baptized for the remission of sins, but rather counseled them to repent and be converted in the hope their sins would be blotted out at the Second Coming. "They could not be baptized for the remission of sins," the Prophet said, "for they had shed innocent blood." TPJS, p. 339. Speaking of this verse, Joseph Smith also said: "Remission of sins by baptism was not to be preached to murderers... There is no forgiveness for murderers; they will have to wait until the times of redemption shall come, and that in hell." DNTC, 2:48.)

20 And he shall send ^aJesus Christ, which before was preached unto ^byou (**whom ye have crucified**):

21 Whom the heaven must receive (Christ must and shall retain heaven as his dwelling place until the time appointed for him to return and reign personally on earth. In the providences of the Father, the Second Coming cannot be until the times of restitution. DNTC, 2:49) until the times of ^arestitution of all things, (The age or era of restoration. It is that period in the earth's history known as the dispensation of the fullness of times, for in that era all things are to be restored. DNTC, 2:49) which God hath ^bspoken by the mouth of all his holy prophets since the world began. (It should be noted that Peter does not say that all things must be restored before Christ comes, but that the age, era, period, or times in the earth's history in which restoration is to take place must itself commence. That era did begin in the spring of 1820, but all things will not be revealed until after Christ comes. MD, p. 796.)

22 For Moses truly said unto the fathers, A ^aprophet (**Jesus Christ, see Joseph Smith History 1:40** In addition to these, he quoted the eleventh chapter of ^aIsaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that ^bprophet was Christ; but the day had not yet come when "they who would not hear his voice should be ^ccut off from among the people," but soon would come. Deut. 18: 15 ¶ The LORD thy God will ^araise up unto thee a ^bProphet from the midst of thee, of thy brethren, like unto me; **unto him ye shall hearken;**) shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be ^adestroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have

likewise ^aforetold of these days.

25 Ye are the ^achildren of the prophets, and of the ^bcovenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be ^cblessed.

26 Unto you first God, having raised up his ^aSon Jesus, sent him to bless you, in turning away every one of you from his iniquities. (Jesus told the Nephite kinsmen of these Jews almost the same thing spoken here by Peter. To these American Hebrews the resurrected Lord said: 3 Nephi 20: 25 And behold, ye are the ^achildren of the prophets; and ye are of the house of Israel; and ye are of the ^bcovenant which the Father made with your fathers, saying unto Abraham: And ^cin thy seed shall all the kindreds of the earth be blessed. 26 The Father having raised me up unto you first, and sent me to ^abless you in ^bturning away every one of you from his iniquities; and this because ye are the children of the covenant— 27 And after that ye were blessed then fulfilleth the Father the covenant which he made with Abraham, saying: ^aIn thy seed shall all the kindreds of the earth be blessed—unto the pouring out of the Holy Ghost through me upon the Gentiles, which ^bblessing upon the ^cGentiles shall make them mighty above all, unto the ^dscattering of my people, O house of Israel. Who then are the children of the covenant? According to the terms of the covenant which God made with Abraham, all of the literal seed of that great prophet are entitled to receive the gospel, the priesthood, and all of the ordinances of salvation and exaltation. (Abr 2:9-11 & D&C 86:8-11) When any of those descendants do receive all of these things, “They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God. (D&C 84:34) They are then children of the covenant, that is, they are inheritors of the fullness of the blessings appertaining to the new and everlasting covenant which is the gospel. Ye are the children of the covenant (3 Ne. 20:24-27) our Lord told the Nephites among whom he ministered, a distinction which the faithful saints of this dispensation also enjoy. Rebellious descendants of Abraham are not his children in the special sense that is intended by the designation children of the covenant. MD, p. 126, DNTC, 2:50-51.)

Acts 4

Peter and John are arrested and brought before the council—Peter testifies that salvation comes because of Christ—Sadducees strive to silence them—Saints glory in the testimony of Jesus—They practice a united order.

1 AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the ^aresurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about ^afive thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and ^ascribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high ^apriest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what ^apower, or by what ^bname, have ye done this?

8 Then Peter, filled with the ^aHoly Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the ^aname of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the ^astone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there ^asalvation in any other: for there is none other ^bname under heaven given among men, whereby we must be ^csaved. (Peter, who earlier had denied that He knew Christ, stands now bold, and fearless to his accusers. Now that he has the gift of the Holy Ghost, nothing can restrain him from bearing testimony of Jesus Christ.)

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were ^aunlearned and ^bignorant (ordinary, plain) men, they marvelled; and they took knowledge of them, that they had been with Jesus. (The Lord describes his emissaries as weak, unlearned, and despised. But he promises that through their efforts, He will thrash the nations by the power of His Spirit (D&C 35:13: Wherefore, I call upon the ^aweak things of the world, those who are ^bunlearned and despised, to thrash the ^cnations by the power of my ^dSpirit;) Elder Aldin Porter, Ensign, Nov., p. 9)

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable ^amiracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and ^acommanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to ^ahearken unto you more than unto God, judge ye.

20 For we cannot but ^aspeak the things which we have ^bseen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for ~~all men~~ (many) glorified God for that which was done. (They could not be persuaded to not preach of Jesus Christ.)

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and ^aearth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The ^akings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast ^aanointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were ^aassembled together; and they were all filled with the ^bHoly Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of ^aone heart and of one soul: neither said any *of them* that ^bbought (any) of the things which he ^cpossessed was his own; but they had all things ^dcommon.

33 And with great power gave the apostles ^awitness of the resurrection of the Lord Jesus: and great ^bgrace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses ^asold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and ^adistribution was made unto every man according as he had ^bneed.

36 And Joses, who by the apostles was surnamed ^aBarnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the ^amoney, and laid *it* at the apostles' feet. (In the early part of both this and the meridian dispensations, the saints attempted to live the full law of consecration. That is, they consecrated their temporal means and spiritual abilities to the Lord's work. All of their talents, strength, time, properties, and monies were made available for use in the establishment of the Lord's earthly Church and kingdom. In this dispensation the organizational arrangement whereunder the principles of consecration operated was the United Order. The New Testament contains only passing allusions of how the system operated in that day. (Cor 8:1-24; 9:1-15, 1 Tim. 5:1-18) As practiced in this dispensation, the saints conveyed to the Lord's agent all of the property. "They were then given stewardships to use for their own maintenance, with all surpluses reverting back to the Lord's storehouses. Because of greed, avarice, and the worldly circumstances in which they found themselves, the saints did not achieve great success in the practice of this law, and in due course the Lord withdrew from them the privilege of so conducting their temporal affairs." MD, p. 158. Either the Lord withdrew from the primitive saints whatever United Order they had or the practice was lost as the dark era of universal apostasy fell upon the earth. DNTC, 2:57.

Everything we have belongs to the Lord; and, therefore, the Lord may call upon us for any and all of our property, because it belongs to Him... The Law of Consecration is a law for an inheritance in the celestial kingdom. God, the Eternal Father, his Son Jesus Christ, and all holy beings abide by this law. It is an eternal law. It is a revelation by God to his Church in this dispensation. Though not in full operation today, it will be mandatory for all Saints to live the law in its fulness to receive celestial inheritance. You young people today abide a portion of this higher law as you tithe, pay a generous fast offering, go on missions, and make other contributions of money, service, and time. President Ezra Taft Benson, 1977 Devotional Speeches of the Year, 74-75)

Acts 5

Ananias and Sapphira lie to the Lord and lose their lives—Apostles continue the miracles of Jesus—Peter and John are arrested; an angel delivers them from prison; they testify of Christ—Gamaliel counsels moderation.

1 BUT a certain man named Ananias, with Sapphira his wife, ^asold a possession,

2 And ^akept back ^bpart of the price, (Elder Neal A Maxwell said: Ananias and Sapphira...kept back a portion instead of consecrating their all. Some would never sell Jesus for thirty pieces, but they would not give Him their all either! ...We tend to think of consecration only in terms of property and money. But there are so many ways of keeping back part. One might be giving of money and time and yet hold back a significant portion of himself. One might share talents publicly yet privately retain a particular pride. One might hold back from kneeling before God's throne and yet bow to a particular gallery of peers. One might accept a Church calling but have his heart more set on maintaining a certain role in the world. CR, Oct. 1992, p. 90) his wife also being privy *to it*, and brought a certain ^cpart, and laid *it* at the apostles' feet.

(Their offense was much greater than simply lying. They broke their covenants. When you lie to a church leader, you are lying to the Lord.)

3 But Peter said, Ananias, why hath Satan filled thine heart to ^alie to the Holy Ghost, and to ^bkeep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not ^alied unto men, but unto ^bGod.

5 And Ananias hearing these words fell down, and ^agave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to ^atempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down ^astraightway (*immediately*) at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things. (Why did the Lord slay Ananias and Sapphira? Their crime was lying; they conspired together to deceive their church leaders, and the Lord made them an example of how serious the offense, how severe the penalty – for lying. In ancient Israel Achan was similarly punished for stealing. (Josh 7) DNTC, 2:58. In our time those found in dishonesty do not die as did Ananias and Sapphira, but something within them dies. Conscience chokes, character withers, self-respect vanishes, integrity dies. Elder Gordon B. Hinckley, CR< Apr 1976, 91.)

12 ¶ And by the hands of the apostles were many ^asigns and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the ^arest (*rulers*) durst no man join himself to them: but the people magnified them.

14 And believers were the more ^aadded to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the ^ashadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were ^ahealed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with ^aindignation, (*envy, malice*)

18 And laid their hands on the apostles, and put them in the common prison.

19 But the ^aangel of the Lord by night opened the ^bprison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the ^awords of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly ^acommand you that ye should not teach in this ^bname? (*In the name of Jesus Christ.*) and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's ^cblood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to ^aobey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and ^ahanged on a tree.

31 Him hath God exalted ^awith (at) his right hand *to be* a ^bPrince and a ^cSaviour, for to give repentance to Israel, and ^dforgiveness of sins.

32 And we are his ^awitnesses of these things; and *so is* also the ^bHoly Ghost, whom God hath ^cgiven to them that obey him.

33 ¶ When they heard *that*, they were ^acut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named ^aGamaliel, (St. Paul's teacher (Acts 22:3), grandson of Hillel and son of Rabbi Simeon, was by far the most influential rabbi of the time. He was the first of seven teachers who received the title Rabban (higher than Rab or Rabbi). Gamaliel's moderation on this occasion is to be explained, (1) by his hostility to the Sadducees, whom he would not allow to win a decisive triumph over a sect which had much in common with the Pharisees; (2) by the favorable impression which the Apostles' preaching and miracles had made upon him. He was not a convert, but thought that something was to be said for the new teaching. Subsequent developments, particularly the preaching of Stephen, probably alienated him, as it did the other Pharisees. DNTC, 2:64, Dummelow, p. 825) a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. (Persecution is the tool of Satan to harass, hinder, and destroy, if possible, the cause of righteousness. The spiritually weak, the lukewarm disciples, those who have not given themselves wholly to the Cause of Christ are purged from the Church by persecution. DNTC, 2:63)

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as ^aobeyed (were persuaded by, believed him) him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, ^aRefrain from these men, and let them alone: for if this counsel or this work be of ^bmen, it will come to nought:

39 But if it be of God, ye cannot overthrow it; (be careful, therefore.) ^alest ~~haply~~ ye be found even to ^bfight against God. (Joseph Smith: Our missionaries are going forth to different nations . . . the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done." (History of the Church 4:540)

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. (Gamaliel attempted to persuade the Jewish leaders from their intent to persecute and kill Peter and the apostles. In a speech before the Sanhedrin he referred to a man called Theudas who had gained four hundred followers, only to fail in his attempts to acquire additional adherents. In fact, Theudas was killed and his followers were scattered. In effect, Gamaliel's approach was, "Let nature take its course. If the work be of men, it will fail as did Theudas. If it is of God, it will triumph to your injury. In giving a reason why the Sanhedrin should let the apostles go, Gamaliel cited the case of Judas of Galilee as an example of how a movement would come to naught if the Lord was not with it. Though Gamaliel's advice carried with the council, his evaluation of Judas and his followers proved to be quite inadequate. In about AD 6 or 7, Quirinius, the Roman governor of Syria, undertook a census of Palestine. Judas, a fanatically loyal Galilean, said that the Jews should be free of any foreign domination and therefore opposed the census. He gathered a band of followers who resisted the order with open violence. They were, for the most part, captured, tortured, and killed, including Judas, so in that sense, at least, Gamaliel was correct. But from that brief insurrection was born the movement known as

the Zealots which in AD 66, led another revolt against Rome. It was this Zealot inspired revolt which led to the destruction of the temple and the scattering of the Jews from Palestine in AD 70-72. The Life and Teachings of Jesus and his Apostles, p. 245)

41 ¶ And they departed from the presence of the council, ^arejoicing that they were counted worthy to ^bsuffer ^cshame for his ^dname.

42 And daily in the temple, and in every house, they ceased not to teach and ^apreach Jesus Christ.

July 8-14
Acts 6-9
“What Wilt Thou Have Me to Do”

OVERVIEW:

Begin by reading Acts 6–9. The suggestions in this outline can help you identify some of the important principles in these chapters, though you may find others in your own study.

Record your impressions:

SCRIPTURES:

Acts 6

Apostles choose seven to assist them—Stephen transfigured before the Sanhedrin.

1 AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians (Jews who spoke Greek) against the Hebrews, because their ^awidows were ^bneglected in the daily ^cministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and **serve tables**.

3 Wherefore, brethren, look ye out among you **seven men** of ^ahonest ^breport, (The work assigned them fell within the realm of those temporal matters normally handled by the Aaronic Priesthood, thus leaving the apostles free to handle the more difficult matters of their Melchizedek ministry. The apostles made the appointments; the delegation of authority came from them, but nominations came from the church members. In principle this is the same as a bishop recommending a young man to serve as a missionary with the actual call coming from the President of the Church. Those who receive the inspiration from the Spirit to call people to church service can and should receive recommendations and counsel from those in positions to give it. DNTC, 2:65-66) full of the Holy Ghost and ^cwisdom, whom we may appoint over this ^dbusiness. (The appointment of these seven was the creation of a new body with specific and limited jurisdiction under the Twelve. Because seven men were appointed, some have wondered if their office is analogous to that of the seven Presidents of the First Quorum of the Seventy in the church today. This analogy appears unlikely since the seven were especially appointed to serve tables, whereas the calling of a seventy is to preach the gospel. It is probably only coincidental that this group consisted of seven men. Regarding Stephen and Philip, it might be that Stephen and Philip were called to do missionary work in addition to the welfare assignment, or they may simply have been reassigned. In the church today, most calls to serve are temporary, and a person is likely to serve in several different callings in the period of a few years. Studies in Scripture, 6:29. D&C 4 sets forth the qualities of character a person should have to serve in the Church: 1 NOW behold, a ^amarvelous work is about to come forth among the children of men. 2 Therefore, O ye that embark in the ^aservice of God, see that ye ^bserve him with all your heart, might, mind and strength, that ye may stand ^cblameless before God at the last day. 3 Therefore, if ye have desires to serve God ye are ^acalled to the work; 4 For behold the ^afield is white already to ^bharvest; and lo, he that

thrusteth in his sickle with his might, the same layeth up in ^cstore that he perisheth not, but bringeth salvation to his soul; 5 And ^afaith, ^bhope, ^ccharity and ^dlove, with an ^eeye single to the ^fglory of God, ^gqualify him for the work. 6 Remember faith, ^avirtue, knowledge, ^btemperance, ^cpatience, ^dbrotherly ^ekindness, ^fgodliness, charity, ^ghumility, ^hdiligence. 7 ^aAsk, and ye shall receive; ^bknock, and it shall be opened unto you. Amen. Notice that these qualifications don't speak of our capabilities, but of our availability.)

4 But we will give ourselves continually to prayer, and to the ^aministry of the word. (The duty of the Twelve)

5 ¶ And the saying pleased the whole multitude: and they ^achose Stephen, a man full of faith and of the ^bHoly Ghost, and ^cPhilip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they ^alaid *their* ^bhands on them. (By setting apart, it endows the members with the needed power and authority to perform the assigned task. DNTC, 2:66)

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the ^apriests were obedient to the faith. (Many of the priests under the Aaronic order, direct descendants of Aaron, joined the Church.)

8 And Stephen, full of faith and ^apower, did great wonders and ^bmiracles among the people.

9 ¶ Then (And) there arose certain of the synagogue, ~~which is called the synagogue of the~~ (who are called) ^aLibertines, (Freed-men) and (also) Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, ^bdisputing with Stephen.

10 And they were not able to resist the ^awisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak ^ablasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, (Sanhedrin)

13 And set up ^afalse witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the ^acustoms which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the ^aface of an ^bangel.

Acts 7

Stephen recounts the history of Israel and names Moses as a prototype of Christ—He testifies of the apostasy in Israel—He sees Jesus on the right hand of God—Stephen's testimony is rejected and he is stoned to death.

1 THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; (Stephen is giving a talk.) The God of glory appeared unto our father ^aAbraham, when he was in Mesopotamia, before he dwelt in ^bCharran, (Haran. This agrees with Abraham 1:16-19 -16 And his voice was unto me: ^aAbraham, Abraham, behold, my ^bname is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy ^cfather's house, and from all thy kinsfolk, into a strange ^dland which thou knowest not of; 17 And this because they have turned their ^ahearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down

to ^bvisit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life. 18 Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. 19 As it was with ^aNoah so shall it be with thee; but through thy ministry my ^bname shall be known in the earth ^cforever, for I am thy God. (Stephen here demonstrates how all the prophets preached of the coming of Christ and his divine Sonship.)

3 And said unto him, Get thee out of thy ^acountry, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the ^aChaldaeans, and dwelt in Charran: (Haran) and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. (Stephen's account is the true one and not the Old Testament account. DNTC, 2:71)

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he ^apromised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should ^asojourn in a strange land; and that they should bring them into ^bbondage, and entreat *them* evil four hundred years. (Gen 15:13 agrees. Ex 12:40 and Gal 3:17 say 430 years. DNTC, 2:71)

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of ^acircumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve ^bpatriarchs.

9 And the patriarchs, moved with ^aenvy, sold ^bJoseph into Egypt: but God was with him,

10 And ^adelivered him out of all his ^bafflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a ^adearth (famine) over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was ^acorn in Egypt, he sent out our fathers first.

13 And at the second *time* ^aJoseph was made known to his brethren; and Joseph's kindred was made known unto ^bPharaoh.

14 Then sent ^aJoseph, and called his ^bfather ^cJacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham ^abought for a sum of money of the sons of Emmor *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another ^aking arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was ^aexceeding fair (comely, beautiful to God), and nourished up in his father's house ^bthree months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own ^ason.

22 And Moses was ^alearned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full ^aforty years old, it came into his heart to visit his ^bbrethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was ^aoppressed, and ^bsmote the Egyptian:

25 For he supposed his brethren would have ^aunderstood how that God by his hand would ^bdeliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye ^awrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ^aruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then ^afled Moses at this saying, and was a stranger in the land of Madian, where he begat two ^bsons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an ^aangel of the Lord (Both God and an angel spoke to Moses. Ex 3&4) in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the ^asight; (vision) and as he drew near to behold *it*, the ^bvoice of the Lord came unto him,

32 *Saying*, I *am* the ^aGod of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a ^adeliverer by the hand of the angel which appeared to him in the bush.

36 He ^abrought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, A ^aprophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. (The perfect interpretation of this prophecy is found in these words of Jesus to the Nephites: 3 Ne. 20: 23 Behold, I am he of whom Moses spake, saying: ^aA prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.)

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively ^aoracles to give unto us:

39 ¶ Whom our fathers would not ^aobey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 *Saying* unto Aaron, Make us ^agods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we ~~wot~~ (know) not what is become of him.

41 And they made a ^acalf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and ^agave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the ^afashion (pattern) that he had seen.

45 Which also our fathers that came after brought in with ^aJesus (Joshua) into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the most High ^adwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my ^athrone, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand ^amade all these things?

51 ¶ Ye ^astiffnecked and ^buncircumcised in heart and ears, ye do always ^cresist the ^dHoly Ghost: as your ^efathers *did*, so *do* ye.

52 Which of the prophets have not your fathers ^apersecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of ^aangels, and have not ^bkept *it*. (What are the three accusations that Stephen makes against the Jewish leaders? They were stubborn and resisted the influence of the Holy Ghost, they rejected and killed Jesus, they did not live the Law of Moses.)

54 ¶ When they heard these things, they were ^acut to the heart, and they gnashed on him with *their* teeth.

Scripture Mastery: 55 But he, being full of the ^aHoly Ghost, looked up stedfastly into heaven, and saw the ^bglory of ^cGod, and ^dJesus ^estanding on the ^fright hand of God,

56 And said, Behold, I ^asee the heavens ^bopened, and the ^cSon of man standing on the right ^dhand of ^eGod. (This is evidence of the Godhead having three distinct persons.)

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their ^aclothes at a ^byoung (the Greek word used identifies a man who is younger than forty years of age) man's feet, whose name was Saul.

59 And they ^astoned ^bStephen, (and he) ^ccalling upon ^dGod, ~~and saying~~ (said), Lord Jesus, receive my ^espirit.

60 And he kneeled down, and ^acried with a loud voice, ^bLord, lay not this sin to their ^ccharge. And when he had said this, he fell asleep.

Acts 8

These chapters begin the missionary work to the rest of the world. Prior to this time, the gospel was preached only around Jerusalem.

Saul persecutes the Church—Philip's ministry in Samaria—He works miracles and baptizes men and women—Peter and John come to Samaria and confer the gift of the Holy Ghost by the laying on of hands—Simon seeks to buy this gift and is rebuked by Peter—Philip preaches Christ and baptizes an Ethiopian eunuch.

1 AND Saul was consenting unto his (Stephen's) death. And at that time there was a great ^apersecution against the ^bchurch which was at Jerusalem; (Church headquarters) and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and made great ^alamentation over him. (Devout men are usually regarded by New Testament scholars as Greeks who were favorable to Judaism but not actual proselytes. Being buried by them suggests something of Stephen's Hellenistic background. Craig K. Manscill, Lesson 29, p. 2)

3 As for Saul, he made ^ahavock of the church, entering into every house, and haling men and women committed *them* to ^bprison.

4 Therefore they that were scattered abroad went every where preaching the word. (Persecution caused the scattering. Even though inconvenienced, they preached the gospel where they could.)

5 Then Philip went down to the city of ^aSamaria, and preached Christ unto them. (Philip only held the Aaronic Priesthood. And yet, Philip, magnifying his calling, casts out devils, commands the lame to leap and the sick to rise from their beds of affliction. Miracles are wrought by the power of faith, and a righteous man need not hold the Melchizedek Priesthood to have power and influence with his Creator. As Joseph

Smith said, "If a priest understands his duty, his calling, and ministry, and preaches by the Holy Ghost, his enjoyment is as great as if he were one of the Presidency. TPJS, p. 112. DNTC, 2:81. Wilford Woodruff said: "I desire to impress upon you the fact that it does not make any difference whether a man is a Priest or an Apostle, if he magnifies his calling. A Priest holds the key of the ministering of angels. Never in my life, as an Apostle, as a Seventy, or as an Elder, have I ever had more of the protection of the Lord than while holding the office of a Priest. The Lord revealed to me by visions, by revelation, and by the Holy Spirit, many things that lay before me. Millennial Star, 53:629. **Do women hold the priesthood or can they exercise priesthood power?**" All priesthood is Melchizedek; but there are different portions or degrees of it. **The priesthood bestowed in the temple is the same priesthood given by the laying on of hands, but it is a fullness of that authority and embraces all other authorities, appendages, and offices.**" - *Prophet Joseph Smith, The Words of Joseph Smith, Brigham Young University Religious Studies Center, 1980, page 59.* **It is a precept of the Church that women of the Church share the authority of the priesthood with their husbands, actual or prospective; and therefore women, whether taking the endowment for themselves or for the dead, are not ordained to specific rank in the priesthood. Nevertheless, there is no grade, rank, or phase of the temple endowment to which women are not eligible on an equality with men.**" - *James E. Talmage, The House of the Lord (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1912), p. 94.* **"If a woman is requested to lay hands on the sick with her husband or with any other officer holding the Melchizedek Priesthood, she may do so with perfect propriety. It is no uncommon thing for a man and wife unitedly to administer to their children,** and the husband being mouth, he may properly say out of courtesy, 'By authority of the holy priesthood in us vested.'" - *Prophet Joseph F. Smith, Improvement Era 10 (February 1907), page 308.*)

6 And the people with one accord gave heed unto those things which Philip ^aspake, hearing and seeing the miracles which he did.

7 For ^aunclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many ^btaken with palsies, (paralytic and lame) and that were lame, were ^chealed. (The distinction between the power of the Aaronic and the Melchizedek priesthoods is illustrated in Philip's preaching and baptizing at Samaria. But it was Peter and John, not Philip, who conferred the gift of the Holy Ghost. In the case of Philip when he went down to Samaria, when he was under the spirit of Elias, he baptized both men and women. When Peter and John heard of it, they went down and laid hands upon them, and they received the Holy Ghost. JS-H 1:70-72.)

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used ^asorcery, and ^bbewitched the people of Samaria, giving out that himself was some ^cgreat one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip ^apreaching the things concerning the kingdom of God, and the ^bname of Jesus Christ, they were ^cbaptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and ^awondered, (was amazed or astonished) beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the ^aword of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then ^alaid they *their* hands on them, and they received the ^bHoly Ghost.

18 And when Simon saw that through ^alaying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this ^apower, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the ^agift of God may be ^bpurchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not ^aright in the sight of God.

22 Repent therefore of this thy ^awickedness, and pray God, if perhaps the ^bthought of thine ^cheart may be forgiven thee.

23 For I perceive that thou art in the ^agall of bitterness, and *in* the ^bbond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the ^aangel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to ^aworship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the ^aSpirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a ^alamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. (He is reading from Isaiah 53. This chapter is quoted and then explained by Abinadi in Mosiah 14 & 15.)

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him ^aJesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou ^abelievest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he ^abaptized him.

39 And when they were come up out of the water, the ^aSpirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. (Nephi the son of Lehi and Nephi the son of Helaman both had this same experience. (1 Ne. 11:1 - FOR it came to pass after I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me, as I sat ^apondering in mine heart I was ^bcaught away in the Spirit of the Lord, yea, into an exceedingly high ^cmountain, which I never had before seen, and upon which I never had before set my foot.; Hela. 10:16-17 - 16 But behold, the power of God was with him, and they could not take him to cast him into prison, for he was taken by the Spirit and ^aconveyed away out of the midst of them. 17 And it came to pass that thus he did go forth in the Spirit, from multitude to multitude, declaring the word of God, even until he had declared it unto them all, or sent it forth among all the people. Apparently some similar experiences were known in the Old Testament times. 1 Kings 18:12 - And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall ^acarry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth., 2 Kings 2:16 - ¶

And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the ^aSpirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. DNTC, 2:88.)

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to ^aCaesarea.

Acts 9

Jesus appears to Saul—Saul a chosen vessel—Ananias restores Saul's sight—He is baptized and begins his ministry—Peter heals Aeneas and raises Dorcas from death.

(Have the students pretend that someone is going to come into the room who can answer any Church question they have. Have the students write down two questions.)

1 AND Saul, yet breathing out ^athreatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him ^aletters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. (Damascus is about 150 miles north of Jerusalem, so it would take Saul and his attendants about a week to travel the distance. Perhaps during those few days of comparative leisure, he began to wonder whether what he was doing was right or not. Perhaps the shining face of the dying Stephen and the martyr's last prayer began to sink more deeply into his soul than it had done before. Little children's cries for their parents whom Saul had bound began to pierce his soul more keenly, and make him feel miserably unhappy as he looked forward to more experiences of that kind in Damascus. Perhaps he wondered whether the work of the Lord, if he were really engaged in it, would make him feel so restless and bitter. He was soon to learn that only the work of the evil one produces these feelings, and that true service for the Lord always brings peace and contentment. Ancient Apostles, p. 120)

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a ^alight from heaven: (Why did Saul have this experience when he was persecuting the Church? Elder McConkie says: There can be only one answer – pre-existence. Saul had gained the talents and risen to the spiritual stature in the pre-mortal life which qualified him to stand as an apostolic minister of Him who now chastened him on the Damascus road. DNTC, 2:89. Joseph Smith taught that every man called to minister through the priesthood was foreordained in the Grand Council of God before they came to this earth. TPJS, p. 365)

4 And he ^afell to the earth, and heard a voice saying unto him, ^bSaul, Saul, why persecutest thou me?

5 And he said, (1) Who art thou, Lord? And the Lord said, I am ^aJesus whom thou persecutest: *it is hard* for thee to ^bkick against the pricks. (Pricks are promptings of the Spirit)

6 And he trembling and astonished said, (2) Lord, ^awhat wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. (Why are these two questions so important to us today? President Ezra Taft Benson: There is no more crucial question that a man should be constantly asking than that which Paul asked; Lord, what wilt thou have me to do? There is no more essential answer than that which he received: To go to those who are authorized by the Lord to give directions. God, Family, County: Our Three Great Loyalties, 162. What are God's answers to us already? Keep the commandments, serve a full time mission, stay morally clean, marry in the Temple.)

7 ^aAnd ~~the men which journeyed with him stood speechless, hearing a ^bvoice, but seeing ^cno man.~~ (they who were journeying with him saw indeed the light, and were afraid; but they heard not the voice of him who spake to him.)

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, (His physical blindness was probably given to him as a symbol of his spiritual blindness.) and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named ^aAnanias; (He was probably the presiding officer of the church in Damascus.) and to him said the Lord in a ^bvision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth, (Ananias was probably going to be the target of Saul's intended arrest and imprisonment.)

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. (Saul apparently received great spiritual manifestations during his three days of fasting, blindness, and prayer. At least we here learn he had another vision before his coming baptism. DNTC, 2:91)

13 Then Ananias answered, Lord, I have heard by many of this man, how much ^aevil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a ^achosen vessel unto me, (Saul was foreordained, nothing he had done on earth qualified him for what was ahead; but his native spiritual endowment, nurtured and earned in pre-existence, prepared him for the coming ministry. DNTC, 2:91) to ^bbear my ^cname before the ^dGentiles, and ^ekings, and the children of Israel:

16 For I will shew him how great things he must ^asuffer for my name's sake. (Being human, we would expel from our lives physical pain and mental anguish and assure ourselves of continual ease and comfort, but if we were to close the doors upon sorrow and distress, we might be excluding our greatest friends and benefactors. Suffering can make saints of people as they learn patience, long-suffering, and self-mastery. Spencer W. Kimball, Faith Precedes the Miracle, p. 98. Joseph could not have been perfected, though he had lived a thousand years, if he had received no persecution. If he had lived a thousand years, and led this people, and preached the Gospel without persecution, he would not have been perfected as well as he was at the age of thirty-nine years. Discourses of Brigham Young, 351.)

17 And Ananias went his way, and entered into the house; and putting his ^ahands on him said, Brother Saul, the Lord, *even* Jesus, that ^bappeared unto thee in the way as thou camest, hath ^csent me, that thou mightest receive thy sight, and be filled with the ^dHoly Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received ^asight forthwith, and arose, and was ^bbaptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that ^adestroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them ^bbound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to ^akill him:

24 But their ^alaying await (lying in wait) was known of Saul (plot, conspiracy was known). And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a ^abasket.

26 And when Saul was come to ^aJerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. (Three years after his conversion, Saul went to

Jerusalem (Galatians 1:17-18) but he found that the members of the church there were afraid of him and believed not that he was a disciple. The scriptures do not give an account of what they (Peter and Paul) talked about. We assume that in addition to discussing the scriptures and points of doctrine, Saul must have asked many things about Jesus and his ministry. How thrilling to ask the chief apostle about when Jesus raised Lazarus from the dead, walked on water, opened the eyes of the blind, healed the sick, fed the five thousand, challenged the teachings of the Pharisees, suffered in the Garden of Gethsemane, and visited with the eleven for forty days following his resurrection. What an opportunity to ask James (Gal 1:17-19 - 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18 Then after three years I went up to ^aJerusalem to see Peter, and abode with him fifteen days. 19 But other of the ^aapostles saw I none, save ^bJames the Lord's 'brother.) about Jesus as a boy, about Mary and Joseph and Jesus' other half-brothers and half-sisters, and about other things that James would know firsthand. Studies in Scriptures, 6:32)

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had ^aseen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and ^adisputed against the Grecians: but they went about to slay him.

30 *Which* When the brethren knew (this), they brought him down to Caesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were ^aedified; and walking in the fear of the Lord, and in the ^bcomfort of the Holy Ghost, were multiplied. (The Prophet Joseph Smith described Saul as being "about five feet high, very dark hair; dark complexion, dark skin; large Roman nose; sharp face; small black eyes, penetrating as eternity; round shoulders; a whining voice, except when elevated, and then it almost resembled the roaring of a lion. He was a good orator, active and diligent, always employing himself in doing good to his fellow man. TPJS, p. 180)

32 ¶ And it came to pass, as Peter passed throughout all *quarters*; (these regions) he came down also to the ^asaints which dwelt at Lydda. (Peter was touring the missions and branches of the Church.)

33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was ^asick of the palsy (paralyzed).

34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha (Aramaic), which by interpretation is called Dorcas (Greek, meaning gazelle): this ^awoman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, ^aarise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the ^asaints and widows, (he) presented her ^balive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner. (Peter stays in Joppa and Cornelius sends for him in tomorrow's lesson.)

July 15-21
Acts 10-15
“The Word of God Grew and Multiplied”

OVERVIEW:

Read Acts 10–15 carefully, allowing time for the Spirit to prompt you with thoughts and feelings. What is there for you to learn in these chapters?

Record your impressions:

SCRIPTURES:

Acts 10

In Mark 16:15 Jesus told His Apostles “Go ye into all the world, and preach the gospel to every creature.” The book of Acts shows the Apostles fulfilling this divine assignment.

An angel ministers to Cornelius—Peter in a vision is commanded to take the gospel to the Gentiles—Gospel taught by witnesses—Holy Ghost falls upon Gentiles. Cornelius sends for Peter. King Herod kills James and imprisons Peter. Peter is released from prison by an angel. Paul and Barnabas go on their first missionary journey. Gentiles in the Church.

In our day it is difficult to think that we wouldn’t preach the gospel to everyone. Joseph Smith said: “Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, Australia, the East Indies, and other places, the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.” Wentworth Letter, CH, 4:450.

In the days of the early Christian church, their mindset was such as to not fully understand that the message was to go to the entire world, including non Jews. 3 Nephi 15:22 says - ...for they understood not that the Gentiles should be converted through their preaching. Jewish identity had been established through the centuries in three areas: 1) genealogy; 2) belief and ritual; and 3) circumcision.

When the Greek armies conquered the Mediterranean and Mesopotamian world around 320 BC, Greek culture soon became a dominate if not highly appealing way to live life. Some Jews who did not care for the intrusions of foreign Greek culture strongly believed that rejecting circumcision was a total betrayal of the covenants God had made to the Jews, covenants which had been signed in the flesh since the days of Abraham. Eventually, this debate solidified the idea among many Jews that only those who have been marked in the flesh through circumcision were the true inheritors of the blessings and promises of God.

With this in mind, we can now begin to understand why some of the Jewish Christians were so upset at the thought of including Gentiles into the covenants and promises of the Lord without also requiring that these Gentiles wear the sign of the covenant – circumcision. (Taylor Halverson, lesson 30)

Consider as an example what happened on the 8th of June, 1978. It was on that day that the blessings of the priesthood were extended to all worthy males. The record of this wonderful event is found in Official Declaration 2 in the Doctrine and Covenants. Can you see the parallels between these events and the landmark experience of June 1978? Note the following from President Kimball speaking to saints in South Africa.

"As you know, on the ninth of June a policy was changed that affects great numbers of people throughout the world. Millions and millions of people will be affected by the revelation which came. I remember very vividly that day after day I walked to the temple and ascended to the fourth floor where we have our solemn assemblies and where we have our meetings of the Twelve and the First Presidency. After everybody had gone out of the temple, I knelt and prayed. I prayed with much fervency. I knew that something was before us that was extremely important to many of the children of God. I knew that we could receive the revelations of the Lord only by being worthy and ready for them and ready to accept them and put them into place. Day after day I went alone and with great solemnity and seriousness in the upper rooms of the temple, and there I offered my soul and offered my efforts to go forward with the program. I wanted to do what he wanted. I talked about it to him and said, "Lord, I want only what is right. We are not making any plans to be spectacularly moving. We want only the thing that thou dost want, and we want it when you want it and not until."

We met with the Council of the Twelve Apostles, time after time in the holy room where there is a picture of the Savior in many different moods and also pictures of all the Presidents of the Church. Finally we had the feeling and the impression from the Lord, who made it very clear to us, that this was the thing to do to make the gospel universal to all worthy people. You will meet this situation undoubtedly as you bring the gospel to them on condition that their lives can be changed.

I anticipate the day when the gospel, that has come to you and your families and has transformed your lives, will begin to transform their lives and make new people out of them. They become people who will love the Lord and who will make the same sacrifices that you make (Teachings of Spencer W. Kimball, pp. 450-451).

An angel ministers to Cornelius—Peter in a vision is commanded to take the gospel to the Gentiles—Gospel taught by witnesses—Holy Ghost falls upon Gentiles.

1 **THERE** was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, (A Roman legionary officer commanding a century, - from 50 to 100 men – and occupying the social position of a modern sergeant or non-commissioned officer. DNTC, 2:97)

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

3 He saw in a ^avision ^bevidently (clearly, distinctly) about the ninth hour (3 pm) of the day an ^cangel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. **(What made Cornelius and his household unique is that the earlier Gentiles were all proselytes to Judaism; Cornelius and his group**

were apparently the first nonproselytes and uncircumcised Gentiles to be baptized into the church (without first being converted as Jews). Robert Matthews, *Studies in the Scriptures*, 6:35. Previous to Cornelius, Gentiles were first converted to be Jews, then Christians.)

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. (No wonder the angel told good old Cornelius that he must send for Peter to learn how to be saved. Peter could baptize, and angels could not, so long as there were legal officers in the flesh holding the keys of the kingdom, or the authority of the priesthood. Joseph Smith's *Commentary on the Bible*, p. 150. It is not the order of the priesthood for a heavenly being to preach to mortals when there is a qualified mortal with a priesthood commission able to do it. *Studies in the Scriptures*, 6:36.)

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa. (It was about 34 miles from Caesarea to Joppa. It would have taken about 11 hours to walk the distance.)

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the ^ahousetop to pray about the sixth hour: (noon) (This revelation which pertains to the entire Church comes to Peter because he is the President of the Church.)

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a ^atrance, (Sometimes prophets go into trances in connection with the receipt of visions. That is, they are so completely overshadowed by the Spirit that to all outward appearances normal bodily functions are suspended. A similar experience happened to the Prophet Joseph Smith in connection with the First Vision; he was not in control of all his bodily powers when the Father and the Son appeared to him. DNTC, 2: 99)

11 And saw ^aheaven opened, and a certain vessel descending unto him, as it had been a great sheet ^bknit (bound) at the four corners, (four corners of the earth) and let down to the earth: (The "great sheet knit at the four corners" probably resembled a large prayer shawl of the kind worn by Jewish men during their religious devotions. Non-kosher animals wrapped in a holy prayer shawl would have made a doubly significant impression on Peter. *Verse by Verse, Acts through Revelation*, p. 57. Peter is having this dream because he is the President of the Church and a major change in Church policy is about to happen. Just as the time when President Kimball received the revelation that all worthy men could now hold the Priesthood, the procedure was to take this matter to the rest of the apostles and receive their sustaining vote.)

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. (The animals represent every nation, kindred, tongue and people. Before Jesus ascended he commanded them to preach to every creature.)

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or ^aunclean. (As a Jew of his time he had been raised to believe that ritual purity was of great importance so eating ritually unclean animals was unacceptable.)

15 And the voice *spake* unto him again the second time, What God hath ^acleansed, *that* call not thou ^bcommon. (Realizing that the animals of his vision were symbols of the Gentiles pronounced clean by God, Peter heartily agreed to visit Cornelius. Verse 28.)

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the ^aSpirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and ^ago with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was ^awarned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a ^aman.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man ^acommon or ^bunclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was ^afasting until this hour; and at the ninth hour I prayed in my house, and, behold, a ^bman stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no ^arespecter of persons:

35 But in every ^anation he that ^bfeareth him, and ^cworketh ^drighteousness, is ^eaccepted with him. (God favors the righteous.)

36 The ^aword which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

38 How God ^aanointed Jesus of Nazareth with the ^bHoly Ghost and with power: who went about doing good, and healing all that were ^coppressed of the devil; for ^dGod was with him.

39 And we are ^awitnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God ^araised up the third day, and ^bshewed him openly;

41 ^aNot to all the people, but ^bunto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to ^apreach unto the people, and to testify that it is he which was ^bordained of God *to be* the ^cJudge of quick and dead.

43 To him give all the prophets ^awitness, that through his ^bname whosoever ^cbelieveth in him shall receive ^dremission of sins. (The role of a true prophet is to testify of Christ.)

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the ^aGentiles also was poured out the ^bgift of the Holy Ghost. (Joseph Smith explained: Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the gospel, but he could not receive the gift of the Holy Ghost

until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost, which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man and it obey him. TPJS, 199.)

46 For they heard them speak with ^atongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the ^aHoly Ghost as well as we?

48 And he commanded them to be ^abaptized in the name of the Lord (Men are commanded to be baptized, and those who remain unbaptized are breaking the commandment and are in rebellion against God. DNTC, 2:107). Then prayed they him to tarry certain days.

Acts 11

God grants the gift of repentance to Gentiles—Disciples first called Christians at Antioch—Church guided by revelation.

1 AND the apostles and brethren that were in Judaea heard that the ^aGentiles had also received the ^bword of God.

2 And when Peter was come up to Jerusalem, they that were of the ^acircumcision ^bcontended with him, (Peter was no autocrat who ruled over the apostles or whose decisions and views were accepted as infallible. They asked for and he gave a temperate and judicious report of his experiences, which they, guided by the same Spirit which had directed him, thereupon accepted with approving endorsement. DNTC, 2:110)

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a ^atrance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath ^acleansed, *that* call not thou ^bcommon.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like ^agift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God

also to the ^aGentiles granted ^brepentance unto life. (Every man must repent or suffer. In the event of repentance, the law of mercy prevails, and the penitent person is saved from suffering. Where there is no repentance, the law of justice takes precedence and remission of sins is gained through suffering rather than as a gift of God through the blood of Christ. DNTC, 2:110)

19 ¶ Now they which were scattered abroad upon the ^apersecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, **preaching the word to none but unto the Jews only. (Even though the revelation that all worthy Gentiles could be admitted into the Gospel net, still missionary labors were most fruitful when they began in areas with established Jewish communities. The brotherhood of Judaism was a worldwide phenomenon, which facilitated fraternity and missionary work in many areas. So, when Christian missionaries would set forth to share the message of the Gospel in new cities and lands, they would often begin among the Jewish communities, preaching first in their synagogues. This is much like what many of the early Mormon missionaries did when they spread the message abroad. They went first to their family, friends and religious associates, often meeting in churches and religious halls to share the message of the Restored Gospel.** Taylor Halverson, lesson 30)

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians (a Jew who speaks Greek), preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth ^aBarnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they ^aassembled themselves with the church, and taught much people. And the disciples were called ^bChristians first in ^cAntioch.

27 ¶ And in these days came ^aprophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the ^aSpirit that there should be great ^bdearth (famine) throughout all the world: which came to pass in the days of Claudius Caesar.

29 Then the disciples, every man according to his ability, determined to send ^arelief unto the brethren which dwelt in Judaea:

30 Which also they did, and sent it to the ^aelders by the hands of Barnabas and Saul.

Acts 12

Martyrdom of James—An angel frees Peter from prison—The Lord slays Herod by disease—The Church grows.

1 NOW about that time Herod the king stretched forth *his* hands to vex certain of the church.

2 And he ^akilled ^bJames the brother of John with the sword. (44 AD)

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of ^aunleavened bread.)

4 And when he had apprehended him, he put *him* in ^aprison, (Peter is arrested by Herod and sentenced to be slain; he is imprisoned in a cell with guards at the locked doors; he lies chained to two soldiers; a great iron gate with more guards closes in the prison itself; a total of 16 soldiers have the lone apostle in their charge. DNTC, 2:116) and delivered *him* to four ^bquaternions (squads, i.e., detachments of four men each. 16

soldiers) of soldiers to keep him; intending after ^eEaster (Passover. There was as yet no such thing as an Easter festival DNTC, 2:117) to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the ^aangel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and ^awist (knew) not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward (guard), they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. (The same house where the last supper was held.)

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, **It is his angel.** (It is his spirit, meaning he has already been killed. DNTC, 2:117)

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, ^abeckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, (Either to James the Lord's brother, now also an apostle, or James the son of Alphaeus, one of whom was in Jerusalem at the moment. DNTC, 2:117) and to the brethren. And he departed, and went into another place.

18 **Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.**

19 And when Herod had sought for him, and found him not, **he examined the keepers, and commanded that they should be put to ^adeath.** And he went down from Judaea to Caesarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the ^aangel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. (Herod died August 6, AD 44 at the age of 54.)

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ^aministry, and took with them John, whose surname was Mark. (They must have gone to Mark's house upon their return. John Mark is probably a cousin of Barnabas.)

Acts 13

Saul and Barnabas called to missionary service—Saul, now Paul, curses a sorcerer—Christ came of the seed of David—Paul offers the gospel to Israel, then to the Gentiles. (There were two notable personal developments for Saul on this journey. The first is that while in Cyprus, Saul became known as Paul and is consistently called Paul thereafter. This renaming was probably because the Greek name Paulos would be more acceptable to Gentile audiences. The second development is that until the missionaries reached Cyprus, Barnabas seemed to be in charge. Beginning at Cyprus, Paul seemed to be the leader. On their first visit to each place, the missionaries preached and baptized. On the return journey they ordained elders in every church. These actions give a clue to missionary procedures and show that the church was organized with local priesthood leaders. Studies in Scriptures, 6:38)

1 NOW there were in the church that was at Antioch certain ^aprophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and ^afasted, the ^bHoly Ghost said, ^cSeparate me Barnabas and Saul for the work whereunto I have ^dcalled them. (Apparently they were being set apart as missionaries, for they immediately went forth to preach the gospel and administer its ordinances according to the pattern set by Jesus... From this time on Luke refers to them as apostles. Could this have been their ordination as such, or their setting apart as members of the Council of the Twelve? If so, and such is a distinct possibility, one or more of the other apostles would have been present to confer upon them the keys of the kingdom. DNTC, 2:120)

3 And when they had fasted and prayed, and ^alaid *their* ^bhands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. (Their travels take them about 1400 miles.)

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain ^asorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a ^aprudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the ^aHoly Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* ^achild of the devil, *thou* ^benemy of all ^crighteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou ^ashalt be ^bblind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. (Joseph F. Smith said: ...men are not called upon to curse mankind; that is not our mission; it is our mission to preach righteousness to them. It is our business to love and to bless them, and to redeem them from the fall and from the wickedness of the world. This is our mission and our special calling. God will curse and will exercise his judgment in those matters. We are perfectly willing to leave vengeance in the hands of God and let him judge between us and our enemies, and let him reward them according to his own wisdom and mercy. MD, 9. 175-6, DNTC, 2:123)

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and ^aJohn departing from them returned to Jerusalem. (John Mark may have looked ahead at the huge mountains that

lay in their way and with the dangers involved in the travel said, I'm going home.)

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that ^afear God, give audience. (The technique of preaching the gospel was to recount the history of Israel showing that all the prophets and laws pointed to Jesus Christ. Nephi in the Book of Mormon used this same technique in 1 Nephi 17:23-55. Moroni also would have used it in connection with his promise in Moroni 10:3-5, but he didn't have room on the plates to do so. Taylor Halverson, lesson 30)

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as ^astrangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of (for) forty years suffered he their manners in the wilderness.

19 And when he had ^adestroyed seven nations in the ^bland of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own ^aheart, which shall fulfil all my will.

23 Of this man's ^aseed hath God according to *his* ^bpromise raised unto Israel a ^cSaviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of ^aAbraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be ^aslain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was ^aseen many days of them which came up with him from Galilee to Jerusalem, who are his ^bwitnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the ^afathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my ^aSon, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the ^asure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God ^araised again, saw no ^bcorruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the ^aforgiveness of sins:

39 And by him all that believe are ^ajustified from all things, from which ye could not be ^bjustified by the

^claw of Moses. (The Law of Christ supercedes the law of Moses.)

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a ^awork which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next ^asabbath.

43 Now when the congregation was broken up, many of the Jews and religious ^aproselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with ^aenvy, and spake ^bagainst those things which were spoken by Paul, contradicting and ^cblaspheming. (These are two sins of which those who actively oppose the truth are always guilty. In the very nature of things, active opposition to the gospel cause consists of contradicting the truth and of blaspheming sacred things, whether the opposition is against Paul and Barnabas, or Joseph Smith and Brigham Young. Blasphemy consists in either or both of the following: 1) Speaking irreverently, evilly, abusively, or scurrilously against God or sacred things; or 2) Speaking profanely or falsely about Deity. DNTC, 2:128)

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the ^aGentiles. (The Church will always have opposition against it. Sometimes it will be strong and sometimes subtle.)

47 For so hath the Lord commanded us, *saying*, I have set thee to be a ^alight of the Gentiles, that thou shouldest be for ^bsalvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: ^aand as many as (believed) were ordained (un)to eternal life believed. (After this chosen family had rejected Christ and his proposals, the heralds of salvation said to them, “Lo, we turn unto the Gentiles.” And the Gentiles received the covenant and were grafted in from whence the chosen family were broken off. But the Gentiles have not continued in the goodness of God but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established, and have become high-minded, and have not feared. Therefore, but few of them will be gathered with the chosen family. Joseph Smith’s Commentary on the Bible, p. 150)

49 And the word of the Lord was ^apublished throughout all the region.

50 **But the Jews ^astirred up the devout and honourable ^bwomen, and the chief men of the city, and raised ^cpersecution against Paul and Barnabas, and expelled them out of their coasts.**

51 **But they shook off the ^adust of their feet against them, and came unto Iconium. (D&C 24:15, And in whatsoever place ye shall ^aenter, and they receive you not in my name, ye shall leave a cursing instead of a blessing, by casting off the ^bdust of your feet against them as a testimony, and cleansing your feet by the wayside. 60:15; And shake off the ^adust of thy feet against those who receive thee not, not in their presence, lest thou ^bprovoke them, but in secret; and ^cwash thy feet, as a testimony against them in the day of judgment. 75:20 And in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and ^ashake off the dust of your feet as a testimony against them.) (The shaking off of the dust of the feet is an action of disapproval and condemnation and is to be performed only by the Lord’s authorized servants. It is initiated as a testimony against those who willfully and maliciously oppose the truth when it is authoritatively presented. It is not invoked against those who simply reject the message of the gospel. As Elder James E. Talmage wrote, “The responsibility of testifying before the Lord by this accusing symbol is so great that the means may be employed only under unusual and extreme conditions.” Jesus the Christ, p. 345. Verse by**

Verse, Acts through Revelation, p. 69)

52 And the disciples were filled with joy, and with the Holy Ghost.

Acts 14

Persecution attends spread of gospel—Paul heals a cripple; he and Barnabas hailed as gods—Paul stoned, revived, preaches—Elders ordained.

1 AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave ^atestimony unto the word of his ^bgrace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles. (Only Barnabas, Paul, Matthias, James the Lord's brother, and the original Twelve are singled out to carry the apostolic appellation. The clear inference thus is that the name is being reserved for those who were ordained to the office of apostle in the Melchizedek Priesthood and therefore that Paul and Barnabas were members of the Council of the Twelve, having filled vacancies in the normal course of events. President Joseph Fielding Smith has written: "Paul was an ordained apostle, and without question he took the place of one of the other brethren in that Council." DNTC, 2:131)

5 And when there was an assault made both of the Gentiles, and also of the ^aJews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a ^acripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had ^afaith to be ^bhealed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked. (Similar to the healing by Peter in Acts 3. Both men had never walked before being healed.)

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The ^agods are come down to us in the likeness of men.

12 And they called Barnabas, ^aJupiter; (Zeus) and Paul, ^bMercurius, (Hermes) because he was the chief speaker. (Paul must have been doing most of the talking.)

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 ~~Which~~ When the ^aapostles, Barnabas and Paul, heard *of* (this), they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are ^amen of like ^bpassions with you, and preach unto you that ye should turn from these ^cvanities unto the living God, which ^dmade heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to ^awalk in their own ^bways.

17 Nevertheless he left not himself without ^awitness, in that he did good, and gave us ^brain from heaven, and fruitful seasons, filling our hearts with ^cfood and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having ^astoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, (to give him a blessing?) he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. (Without question Paul's recovery was miraculous. The natural presumption is that Barnabas raised him from death or near death. But however the miracle occurred – stoned, bruised, and deemed dead – Paul would not have been ready to travel the next day without divine intervention. DNTC, 2: 130. Though left for dead, he was revived and continued on in his missionary efforts as before. In this regard, Paul was like Timothy, the brother of Nephi, who not many years before Christ's visit to the Americas was stoned to death only to later be miraculously revived by Nephi. Halverson, Lesson 30.)

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, (Timothy is baptized during this time.)

22 **Confirming** the souls of the disciples, (Just like today, shortly after a person is baptized, the person is **confirmed** a member of the Church and is given the gift of the Holy Ghost.) *and* exhorting them to continue in the faith, and that we must through much ^atribulation enter into the kingdom of God.

23 And when they had ^aordained them ^belders (local priesthood leaders) in every church, and had prayed with ^cfasting, they commended them to the Lord, on whom they believed. (first preached then organized by the priesthood)

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to ^aAntioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the ^adoor of faith unto the Gentiles.

28 And there they abode long time with the disciples.

Acts 15

This is an account of an important Church council held in Jerusalem around 50AD just before Paul's second missionary journey. Many Gentiles had been baptized after hearing Paul and Barnabas preach. Some Jewish members of the Church in Jerusalem became concerned because the new male converts had not been circumcised. Church leaders convened the council at Jerusalem to consider whether or not gentile converts to the Church should be required to obey the law of Moses.

Great dissension arises at Antioch concerning circumcision—Apostles at Jerusalem decide the issue—Paul chooses Silas as his companion. (49AD)

1 AND certain men which came down from Judaea taught the brethren, *and said*, Except ye be ^acircumcised (Circumcision is code word for law of Moses. Although the covenant is eternal, the sign of the covenant was discontinued. One of the provisions of this law of circumcision was that it should be practiced by the chosen seed, to identify and distinguish them until the day of the mortal ministry of Christ. From Abraham to the meridian of time, the gospel and such of the laws of salvation as were revealed in any period were reserved almost exclusively for the seed of Abraham in whose flesh the token of circumcision was found...But he sent his apostolic ministers to preach to all men, it being pointedly revealed to Peter that the gospel was for Gentiles as well as Jews. Accordingly, the need for the special token in the flesh no longer existed, and so circumcision as a gospel ordinance was done away in Christ. DNTC, 2:138) *after the manner of Moses, ye cannot be saved.* (They came from the headquarters of the Church, probably had been sent by the apostles and were good and acceptable brethren, but on the issue of circumcision they erred, teaching false doctrine and not being led by the Spirit. Since the Lord often leaves his servants to struggle

with and work out solutions for difficult problems, before they finally receive his mind and voice by revelation, similar situations arise in the Church today. DNTC, 2:139)

2 When therefore Paul and Barnabas had no small dissension and ^adisputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the ^bapostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the ^aconversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the ^alaw of Moses. (When Paul and the others debate whether circumcision is essential to salvation, what they are really considering is whether the law of Moses is still in force or has been fulfilled in Christ. DNTC, 2:140)

6 ¶ And the ^aapostles and ^belders came together for to consider of this matter.

7 And when there had been much ^adisputing, (all the brethren were allowed to voice their opinions on the matter) ^bPeter rose up, (Peter is the presiding authority and as such has the final word on the matter.) and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the ^cGentiles by my mouth should hear the word of the ^dgospel, and believe.

8 And God, which ^aknoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no ^adifference between us and them, ^bpurifying their hearts by faith.

10 Now therefore why ^atempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? (No one kept the law of Moses perfectly.)

11 But we believe that through the ^agrace of the Lord Jesus Christ we shall be saved, even as they. (It is not circumcision as such but rather: Can the gospel be offered to uncircumcised Gentiles or is it limited to circumcised Israel? Are people who do not keep the law of Moses eligible to inherit the blessings of salvation which Christ came to bring? Is salvation in Moses or in Christ? God has already spoken on the matter. Peter himself has received the revelation. The gospel is for all men and therefore circumcision – with all that it symbolizes – is not essential to salvation. DNTC, 2:143)

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James (The Lord's brother, now one of the Twelve. DNTC, 2:143. James may have been in the First Presidency. Peter is presiding and James conducting the meeting.) answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the ^aGentiles, to take out of them a people for his ^bname.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the ^atabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the ^aresidue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 ^aKnown unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, (My proposal or recommendation is...James is simply proposing the detailed instructions to put in force the decision already announced by Peter. DNTC, 2: 143) that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they ^aabstain from ^bpollutions of idols, and *from* ^cfornication, and *from* things strangled, and *from* ^dblood.

21 For Moses of old time hath in every city them that preach him, being ^aread in the synagogues every sabbath day. (Gentiles will not need to live the law of Moses, but it didn't address whether the Jews need to circumcise their children. This was a step in the right direction.)

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they ^awrote ^bletters by them after this manner; The apostles and elders and brethren *send greeting* unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: (The Church leaders send forth a letter to clarify the correct doctrine regarding the law of Moses and a word of wisdom for their day. This letter must have been the first proclamation of the Presidency and the Twelve. Even though the policy of the Church had been defined, this issue would continue to trouble the church for years to come. We might call this an Official Declaration.)

24 Forasmuch as we have heard, that certain (men) which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be ^acircumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with ^aone accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have ^ahazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; (The Lord's agents struggled and labored with the problem, searched the scriptures, sought for possible conclusions, and did the best they could to solve the problem on the basis of the sound principles which they knew. Having arrived at what they considered to be an appropriate solution – that is adopting James' statements which were based on Peter's announcement of principle – they then asked the Lord if their conclusions were true and in accord with his mind. The answer coming by the power of the Spirit certified to the verity of their conclusion, and thus, in effect, this was receiving revelation by a course of spiritual confirmation. DNTC, 2:144-145)

29 That ye abstain from meats offered to ^aidols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the ^aconsolation. (exhortation, solace)

32 And Judas and Silas, being prophets also themselves (probably the equivalent of general or area authorities), exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased ^aSilas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and ^avisit our ^bbrethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them ^aJohn, whose surname was ^bMark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the ^acontention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; (Mark had abandoned them in Perga (Acts 13:13) Paul and Barnabas had a difference of opinion. Paul may have determined not to keep company with one less zealous than he was. (Barnabas, Paul's associate, wanted to take Mark along. But Paul "thought it not good"

to take him, because Mark had abandoned them on a previous mission (Acts 15:37-39). Mark was apparently young and fearful of the challenge of missionary work (Acts 13:13), but he eventually matured in the faith (Col. 4:10, 2 Tim. 4:11; Philemon 24) and wrote the Gospel that bears his name. According to tradition, he was martyred at Alexandria. Breck Englund, Lesson 31)

40 And Paul chose Silas, (Silas may be the same as Silvanus in Paul's letters. If so, he was the scribe who wrote 1 Peter and carried it to Asia Minor. He may have been a Roman citizen.) and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, ^aconfirming the churches.

Always follow the prophet, he will never lead us astray. Also, follow the majority of the Twelve, the majority will also never lead us astray.

July 22-28

Acts 16-21

“The Lord Had Called Us for to Preach the Gospel”

OVERVIEW:

As you read about Paul’s efforts to preach the gospel, the Spirit may prompt you with thoughts or feelings. Write these promptings down, and make plans to act on them.

Record your impressions:

SCRIPTURES:

Acts 16

Paul directed in a vision to preach in Macedonia—He casts an evil spirit out of a woman—He and Silas are imprisoned, and convert the jailor—They admonish all to believe on the Lord Jesus and be saved.

1 THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named ^aTimotheus, (Timothy) the son of a certain woman, which was a ^bJewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and ^acircumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. (We should be considerate of the customs and culture of other people. Although Paul was opposed to circumcision as essential for salvation and he emphatically declared that it was not needful for Titus to be circumcised (Gal 2:1-3), soon after the Jerusalem council Paul circumcised the young Timothy before taking him as a companion on the second mission. This action provides an insight into Paul’s thinking. He saw a difference between necessity and convenience. With Titus, the question was whether or not circumcision was essential for salvation; thus Paul opposed it. With Timothy it was a matter of rendering him acceptable to the non-Christian Jews where he would do missionary work. Paul was willing to allow circumcision as a concession, but not as a requirement, so that the Jews would be willing to listen to Timothy teach the gospel. This distinction reveals something of Paul’s mind and method. Robert Matthews, Studies in the Scriptures 6:41. In circumcising Timothy, Paul apparently was humoring the Jews. As far as the gospel law was concerned, the act was wrong and should not have been performed. Circumcision was a thing of the past. But seemingly the social pressures were such that if the ordinances had not been performed in this case, it would have alienated the Jewish community and stopped them from investigating the gospel. Hence Paul performed an unnecessary and in fact improper act to attract the Jews toward that religion which would teach them in due course that the law of circumcision was fulfilled in Christ. DNTC, 2:147.)

4 And as they went through the cities, they delivered them the ^adecrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches ^aestablished in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the ^aHoly Ghost to preach the word in Asia, (It is simply a matter of sending missionaries where there are more receptive people. DNTC, 3:147)

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. (Does the Spirit sometimes tell you not to do certain things or go to certain places, like certain movies, or watching TV shows, etc.?)

8 And they passing by Mysia came down to Troas.

9 And a ^avision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately **we** endeavoured to go into Macedonia, assuredly gathering that the Lord had called **us** for to preach the gospel unto them. (We – Luke now joins Paul in his missionary work.)

11 Therefore loosing from Troas, **we** came with a straight course to Samothracia, and the next *day* to Neapolis; (They went right away as the Lord commanded.)

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days. (The Gospel first preached in Europe. “Philippi was named for its refounder Philip, the father of Alexander the Great, the world conqueror. But a different world conqueror came when Paul arrived with his small missionary group in obedience to the vision of the pleading man of Macedonia (Acts 16:9). ... ‘Colony’ was a technical term for Romans settled outside Rome. That Philippi was a colony implies that it had civic rights of Rome and the honor of modeling its local government after that of the mother city. The old Roman virtues were loyalty and reliability. These qualities certainly summarize the remarkable faithfulness of the Philippian Christians.” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 291))

13 **And on the Sabbath we went out of the city by a river side**, where (the people resorted for) prayer was ~~went~~ to be made; and we sat down, and spake unto the women which resorted *thither*. (This was a Gentile city without a synagogue so they met down by the river.)

14 ¶ **And a certain woman named ^aLydia, a seller of purple** (dye from a mollusk, crushed up and very expensive. Lydia appears to be a very successful business woman.), of the city of Thyatira, which worshipped God, heard *us*: whose ^bheart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and ^aabide *there*. **And she constrained us.** (David O. McKay said: “If Lydia was the first one baptized, then she has the distinction of being the first person in Europe to accept Christianity. Whether ‘her household’ means she had children, or whether it refers to her servants or to both we do not know, but they became the nucleus of a thriving branch of the Church in that city, and in Lydia's home town as well.” (*Ancient Apostles* [Salt Lake City: Deseret Book Co., 1964], 186))

16 ¶ **And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by ^asoothsaying:** (A soothsayer is one of Satan's substitutes for a seer or a prophet. His mission is to foretell the future by the power of the evil one. Such false prophets were common anciently in the Eastern nations, but they were not permitted in Israel, and the penalty for practicing soothsaying was death. When the final latter-day triumph of Israel is achieved the Lord has promised to cut off witchcrafts and soothsayers out of the land. MD, p. 746)

17 The same followed Paul and us, and cried, saying, ^aThese men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. **But Paul, being grieved, turned and said to the ^aspirit, I command thee in**

the name of Jesus Christ to come out of her. And he came out the same hour. (In effect she was saying: Go ahead and believe in Paul and Silas and this Jesus whom they preach. I agree they and their Master are of God; and since we are now united on that point, you can also continue to follow me and enjoy the fruits of my divination. DNTC, 2:149)

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to ^abeat *them*.

23 And when they had laid many ^astripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at ^amidnight Paul and Silas prayed, and ^bsang praises unto God: and the prisoners heard them.

(Would we be singing and praising God while being cast in prison? How do we deal with adversity. As the Lord told the Prophet Joseph Smith while in jail, “My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. D&C 121:7-8. David O. McKay “The inner prison of a Roman jail was a dark, damp, gloomy dungeon. One writer calls it a ‘pestilential cell, damp and cold, from which the light was excluded, and where the chains rusted on the limbs of the prisoners.’ But not content with shutting the elders up in such a gloomy hole, ‘the jailor made their feet fast in the stocks.’ In fastening only their feet, however, he showed a little mercy for there were holes in the stock for the wrists and for the neck also. “With their backs sore and bleeding, their bodies chilled by the cold and dampness, their legs cramped and aching, hungry and sleepless and surrounded by the blackness of midnight, Paul and Silas who knew they were suffering for the sake of the true Gospel, could rejoice and praise the Lord. This they did at midnight, by praying and singing ‘praises unto God.’ Their voices rang out through the prison cells; and prisoners, hard hearted and sinful, listened in surprise to the first Christian hymn they had ever heard. The power of the Lord manifested itself not only in the hearts of His true servants, but in the entire prison and the town as well; for ‘suddenly there was a great earthquake, so that the foundations of the prison were shaken.’ All the bolts and bars at the doors fell from their sockets and the doors of the prison flew open, and ‘every one’s bands were loosed,’ but not a prisoner tried to escape.” (*Ancient Apostles* [Salt Lake City: Deseret Book Co., 1964], 187-8.)

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the ^adoors were opened, and every one’s bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, ^aBelieve on the Lord Jesus Christ, and thou shalt be saved, and thy house. (Hopefully, latter-day saints will never feel the need to “steer away” from the writings of Paul. His answer was absolutely correct. Paul never said that believing in Christ was *all* the man had to do. Indeed, Paul’s teachings that same evening (v. 32) must have dealt with the natural consequence of real faith—repentance and baptism—as is evidenced in the jailor’s actions (v. 33). Peter was asked the same question but gave a different response. He replied, ‘Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.’ (Acts 2:38) Yet, Peter’s response

obviously implied the need for faith in Jesus Christ. Thus, Paul spoke of faith implying the need for repentance and baptism, and Peter spoke of repentance and baptism while implying the need for faith. Both their answers are correct as long as they are not taken out of context. Nevertheless, there are always those unlearned and unstable who would wrest the scriptures to their own destruction (2 Pet 3:16.)

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being ^aRomans, and have cast us into prison; and now do they thrust us out ^bprivily? (secretly) nay verily; but let them come themselves and fetch us out. (David O. McKay: “Tarsus, an exceedingly rich and populous city, was a Roman municipium, or free corporation. This means that the freedom of Rome (which ruled all those countries at that time) had been given to the freemen of Tarsus. This freedom had been granted because the men of Tarsus had defended two emperors of Rome during a rebellion against them. Thus, Saul, though a Jew, was a freeborn Roman citizen.” (*Ancient Apostles* [Salt Lake City: Deseret Book Co., 1964], 144) Bruce R. McConkie: “Two Romans, citizens of the mightiest empire on earth—entitled thereby to an impartial trial; to an appeal to the emperor; to freedom from degrading punishments, including bonds, scourging, and crucifixion—are here condemned without a trial, scourged without mercy, imprisoned in bonds in a damp and pestilential cell, all for the testimony of Jesus and the hope of a better resurrection.” (*Doctrinal New Testament Commentary*, 2:151.))

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. (Paul did this so that the corrupt leaders of the city would leave the disciples alone and let them worship as they would. This becomes a vibrant branch of the Church in Philippi because the city officials would let the members alone. Also, the jailer becomes converted.)

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* ^aLydia: and when they had seen the brethren, they comforted them, and departed.

Acts 17

Paul and Silas preach and are persecuted in Thessalonica and in Berea—Paul, in Athens, preaches on Mars’ hill about the Unknown God—He says: ‘We are the offspring of God.’

1 NOW when they had passed through Amphipolis and Apollonia, they came to ^aThessalonica, (Named for the sister of Alexander the Great who was born near there.) where was a synagogue of the Jews: (A synagogue would be the best place to find Gentile proselytes who were ready for the gospel. They would have Gentile relatives and friends; the referral system for Gentiles would begin at the Jewish synagogue. Robert Matthews, *Studies in the Scriptures*, 6:42)

2 And Paul, as his manner was, went in unto them, and three sabbath days ^areasoned with them out of the ^bscriptures,

3 Opening and alleging, (To us, allege means to assert, to state, to set forth a proposition or thesis, all without proof. But to those of the early seventeenth century, it meant to bring forth proof, to present evidence, to back assertions with facts. Surely Paul would not spend three Sabbaths of

precious time merely stating his case for Christ without presenting much supporting evidence. (BYU New Testament Study Guide, p. 265) that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout ^aGreeks a great multitude, and of the chief ^bwomen not a few.

5 ¶ But the ^aJews which believed not, moved with envy, took unto them certain ^blewd (wicked, evil) fellows of the baser sort, and gathered a company, and set all the city on an ^cuproar, and ^dassaulted the house of Jason (a relative of Paul), and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and ^asearched the scriptures daily, (This is the only place in the standard works where it says searching the scriptures daily.) whether those things were so. (These Jews were ready to learn the gospel and accepted it. (Like the Berean saints, we must be ready and willing to accept the instructions of true prophets. "Behold, the Lord requireth the heart and a willing mind," says latter-day scripture (D&C 64:34) "and the willing and obedient shall eat the good of the land of Zion." What were the Bereans ready and willing to do? To receive the word of the Lord and to act upon it. Also, the Berean saints followed the sound practice of testing the teachings of Paul against the scriptures. They "searched the scriptures daily" in order to verify the words of Paul. The Greek term translated here as "search" actually means "to scrutinize closely, to examine"; apparently, a key difference between the Thessalonian and the Berean Jews was this habit of closely examining the scriptures in search of truth. Latter-day Saints must also make a habit of scrutinizing the scriptures on a daily basis if we wish to be attuned to the voice of truth as the Bereans were. Breck Englund, Lesson 31)

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. (There will always be opposition to the Church.)

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and ^aTimotheus abode there still.

15 And they that conducted Paul brought him unto ^aAthens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city ^awholly given to ^bidolatry. (full of idols, i.e., grossly idolatrous)

17 Therefore ^adisputed he (Dallin H. Oaks: "The Acts of the Apostles record that Paul 'disputed' in the synagogue. (See Acts 17:17; 19:8.) In light of his own teachings on contention, those accounts surely describe reasoned discussions, not angry confrontations. In Paul's first letter to the Corinthians, he gave them the same advice: 'If any man seem to be contentious, we have no such custom, neither the churches of God.' (1 Cor. 11:16.) In his second letter, he expressed the fear that when he came to them he would find 'debates, envyings, wraths, strifes, backbitings, whisperings,

swellings, tumults.’ (2 Cor. 12:20.) Similarly, Paul advised Titus to ‘avoid foolish questions, . . . and contentions, and strivings about the law; for they are unprofitable and vain.’ (Titus 3:9.) He instructed Timothy, ‘Foolish and unlearned questions avoid,’ because ‘they do gender strifes.’ He continues: ‘And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.’ (2 Tim. 2:24-25.)” (*The Lord's Way* [Salt Lake City: Deseret Book Co., 1991], 146.)) in the ^bsynagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. (While Paul is waiting for other missionaries to meet him in Athens, he wanders around the markets, visiting with people about the gospel.)

18 Then certain philosophers of the Epicureans, (Epicureanism was named for Epicurus, who lived just before and after 300 BC. According to his philosophy, the world came into existence by chance and was without either purpose or design. The highest good to which man could attain was that which brought him the greatest pleasure or the greatest absence of sorrow and pain. Contrary to popular notions then and now, Epicureanism did not advocate wholesale licentiousness as an objective in life, but rather those enjoyments which gave to man the longest and fullest personal satisfaction. New Testament Study Guide, p. 265) and of the Stoicks, (Stoicism recognized a supreme governing power in the universe. According to this philosophy, all things have been ordered and set in motion by a Divine Mind, and the wise man, the true Stoic, is he who accepts conditions as he finds them rather than changes them to be as he wishes them to be. Such acceptance requires great courage and self-control, for man is locked into a never-ending battle with nature. The body is not a vessel to be punished or catered to; it is to be ignored. New Testament Study Guide, p. 265) encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto ^aAreopagus, (Hill of Ares (Mars); probably meaning the civil council which met there) saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there ^aspent their time in nothing else, but either to tell, or to hear some new thing.) (In this center of ancient learning, the great philosophers Socrates, Plato, and Aristotle had taught. The Athenian philosophical schools were world renowned, and here men had reached the highest achievements of human reason. But by the time of Paul, much of this tradition had disintegrated. Hugh Nibley describes the situation in Athens this way: "An army of brilliant and high-powered talkers, having caught the public fancy as traveling virtuosi, opened schools which in short order got a monopoly of public and private education." These popular talkers propagated "a mock philosophy whose aim is not knowledge but the appearance of knowledge." Even Socrates had been wise enough to point out that "honest study has no more chance of competing with this sort of thing than a conscientious doctor would have of keeping his child patient in competition with a pastry cook who prescribed nothing but dessert." Nibley, H. *The World and the Prophets*. Deseret Book, 1987, pp. 109-110.)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are ^atoo superstitious. (most religious; i.e., careful in divine things.)

23 For as I passed by, and beheld your ^adevotions, (sacred, venerated objects) I found an altar with this inscription, TO THE ^bUNKNOWN GOD. Whom therefore ye ^cignorantly worship, him ^ddeclare I unto you.

24 God that ^amade the world and all things therein, seeing that he is Lord of heaven and earth,

^bdwelleth not in temples made with hands;

25 Neither is ^aworshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and ^bbreath, and all things;

26 And hath ^amade of ^bone ^cblood ^dall ^enations of men for to dwell on all the face of the earth, and hath ^fdetermined the ^gtimes before ^happointed, and the ⁱbounds of their habitation; (Here is an important doctrinal point that squares precisely with that taught by Moses, who speaks of how God divided "to the nations their inheritance, when he separated the sons of Adam," and "set the bounds of the people according to the number of the children of Israel. Deut 32:8. The doctrinal implication of these scriptures is plain: "If the Lord appointed unto the nations the bounds of their habitation, then there must have been a selection of spirits to form these nations." Joseph F. Smith, *The Way to Perfection*, p. 47. President Harold B. Lee said: "...May I ask each of you again the question, 'Who are you?' You are all the sons and daughters of God. Your spirits were created and lived as organized intelligences before the world was. You have been blessed to have a physical body because of your obedience to certain commandments in that premortal state. You are now born into a family to which you have come, into the nations through which you have come, as reward for the kind of lives you lived before you came here and at a time in the world's history, as the Apostle Paul taught the men of Athens and as the Lord revealed to Moses, determined by the faithfulness of such of those who lived before this world was created." CR Oct, 1973, p. 7. God sends his spirit children to earth on a regular, organized schedule. There is nothing haphazard or accidental about the peopling of the earth or the assignment of various land areas to the races of men. The race and nation in which men are born in this world is a direct result of their pre-existent life. All the spirit hosts of heaven deemed worthy to receive mortal bodies were foreordained to pass through this earthly probation in the particular race and nation suited to their needs, circumstances, and talents. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, Moses said with reference to pre-existence, he set the bounds of the people according to the number of the children of Israel. Not only Israel, but all groups were thus foreknown and their total memberships designated in the pre-mortal life. MD, p. 616. Neal Maxwell said: "**When we say God has a plan, he truly has a plan—not simply a grand scale, but for each of us as individuals, allocating some special talent to this dispensation and some to another.** I regard God as the perfect personnel manager, even though he must work with and through all of us who are so imperfect. "I assume, gladly, that in the allocation to America of remarkable leaders like Thomas Jefferson, George Washington, and Abraham Lincoln, the Lord was just as careful. After all, if you've got only one Abraham Lincoln, you'd better put him in that point in history when he's most needed—much as some of us might like to have him now." (*Deposition of a Disciple* [Salt Lake City: Deseret Book Co., 1976], 45-46.))

27 That they should ^aseek the Lord, ^bif haply they might ^cfeel after him, and (they are willing to find him, though he be (he is) not far from every one of us:

28 For in him we ^alive, and move, and have our being; as certain also of your own poets have said, For we are also his ^boffspring. (Paul quotes Greek poets.)

29 Forasmuch then as we are the ^aoffspring of God, we ought not to think that the Godhead is like unto ^bgold, or silver, or stone, graven by art and man's ^cdevice.

30 And the times of this ^aignorance God ^bwinked (overlooked, disregarded) at; but now ^ccommandeth all men every where to ^drepent:

31 Because he hath appointed a day, in the which he will ^ajudge the world in righteousness by ~~that~~ ~~man~~ (him) whom he hath ^bordained; ~~whereof~~ (and) he hath given assurance (of this) unto all men, in that he hath ^craised him from the dead. (Paul bears testimony of Jesus.)

32 ¶ And when they heard of the ^aresurrection of the dead, some ^bmocked: and others said, We will

hear thee again of this *matter*. (In contrast to the popular theorizers of the day, Paul announced revelation from heaven to the men of Athens: "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." The key principles Paul taught the Athenians in Acts 17 can be summed up this way: This great unknown God is Lord and creator of heaven and earth (v. 24-25) God has created "of one blood all nations of men" (v. 26) If we are willing to find him, he is not far from every one of us (v. 27, JST) We are his offspring (v. 28) As his offspring, we should not think that the Godhead can be represented by idols (v. 29) During the times of ignorance, God "winked at" the ill doings of men, but now commands all men everywhere to repent (v. 30). The term "winked at" is more properly translated "overlooked"; God is merciful to those who through no fault of their own do not know his laws. He will judge the world in righteousness by "that man he hath ordained," Jesus Christ, whom "he hath raised from the dead" (v. 31) When the crowd heard Paul teach the resurrection, some mocked him, probably loudly enough to end the speech. Others who wanted to hear more "clave unto him, and believed." Apparently, most of the Athenians were willing enough to listen to Paul's ideas--up to that point he was just another preacher--until he started to make claims about a real resurrection from the dead; they could not go along with that. "Whatever merit philosophy might have in the search for God has been superseded by a revelation from heaven," (2) and the crowd was not willing to give up the philosophical game for the revelatory reality. Breck England, Lesson 31)

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the ^aAreopagite, (Who later became the first Bishop of Athens.) and a woman named Damaris, and others with them.

Acts 18

Being rejected by the Jews, Paul turns to the Gentiles—He preaches, ministers, and travels—Apollos also preaches with power.

1 AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named ^aAquila, born in Pontus, lately come from Italy, with his wife Priscilla; (missionary couple) (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and ^awrought: for by their occupation they were ^btentmakers. (Both Paul and Aquila were tentmakers.)

4 And he reasoned in the ^asynagogue every ^bsabbath, and persuaded the Jews and the Greeks. (They didn't stop teaching the Jews, while teaching to the Gentiles.)

5 And when Silas and ^aTimotheus were come from Macedonia, Paul was pressed in the spirit, and ^btestified to the Jews *that Jesus was* ^cChrist.

The 1st Book of Thessalonians was written at approximately this time. The letters to the Thessalonians were, as nearly as can be determined, written from Corinth several months after Paul had left Macedonia, probably near the close of AD 52. New Testament Study Guide, p. 274.)

6 And when they opposed themselves, and blasphemed, he ^ashook *his* raiment, (Paul is here following the Israelitish custom of dramatizing his personal freedom from responsibility where the sins of his hearers are concerned. The Nephite prophet Jacob did the same thing as part of his preaching (2 Ne 9:44) DNTC, 2:163) and said unto them, Your ^bblood *be* upon your own heads; I *am* clean: from henceforth I will go

unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And ^aCrispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing ^bbelieved, and were baptized. (Corinth was a very wicked city, but the Lord had a people ready to hear the gospel.)

9 Then spake the Lord to Paul in the night by a ^avision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much ^apeople in this city.

11 And he continued *there* a year and six months, teaching the word of God among them. (With Paul spending at least a year and a half in Corinth, he most likely wrote his epistle to the Thessalonians in late AD 50 or AD 51 or AD 52.)

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to ^aworship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or ^awicked ^blewdness, (crime) O ye Jews, reason would that I should bear with you:

15 But if it be a ^aquestion of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

(The 2nd Book of Thessalonians was written at approximately this time.)

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila (missionary couple); having shorn *his* head in Cenchrea: for he had a ^avow. (As an incentive to greater personal righteousness, it is a wholesome and proper thing for the saints to make frequent vows to the Lord. These are solemn promises to perform some duty, refrain from some sin, keep some commandment, or press forward in greater service in the kingdom. The saints should offer their vows both on the Lord's day and on all days (D&C 59:8-12); and once offered, they are to be kept. (D&C 108:3, Num 30:2. Eccles 5:4-5) When vows are made in righteousness, they are sealed by the Holy Spirit of promise, and the Lord's blessings attend their performance. (D&C 132:7) What Paul's vow was is not clear. From the fact that he shaved his head it is assumed he may have been following the Jewish custom where Nazarites are concerned. If so he was performing an unnecessary and improper rite, for the apparent purpose of humoring either the Jewish segment of the Church or prospective Jewish converts or both. MD, p. 825, DNTC, 2:165)

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and ^areasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, (Antioch in Asia Minor) he departed, and went over *all* the country of Galatia (Center of Turkey) and Phrygia (Western Turkey) in order, strengthening all the disciples.

24 ¶ And a certain Jew named ^aApollos, born at Alexandria, an eloquent man, and ^bmighty in the scriptures, came to Ephesus. (West coast of Turkey)

25 This man was ^ainstructed in the way of the Lord; and being ^bfervent in the spirit, he spake and taught ^cdiligently (accurately, precisely, diligently) the things of the Lord, knowing only the baptism of ^dJohn.
26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. (They taught Appolos the gospel.)
27 And when he was disposed to pass into Achaia, (lower part of Greece) the brethren ^awrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:
28 For he mightily convinced the Jews, *and that* publickly, ^ashewing by the scriptures that ^bJesus was Christ. (Jesus is the Christ.) (This, his third mission was four years in length and included the most miles of travel.)

Acts 19

Paul's third mission. Probably 54-58 AD. 3500 mile journey.

Paul confers the gift of the Holy Ghost by the laying on of hands—He preaches and works many miracles—Sons of Sceva fail to cast out devils by exorcism—Worshippers of Diana raise a tumult against Paul.

1 AND it came to pass, that, while Apollos was at Corinth, (on the large island in the south of Greece) Paul having passed through the upper ^acoasts (or parts, region) came to Ephesus: (“Ephesus was a prosperous center of commerce, culture, and religion. Much of its wealth came from its location on the Aegean coast at the end of major trade routes from the Near East. But Ephesus also achieved both fame and wealth because it was the center for the worship of the goddess Artemis (identified with the Roman Diana in the KJV). The temple of Artemis in Ephesus was considered the most beautiful of the seven wonders of the ancient world. About 360 feet long and 170 feet wide, it was one of the largest and most well-known buildings in the Roman Empire. “Paul stayed in Ephesus for two years on his third missionary journey, preaching the gospel and directing the missionary activities of others throughout the province of Asia. Although he and his companions had tremendous success in Ephesus, they experienced opposition from silversmiths who made shrines for the worship of Artemis. The silversmiths started a large public demonstration against them, and the mob rushed into the city’s theater, where they demonstrated for hours on behalf of their goddess and against Paul and his fellow workers. “Today Ephesus, on the west coast of Turkey, is one of the most fabulous of all ancient ruins. The theater still remains. Enlarged somewhat after Paul’s time, it seats more than twenty thousand people. Following centuries of economic decline, earthquakes, and plundering, the once-proud temple of Artemis is now a pile of rocks. But Paul’s message remains and fills the earth with the testimony that he bore—that Jesus is the Christ and that His gospel is the way to salvation for all people.” (Kent P. Jackson, “Scenes from Paul’s Missionary Journeys,” *Ensign*, Sept. 1991, 42) and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto ^aJohn’s baptism. (Interestingly, the disciples did not say that they were baptized by John but that they were baptized ‘unto John’s baptism.’ This gives us a clue as to how their baptism may have taken place. “Paul recognized the fact ... that some unauthorized person-doubtless with good intent, but unauthorized nevertheless, had been along that way baptizing ‘unto John’s baptism,’ but not with it, for that could only be done by a duly commissioned servant of God. The apostle therefore explained to them the baptism of John and how he had declared Christ Jesus; after they received a proper understanding of the true ordinance they rendered obedience thereto, ‘and when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.’ (Acts 19:1-6.) When the servant of the Lord officiated in the

ordinances of the gospel, the repentant believers were ‘born of water and of the Spirit,’ and the word was confirmed in them by the workings of the power of God. “The experience of the men of Ephesus affords an interesting lesson. They had been mistaken, but when the truth was presented to them they accepted it gladly.” (*Handbook of the Restoration: A Selection of Gospel Themes Discussed by Various Authors* [Independence, Mo.: Zion's Printing and Publishing Co., 1944], 540-1.)

4 Then said Paul, John verily baptized with the baptism of ^arepentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were ^abaptized in the name of the Lord Jesus. (Appolos and the others readily accepted the gospel as taught by Paul and were rebaptized without complaint. Those not baptized with the proper authority must be baptized by those with the proper authority. James E. Talmage said: “Rebaptisms recorded in scripture are few; and in every instance the existence of special circumstances justifying the action are apparent. Thus, we read of Paul baptizing certain disciples at Ephesus though they had already been baptized after the manner of John's baptism. But in this case, the apostle had reason to doubt that the baptism of which these spoke had been administered by authorized hands, or after proper preliminary education of the candidates; for when he tested the efficacy of their baptism by asking ‘Have ye received the Holy Ghost since ye believed?’ they answered him, ‘We have not so much as heard whether there be any Holy Ghost.’ Then asked he in surprise: ‘Unto what then were ye baptized?’ and they replied: ‘Unto John's baptism.’ But Paul knew, as we know, that while John preached the baptism of repentance by water he declared that such was but preliminary to the greater baptism of the Holy Ghost, which Christ should bring. Therefore, in view of such unsatisfactory evidence concerning the validity of their baptism, Paul had baptism administered unto these twelve devout Ephesians in the name of the Lord Jesus, after which he laid his hands upon them, and they received the Holy Ghost.” (*Articles of Faith* [Salt Lake City: Deseret Book Co., 1981], 129.))

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with ^atongues, and prophesied. (Baptism was the essential point on which they could receive the gift of the Holy Ghost. It seems that some sectarian Jew had been baptizing like John but had forgotten to inform them that there was one to follow by the name of Jesus Christ, to baptize with fire and the Holy Ghost, which showed these converts that their first baptism was illegal. And when they heard this, they were gladly baptized, and after hands were laid on them they received the gifts according to the promise, and spake with tongues and prophesied. Joseph Smith's Commentary on the Bible, p. 131)

7 And all the men were about twelve.

8 And he went into the ^asynagogue, and spake boldly for the space of three months, ^bdisputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. (Marvin J. Ashton said: “When others disagree with our stand we should not argue, retaliate in kind, or contend with them...Ours is to explain our position through reason, friendly persuasion, and accurate facts. Ours is to stand firm and unyielding on the moral issues of the day and the eternal principles of the gospel, but to contend with no man or organization. Contention builds walls and puts up barriers. Love opens doors...Contention never was and never will be an ally of progress. CR, April 1978, 10)

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. (Bruce R. McConkie: “Paul the missionary, with zeal and devotion, continued to preach and teach, in the synagogues, in the schools of philosophy, everywhere he could gain a congregation. He did then what latter-day elders are commanded to do now: ‘Confound your enemies; call upon them to meet you both in public and in private; and inasmuch as

ye are faithful their shame shall be made manifest.’ (D. & C. 71:7.) ‘Contend thou, therefore, morning by morning; and day after day let thy warning voice go forth; and when the night cometh let not the inhabitants of the earth slumber, because of thy speech.’ (D. & C. 112:5.) “And so, all Asia heard the word—not in the sense that each soul was taught the plan of salvation, but in that all had the opportunity to seek and find the truth if they desired it. That seven major units of the Church were established in Asia is known from the revelation received by John on Patmos. (Rev. 1:11.) Paul’s ministry undoubtedly played an important part in the establishment of these churches.” (*Doctrinal New Testament Commentary*, 2:168.)

11 And God wrought special ^amiracles by the hands of Paul:

12 So that from his body were brought unto the sick ^ahandkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. (Bruce R. McConkie “Healings come by the power of faith; there is no healing virtue or power in any item of clothing, or other object, whether owned by Paul or Jesus or anyone. But rites and objects may be used to help increase faith. ‘When a man works by faith,’ the Prophet said, ‘he works by mental exertion instead of physical force.’ (Lectures on Faith, p. 61.) ... In this connection there are occasions when ordinances or performances or objects may be used to help center the mental faculties of a person on those things which will cause faith to increase. Thus Jesus used spittle and clay to anoint the eyes of a blind man, not that there was any healing power in the mud paste spread on the sightless eyes, but the physical act aided the mental labor out of which faith grew. (Commentary I, pp. 379-380.) The same principle is seen in the healing of the woman who touched Jesus’ garments (Commentary I, pp. 317-319), in the dead being raised by touching the bones of Elisha (2 Kings 13:20-21), and in the very ordinance of administering to the sick through the formalities of anointing with oil and laying on of hands. “Similar miracles to those wrought through Paul have occurred in this dispensation. On that memorable July 22, 1839, at Montrose, Iowa, for instance, when the Prophet healed the sick in great numbers, he took a silk handkerchief from his pocket, gave it to Wilford Woodruff, and told him to go and use it in the healing of two children of a nonmember of the Church. Elder Woodruff, as instructed, used the handkerchief in wiping the faces of the sick children and they were healed. (Joseph Fielding Smith, *Essentials in Church History*, pp. 270-271.)” (*Doctrinal New Testament Commentary*, 2:169.)

13 ¶ Then certain of the vagabond Jews, ^aexorcists, took upon them to call over them which had evil spirits the ^bname of the Lord Jesus, saying, We ^cadjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the ^aevil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; (*west coast of Turkey*) and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and ^aconfessed, and shewed their deeds.

19 Many of them also which used curious ^aarts brought their books together, (*books of pagan beliefs*) and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver. (*About \$10,000*)

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the ^aspirit, when he had passed through Macedonia (*northern Greece*) and Achaia, (*southern Greece*) to go to Jerusalem, saying, After I have been there, I must also see ^bRome. (*Paul had been collecting money and supplies to help the poor saints in Jerusalem.*)

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for ^aDiana, (*Artemis*)

brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: (Paul is destroying their business.)

27 So that not only this our ^acraft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. (“This shrine had long been famous and was generally listed as one of the seven wonders of the world. About the time Paul preached in Ephesus, Pliny the Elder described the massive sanctuary: ‘The length of the temple overall is 425 feet, and its breadth 225 feet. There are 127 columns . . . 60 feet in height.’ Archaeology generally confirmed those dimensions for the base platform ascending to the temple proper. Those who defended their fertility goddess rushed to the great theater [v. 29], which today rises in a colossal semicircle. It probably overflowed its 25,000 capacity as shouting citizens cried their loyalty to Artemis, who is pictured on their coins. Such opposition was vivid evidence of the great success of Paul’s missionary administration in his three years of labor there.” (*Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 260.))

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and ^aAristarchus, men of Macedonia, Paul’s companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not. (The people probably would have killed Paul if he had gone into the theatre. There were about 24,000 in the stadium.)

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre. (The theatre was one of the seven wonders of the ancient world.)

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And ^aAlexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had ^aappeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a ^bworshipper (temple keeper, guardian) of the great goddess Diana, and of the *image* which fell down from ^cJupiter? (Zeus)

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing ^arashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, ^athe law is open (court days are conducted), and there are deputies: let them implead (to sue in court) one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day’s ^auproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly. (Neal A. Maxwell “Often in the history of God’s work individuals who had a sense of fair play have been most helpful, whether Colonel Kane or Gamaliel or the intriguing town clerk of Ephesus (see Acts 19:23-41). Apparently in that last-named circumstance, the worshipers of Diana raised a tumult against Paul, chanting for the space of two hours saying, ‘Great is Diana of the Ephesians.’ An unnamed town clerk stepped forward to appease the people,

urging them ‘to be quiet, and to do nothing rashly.’ The silver makers, who feared for the future of their craft, since they made silver shrines for Diana, had a vested interest. It was the town clerk, however, who pointed out that Paul and his followers ‘are neither robbers of churches, nor yet blasphemers of your goddess.’ Therefore, reasoned the town clerk, if Demetrius, a leader among the silversmiths, had ‘a matter against any man, the law is open, and there are deputies; let them implead one another.’ The town clerk urged all to let matters ‘be determined in the lawful assembly’ but not by a mob, warning that they were ‘in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly’ (Acts 19:37-41). The Home Secretary in Britain assisted missionaries of The Church of Jesus Christ of Latter-day Saints when there were members of Parliament who would have prohibited them from proselyting. At least seven times (in 1910 and 1911) there were exchanges in Parliament when some urged steps to prevent meetings of Church members in Britain, so they could not ‘spread their views in this country.’ A very young Home Secretary—the youngest, in fact, to serve since Peel—parried pressing parliamentarians. His name was Winston Churchill. He said, ‘I have no power to prevent the holding of such meetings as long as they are held in conformity with the law.’” (Sermons Not Spoken, 76-77) 1st Corinthians written about this time – 57 AD.)

Acts 20

Paul raises Eutychus from death—Paul is free from blood of all men—He predicts apostasy and cultism—He reveals a teaching from Jesus: ‘It is more blessed to give than to receive.’

1 AND after the ^auproar was ceased, Paul called unto *him* the disciples, and ^bembraced *them* (greeted, bid farewell, expressed good wishes), and departed for to go into Macedonia. (2nd Corinthians written about this time.)

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,
3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. (Near the end of this three-month time period, Paul wrote his epistle to the Romans. The careful student will remember that Paul has not yet been to Rome, but he writes to them in anticipation of a future mission, saying, ‘oftentimes I purposed to come unto you...I am ready to preach the gospel to you that are at Rome also’ (Rom 1:13, 15). The Bible Dictionary states, “Paul was then contemplating a visit to Jerusalem, which was certain to be dangerous (Rom 15:31). If he escaped with his life he hoped afterwards to visit Rome. The letter was meant in part to prepare the Church there to receive him when he came.” (Galatians written? Epistle to the Romans written.)

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, (northeast coast of Greece) ^aAristarchus and Secundus; and Gaius of Derbe, and ^bTimotheus; and of Asia, ^cTychicus and ^dTrophimus.

5 These going before tarried for us at Troas. (west coast of Turkey)

6 And we sailed away from Philippi (northeast coast of Greece) after the days of ^aunleavened bread, (Passover) and came unto them to Troas in five days; where we abode seven days. (Luke makes it clear that Paul and his companions honored the old Jewish feasts—in this case the feast of unleavened bread. One might wonder why it is that Paul is still celebrating the holidays of the Law of Moses. Although the schoolmaster had been dismissed, Paul’s recognition of this feast is in accordance with scripture. The feast of unleavened bread was associated with the feast of the Passover. It was celebrated annually in commemoration of the Lord’s deliverance from Egypt. For the Jews, it was not to have an end with the coming of the Messiah, ‘ye shall observe *the feast of unleavened bread*...therefore shall ye observe this day in your generations by an ordinance for ever’ (Ex 12:17). Therefore, Christian Jews were obliged to recognize the feast forever, but converted Gentiles were not.)

7 And upon the ^afirst ^bday of the week, when the disciples came ^ctogether to ^dbreak ^ebread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, (name means good fate or good luck) being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, (third floor) and was taken up dead.

10 And Paul went down, and fell on him, and ^aembracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man ^aalive, and were not a little comforted.

13 ¶ And ~~we~~ (he) went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to ^ago afoot. (travel by land, on foot)

14 And when he met with us at Assos, (west coast of Turkey) we took him in, and came to Mitylene. (west coast of Turkey)

15 And we sailed thence, and came the next *day* over against Chios; (small island off west coast of Turkey) and the next *day* we arrived at Samos, (small island off west coast of Turkey) and tarried at Trogyllium; and the next *day* we came to Miletus. (west coast of Turkey)

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he ^ahasted, if it were possible for him, to be at Jerusalem the day of ^bPentecost. (Today, we celebrate two Christian holidays: Christmas and Easter. In the days of the ancient church, they celebrated two events as holidays: the Resurrection and the day of Pentecost. The historian Mosheim recorded, “As to annual religious days, they appeared to have observed two; the one in memory of Christ’s resurrection, the other in commemoration of the descent of the Holy Spirit on the apostles.” (*Mosheim’s Ecclesiastical History*, 43) This helps us to understand how important the gift of the Holy Ghost was to the ancient Church.)

17 ¶ And from Miletus he sent to Ephesus, and called the ^aelders of the church. (“The term ‘elders’ is used in many other passages of Scripture. In some instances the apostle is called an elder, as Paul and John allude to themselves personally as elders. In some places the term is used in reference to the aged, as in I Timothy 5:1, 2: ‘Rebuke not an elder, but entreat him as a father, and the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity.’ Yet the quotations made will be ample to prove that the office of Elder was an order anciently in the organization of the Church of Christ.” (*Cowley’s Talks on Doctrine* [Chattanooga: Ben. E. Rich, 1902], 65.))

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 ^aServing the Lord with all ^bhumility of mind, and with many ^ctears, and ^dtemptations (trials, ordeals or afflictions), which befell me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, ^aand faith toward (on the name of) our Lord ^bJesus Christ.

22 And now, behold, I go bound in the ^aspirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and ^aafflictions ^babide me. (wait for me)

24 But none of these things ^amove me, neither count I my ^blife dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the ^cgospel of the ^dgrace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the ^ablood of all *men*.

27 For I have not shunned to declare unto you all the ^acounsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the ^aflock, over the which the Holy Ghost hath made you ^boverseers, (or bishops) to feed the ^cchurch of God, which he hath purchased with his own ^dblood.

29 For I know this, that after my departing shall ^agrievous wolves enter in among you, not sparing the flock. (The danger to the Church is from within. The apostasy is starting already. Cross reference all of these scriptures to this one:

1 Corinthians 11: 18 For first of all, when ye come together in the ^achurch, I hear that there be ^bdivisions among you; and I partly believe it. Galatians 1:6-8: 6 I marvel that ye are so soon ^aremoved from him that called you into the grace of Christ unto another ^bgospel: 7 Which is not another; but there be some that ^atrouble you, and would ^bpervert the ^cgospel of Christ. 8 But though we, or an ^aangel from heaven, preach any ^bother ^cgospel unto you than that which we have preached unto you, let him be ^daccursed. 2 Thessalonians 2:1-3: 1 NOW we beseech you, brethren, ^aby the coming of our Lord Jesus Christ, and *by* our gathering together unto him, 2 That ye be not soon shaken in mind, ^aor be troubled, neither by spirit, nor by word, nor by ^bletter as from us, as that the ^cday of Christ is at hand. 3 Let no man deceive you by any means: ^afor *that day shall not come*, except there come a ^bfalling away first, and that ^cman of ^dsin be revealed, the son of perdition; 1 Timothy 1:5-7: 5 Now the end of the ^acommandment is ^bcharity out of a ^cpure heart, and *of* a good conscience, and *of* faith unfeigned: 6 From which some having ^aswerved have ^bturned aside unto ^cvain jangling; 7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they ^aaffirm. 1 Timothy 4:1-3: 1 NOW the Spirit speaketh expressly, that in the ^alatter times some shall ^bdepart from the faith, giving heed to ^cseducing spirits, and ^ddoctrines of devils; 2 Speaking ^alies in ^bhypocrisy; having their ^cconscience seared with a hot iron; 3 ^aForbidding to ^bmarry, *and commanding* to ^cabstain from ^dmeats, which God hath ^ecreated to be received with ^fthanksgiving of them which believe and know the truth. 2 Timothy 3:1-7: 1 THIS know also, that in the ^alast days perilous ^btimes shall come. 2 For men shall be lovers of their own selves, ^acovetous, boasters, ^bproud, blasphemers, ^cdisobedient to parents, ^dunthankful, unholy, 3 Without ^anatural ^baffection, ^ctrucebreakers, ^dfalse accusers, ^eincontinent, fierce, despisers of those that are good, 4 ^aTraitors, ^bheady, ^chighminded, lovers of ^dpleasures more than lovers of God; 5 Having a ^aform of godliness, but ^bdenying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly ^awomen laden with sins, led away with divers ^blusts, 7 Ever ^alearning, and never able to come to the ^bknowledge of the ^ctruth. Titus 1:10-16: 10 For there are many unruly and ^avain talkers and ^bdeceivers, specially they of the ^ccircumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy ^alucre's sake. 12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, ^aslow bellies. 13 This witness is true. Wherefore ^arebuke them sharply, that they may be sound in the faith; 14 Not giving heed to Jewish ^afables, and ^bcommandments of men, ^cthat turn from the truth. 15 ^aUnto the pure all things *are* ^bpure: but unto them that are ^cdefiled and unbelieving *is* nothing pure; but even their ^dmind and ^econscience is ^fdefiled. 16 They ^aprofess that they ^bknow God; but in ^cworks they ^ddeny *him*, being abominable, and ^edisobedient, and unto every good work ^freprobate.)

30 Also of your own selves shall men arise, speaking ^aperverse things, to ^bdraw away disciples after them.

(Joseph Fielding Smith “So bad was this dissension by the end of the first century that the Lord could find only seven churches (branches) worthy of his attention, and each of these was severely rebuked. (Rev. chapters 2, 3.) Moreover, in many of the epistles written to the members of the church scattered abroad, the warning voice of the apostles was raised calling them to repentance and pointing out the time when spiritual darkness would set in and the priesthood would have to be taken back to God and the Church driven into the wilderness. (*Ibid.*, chapter 12.) In time all ordinances of the gospel were changed, commandments were broken, and the simple principles of the gospel were mixed with pagan philosophy by

the 'grievous wolves' and apostate disciples who displaced the prophets and apostles who had divine communion with the heavens. Spiritual darkness set in, and unrighteous men took command and closed the heavens against themselves. Visions and contact with the heavens ceased, and the gifts of the spirit came to an end. The blessings and presence of the Twelve Apostles ceased, and the cry went forth that they were no longer needed." (*Answers to Gospel Questions*, 5:180. Paul said to the elders of the Church at Ephesus, after he had labored three years with them, that he knew that some of their own number would turn away from the faith, and seek to lead away disciples after them. None, we presume, in this generation will pretend that he has the experience of Paul in building up the Church of Christ; and yet, after his departure from the Church at Ephesus, many, even of the elders, turned away from the truth; and what is almost always the case, sought to lead away disciples after them. Strange as it may appear at first thought, yet it is no less strange than true, that notwithstanding all the professed determination to live godly, apostates after turning from the faith of Christ, unless they have speedily repented, have sooner or later fallen into the snares of the wicked one, and have been left destitute of the Spirit of God, to manifest their wickedness in the eyes of multitudes.)

31 Therefore watch, and remember, that by the space of three years I ceased not to ^awarn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an ^ainheritance among all them which are sanctified.

33 I have ^acoveted no man's silver, or ^bgold, or apparel.

34 Yea, ye yourselves know, that these ^ahands have ^bministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to ^agive than to receive. (This teaching of Jesus is not found in any other passage of scripture. "In this connection one is reminded of Paul urging his friends from Ephesus 'to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive' (Acts 20:35). It is clear that Paul knew this as a particular statement by Jesus, yet nowhere in the four 'testimonies' is Jesus represented as saying that. (Robert J. Matthews, *Behold the Messiah* [Salt Lake City: Bookcraft, 1994], 24.) Thanks be to Paul and Luke his scribe for preserving for us this golden gem from the lips of the Master Teacher. How wondrous it will be, in some future millennial day, to have the full revealed account of all that Jesus said and taught during his mortal ministry. DNTC, 2:179.)

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 ^aSorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship. (Some of these church leaders may have been some of Paul's converts.)

Acts 21

Paul journeys to Jerusalem—He is persecuted, arrested, and bound.

1 AND it came to pass, that after we (including Luke, the author of Acts) were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the ^aSpirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto ^aCaesarea: and we entered into the house of ^bPhilip the ^cevangelist (**Patriarch**), which was *one* of the seven; (Philip was one of the stalwart leaders of the ancient church. He was set apart as one of the seven men entrusted with administrative and welfare duties (Acts 6:1-7). Later, he performed miracles as a powerful missionary (Acts 8:12-13). Finally, we are told that he served as an evangelist or patriarch. Tradition indicates that he was martyred by hanging in Phrygia. (Fate of the Apostles, *Times and Seasons*, vol. 4, No. 24 November 1, 1843)) and abode with him. (Joseph Smith said: "An Evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints." (*History of the Church*, 3:381.))

9 And the same man had four daughters, virgins, which did ^aprophecy.

10 And as we tarried *there* many days, there came down from Judaea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the ^aHoly Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to ^adie at Jerusalem for the name of the Lord Jesus. (We have covenanted to stand as witnesses of Christ at all times, and in all places, and in all things. If you have not chosen the Kingdom of God, it will make in the end no difference what you have chosen instead. Neal A. Maxwell, *The Smallest Part*, 1)

14 And when he would not be persuaded, we ceased, saying, The ^awill of the Lord be done. (The meaning of the warning may have been that he should not go unless he was prepared to face the promised trials. DNTC, 2:181)

15 And after those days we ^atook up our carriages, (made preparation, packed baggage) and went up to Jerusalem. (Out of his journey to Jerusalem came the arrest which enabled him, while in Roman custody, to testify before the Jews of Jerusalem, before Festus and then Agrippa, on the island of Melita (Malta), and in Rome itself. To take the witness of Christ to kings and rulers, it oftentimes seems to require the arrest and trial of the Lord's servants. Surely Paul's trip to Jerusalem tested his metal and ennobled his soul, and because of it, he gained opportunities to stand in defense of truth and righteousness which otherwise would have been denied him. DNTC, 2:181)

16 There went with us also *certain* of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an ^aold disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto ^aJames; and all the elders were present. (James, the Lord's brother, was the presiding authority (most likely a member of the First Presidency.) in Jerusalem at the time. Likely, Peter and John were on missions preaching the gospel. James, the son of Zebedee had already been martyred (Acts 12:2). The context of events in Acts indicates that James, the Lord's brother, took his spot in the First Presidency of the early church. He apparently played a prominent role in the church at Jerusalem. Although the record does not give us many details, "all ancient ecclesiastical writers agree on this fact, that James, the Lord's brother, was the

first bishop of Jerusalem.” (A. A. Ramseyer, *Improvement Era*, 1915, Vol. Xviii. No. 12. Oct. 1915)

19 And when he had saluted them, he declared particularly what things God had wrought among the ^aGentiles by his ministry. (This is Paul’s missionary report, much like our missionaries do in reporting to the High Council.)

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all ^azealous of the law: (“**There is no question that Peter and the Brethren knew that the law of Moses was fulfilled by Christ. The doctrinal question was settled [see Acts 15]: The law was not any longer a requirement for salvation now that Jesus had made the Atonement. Missionary work among the Gentile nations could go forth directly and without impediment. But there remained a conflict between culture and doctrine. The Brethren were clear on the matter, but the long-standing culture and tradition persisted among many Jewish members of the Church even after the doctrinal question had been settled. There is generally a lag between revelation and actual practice. Latter-day scripture leaves no doubt that the law of Moses was fulfilled in Christ (3 Ne. 15:4-5; Moro. 8:8; D&C 74), yet we see that the moderate decision of the council allowed it to linger among Jewish Christians. The account of the Jerusalem council in the book of Acts gives our present generation an informative model as to how both Church members and nonmembers react when revelation confronts tradition and long-standing custom. Only prophets could correctly handle the situation then. Only living prophets can do so now.**” (Robert J. Matthews, *Behold the Messiah*, 309-10.)

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to ^acircumcise *their* children, neither to walk after the ^bcustoms.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come. (Paul’s teaching of the Gentiles that they no longer needed to obey the law of Moses was stirring up the Christian Jews in Jerusalem to the point that the brethren asked Paul to participate in a Mosaic ritual to show the Christian Jews that the Church could tolerate such practices.)

23 Do therefore this that we say to thee: We have four men which have a ^avow on them; (Nazarene vow)

24 They take, and purify thyself with them, and ^abe at charges with them (pay expenses for them), that they may ^bshave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to ^aidols, and from blood, and from (things) strangled, and from ^bfornication.

26 Then Paul took the men, (This was most likely uncomfortable for Paul to perform this Mosaic law ritual. It was done to accommodate the Jewish Christians) and the next day purifying himself with them entered into the temple, to signify the ^aaccomplishment of the days of ^bpurification, until that an ^coffering should be offered for every one of them. (This is an extremely difficult passage to explain in such a way as to do credit to Paul, or to James the Lord’s brother, or to the leading brethren in the Church, or to the Jewish segment of the Church established in Jerusalem. [They all knew that the Law of Moses had been fulfilled] and yet to humor Jewish-Christians – particularly church members who still practice false rites and cling to false ordinances; who are giving lip service to Christ while following the Mosaic performances which Christ abolished; who are Christian in name, but largely Jewish in act; who have had the laying on of hands for the gift of the Holy Ghost, but have never attained the spiritual maturity to gain the full companionship of that member of the Godhead – to humor these weak members of the Church, Paul is asked, officially, as a matter of church discipline to pretend that he is a Jew who keeps the Law of Moses. Why? What justification can there possibly be for these early saints to reject the spirit and practice of true religion and pretend to conform to the dead letter of a dead law, to a law which can lead nowhere except to spiritual death? The explanation lies in the semi-converted status of the Jewish

saints of Jerusalem. As with all men, the Lord was giving gospel truths to them line upon line, precept upon precept. It was better to have them in the Church, seeking the Spirit, striving to keep the commandments, and trying to work out their salvation, than to leave them without the fold until they gained a full knowledge of all things. Even Peter was not converted to the full until long after he was ordained an apostle. And so it is today – conversion is a gradual process. There are many sectarian concepts and practices which individuals who are in the Church must abandon before the gospel system becomes perfect. If there is a lesson for us in these events, it is that staunch and stable members of the Church should be tolerant and charitable toward persons newly coming out of the darkness of the world into the light of the gospel. DNTC, 2: 184)

27 And when the ^aseven days were almost ended, the Jews which were of Asia (western Turkey), when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the ^atemple, and hath ^bpolluted this holy place.

29 (For they had seen before with him in the city ^aTrophimus an Ephesian, whom they supposed that Paul had brought into the temple.) (It would have been a capital offense to allow a gentile into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to ^akill him, tidings came unto the chief captain of the band, that all Jerusalem was in an ^buproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief ^acaptain and the soldiers, they left beating of Paul.

33 Then the chief ^acaptain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the ^acastle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him. (The events in Acts 21 leave one with a feeling of familiarity. We have Paul falsely accused of the Jews, with some crying one thing, and some another. We have Roman soldiers taking him captive, though he has broken no Roman law. We have the Jewish multitudes clamoring for the punishment of a man of God saying, ‘Away with him.’ And we have another Roman authority confused as to the cause of the Jewish uproar. History is famous for repeating itself. Less than 30 years prior, it was one Jesus who was falsely accused of teaching against the law and speaking against the temple. Back then, it was the Master who was taken by Roman authority before angry and jealous Jewish multitudes. Again, it was the people who wanted blood, crying ‘Let him be crucified...His blood be on us, and on our children’ (Matt 26:23-25). Hence, we are reminded that although the names and dates might change, Satan’s servants employ the same methods year after year. But there is one significant difference. The Master, who could easily have talked his way out of any punishment, went before Pilate ‘as a sheep before her shearers is dumb, so he opened not his mouth’ (Isa 53:7). But Paul is excited to have such a large crowd at his disposal. He did not squander the opportunity to testify ‘of the gospel of Christ: for it is the power of God unto salvation’ (Rom 1:16). We can only imagine how great the silence was when Paul raised his hand to speak to the people.)

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? (“Although we do not know the Judaism of his age too well, it is probable that at about six years of age Saul was sent to an elementary school, in a room connected with the Jewish synagogue. Here, with other Jewish boys of his age, he would be instructed in the reading of Scripture. This

may have been in the Greek version known to us as the Septuagint, because in later years he seems to have quoted extensively from it. It is difficult not to believe that he knew the Scriptures in their original Hebrew and Aramaic languages, because Aramaic would be the vernacular of his home, and for a would-be Rabbi not to know Hebrew would be unthinkable. It should be kept in mind that although Aramaic may have been the vernacular in his Jewish home, Saul would always be exposed to Greek on the street. His writings display a good knowledge of it. In after years, Paul found no difficulty in speaking Hebrew (possibly Aramaic is meant) to a Jewish mob that sought his life. (Acts 21:40; see also verse 37.) So well would the future Apostle learn the Scriptures...that they would be practically memorized by him and become an important part of his mental equipment.” (Sidney B. Sperry, *Paul's Life and Letters* [Salt Lake City: Bookcraft, 1955], 5.))

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? (“Josephus, the Roman-Jewish historian, tells us of an Egyptian Jew who raised a large following in the wilderness and brought them to the Mount of Olives. (See Josephus...Wars 2. 13. 5) He promised his followers that the walls of Jerusalem would crumble when they approached and they could drive out the Romans with ease. Felix, the Roman governor, met them with his army and totally defeated them. However, the leader was not captured, and the chief captain mistakenly thought Paul was this man.” (Institute Manual, *The Life and Teachings of Jesus & his Apostles*, 2nd ed., p. 341)

39 But Paul said, I am a man *which am* a Jew of ^aTarsus, *a city* in Cilicia, a citizen of no mean city (a large city): and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and ^abeckoned with the hand unto the people. And when there was made a great ^bsilence, he spake unto *them* in the Hebrew tongue (Aramaic), saying,

July 29-Aug 4
Acts 22-28
“A Minister and a Witness”

OVERVIEW:

Impressions from the Holy Ghost are often quiet and sometimes fleeting. Recording your impressions allows you to reflect on them more deeply. As you read Acts 22–28, write down the thoughts and feelings that come to you and take time to ponder them.

Record your impressions:

SCRIPTURES:

Acts 22

Paul recounts the story of his conversion and also tells of seeing Jesus in a vision—He is accorded some privileges as a Roman citizen.

1 MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a ^aJew, (Paul was of the tribe of Benjamin, but those of Benjamin and Judah were considered Jews.) born in Tarsus, *a city* in Cilicia, yet brought up in this city at the ^bfeet of ^cGamaliel, and taught according to the perfect manner of the ^dlaw of the fathers, and was ^ezealous toward God, as ye all are this day. **(Among Romans, Paul could boast of his Roman citizenship, but with the Jews, he could establish his social stature as a disciple of Gamaliel. The latter was undoubtedly one of the greatest rabbinical figures of his time.** He was more properly called Rabban, a title which exceeded “Rabbi” in distinction and reputation. Gamaliel was also a member of the Sanhedrin which decided, at length to beat Peter and John, instead of kill them (Acts 5:29-40). The Jews must have been impressed by Paul’s association with the Rabban Gamaliel. But they were not impressed enough to hearken to his message. Paul leaves no doubt about his orthodox training: ‘Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee’ (Philip. 3:5)...The Mishnah outlines the education of the orthodox boy, who began studying scripture at five and advanced Rabbinical interpretation at fifteen...And in Jerusalem Paul studied with a rabbi [Gamaliel] whose character shows a combination of devotedness and breadth. Grandson of Hillel...he towers in the early Mishnah tradition: ‘When Rabban Gamaliel the Elder died, the glory of the Law ceased, and purity and abstinence died.’ And when the Sanhedrin was close to sentencing the apostles to death, ‘a Pharisee named Gamaliel’ arose, ‘a doctor of the law, had in reputation among all people’ (Acts 5:34)Paul was born about the beginning of the Christian era, since Acts calls him a ‘young man’ when Stephen was stoned about A.D. 33 (Acts 7:58). His formal study under Gamaliel would fall before A.D. 20, long before Jesus’ public ministry began.” (*Understanding Paul*, 23-24) Neal A. Maxwell said: “Not only are there intriguing truths only partially disclosed in holy scriptures, in terms of their implications, but there are also some individuals about whom we would especially desire to know more and about whom one day we shall.

Gamaliel the Pharisee was such an individual; he was a much-respected doctor of the law (see Acts 5:34). Paul had been one of his pupils (see Acts 22:3). Gamaliel used his influence on one occasion in the Sanhedrin to give appropriate counsel which benefited the work of the Lord. ‘Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.’ (Acts 5:34-40.) “Did Gamaliel have any spiritual promptings which caused him to call for fair play for the Apostles? Did he later affiliate with the Church of Jesus Christ? We do not now know. But the wisdom of Gamaliel was surely significant.” (*Sermons Not Spoken*, 75.)

4 And I ^apersecuted this way unto the death, binding and delivering into prisons both men and women.
5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received ^aletters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great ^alight round about me. **(Heber J. Grant taught, “Many men say: ‘If I could only see an angel, if I could only hear an angel proclaim something, that would cause me to be faithful all the days of my life!’ It had no effect upon these men that were not serving the Lord, and it would have no effect today.” (*Conference Reports*, Apr. 1924, p. 159). “Brigham Young said, ‘Pray that you never see an angel.’ He was talking historically. Almost everybody who saw an angel left the Church. They came back, but they had these terrible problems. It gave them inflated egos, etc. They thought they were somebody special. They were, but they couldn’t take it. It would be very dangerous if we were exposed to the other world to any degree. Only people that are very humble can do that. Not us, we can’t do that. We are not that humble.” (*The Teachings of the Book of Mormon*, Lecture 41, p.193))**

7 And I fell unto the ground, and heard a voice saying unto me, ^aSaul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am ^aJesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the ^avoice of him that spake to me. (As you read verse 9, did you remember that Paul’s earlier account says the opposite? Did you remember that Acts 9:7 says that Paul’s associates heard a voice but didn’t see the light? “Here is one of the few outright contradictions in the scripture. Did Paul’s companions see or hear the phenomena that accompanied his conversion? The Bible says they did, and the Bible says they did not.” (Dr. Sterling B. Talmage, *Improvement Era*, Vol. Xxxvii. No. 10, Oct., 1934) Do you think that the Prophet Joseph Smith remembered that these two verses are contradictory when he translated the New Testament? Not likely, but the Spirit inspired the Prophet to change Acts 9:7 to conform with Paul’s personal testimony in Acts 22:9. In the Joseph Smith Translation, ‘the men which journeyed with him stood speechless, hearing a voice, but seeing no man’ was changed to ‘*they who were journeying with him saw indeed the light, and were afraid; but they heard not the voice of him who spake to him.*’ (JST Acts 9:7) The correction of this seemingly insignificant contradiction is just one more bit of evidence testifying to the inspired nature of the Joseph Smith Translation.)

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one ^aAnanias, a devout man according to the law, having a good ^breport of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy ^asight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his ^awill, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his ^awitness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be ^abaptized, and ^bwash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a ^atrance;

18 And ^asaw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I ^aimprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy ^amartyr Stephen was shed, I also was standing by, and ^bconsenting unto his death, and kept the ^craiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the ^aGentiles.

22 And they gave him ^aaudience unto this word, and *then* lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. (Hugh Nibley said: "...the multitude 'were cut to the heart' when Stephen accused them of rejecting what had been brought 'by the disposition of angels' (Acts 7:53-54). But the last straw was when he had the effrontery to say, 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God. *Then* they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him' (Acts 7:56-58). If Stephen had spent his life, as innumerable philosophers have, denouncing the vices and follies of the age, he might have died peacefully in bed. But those fatal words, 'I see,' were his death warrant. And what did Paul say to make the Jews cry out in utter horror: 'Away with such a fellow from the earth: for it is not fit that he should live,' as 'they . . . cast off their clothes, and threw dust into the air?' (Acts 22:22-23.) What indeed? These were the unforgivable words that made him unfit to live: 'Suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest' (Acts 22:6-8). Paul could have won his audience over by speaking as a scholar, but when he bore witness to what he had seen and heard, he was asking for trouble." (*The World and the Prophets*, 3rd ed., 14 - 15.))

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the ^acastle, and bade that he should be examined by ^bscourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a ^aRoman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the ^achief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free born*.

29 ^aThen straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, ~~and~~ because he had bound him (, and he loosed him from his bands.)

30 On the morrow, because he would have known the certainty wherefore he was ^aaccused of the Jews, he ~~loosed him from his bands, and~~ commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. (The Sanhedrin.)

Acts 23

Paul smitten at Ananias' order—The Lord again appears to Paul—Forty Jews plot his death—He is delivered over to Felix.

1 AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good ^aconscience before God until this day.

2 And the high priest ^aAnanias commanded them that stood by him to ^bsmite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* ^awhited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? (Bruce R. McConkie said: "It is a common habit of writers and commentators to compare Paul unfavorably with Jesus, even though Paul's immediate and appropriately worded apology does itself show forth a divine dignity worthy of a Greater even than he. Let us grant that none can compare with the Master, but even then, why speak ill of Paul for proclaiming, almost by instinct, the very curse that Ananias deserved, a curse which did in fact in later years come upon him when he was slain by an assassin during the Jewish war?" (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 2: 191.))

4 And they that stood by said, ^aRevilest thou God's high priest?

5 Then said Paul, I ~~wist not~~ (did not know), brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ^bruler of thy people. (It was as though a Mormon elder, converted from Catholicism, was voluntarily submitting to an investigation before a Papal court. Paul was thus being overly gracious to his captors. DNTC, 2:190)

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a ^aPharisee, the son of a Pharisee: of the ^bhope and ^cresurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the ^aSadducees say that there is no ^bresurrection, neither angel, nor spirit: but the Pharisees confess both.

9 **And there arose a great cry: and the ^ascribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an ^bangel hath spoken to him, let us not ^cfight against God.**

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. (Antonia fortress near the temple.)

11 **And the night following the ^aLord ^bstood by him, and said, Be of good ^ccheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at ^dRome.** (Bruce R. McConkie said: "In his persecuted and straitened state, Paul needed comfort and assurance from on high. How shall such be given him? The Lord could have sent an angel; he could have spoken by the power of the Holy Spirit to the spirit within Paul; or he could have opened the heavens and let him see again the wonders of eternity. But this time—thanks to his valiant service, his unwearying devotion, his willingness to suffer even unto death

in the Cause of Christ—this time Paul was blessed with the personal ministrations of the Lord of heaven himself. Jesus stood at his side. Without question much was said and much transpired, of which there has been preserved to us only the promise that the Lord's special apostle would yet bear witness of the Master in Rome.” (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 2: 192.)

12 And when it was day, certain of the Jews banded together, and bound themselves under a ^acurse, saying that they would neither eat nor drink till they had ^bkilled Paul.

13 And they were more than forty which had made this ^aconspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, ~~or ever~~ (before) he come near (or before he gets here), are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an ^aoath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, (470 men) at the third hour of the night; (3 AM)

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor. (Paul is sent away for his own protection.)

25 And he wrote a letter after this manner:

26 Claudius ^aLysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and ~~should~~ (would) have been killed of them: then came I with an ^barmy, and rescued him, having understood that he was a ^cRoman. (“Prior to Augustus the power of the governor in his province was virtually absolute, and in New Testament times he remained the chief military, executive, and judicial officer, with protection of citizens his special concern. Roman society was based on status, and civil rights followed this system. Slaves had the least protection, and citizens had the most. The latter were mainly either Italians or provincial families that were rewarded for usefulness to Rome. Since they generally served by political or economic influence, Roman citizens in any city were probably at least middle class, the implication of Paul telling the examining tribune that he was born a citizen. (See Acts 22:28.) On that occasion the mere claim of citizenship immediately stopped an intended interrogation under the whip. In the letter of Pliny to Trajan discussed earlier, that governor simply executed provincial Christians who did not forsake their religion, but others ‘possessed of the same folly’ received better treatment: ‘Because they were Roman citizens, I signed an order for them to be transferred to Rome.’ Paul could demand the same, which he did after facing either the danger of being murdered in another Jerusalem trial or further imprisonment after already being in custody for two years. He received

fair treatment on several other occasions because of his Roman rights. Obviously the Lord called an apostle to the gentiles especially suited to survive the dangers of hot controversy.” (Richard Lloyd Anderson, “The Church and the Roman Empire,” *Ensign*, Sept. 1975, 12))

28 And when I would have known the cause wherefore they ^aaccused him, I brought him forth into their council:

29 Whom I perceived to be accused of ^aquestions of their law, but to have nothing laid to his charge worthy of ^bdeath or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent ^astraightway (immediately) to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, *and* returned to the castle:

33 Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him. (50-60 miles from Jerusalem to Caesarea.)

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of ^aCilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod’s ^ajudgment hall (praetorium (the governor’s headquarters)).

Acts 24

Paul is accused of sedition—He answers in defense of his life and doctrine—He teaches Felix of righteousness, temperance, and the judgment to come.

1 AND after five days ^aAnanias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. (“Ananias and the elders of the Jews who accused Paul brought with them before Felix ‘a certain orator named Tertullus’ (Acts 24:1). Tertullus delivered his speech to Felix, and then Paul followed with his account of the events. The word used in the Greek New Testament for *orator* is *rhetor*—a rhetorician. The Jews knew that to argue their case before the Roman judges they needed someone trained in Roman rhetoric. “Little is known about him, but Tertullus was probably a typical product of rhetorical education during the Second Sophistic. He seems to have been a professional public speaker who argued legal cases for a fee. He knew the conventions and manner of speaking at the Roman court. His Latin name indicates that he may have spoken Latin and was probably a Roman citizen. In his speech, Tertullus aligned himself with the leaders of the Jews and claimed to be an eyewitness to the events, but that was probably a rhetorical strategy...Tertullus was a rhetorical ‘hired gun,’ as Paul implied in his response.” (Gary Layne Hatch, *The Apostle Paul, His Life and His Testimony: The 23d Annual Sidney B. Sperry Symposium* [Salt Lake City: Deseret Book Co., 1994], 69-70.))

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a pestilent fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: (“Early Christians were apparently called Nazarenes, since Paul was accused of being a leader of this sect. (See Acts 24:5.) Early historians refer to a Christian group as Nazarenes, Christian Jews who neither would nor could give up their Jewish mode of life. Paul taught that the Mosaic Law was not binding upon gentiles or Jews, having been fulfilled by Christ. Later Nazarenes rejected Paul because of this, even though he had been known as a Nazarene during his lifetime.

Later Nazarenes were absorbed within Judaism and Christianity by the end of the fifth century. However, the term *Nozri* (Nazarene) remains as the Hebrew word for Christian.” (Victor L. Ludlow, “Major Jewish Groups in the New Testament,” *Ensign*, Jan. 1975, 26))

6 Who also hath gone about to profane the ^atemple: whom we took, and would have judged according to our law.

7 But the chief ^acaptain Lysias came *upon us*, and with great violence took *him* away out of our hands, 8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple ^adisputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the ^aprophets: (We today are called heretics but we have the true gospel.)

15 And have hope toward God, which they themselves also allow, that there shall be a ^aresurrection of the dead, both of the just and unjust. (Everyone will be resurrected.)

16 And herein do I exercise myself, to have always a ^aconscience void of offence toward God, and *toward men*. (Interestingly, this is almost the verbatim language used by Joseph Smith when he was being taken to Carthage two or three days previous to his assassination. DNTC, 2:196)

17 Now after many years I came to bring ^aalms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me ^apurified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the ^aresurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that way*, he deferred them, and said, When ^aLysias the chief captain shall come down, I will know the uttermost of your matter. (“Felix refused to make a decision in the case, saying that he would wait until the chief captain of the military came from Jerusalem to Caesarea. This was a thinly veiled stalling tactic adopted by Felix because he did not want to offend the Jews by making a decision favorable to Paul (Felix's own wife, Drusilla, was a Jewess of the Herod Agrippa family); yet Felix didn't want to turn a Roman citizen, whom he knew was innocent, over to the Jews and certain death.” (Robert J. Matthews, *Selected Writings of Robert J. Matthews: Gospel Scholars Series*, 290.))

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, ^atemperance, (self control) and judgment to come, Felix ^btrembled, (feared) and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that ^amoney should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. (Felix had hoped that Paul would bribe him for his release.)

27 But after two years Porcius Festus came into Felix' room (Festus replaced Felix): and Felix, willing to shew the Jews a pleasure, left Paul bound. (Paul in prison 2 years awaiting his trial. Bruce R. McConkie said: "Without a formal trial, to appease the Jews, and in hope of receiving money for his release, the Roman governor of Judea, Antonius Felix, kept Paul a prisoner for two wearisome years. True the Apostle was thereby protected from the murderous hatred of the Jews and the persecuting zeal of the Sanhedrin; true he was granted sufficient liberty to write and do some teaching; but nonetheless as a prisoner in the Cause of Christ, he was denied the full missionary privileges of the past quarter century. We must assume that the Church did not grow as rapidly and that its members were not perfected as speedily as would have been the case had the great persuasive powers and energies of this mighty proselyter been used to the full during this period. No doubt this experience taught Paul that even he was not indispensable, and perchance his soul was further sanctified by suffering, but with it all the Lord's apostle was in fact a prisoner, held wickedly and unjustly by the forces of evil, all to the detriment of the work." (*Doctrinal New Testament Commentary*, 2: 197.))

Acts 25

Paul, before Festus, appeals unto Caesar—Agrippa desires to hear Paul.

1 NOW when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to ^akill him.

4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly *thither*. (Clearly it is the design of Deity to use Paul's imprisonment as the means of taking the testimony of Jesus to the great and the mighty of the world. The gospel is for the poor and for the privileged. It is to be "proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." D&C 1:23. What matters is that Augustus sits amid Roman might and splendor, with the power of life and death over millions of people, yet his hope, if any, of peace here and eternal life hereafter, is in the hands of the prisoner of Christ, who though in bonds, has eternal power from on high. How better could the witness of the truth be borne to Felix, Festus, Agrippa, and Augustus, with all their court retinues forced to give ear? DNTC, 2:198)

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any ^awickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be

none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto ^aCaesar. (Bruce R. McConkie said: “Falsely imprisoned, with no specific or substantial charge against him, Paul declines to go willingly back to Jerusalem, back to stand in jeopardy before the fanatical mob which had caused the crucifixion of his Lord. Instead, Roman citizen that he was, he appeals unto Caesar. And Caesar's Procurator decrees that unto Caesar shall Christ's apostle bow. But why? Why all this imprisonment? Why these repeated mock-like-trials before one ruler after another—all to no avail as far as freeing the innocent Paul is concerned. Why does not the Lord send an angel to deliver his apostle, as he did when Peter was imprisoned by Herod? (Acts 12:1-19.) Clearly it is the design of Deity to use Paul's imprisonment as the means of taking the testimony of Jesus to the great and the mighty of the world. The gospel is for the poor and for the privileged. It is to be ‘proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.’ (D. & C. 1:23.)” (*Doctrinal New Testament Commentary*, 2:198))

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go. (“Paul's firm decision to invoke his right as a Roman citizen was probably an unpleasant one to Festus. It was embarrassing enough for a procurator ever to have his decisions appealed to Caesar, but to have his first administrative decision thus appealed was to prejudice the imperial government against him. But after conferring with the Council, composed of administrative legal advisers, Festus decided that Paul's appeal was a valid one. He turned to the Apostle and said, ‘Hast thou appealed unto Caesar? unto Caesar shalt thou go.’ (Acts 25:12)” (Sidney B. Sperry, *Paul's Life and Letters* [Salt Lake City: Bookcraft, 1955], 221.))

13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the ~~morrow~~ (day following) I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed: 19 But had certain questions against him of their own ^asuperstition (religion), and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I ^adoubted of such manner of questions (was perplexed concerning this inquiry or dispute), I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of ^adeath, (It is important to note that Festus as Procurator held the same position as Pontus Pilate. And just as Pontus Pilate had exclaimed to the Jews of

Christ, “Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him” (Luke 23:14), Festus also testified that Paul was innocent of perverting the people, “I found that he had committed nothing worthy of death” (Acts 25:25. Taylor Halverson, Lesson 38 Meridian Magazine.) and that he himself hath appealed to Augustus, I have determined to send him. (Augustus was not the emperor at the time spoken of, and of course, Festus knew that. The time is about 60 AD, and the emperor was Nero, but it seems that the reign and reputation of Augustus was so incredible that his very name became synonymous with the exalted office of emperor. Now Paul was in Rome under house arrest, awaiting the outcome of his ‘appeal unto Caesar.’ (Acts 25:11.) Nero was that Caesar; he had ruled since A.D. 54 and would commit suicide in 68, about six years hence. Paul would precede him in a martyr's death by a year or two (66-67).” (Rodney Turner, *Studies in Scripture, Vol. 6: Acts to Revelation*, edited by Robert L. Millet, 107.))

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him. (Festus had to have a valid reason to send Paul to Rome for trial. He was not guilty of violating any Roman laws.)

Acts 26

Paul recounts (His third account of his conversion.) his former persecution of the saints as a Pharisee—He testifies of the appearance of Jesus on the Damascus road—Agrippa is ‘almost persuaded’ to be a Christian.

1 THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a ^aPharisee. (“[Paul] defended himself as ‘a Pharisee, the son of a Pharisee’ (Acts 23:6) and called the Pharisees the ‘strictest’ party in Judaism (Acts 26:5, NKJB). Recent committee translations agree on that term, which means ‘most exact’ or ‘most careful’ in this context. The Mishnah, the Jewish law written down about A.D. 200, preserves the thinking of the Pharisees, whose fundamental tradition was, ‘Be deliberate in judgment, raise up many disciples, and make a fence around the Law.’ Thus, Paul walked in the path of his father and of the fathers of his people, who sought to protect the Mosaic code, which was the central ‘Law.’ Josephus, a young Pharisee who lived at the time of Paul, explains, ‘The Pharisees had passed on to the people certain regulations handed down by former generations and not recorded in the Laws of Moses.’ The Mishnah summarizes these rules about rules, condensing and compacting them into some eight hundred pages in the standard English translation. . . . For Jesus Christ, the process had gone too far, as he accused the Pharisees of cluttering the meaning of God's greatest commandments: ‘Ye hold the tradition of men, as the washing of pots and cups, and many other such like things ye do. . . . Ye reject the commandment of God, that ye may keep your own tradition’ (Mark 7:8-9).” (Richard Lloyd Anderson, *Understanding Paul*, 22 - 23.))

6 And now I stand and am judged for the hope of the promise made of God unto our fathers: (“The triumph and hope of Israel is yet future. In part it will be realized during the millennial era, but the final inheritance, the fulfillment of the hope in the eternal sense, will come after this earth becomes a celestial sphere, for in that day ‘the poor and the meek of the earth shall inherit it.’ (D. & C. 88:17.)” (*Mormon Doctrine*, 2d ed., 367.))

7 Unto which *promise* our ^atwelve tribes, ^binstantly (earnestly, intently) serving *God* day and night, hope to come. For which hope’s sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should ^araise the dead?

9 I verily thought with myself, that I ought to do many things ^acontrary to the ^bname of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the ^asaints did I shut up in prison, having received authority from the chief priests; and when they were put to ^bdeath, I gave my ^cvoice (vote) against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto ^astrange (foreign) cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests, (None of the three versions of Paul’s conversion experience are exactly the same (compare Acts 9:3-18, Acts 22:6-16, and Acts 26:12-19). Does this mean there are significant discrepancies which detract from the reality of his vision? In this last account, Paul tells of his calling to be ‘a minister and a witness’ to the Gentiles (v. 16-18). This precious morsel was not recorded in earlier versions. Do we have need to worry about these differences? Critics love to dwell on supposed inconsistencies in Joseph Smith’s spontaneous accounts of his first vision. But people normally give shorter and longer accounts of their own vivid experiences when retelling them more than once. Joseph Smith was cautious about public explanations of his sacred experiences until the Church grew strong and could properly publicize what God had given him. Thus, his most detailed first vision account came after several others—when he began his formal history. This, too, parallels Paul’s experience. His most detailed account of the vision on the road to Damascus is the last of several recorded. (See Acts 26:9-20.) And this is the only known instance in which he related the detail about the glorified Savior prophesying Paul’s work among the Gentiles. (See Acts 26:16-18.) Why would Paul include this previously unmentioned detail only on that occasion? Probably because he was speaking to a *Gentile* audience, rather than to a group of Jewish Christians. Both Paul and Joseph Smith had reasons for delaying full details of their visions until the proper time and place.” (Richard Lloyd Anderson, “Parallel Prophets: Paul and Joseph Smith,” *Ensign*, Apr. 1985, 12) “On at least four different occasions, Joseph Smith either wrote or dictated to scribes accounts of his sacred experience of 1820...The four surviving recitals of this theophany were prepared or rendered through different scribes, at different times, from a different perspective, for different purposes and to different audiences. It is not surprising, therefore, that each of them emphasizes different aspects of his experience...In an important way, the existence of these different accounts helps support the integrity of the Latter-day Saint Prophet. It indicates that Joseph did not deliberately create a memorized version which he related to everyone. In the legal profession, attorneys and judges recognize that if a witness repeats an incident by using precisely the same language, the court might challenge the validity of such a statement. ...Like Paul, Joseph Smith did not relate all the details of his profound experience of 1820 at any one time. When Paul found that his Gentile ministry was in question, he recalled (years after his vision) how the Lord had outlined his mission to the non-Jewish nations at the time of his first vision.” (Milton V. Backman Jr., “Joseph Smith’s Recitals of the First Vision,” *Ensign*, Jan. 1985, 8))

13 At midday, O king, I saw in the way a ^alight from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, ^aSaul, Saul, why persecutest thou me? *it is hard for thee to kick ^bagainst the pricks.* (“At his first

vision, Paul was told that it was hard for him 'to kick against the pricks' (Acts 26:14), the last word referring to the sharp jab of the pointed stick against which balky animals fought. So Paul was resisting spiritual impressions prior to his Damascus vision. He had heard Stephen's testimony before his death: 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God' (Acts 7:56). Saul was prepared not by the mere mechanics of emotional reversal, but by the direct example of Stephen's vision. Not yet digesting the significance of what he had seen, Paul continued 'breathing out threatenings and slaughter' (Acts 9:1)." (Richard Lloyd Anderson, *Understanding Paul*, 26 - 27.)

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But **rise, and stand upon thy feet**: for I have ^aappeared unto thee for this purpose, **to make thee a minister and a ^bwitness** (Missionaries of today should be ready with strong testimonies of the gospel.)

both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I ^asend thee,

18 To open their eyes, *and* to turn *them* from ^adarkness to ^blight, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not ^adisobedient unto the heavenly ^bvision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to ^akill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the ^aprophets and Moses did say should come:

23 That Christ should ^asuffer, *and* that he should be the first that should ^brise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee ^amad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; **for this thing was not done in a corner.** (Gordon B. Hinckley said: "As I have gone about the world, I have had opportunity for interviews with representatives of the media. This is always a worrisome undertaking because one never knows what will be asked. These reporters are men and women of great capacity, who know how to ask questions that come at you like a javelin. It is not exactly an enjoyable experience, but it represents an opportunity to tell the world something of our story. As Paul said to Festus and Agrippa, 'This thing was not done in a corner' (Acts 26:26). We have something that this world needs to hear about, and these interviews afford an opportunity to give voice to that. ("This Thing Was Not Done in a Corner," *Ensign*, November 1996, p. 48.))

27 King Agrippa, believest thou the prophets? I know that thou ^abelievest.

28 **Then Agrippa said unto Paul, Almost thou ^apersuadest me to be a ^bChristian.** (This is sarcastic.)

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. (Paul made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was **ridiculed and reviled**. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise. So it was with me. I have actually seen a light, and in the midst of that light I saw two Personages and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they

were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? JS-H 1:24-25.)

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of ^adeath or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto ^aCaesar. (By this saying, one might think that Paul made a mistake when he appealed to Caesar. After two years of imprisonment, Agrippa seems willing to let him go. Did Paul make a mistake in appealing to Caesar? **It is doubtful that Agrippa really would have let him go.** Besides, the Lord's plan was to have his most vocal apostle testify before the greatest political authority on the earth. Paul had been told, 'Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome' (Acts 23:11). The Lord's plan for Paul was to testify in Rome. Paul knew it, and this is why he appealed to Caesar—not because he was trying to free himself. Paul was comfortable to suffer for Christ's name as 'the prisoner of Jesus Christ' (Eph 3:1).)

(What does it mean to be valiant in the testimony of Jesus? Surely this includes keeping his commandments and serving him. But wouldn't it also include bearing witness of Jesus Christ, our Savior and our Redeemer, to believers and nonbelievers alike? As the Apostle Peter taught the Saints of his day, we should sanctify the Lord God in [our] hearts: and be ready always to give an answer to every man that asketh [us] a reason of the hope that is in [us]. Dallin H. Oaks, CR, Oct 1990, 38)

Acts 27

Paul, in a perilous voyage, travels toward Rome—An angel comforts him—He uses the gift of seership—He is shipwrecked.

1 AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* ^aAristarchus, a Macedonian of Thessalonica, being with us. ("During the Apostle's subsequent long journey to Jerusalem, Aristarchus was to be found by his side (Acts 20:4). It is reasonable to suppose that this faithful friend remained in Palestine during Paul's two years' imprisonment there, for we find him again accompanying the Apostle when the latter shipped for Rome as a prisoner in charge of the centurion Julius (Acts 27:2)...He had been so long faithful to his friend the Apostle that it would rather appear as if he had thrown in his lot with him altogether and had no intention of forsaking him at all, and this view is strengthened by the fact that we find him sharing Paul's imprisonment throughout the two years during which the latter dwelt in his own hired house in Rome (Col. 4:10 and Philemon 24). So far as one can gather from the few instances in which his name is mentioned, he was always near the Apostle, ready to render him service and to work with and for him in the cause of the gospel from the time that he was converted in Thessalonica in A. D. 53 up to the close of Paul's first Roman imprisonment in A. D. 64. This friendship was therefore one of several years' standing, and must have been a source of considerable comfort and consolation to the aged Apostle in the trying circumstances of his later life, and during his weary and lengthy imprisonments both in Palestine and in Imperial Rome." (St. Paul's Companions in Rome. by Col. R. M. Bryce-Thomas, *Improvement Era*, 1909, Vol. Xii. August, 1909. No. 10))

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the ^afast was now already past, Paul admonished *them*, (The fast spoken of is presumed to be associated with the Feast of Tabernacles which was celebrated in October (Richard Lloyd Anderson, *Understanding Paul*, 234). This places the time of the voyage in late fall, 60 or 61 AD.)

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. (Do we heed the warnings of our prophets today?)

11 Nevertheless the centurion believed the master and the ^aowner of the ship, (shipmaster, captain) more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon. (A tempestuous northeast wind which blows in the Mediterranean. I thought they called the wind Moriah.)

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive. (Fearing that fierce winds would overturn the ship, the crew takes down the sails, allowing the ship to be driven before the tempest. Later (v. 17), they would raise the sails attempting to avoid getting stuck in shallow water by the island of Clauda. "Historians of Rome have long noted that Luke's description of this exciting journey is one of the most important primary sources available on ancient seamanship. Students of Paul's life cannot help but be impressed with his spiritual leadership and unfailing trust in the Lord under the most trying circumstances." (C. Wilfred Griggs, "Paul: The Long Road from Damascus," *Ensign*, Sept. 1975, 57))

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* ^alife among you, but of the ship.

23 For there stood by me this night the ^aangel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in ^aAdria (the Adriatic Sea), about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day ~~that~~ ye have tarried and continued ^afasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your ^ahealth: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls. (276)

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain ^acreek (bay) with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had ^ataken up the anchors (cut off anchors (they left them in the sea)), they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all ^asafe to land. (In turbulent times, follow the prophets and you will be saved temporally.)

Acts 28

Paul is unharmed by a viper's bite—He heals the sick in Melita—He preaches in Rome, first to the Jews and then to the Gentiles.

1 AND when they were escaped, then they knew that the island was called Melita. (Modern day Malta.)

2 And the ^abarbarous people (non Greek or Latin speakers) shewed us no little ^bkindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a ^aviper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no ^aharm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a ^agod.

(Orson Pratt said: “They shall take up serpents, or if they drink any deadly thing it shall not hurt them.” This promise of our Great Redeemer was also made to every creature in all the world who should believe the gospel. The use of this miraculous gift was to preserve life, in case any believer should accidentally be bitten by a poisonous serpent as Paul was (see Acts 28); or should unintentionally swallow a deadly poison, as the sons of the prophets did (see II Kings 4). Jesus promised that it should not hurt them. When the Israelites were bitten by poisonous serpents, they were healed by simply looking at a brazen serpent which the Lord commanded Moses to raise up in the wilderness; so the believers in Christ can prevail against deadly poisons by simply looking to Him in faith; for Jesus cannot fail to fulfill His promise to the believer.” (*Orson Pratt's Works* [Salt Lake City: Deseret News Press, 1945], 85.))

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days ^acourteously.

8 And it came to pass, that the father of Publius lay ^asick of a fever and of a ^bbloody flux: (dysentery) to whom Paul entered in, and prayed, and laid his ^chands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we ^afetch'd a compass (went around, took a circuitous course), and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and **so we went toward Rome.**

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he ^athanked God, and took ^bcourage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the ^ahope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 **But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. (Satan follows a set plan; always his pattern is the same. Paul's Christianity and Joseph Smith's Mormonism – the two being the same identical system of salvation – are everywhere spoken against. And this very fact is one of the great evidences of their truth and divinity. There is no occasion for all false churches to unite against any “sect,” as they are pleased to designate the true religion, unless the object of their distaste is in fact the religion of heaven, unless it is that “sect,” which bringeth salvation to men. Joseph Smith – History 1:20-23. DNTC 2:209)**

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he ^aexpounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the ^bprophets, from morning till evening. (Teach then testify)

24 And some believed the things which were spoken, and some ^abelieved not.
 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well ^aspake the Holy Ghost by Esaias the prophet unto our fathers,
 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not ^aperceive:
 27 For the ^aheart of this people is waxed gross, and their ears are dull of hearing, and their ^beyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.
 28 Be it known therefore unto you, that the salvation of God is sent unto the ^aGentiles, and *that they will hear it.* (Though Paul was the Apostle to the Gentiles, in each city he went first to the Jews and thereafter to the Gentiles. DNTC, 2:210)
 29 And when he had said these words, the Jews departed, and had great reasoning among themselves.
 30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,
 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

(Luke concludes his record with Paul under Roman guard in the greatest Gentile city. This was an important time for letter writing. It is thought that the books of Philemon, Colossians, Ephesians, and Hebrews were written during this two year period. Imprisoned from about AD 61-63, Paul was released and later wrote his epistles to Titus and Timothy (*Understanding Paul*, 396-7). So his ministry is far from over as the narrative ends. What we really want to know is what happened to Paul in the closing moments of his life. Tradition states that he was beheaded in Rome by the order of Nero. But we wish we knew more.

“Paul’s arrival in Rome brings the reader to the end of the book of Acts, but not necessarily to the end of the life of the apostle. Luke concludes: ‘And Paul dwelt two whole years in his own hired house, and received all that came in unto him.’ (Acts 28:30.)

“Why doesn’t the account continue? If Paul had lost his case—and his life—before the emperor, an account of his martyrdom would have been a most appropriate seal for his testimony and ministry. However, he [must] not have died at this time. Neither Felix, nor Festus, nor Agrippa deemed Paul guilty of crime, let alone worthy of death. Furthermore, Paul is rather optimistic about his own future in the so-called ‘prison epistles’ written during this time from Rome. (See Philip. 1:21-26; Philip. 2:23-24; Philem. 1:22.)

“A number of other evidences hint that Paul was acquitted and traveled for some time before another imprisonment and death. Paul’s letters to Timothy and Titus do not fit into the chronology of Acts, and therefore must have been written later. From these epistles one notes that Paul visited Ephesus (see 1 Tim. 1:3; 1 Tim. 3:14-15), Miletus (see 2 Tim. 4:20), Troas (see 2 Tim. 4:13), Corinth (see 2 Tim. 4:20), Nicopolis (see Titus 3:12), and Crete (see Titus 1:5). The prison epistles show that Paul also intended to travel to Philippi (see Philip. 1:26; Philip. 2:24) and Colossae (see Philem. 1:22) if he was acquitted. In Romans 15:24, 28, Paul writes of a planned trip to Spain; and Clement, bishop of Rome at the end of the first century A.D., spoke of Paul traveling ‘to the limits of the west,’ which would certainly refer to Spain. [Rom. 15:24, 28] (See 1 Clement 5:7.) Tradition is substantially uniform, however, in stating that some time in the later part of Nero’s reign Paul was executed in Rome. Behind him he left the rich treasures of his epistles and the record of his faithful friend Luke, which

portrays an example of devoted service and missionary zeal that 20 centuries of time have only burnished brighter.” (C. Wilfred Griggs, “Paul: The Long Road from Damascus,” *Ensign*, Sept. 1975, 57)

Acts 28 A tribute to the great Apostle of the Gentiles

As the narrative of Paul’s ministry comes to an end, we are struck by his unparalleled diligence. Perhaps the best epilogue to the book of Acts was written by Paul himself:

‘Of the Jews five times received I forty *stripes* save one.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

In journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.’ (2 Cor 11:24-27)

‘For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished *my* course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day’ (2 Tim 4:6-8).

May those of us who have been asked to endure so much less, be inspired by Paul to do more—so that in our final moments, we may also confidently declare, ‘I have fought a good fight, I have finished my course, I have kept the faith.’

Spencer W. Kimball said: “I have a great admiration and affection for our brother Paul, our fellow apostle. He was so dedicated, so humble, so straightforward. He was so eager, so interested, so consecrated. He must have been personable in spite of his problems, for the people hung onto him with great affection when he was about to leave them. I love Paul, for he spoke the truth. He leveled with people. He was interested in them. I love Paul for his steadfastness, even unto death and martyrdom. I am always fascinated with his recounting of the perils through which he passed to teach the gospel to member and nonmember.” (*Conference Report, April 1969, Afternoon Meeting 29 - 30.*)

Aug 5-11
Romans 1-6
“The Power of God unto Salvation”

OVERVIEW:

Recording promptings will help you remember what the Spirit is teaching you. Consider also recording how you feel about these promptings.

Record your impressions:

SCRIPTURES:

Romans 1

We are justified by faith in Jesus Christ. We can be reborn and become joint heirs with Christ. We should live as become Saints. I am not ashamed of the Gospel of Christ.

The letter to Rome was written from Corinth near the end of the third journey, most likely during the winter months of AD 57-58.

Paul’s letter to the Romans is his most theologically significant letter. Whereas most of his other writings were regulatory in nature, his epistle to the Romans was purely theological. This makes this letter a treat for those who wish to gain greater insight into Paul’s understanding of the gospel of Jesus Christ. The letter was probably written sometime early in the spring of A. D. 57 while Paul was on his third mission. It appears that Paul was at Corinth when he wrote this letter. He wrote this epistle in advance of his coming to Rome as part of his future mission to Spain (Rom. 15:24, 28). It seems that at least one of the reasons for writing the letter was to inform the Roman saints of his coming and to establish his call of taking the gospel to the gentiles, of which Rome was the political center. In part, then, the letter was to set forth the doctrinal basis of the gospel going to the gentiles. Indeed, the epistle to the Romans was the doctrinal approach Paul would use in teaching the gentiles! Bruce Satterfield, Meridian Magazine, Lesson 36.

The gospel is the power of God unto salvation through Jesus Christ—Wrath of God rests on those guilty of murder, homosexual practices, fornication, and other sins if the guilty do not repent.

1 PAUL, (an apostle) a ^aservant of Jesus Christ (God), called to be an ^bapostle (of Jesus Christ, and),
^cseparated (set apart) (ordained) unto the gospel of God,
2 (Which he had promised a (be)fore by his prophets in the holy scriptures,)
3 Concerning his Son ^aJesus Christ our Lord (The Greek text omits the name and title at this point), which
was made of the ^bseed of ^cDavid according to the flesh;
4 And ^adeclared (appointed, decreed, set forth) to be the ^bSon of God with ^cpower (by the Spirit), according
to the spirit of holiness, by (truth through) the resurrection ^dfrom (from the dead of Jesus Christ our Lord)
the dead:

5 By whom we have received ^agrace and apostleship, ~~for~~ ^bfor (through) ^cobedience ~~to the~~ (and) faith (in his name, to preach the gospel) among all nations, ~~for his name:~~ (Salvation comes through faith in Christ and works of righteousness.)

6 Among whom ~~are~~ ye also ~~the~~ (are) called of Jesus Christ:

7 (Wherefore I write) To all ~~that be~~ (who are) in Rome, beloved of God, called ~~to be~~ ^asaints: (“The Apostle Paul addressed his epistles to the members of the Church ‘called to be saints’ (Rom. 1:7; 1 Cor. 1:2; see also 2 Cor. 1:1). **The word saints comes from a Greek word, *hagioi*, meaning ‘holy ones.’** In the Old Testament the Lord commanded His covenant people, ‘Ye shall be holy: for I the Lord your God am holy’ (Lev. 19:2). The same concept was taught by the Savior in the Sermon on the Mount when He said, ‘Be ye therefore perfect, even as your Father which is in Heaven is perfect’ (Matt. 5:48). **“Thus, ‘saints’ is a title borne by members of the Church who through the covenant of baptism are committed to becoming ‘holy ones’ like unto God.”** (David Rolph Seely and Jo Ann H. Seely, “Paul: Untiring Witness of Christ,” *Ensign*, Aug. 1999, 27)) **Grace to you and peace from God our Father, and the Lord Jesus Christ.** (Greeting to both Jew and Gentile.)

8 First, I thank my God through Jesus Christ (that) ~~for~~ you all (are steadfast), ~~that~~ (and) your ^afaith is ^bspoken (proclaimed) of throughout the whole world.

9 For God is my witness, whom I serve (that without ceasing I make mention of you always in my prayers, that you may be kept) ~~with my~~ (through the) Spirit in the gospel of his Son, ~~that without ceasing I make mention of you always in my prayers;~~

10 Making request (of you, to remember me in your prayers, I now write unto you, that you will ask him in faith, that), if by any means ~~now~~ at length I ~~might~~ (may serve you with my labors, and may) have a prosperous journey by the will of God to come unto you. (Paul is telling the Saints in Rome that he will be visiting them soon.)

11 For I long to see you, that I may impart unto you some spiritual ^agift, ~~to the end ye~~ (that it) may be established (in you to the end);

12 ~~That is,~~ That I may be ^acomforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was ~~let~~ (hindered) (hindered, restrained, prevented) hitherto,) that I might have some ^bfruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the ^aBarbarians; both to the wise, and to the unwise.

15 ~~So~~ (And), as much as in me is, I am ^aready to preach the gospel to you that are at Rome also.

Scripture Mastery: 16 For I am not ^aashamed of the ^bgospel of Christ: for it is the ^cpower of God unto ^dsalvation to every one that believeth; to the Jew first, and also to the Greek. (President Harold B. Lee once stated, “What is the gospel then? . . . So often I hear my brethren saying something that I wish we would not say quite that way—that the gospel is a way of life. It is not a way of life—it is the way to eternal life. It is the science of salvation.” CR Apr 1959, p. 68. President Spencer W. Kimball taught that the faithful conform to the will of God when complying with the gospel plan of ordinances: “Now, what is the gospel of which we speak? It is the power of God unto salvation; it is the code of laws and commandments which help us to become perfect, and the ordinances which constitute the entrance requirements. The ordinances begin with baptism by immersion by proper authority for the remission of sins and for entrance into the earthly kingdom of God. It is followed by the reception of the Holy Ghost, which is promised to every person who qualifies. The priesthood is given, which opens further doors; the endowment is an indispensable feature in preparation for eternal life; and then, the sealing in the holy temple of a man and a woman for an eternal relationship. These are indispensable! No one can ever reach the heights of exaltation and eternal life without all of them.” Teachings of Spencer W. Kimball, p. 502)

17 For therein is the ^arighteousness of God revealed ^bfrom faith to faith (through faith on his name): as it is written, **The just shall live by ^cfaith.**

18 For the ^awrath of God is revealed from heaven against all ungodliness and unrighteousness of men, ^bwho ~~hold~~ (love not) the truth (but remain) in ^dunrighteousness;

19 Because (After) that which may be known of God is manifest ^ein (to) (among, within) them; ~~for God hath shewed it unto them.~~ (That which may be known of God, to a degree at least, is manifest in man. That is, man has a body, is endowed with reason and intellect, possesses certain characteristics, enjoys certain attributes, exercises certain powers – and so it is in greater measure with Deity. God is like man because man is like God. DNTC, 2:218)

20 For (God hath revealed unto them) the ^ainvisible things of him from the creation of the world (which) are clearly seen, (things which are not seen) being understood by the things that are made, ~~even~~ (through) his ^beternal ^cpower and Godhead; so that they are without excuse: (Man lives and moves and has a being, so does God.)

21 Because that, when they knew God, they glorified him not as God, neither were ^athankful; but became ^bvain in their imaginations (corrupt in their reasonings, deliberations), and their ^cfoolish heart(s) was (were) ^ddarkened.

22 Professing themselves to be ^awise, they became fools,

23 And changed the glory of the ^auncorruptible (incorruptible, immortal) God into an ^bimage made like to ^ccorruptible ((also) perishable) man, and to birds, and fourfooted beasts, and creeping things. (Man once knew God by revelation, but that knowledge was lost through disobedience.)

24 Wherefore God also ^agave them up to ^buncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God ^agave them up unto ^bvile ^caffections (sufferings, passions of dishonor): for even their ^dwomen did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their ^alust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. (Homosexuality is serious sin.)

28 And even as they did not like to ^aretain (discern, choose) God ~~in their~~ (according to some) knowledge, God ^bgave them over to a ^creprobate (worthless, unable to stand test (opposite of the elect)) mind, to do those things which are not convenient (fitting or proper);

29 Being filled with all unrighteousness, fornication, ^awickedness, covetousness, ^bmaliciousness; full of envy, murder, ^cdebate (strife, discord), ^ddeceit, malignity; whisperers (gossips),

30 ^aBackbiters (slanderers), haters of God, ^bdespiteful (violent, overbearing), ^cproud, ^dboasters, inventors of evil things, ^edisobedient to parents,

31 Without ^aunderstanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 ~~Who~~ (And some who,) knowing the judgment of God, that they which commit such things are worthy of ^adeath (are inexcusable), not only do the same, but ^bhave ^cpleasure in them that do them. (approve of them, sympathize with them) (Bruce R. McConkie said: “Members of the Church are sometimes guilty of the same sins that afflict fallen man generally. When they are, their condemnation is greater than it otherwise would be, because of their greater light and knowledge. In addition, many acts become sinful for the saints that would not be so considered had they not taken upon themselves the obligations of the gospel. Thus the Lord says to his people: ‘There are those among you who have sinned exceedingly; yea, even all of you have sinned; but verily I say unto you, beware from henceforth, and refrain from sin, lest sore judgments fall upon your heads.’ All the sins named by Paul and Mormon and others of the prophets sometimes lie at the door of the saints. But there is more of which they must beware. ‘For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I

give unto you, ye become transgressors; and justice and judgment are the penalty which is affixed unto my law.' (D&C 82:2-4.)" (A New Witness for the Articles of Faith [Salt Lake City: Deseret Book Co., 1985], 225.))

Romans 2

God shall render to every man according to his deeds—Both Jews and Gentiles judged by gospel laws.

1 THEREFORE thou art inexcusable, O man, whosoever thou art that (thus) judgest: for wherein thou ^ajudgest another, thou condemnest thyself; for thou that judgest doest the same things. (Judge not unrighteously, that ye be not judged.)

2 But we ^aare (know) sure that the ^bjudgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that ^ajudgest them which do such things, and doest the same, that thou shalt escape the ^bjudgment of God? (God will judge everyone by the law of the gospel.)

4 Or despisest thou the ^ariches of his ^bgoodness and ^cforbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But ^aafter (in accordance with) thy ^bhardness and impenitent heart treasurest up unto thyself wrath against the day of wrath (Second Coming) and revelation of the righteous judgment of God;

6 Who will ^arender (give back, recompense, restore) to every man ^baccording to his ^cdeeds: (Good works are important along with faith.)

7 To them who by ^apatient ^bcontinuance in well doing seek for glory and honour and ^cimmortality, eternal life:

8 But unto them that are ^acontentious, and do not ^bobey the truth, but obey unrighteousness, ^cindignation and wrath,

9 ^aTribulation and ^banguish, upon every soul of man that doeth evil, of the Jew first, and also of the ^cGentile (Greek);

10 But glory, honour, and ^apeace, to every man that ^bworketh good, to the Jew first, and also to the ^cGentile (Greek):

11 For there is no ^arespect (partiality) of ^bpersons with God.

12 For as many as have sinned without ^alaw shall also perish without law: and as many as have sinned in the law shall be judged by the law; (What Paul doesn't explain is the eternal reward of those who have no law given to them. Their reward is much greater than those who violate the law. Mormon explained, 'they that are without the law [are alive in Christ]. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent' (Moro 8:22). For the most part, they will receive a terrestrial glory (D&C 76:72) and come forth in the afternoon of the first resurrection, 'then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them' (D&C 45:54). Joseph Smith said: "[God] will judge them 'not according to what they have not, but according to what they have' [2 Cor. 8:12]. Those who have lived without law will be judged without law, and those who have a law will be judged by that law. We need not doubt the wisdom and intelligence of the great Jehovah. He will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and his inscrutable designs in relation to the human family. And when the designs of God shall be made manifest and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right. . . . "To say that the heathen would be damned because they did not believe the gospel would be preposterous. And to say that the Jews would all be damned that do not believe in Jesus would be equally absurd. For 'how can they believe on him of whom they have not heard? And how can they hear without a

preacher? And how can he preach except he be sent?' [Rom. 10:14-15]. Consequently, neither Jew nor heathen can be culpable for rejecting the conflicting opinions of sectarianism, nor for rejecting any testimony but that which is sent of God, for as the preacher cannot preach except he be sent, so the hearer cannot believe [except] he hear a sent preacher. And [he] cannot be condemned for what he has not heard, and being without law [he] will have to be judged without law." (Kent P. Jackson, comp. and ed., *Joseph Smith's Commentary on the Bible* [Salt Lake City: Deseret Book Co., 1994], 154 - 155. Bruce R.

McConkie: Paul here announces that all men—all living souls, whether they have knowledge of gospel law or not—shall be judged by the law of the gospel. Specifically, he says, those who sin, having not the law, shall perish, meaning they will be condemned for disobedience to a law they never had. This principle, Paul reasons, is implicit in the whole system of judgment according to works. It is in fact but an extension of the gospel verity that those who work righteousness shall be saved and those who do evil shall be damned. The fact is they are damned through sin whether they had the gospel law or not. And for that matter, since judgment is the Lord's and he will repay, how could anyone ever be judged by any law except his law which is gospel law? To show the justice of such a course the Apostle, having previously named the sins of sexual perversion, murder, fornication, and wickedness of every sort, now says that the Gentiles who have not the law given them by revelation, nonetheless have the law written in their hearts so that their minds and consciences bear record that they should not violate the laws of God. This is another and quite an expressive way of saying that "the Spirit of Christ is given to every man, that he may know good from evil." (Moro. 7:16; D. & C. 84:46.) Hence every man, in and out of the Church, whether he has the gospel law or not, is accountable for his deeds and will be judged by gospel standards. DNTC 2:222)

13 (For not the hearers of the law *are* just before God, but the ^adoers of the law shall be ^bjustified.

14 For when the Gentiles, which have not the law, do by nature (**instinct**) the things contained in the law, these, having not the law, are a law unto themselves:

15 ^aWhich (**Who**) shew the work of the ^blaw written in their hearts, their ^cconscience also bearing ^dwitness, and *their* thoughts the mean while accusing or else excusing one another;)

16 **In the day when God shall ^ajudge the secrets of men by Jesus Christ according to ~~my~~ (the) ^bgospel.**

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the ^aform (**system, appearance**) of knowledge and of the truth in the law.

21 Thou therefore which teachest another, ^ateachest thou not thyself? thou that ^bpreachest a man should not ^csteal, dost thou steal?

22 Thou that sayest a man should not commit ^aadultery, dost thou commit adultery? thou that abhorrest idols, dost thou ^bcommit ^csacrilege (**rob shrines, temples**)?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is ^ablasphemed among the Gentiles through you, as it is written.

25 For ^acircumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: (**Baptism if only an outward ordinance without an inner commitment is of no worth.**)

29 But he *is* a Jew, which is one inwardly; and ^acircumcision *is that* of the heart, in the ^bspirit, *and* not in the letter; whose praise *is* not of men, but of God. (Dallin H. Oaks said: "...he is not a Jew, which is one

outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.’ (Romans 2:28-29.) “To paraphrase, a person is a true Latter-day Saint if he (or she) is so inwardly, if his conversion is that of the heart, in the spirit, whose praise is not from men for outward acts but from God for the inward desires of his heart. “As we seek to determine whether we have become true Latter-day Saints—inwardly as well as outwardly—it soon becomes apparent that the critical element is progress, not longevity. The question is not how much time we have logged, but how far we have progressed toward perfection. As Elder Neal A. Maxwell has said, ‘Life is not lineal, but experiential, not chronological, but developmental’ (*Ensign*, December 1986, p. 23). The issue is not what we have done but what we have become. And what we have become is the result of more than our actions. It is also the result of our attitudes, our motives, and our desires. Each of these is an ingredient of the pure heart. “Some persons achieve great progress toward perfection with just a few of life’s experiences. Others seem to pass through the same experiences again and again and yet remain relatively unchanged by them. The contrast is suggestive of the difference between the status of one person with four years’ experience and another person with one year’s experience repeated twenty times. The question is not longevity but growth. Growth is not measured by a clock or an odometer but by what has happened in the heart.” (*Pure in Heart* [Salt Lake City: Bookcraft, 1988], 138.)

Romans 3

Man is not justified by the law of Moses—He is justified through righteousness which is by faith in Christ, made possible through his atoning sacrifice.

- 1 ^aWHAT ^badvantage (preeminence) then hath the Jew (over the Gentile)? or what profit *is there* of ^ccircumcision(, who is not a Jew from the heart)?
- 2 (But he who is a Jew from the heart, I say hath) Much every way: chiefly, because that unto them were committed the ^aoracles (revelations) of God.
- 3 For what if some did not believe? shall their ^aunbelief make the faith of God without effect?
- 4 ^aGod forbid (may it not be): yea, let God be true, but every man a ^bliar; as it is written, That thou mightest be ^cjustified in thy sayings, and mightest overcome when thou art judged.
- 5 ^aBut if (we remain in) our unrighteousness (and) ^bcommend (recommend) the righteousness of God, ~~what shall~~ (how dare) we say? ~~Is~~ God (is) ^cunrighteous who taketh vengeance? (I speak as a man (who fears God,))
- 6 ^aGod forbid (may it not be): for then how shall God ^bjudge the world?
- 7 For if the truth of God hath more abounded ^athrough (in, by, because of) my lie(, as it is called of the Jews,) unto his glory; why yet am I also judged as a sinner (and not received)?
- 8 ~~And not rather, (as we be~~ (Because we are) slanderously reported, and as some affirm that we say, (whose damnation is just,) Let us do evil, that good may come? ~~whose~~ ^adamnation is just (But this is false.)
- 9 (If not so;) what then? are we better *than they*? No, in no wise: for we have ~~before~~ proved (before, that) ~~both~~ Jews and Gentiles, ~~that they~~ are all under sin;
- 10 As it is written, There is ^anone ^brighteous, no, not one: (Except Christ.)
- 11 There is none that understandeth, there is none that seeketh after God.
- 12 They are all gone out of the ^away, they are together become ^bunprofitable; there is none that doeth ^cgood, no, not one.
- 13 Their ^athroat *is* an open sepulchre; with their tongues they have used deceit; the ^bpoison of asps *is* under their lips:
- 14 Whose mouth *is* full of cursing and ^abitterness:

15 Their feet *are* swift to ^ashed blood:

16 Destruction and ^amisery *are* in their ways:

17 And the way of ^apeace have they not known:

18 There is no ^afear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every ^amouth may be stopped, and all the world may become ^bguilty before God.

20 (For by the law is the knowledge of sin;) therefore by the ^adeeds of the ^blaw ~~there~~ shall no flesh be ^cjustified in his sight: for ~~by the law is the knowledge of sin.~~ **(We are saved by grace, AFTER all we can do.)**

21 But now the ^arighteousness of God ^bwithout (apart from, without intervention of) the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have ^asinned, and come short of the glory of God; (No man can be justified by works alone.

Some intervening power must bridge the gap. President Joseph Fielding Smith said: "There is a difference between the Lord Jesus Christ and the rest of mankind. We have no life in ourselves, for no power has been given unto us, to lay down our lives and take them again. That is beyond our power, and so, being subject to death, and being sinners – for we are all transgressors of the law to some extent, no matter how good we have tried to be – we are therefore unable in and of ourselves to receive redemption from our sins by any act of our own. This is the grace that Paul was teaching. Therefore, it is by the grace of Jesus Christ that we are saved. And had he not come into the world, and laid down his life that he might take it again, or as he said in another place, to give us life that we may have it more abundantly we would still be subject to death and be in our sins. So it is easy to understand that we must accept the mission of Jesus Christ. We must believe that it is through his grace that we are saved, that he performed for us that labor which we were unable to perform for ourselves, and did for us those things which were essential to our salvation, which were beyond our power; and also that we are under the commandment and the necessity of performing the labors that are required of us as set forth in the commandments known as the gospel of Jesus Christ.

Doctrines of Salvation, p. 309-11.)

24 (Therefore) ^aBeing ^bjustified ~~freely~~ (only) by his ^cgrace through the ^dredemption that is in Christ Jesus:

25 Whom God hath ^aset forth (purposed, designed beforehand) *to be* a ^bpropitiation (covering) (mercy seat) through faith in his ^cblood, to declare his righteousness for the ^dremission of sins that are past, through the ^eforbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be ^ajust, and the justifier of him which believeth in Jesus. (To be justified is to be pronounced innocent. Justification is a legal term that means to become acquitted from sin. It is the act by which a sinner is freed from the penalty of sin and is accepted by God as righteous. Justification does not come from the works that we do. It can only come through the grace of Jesus Christ. However, one must qualify for justification. It requires the sinner to exercise faith in the Lord Jesus Christ, repent of their sinful acts, and enter into a covenant with God through the ordinance of baptism. The Lord declared: "That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved" (D&C 20:25). The Book of Mormon emphasizes the necessity of repentance to appease the demands of justice as part of the justification process. Because Christ suffered the eternal consequences of our sins, repentance will release man from the grips of justice. Alma explained: "according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men . . . for except it were for these conditions, mercy could not take effect except it should destroy the work of justice" (Alma 42:13). "Wherefore, redemption cometh in and through the Holy Messiah," said Lehi, "Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered" (2 Nephi 2:6-

7). Because of his sacrifice, Christ stands "betwixt them and justice" having "satisfied the demands of justice" (Mosiah 15:9). Thus, Amulek stated: "And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption." (Alma 34:8,15-16)

27 Where *is* ^aboasting then (in your lineage)? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is ^ajustified by ^bfaith (alone) ^cwithout (apart from, without intervention) the deeds of the law. (The Prophet Joseph Smith taught: "To be justified before God we must love one another; we must overcome evil; we must visit the fatherless and the widow in their affliction, and we must keep ourselves unspotted from the world; for such virtues flow from the great fountain of pure religion, strengthening our faith by adding every good quality that adorns the children of the blessed Jesus. We can pray in the season of prayer; we can love our neighbor as ourselves, and be faithful in tribulation, knowing that the reward of such is greater in the kingdom of heaven. What a consolation! What a joy! TPJS, p. 76)

29 *Is he* the ^aGod of the Jews only? *is he* not also of the Gentiles? Yes, of the ^bGentiles also:

30 Seeing ~~*it is*~~ ^aone (that) God, ~~which shall~~ (will) justify the ^bcircumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? ^aGod forbid (may it not be): ^byea, (but) we establish the law. (Faith without works is dead, and so is works without faith dead. Ted Gibbons said: "Someone has said that we cannot earn our own salvation by our works, but that is the only way we have to let the Savior know that we want it. And of course righteousness and perfection are not synonyms." Hugh Nibley said: "A righteous person is one who is repenting; a wicked person is one who is not repenting. A righteous man is not one who is all good. There is no such person at all. We have all this mixture. And a wicked man is not one who is all bad. We don't have any of either. If you are repenting, it's like being on the stairway. A person at the bottom of the stairs facing up is better off than the person at the top of the stairs facing down, if it's the way of repentance. So this is what we are told. It's never too late, and that's a marvelous thing. But Satan wants to discourage you and say it is too late. Why not go through with it? "I am in blood stepped in so far that, should I wade no more, returning were as tedious as go o'er." In other words, "I might as well go on; a few more murders won't make that much difference." (Hugh Nibley, Teachings of the Book of Mormon, Semester 1, p.113) "What is the difference between salvation by grace alone [as Luther taught] and salvation by grace? In the one case, God's grace operates to save mankind through faith by itself. In the other case, God's grace operates to rescue them as they show faith by their own serious efforts. Truckloads of tracts have been distributed to Latter-day Saints in an attempt to prove that the latter view is wrong. These are composed with tunnel vision because they have a narrow range of quotations, using little else than Romans, Galatians, and Ephesians. Indeed, Luther said that these three books—with 1 Peter, John's Gospel, and 1 John, would 'teach everything you need to know for your salvation, even if you were never to see or hear any other book or hear any other teaching.' Thus, oversimplification goes beyond a Bible sufficient for salvation to only six books of the Bible as sufficient for salvation...In this perspective, Protestant theology is not so much wrong as half right, akin to taking the oxygen out of the basic formula for water that requires two parts of hydrogen and one part oxygen. When preaching grace, Paul says that more is to follow. He asks, 'Do we then make void the law through faith?' Definitely not, he answers, 'we establish the law' (Rom. 3:31)." (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 179 - 180.))

Romans 4

Jeffrey R. Holland: The atonement of Jesus Christ is the foreordained but voluntary act of the Only Begotten Son of God. He offered his life, including his innocent body, blood, and spiritual anguish as a redeeming ransom (1) for the effect of the Fall of Adam upon all mankind and (2) for the personal sins of all who repent, from Adam to the end of the world. Latter-day Saints believe this is the central fact, the crucial foundation, the chief doctrine, and the greatest expression of divine love in the plan of salvation. The Prophet Joseph Smith declared that all “things which pertain to our religion are only appendages” to the atonement of Christ. TPJS, 121 Encyclopedia or Mormonism, 1:82-83

Abraham’s faith was imputed to him for righteousness—Man is justified by faith, righteous works, and grace.

1 WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 ^aFor if Abraham were justified (by the law of) ~~by~~ works, he hath ^b~~whereof~~ to glory; (in himself) but not before (of) God.

3 For what saith the scripture? Abraham ^abelieved God, and it was counted unto him for ^brighteousness.

4 Now to him ~~that worketh~~ (who is justified by the law of works,) is the ^areward (wage, hire) ~~not~~ ^breckoned (considered as a favor, but as his due) (, not) of grace, but of debt. (In Romans, Paul reasons that if righteousness is something men earn, then salvation is something God owes them: ‘Now to him who is justified by the law of works, is the reward reckoned, not of grace, but of debt.’ (JST, Rom. 4:4.) ‘But we can never put God in our debt no matter how diligently we labor. All are, at best, ‘unprofitable servants.’ (See Luke 17:7-10; Mosiah 2:21.) Consequently, eternal life is ‘the greatest of all the gifts of God.’ (D&C 14:7; compare 1 Ne. 15:36.) A gift is not a debt. Without the atonement and resurrection of Christ, all mankind would be forever lost to God, no matter how diligently his commandments were kept. (2 Ne. 9:5-9.)’ (Rodney Turner, *Studies in Scripture, Vol. 6: Acts to Revelation*, ed. by Robert L. Millet, [Salt Lake City: Deseret Book Co., 1987], 111.) ‘Verse 4 probably refers to the old Jewish belief that a person’s storehouse of good works exacts payment from God in the form of salvation as if God owed the man a debt. If that were so, Paul says in verse 2, Abraham would have something to boast about. But the truth is, ‘all have sinned, and come short of the glory of God.’ (Rom. 3:23; italics added.) We are all ‘ungodly,’ therefore, and must rely on the mercy of God to justify us, to be forgiven of our iniquities. As we have already discussed, this great gift comes to us as we exercise faith in Christ, repent of our sins, submit to the ordinances of the gospel, and thereafter endure to the end in living a Christlike life.’ (Robert E. Parsons, ‘I Have a Question,’ *Ensign*, Apr. 1986, 40)

5 But to him that ~~worketh not~~ (seeketh not to be justified by the law of works), but believeth on him ~~that~~ (who) justifieth (not) the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without (the law of) works,

7 *Saying*, ^aBlessed are they (through faith) whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? ~~for we say that faith was reckoned to Abraham for righteousness.~~

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the ^asign of ^bcircumcision (law of Moses), a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the ^cfather of all them that believe, though they be not

circumcised; that righteousness might be imputed unto them also: (made straight – justified. Add to our account.)

12 And the father of circumcision to them who are not of the circumcision only, but who also ^awalk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. (Those who enter the covenant become the seed of Abraham.)

13 For the promise, that he should be the ^aheir of the world, *was* not to Abraham, or to his ^bseed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no ^alaw is, *there is* no ^btransgression.

16 ^aTherefore *it is* (ye are justified) of faith (and works), *that it might be by* (through) ^bgrace; to the end the promise might be sure to all the seed; not to ~~that~~ (them) only ~~which is~~ (who are) of the law (Jews), but to ~~that~~ (them) also ~~which is~~ (who are) of the ^cfaith of Abraham; who is the ^dfather of us all, (True faith is manifest in faithfulness.)

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who ^aquickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in ^ahope, that he might become the father of many ^bnations, according to that which was spoken, So shall thy ^cseed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years ^aold, neither yet the deadness of Sara's womb:

20 He ^astaggered (doubted, hesitated) not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had ^apromised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for ^aus also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our ^aoffences, and was raised again for our ^bjustification.

Romans 5

Man is justified through the blood of Christ—Adam fell, and Christ atoned that man might be saved.

1 THEREFORE being ^ajustified by ^bfaith, we have ^cpeace with God through our Lord Jesus Christ: (I don't have to trust in me to be saved.)

2 By whom also we have access by ^afaith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only ~~æ~~ (this), but we glory in ^atribulations also: knowing that ^btribulation worketh ^cpatience;

4 And patience, experience; and experience, hope:

5 And ^ahope maketh not ashamed; because the ^blove of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (“Pure love comes from a pure source, from God. It begins with God, is extended by him to man, and sheds ‘itself abroad in the hearts of the children of men.’ (1 Nephi 11:22.) As we shall see, we are able to love others purely only as we seek for and partake of the love of God ourselves. As the Prophet Joseph Smith explained, ‘Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God.’ (Teachings of the Prophet Joseph Smith, p. 174.)” (Robert L. Millet, Steadfast and Immovable: Striving for Spiritual Maturity [Salt Lake City: Deseret Book Co., 1992], 80.)

6 For when we were yet without ^astrength, in due time Christ died for the ungodly. (Christ died for everyone, the righteous and the unrighteous.)

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet ^asinners, ^bChrist died for us. (We should love everyone like Christ did.)

9 Much more then, being now ^ajustified by his ^bblood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were ^areconciled to God by the ^bdeath of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the ^aatonement. (reconciliation, restoration to favor) (“The word atonement is only found once in the New Testament. It's found a number of times in the Old Testament, but only once in the New Testament. And it's not found at all in the Revised Standard Version. They don't use atonement at all. The word doesn't even appear in the New Testament. They use instead reconciliation, keeping it quite literal, from *reconcilio*. Reconciliation means ‘to return and sit down beside somebody again.’ ... You return and then you sit down. You sit down by the side of the Lord, and you sit down again because you've been there before. It's reconciliation. It's redemption. It's the redeeming. This means buying back something that he had before. We weren't just created out of nothing, you see. We are returning to his presence. We've been there before, and the whole thing is a sense of returning to his presence. That's what reconciliation is, which is the equivalent of atonement, ... [Atonement] is not a Latin word. It's not a Greek or Hebrew word. Atonement a good old English word, a theological word. At-one-ment, being at-one with the family, to go out no more, as he says, ‘with all our holy fathers, to go no more out.’ “There's your solid security. You're home at last. You're back where you started from, and we hope that you're back with some added credentials, etc. The only passage [where atonement is found] is in Rom. 5:11 in the New Testament. There in the King James [translation] you'll find the word is atonement, but now in the Bible they use only reconciliation, which is a good word. We're reconciled.” (Hugh Nibley, *Teachings of the Book of Mormon--Semester 1: Transcripts of Lectures Presented to an Honors Book of Mormon Class at Brigham Young University, 1988--1990* [Provo: FARMS], 214.)

12 Wherefore, as by one man (Adam) ^asin entered into the world, and ^bdeath by sin; and so ^cdeath passed upon all men, for that all have ^dsinned:

13 (For, ~~until~~ (before) the law sin was in the world: ~~but~~ (yet) ^asin is not imputed ~~when there is~~ (to those who have) no ^blaw.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's ^atransgression, who is the ^bfigure (type, pattern) of him that was to come. (For I say, that through the offence, death reigned over all.) (“The scriptural reassurance that such a sequence of fall and atonement was known and prepared for from before the foundation of this world reinforces the inseparable doctrinal relationship between the role of Adam and that of the Lord Jesus Christ. In the great premortal council in heaven, God the Father presided and presented his plan for the mortality and eventual immortality of his children. In this his two principal associates were the premortal Jesus (then known as Jehovah) and the premortal Adam (then known as Michael). The roles of these two were related from the beginning, each having a crucial part to play in providing life to all other children of God—temporal life through Adam and eternal life through Christ. (Jeffrey R. Holland, *Christ and the New Covenant: The Messianic Message of the Book of Mormon* [Salt Lake City: Deseret Book Co., 1997], 198.)

15 But ~~not as~~ the offence, ~~so also is~~ (not as) the free gift(, for the gift aboundeth). For if through the offence of one many be dead, much more the grace of God, and the gift by grace, ~~which is~~ (hath abounded) by ^aone man, Jesus Christ, ~~hath abounded~~ unto many.

16 And not as ~~it was~~ by one that sinned, ~~so~~ is the gift: for the judgment ~~was~~ (is) by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of ^agrace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one (Adam) judgment came upon all men to condemnation; even so by the ^arighteousness of one (Jesus Christ) the free gift came upon all men unto ^bjustification of life.

19 For as by one man's ^adisobedience many were made sinners, so by the ^bobedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: (The Greek word Paul uses here that is translated "entered" means literally "to come in by the side of." In classical Greek it was often used of actors in the theaters who played a supporting role and who would come on stage from the wings, play their part, and disappear again. Such a word used to describe the law of Moses points out the same things that Paul suggested in Galatians when he called the law a "schoolmaster." Institute Manual, The Life and Teachings and Jesus Christ and His Apostles, p. 318)

21 That as sin hath reigned unto death, even so might grace reign through ^arighteousness unto ^beternal life by Jesus Christ our Lord. (Why we need a Savior: **1 Nephi 10:6** Wherefore, all mankind were in a ^alost and in a ^bfallen state, and ever would be save they should rely on this Redeemer. **2 Nephi 9:21** And he cometh into the world that he may ^asave all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the ^bpains of every living creature, both men, women, and children, who belong to the family of ^cAdam. **Alma 12:22** Now Alma said unto him: This is the thing which I was about to explain. Now we see that Adam did ^afall by the partaking of the forbidden ^bfruit, according to the word of God; and thus we see, that by his fall, all mankind became a ^clost and fallen people. **Ether 12:27** And if men come unto me I will show unto them their ^aweakness. I ^bgive unto men weakness that they may be humble; and my ^cgrace is sufficient for all men that ^dhumble themselves before me; for if they humble themselves before me, and have faith in me, then will I make ^eweak things become strong unto them. **D&C 20:19-25** 19 And gave unto them commandments that they should ^alove and ^bserve him, the only ^cliving and true ^dGod, and that he should be the only being whom they should worship. 20 But by the ^atransgression of these holy laws man became ^bsensual and ^cdevilish, and became ^dfallen man. 21 Wherefore, the Almighty God gave his ^aOnly Begotten Son, as it is written in those scriptures which have been given of him. 22 He ^asuffered ^btemptations but gave no heed unto them. 23 He was ^acrucified, ^bdied, and ^crose again the third day; 24 And ^aascended into heaven, to sit down on the right hand of the ^bFather, to ^creign with almighty power according to the will of the Father; 25 That as many as would ^abelieve and be baptized in his holy name, and ^bendure in faith to the end, should be saved—)

Romans 6

Baptism is in similitude of the death, burial, and resurrection of Christ—The wages of sin is death—Christ brings eternal life.

1 WHAT shall we say then? Shall we continue in sin, that ^agrace may abound?

2 ^aGod forbid (may it not be). How shall we, that are dead to ^bsin, live any longer therein? (Since the grace of Christ saves man from the consequences of sin, cannot one then continue in sin and then simply rely upon the salvational effects of Christ's atonement? "What shall we say then? Shall we continue in sin, that grace may abound?" "God forbid" Paul responded (Rom 6:1-2). Such a question disregards the premise that the grace of Christ's atonement is accessible only through the ordinances of the gospel. The ordinances symbolize the actions man must take when entering the covenants associated with each ordinance. Bruce Satterfield, Meridian Magazine, lesson 36. "Baptism is a sign to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath

ordained for man to come to Him to be saved, and enter into the Kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain.” (Teachings of the Prophet Joseph Smith, 198))

3 Know ye not, that so many of us as were ^abaptized into Jesus Christ were baptized into his death? (Justification comes through ordinances.)

4 Therefore we are ^aburied with him by ^bbaptism into death: that like as Christ was raised up from the ^cdead by the glory of the Father, even so we also should ^dwalk in ^enewness of life. (Baptism thus becomes the channel by which one is both legally initiated into the church and also spiritually initiated into the blessings of the atonement of Christ. What is the newness of life? President Gordon B. Hinckley taught: “You have been buried in the water and put away the old man, so to speak, and come out of the water with a newness of life, your sins remitted, and ready to do that which the Lord would have you do. What does He expect of me and you? What has He commanded us that we do? He expects us to be good men and women—men and women of honesty, men and women of integrity, men and women of faith, men and women of goodness. That is His great teaching, that we might become perfect even as He is perfect. That is one of the expectations of those who have become members of His Church and kingdom. He expects us to love Him, to worship Him, to do His will. ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment’ (Matt. 22:37–38). Those are not idle words. Those are words which tell what He expects of us—to love Him and to grow in the pattern of His beautiful life.” Inspirational Thoughts, Ensign, June 1999, p. 5, Bruce Satterfield, lesson 36. **Bruce R. McConkie: Sins are remitted not in the waters of baptism, as we say in speaking figuratively, but when we receive the Holy Ghost. It is the Holy Spirit of God that erases carnality and brings us into a state of righteousness. We become clean when we actually receive the fellowship and companionship of the Holy Ghost. It is then that sin and dross and evil are burned out of our souls as though by fire.** A New Witness for the Articles of Faith, 290.)

5 For if we have been planted together in the ^alikeness of his ^bdeath, we shall be also *in the likeness of his* ^cresurrection:

6 Knowing this, that our ^aold man is crucified with *him*, (The death of the natural man is a slow process.) that the ^bbody of sin might be ^cdestroyed, (brought to an end, freed) that henceforth we should not serve ^dsin. (Joseph Fielding Smith said of Romans 6:6, “Here is a very definite statement that through baptism we have been transplanted from the life of sin to the life of faith and obedience to the kingdom of God. In other words obtained a spiritual resurrection, or transfer from the life of sin to the kingdom of God, where sin should no longer abound.” (*Take Heed to Yourselves* [Salt Lake City: Deseret Book Co., 1966], 312. “Christ says ‘Give me All. I don’t want so much of your time and so much of your money and so much of your work: I want You. I have not come to torment your natural self, but to kill it. No half-measures are any good. I don’t want to cut off a branch here and a branch there, I want to have the whole tree down. I don’t want to drill the tooth, or crown it, or stop it, but to have it out. Hand over the whole natural self, all the desires which you think innocent as well as the ones you think wicked—the whole outfit. I will give you a new self instead. In fact, I will give you Myself: my own will shall become yours.” (C. S. Lewis, *Mere Christianity*, 167).)

7 For he that is ^adead (to sin) is ^bfreed (acquitted, cleared) from sin.

8 Now if we be ^adead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being ^araised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto ^asin ^bonce: but in that he liveth, he liveth unto God. (As members of the Church, if we chart a course leading to eternal life; if we begin the processes of spiritual rebirth, and are going in the right direction...then it is absolutely guaranteed – there is no question about it – we shall gain eternal life. Even though we have spiritual rebirth ahead of us, perfection ahead of us, the full degree of sanctification ahead of us, if we chart a course and follow it to the best of our ability

in this life, then when we go out of this life, we'll continue in exactly that same course. We'll no longer be subject to the passions and the appetites of the flesh. We will have passed successfully the tests of this mortal probation and in due course we'll get the fullness of our Father's kingdom – and that means eternal life in his everlasting presence. Bruce R. McConkie, *Jesus Christ and Him Crucified*, Speeches of the Year, p. 399)

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but ^aalive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your ^amortal body, that ye should obey it in the ^blusts thereof. (It is only through the grace of Jesus Christ that men can free themselves from the captivity of the natural man. “When we receive the Gospel, a warfare commences immediately,” warned Brigham Young. “We have to fight continually, as it were, sword in hand to make the spirit master of the tabernacle, or the flesh subject to the law of the spirit.” JD, vol 9, p. 287-8)

13 Neither ^ayield ye your ^bmembers *as* ^cinstruments of unrighteousness (weapons) unto sin: but ^dyield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of ^erighteousness unto God.

14 ^aFor (in so doing) sin shall not have ^bdominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under ^agrace? ^bGod forbid (May it not be).

16 Know ye not, that to whom ye yield yourselves ^aservants to obey, his servants ye are to whom ye ^bobey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye ~~were~~ (are not) the servants of sin, ~~but~~ (for) ye have ^aobeyed from the heart that form of doctrine which was delivered you. (Neal A. Maxwell said: “We cannot obey, of course, unless we have faith. Paul said that ‘by faith’ Abraham obeyed. (Hebrews 11:8-9, 17.) There is an immense insight given by Paul in his epistle to the Romans in which he praised them and then said, ‘But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.’ (Romans 6:17.) Obeying ‘from the heart’ is one great key. It is obedience because of the word and not because of imposed circumstances.” (*Wherefore, Ye Must Press Forward* [Salt Lake City: Deseret Book Co., 1977], 45.))

18 Being then made ^afree from ^bsin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have (in times past) yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were ^afree (unrestricted by) from righteousness.

21 What ^afruit (benefit, reward) had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made ^afree from sin, and become servants to God, ye have your ^bfruit (benefit, reward) unto ^choliness, and the end everlasting life.

23 For the ^awages of ^bsin *is* ^cdeath; but the ^dgift of God *is* ^eeternal life through Jesus Christ our Lord.

(“Satan pays his servants with death, spiritual death, death as pertaining to the things of righteousness; Christ rewards those who serve him with life, spiritual life, eternal life, life in the presence of God, enjoying and possessing all that Deity himself has.” (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2:252) Henry B. Eyring: All of us can remember times in our lives when we felt a pull to be better than we were, to rise higher. The feeling may have come at about the same time we had the thought “There must be something better in life than this.” Sadly, there are also times when we felt like giving up. And then the thought was something like “Maybe this feeling of being miserable is what life is really like. Maybe I need to learn to live with it. It looks as if

that's how everyone else feels..." But everyone who I have come to know well, even the most discouraged and the most miserable, will tell you that some time in their lives, maybe just once that they can remember, they felt that upward pull, that thought that there just had to be something better and higher. Heavenly Father does more than allow you to feel that upward pull. He has provided a way to rise higher – almost beyond our limits of imagination – not by our own powers alone, which would not be nearly enough, but through the power of the Atonement of his Son, Jesus Christ... Our Heavenly Father not only provided a Savior and a gospel of Jesus Christ, which teaches us the purpose of life and gives us commandments, but he also provided covenants we could make with him. And with those covenants he provided ordinances where he could signify what he promised or covenanted to do and we could signify what we promised or covenanted to do. CES fireside 6 Sep 1996, 1. We receive the power of the Atonement when we make and keep covenants.)

Aug 12-18
Romans 7-16
“Overcome Evil with Good”

OVERVIEW:

Only a few of the gospel principles in Romans 7–16 are included in this outline, so don’t limit yourself to what is addressed here. Pay attention to the inspiration you receive as you study.

Record your impressions:

SCRIPTURES:

Romans 7

Law of Moses is fulfilled in Christ—Paul delights in the law of God after the inward man. (“Gross misunderstanding is frequently the result of reading Romans 7 without the invaluable assistance of the Joseph Smith Translation of the Bible...It is to the modern seer, Joseph Smith, that we turn for profound insights—the restoration of plain and precious truths, either of content or of intent. **The Joseph Smith Translation stresses man's inabilities to effect righteousness without Christ:**” (Robert L. Millet, ed., *Studies in Scripture, Vol. 6: Acts to Revelation* [Salt Lake City: Deseret Book Co., 1987], 50.))

1 KNOW ye not, brethren, (for I speak to them that know the law,) how that the ^alaw hath dominion over a man **(only)** as long as he liveth? (The Law of Moses is like a deceased husband. Just as a woman is not being unfaithful to a deceased husband by remarrying, neither is modern Israel unfaithful to the law of Moses by transferring allegiance to the Savior.)

2 For the ^awoman which hath an ^bhusband is bound by the law to *her* husband ~~so~~ **(only as)** long as he liveth; ~~but~~ **(for)** if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. (“Paul was an absolute genius at devising illustrations to drive home his gospel teachings. Here he compares Israel's allegiance to the law of Moses with that of a wife to her husband. As long as her husband lives, a wife is bound to him, must obey his laws, and if she be with another, she is an adulteress. But when the husband dies, he can no longer direct her actions, and she is free to marry another; she can no longer be subject to him that is dead. “So with Israel and the law. As long as the law lived, and was therefore in force, Israel was married to it and required to obey its provisions. If she went after other gods, or followed other religions, it was as adultery. But now the law is fulfilled; it no longer lives; it has become dead in Christ; and Israel is married to another, even to Christ, whose gospel law must now be obeyed.” (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 253.))

4 Wherefore, my brethren, ye also are become ^adead to the ^blaw **(The law of Moses was fulfilled in Christ.)** by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 ^aFor when we were in the flesh, the ^bmotions **(sufferings, afflictions)** of sins, which were ~~by~~ **(not according to)** the law, did work in our members to bring forth fruit unto ^cdeath.

6 But now we are ^adelivered (released, freed from) from the law, ~~that being~~ ^bdead wherein we were held (being dead to the law,) that we should serve in newness of ^cspirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? ^aGod forbid (may it not be). Nay, I had not known sin, but by the ^blaw: for I had not known ^clust, except the law had said, Thou shalt not ^dcovet. (lust for, set the heart upon)

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. (In theology, **concupiscence** refers to the orientation, inclination or innate tendency of human beings to do evil.) For without the ^alaw sin *was* dead.

9 For (once) I was alive without (transgression of) the law ~~onee~~: but when the commandment (of Christ) came, sin revived, and I died.

10 And (when I believed not) the commandment (of Christ which came), which *was ordained* to life, I found ~~to be~~ (it condemned me) unto ^adeath.

11 For sin, ^ataking occasion (having taken opportunity) ~~by~~ (, denied) the commandment, (and) deceived me, and by it ~~slew me~~ (I was slain).

12 ~~Wherefore~~ (Nevertheless, I found) the law ~~is~~ (to be) holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? ^aGod forbid (may it not be). But sin, that it might appear sin, ~~working death in me~~ by that which is good (working death in me); that sin by the commandment might become exceeding sinful.

14 For we know that the ^alaw (commandment) is spiritual: but (when I was under the law,) I ~~am~~ (was yet) ^bcarnal, ^csold (devoted to, a slave to) under sin.

15 (But now I am spiritual) for ^athat which I (am commanded to do, I) do (what I produce, achieve); (and that which I am commanded not to allow,) I ^ballow (know, understand) not: for what I ~~would~~ (know is not right), ~~that do I not~~ (I would not do); ~~but what~~ (for that which is sin,) I hate, that do I.

16 If then I do (not) that which I ^awould not (allow) (choose, intend, design), I consent unto the law that *it is* good; (and I am not condemned).

17 Now then it is no more I that ^ado (produce, work) ~~it~~ (sin), but (I seek to subdue that) sin ~~that~~ (which) dwelleth in me.

18 For I know that in me (that is, in my ^aflesh,) ^bdwelleth no good thing: for to will is present with me; but ~~how~~ to ^cperform that which is good I find not(, only in Christ). (We can be righteous only with Jesus' help.)

19 For the ^agood that I ^bwould (intend, choose) (have done when under the law, I find not to be good; therefore,) I do (it) not: but the evil which I would not (do under the law, I find to be good), that I do.

20 Now if I do ^athat (through the assistance of Christ,) I would not (do under the law, I am not under the law, and) it is no more I that (I seek to) do ~~it~~ (wrong), but (to subdue) sin that dwelleth in me.

21 I find then ~~a~~ (that under the) law, that, when I would do good, evil ~~is~~ (was) ^apresent with me.

22 For I ^adelight in the law of God after the inward man:

23 (And now) ~~But~~ I see another law(, even the commandment of Christ, and it is imprinted in my mind. But) ~~in~~ my members, (are) ^awarring against the law of my mind, and bringing me into ^bcaptivity to the law of sin which is in my members. (Brigham Young said: "When we receive the Gospel, a warfare commences immediately; Paul says, 'for I delight in the law of God, after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.' We have to fight continually, as it were, sword in hand to make the spirit master of the tabernacle, or the flesh subject to the law of the spirit. If this warfare is not diligently prosecuted, then the law of sin prevails, and in consequence of this some apostatize from the truth when crossing the plains, learn to swear instead of to pray, become high-minded and high tempered instead of learning to be patient and humble, and when they arrive in these valleys they feel so self-sufficient that they consider themselves the only ones that are really right; they are filled with darkness, the authority of the Spirit is not listened to, and the law of sin and death is the ruling power in their tabernacles. They could once testify, by

the revelations of Jesus Christ to them that Mormonism, or the Gospel is true; then the Spirit triumphed over the flesh, they walked in the light of God, and great was their joy, and brilliant their hope of immortality and eternal life. The rule of the flesh brings darkness and death, while, on the other hand, the rule of the Spirit brings light and life. When through the Gospel, the Spirit in man has so subdued the flesh that he can live without willful transgression, the Spirit of God unites with his spirit, they become congenial companions, and the mind and will of the Creator is thus transmitted to the creature.” (*Journal of Discourses*, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 9: 288.)

24 (And if I subdue not the sin which is in me, but with the flesh serve the law of sin;) (Alexander B. Morrison said: “The cultivation of Christlike qualities is a lifelong struggle, demanding and relentless in calling forth the very best in us, stretching our souls. ‘Who has a harder battle than he who strives to conquer himself? And this must be our endeavour, in a word, to subdue ourselves, day by day to gain the mastery of self and make progress towards something better.’ (Thomas Kempis, *The Imitation of Christ*, translated by E. M. Blaiklock [London: Hodder and Stoughton, 1979], p. 26.) The struggle for self-mastery is not a battle we fight only once. In one form or another, we must strive every day of our lives if we are to toil the pilgrim's path to perfection. Thorns, briars, and noxious weeds abound along the path. Yet He who stands with beckoning arms at the end of our journey gives us daily strength as we look to Him for guidance.” (*Feed My Sheep: Leadership Ideas for Latter-day Shepherds* [Salt Lake City: Deseret Book Co., 1992], 142-143.) O ^awretched man that I am! who shall deliver me from the body of this death? (Paul’s lament over the natural man in Romans 7 was a reflection of his life under the law of Moses before he became converted to Christianity (see JST Romans 7). The law of Moses gave Paul no power to control the natural man. But when he accepted the atonement of Jesus Christ, he was enabled to fight the natural man in ways he had never experienced before. Bruce Satterfield, lesson 36. Elder McConkie noted: “The fact is that the philosophical problems facing his Roman readers were wholly different from those with which we wrestle today. We do not have the Mosaic background, and are not concerned with how the law of Moses died in Christ; we are not confronted with the problem of rationalizing away those performances which had been drilled into Israel for fifteen hundred years; we are not faced with the problem of showing that the gospel grew out of the Mosaic order... Nonetheless, Paul's argument, given of old, does have worth and merit for us; it enables us to get an overall view of God's dealings with men; it helps us understand better what we do have in the revealed religion which has come to us. In effect Paul is saying that the law of Moses was good in its day, that God gave it for a purpose, but that now it is dead, and in place thereof God has given a higher law to which all men must now turn for salvation.” (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 257.) Jeffrey R. Holland said: “Too often we are also in servitude to our own bodies. Paul said, ‘I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity.’ (Romans 7:22-23.) I don't mean just the dramatic sins—the anger that leads to murder, or the passion that leads to sexual transgression, or the lust that leads to theft. There are more common kinds of bondage than these. The war in the body of someone who is a little overweight that makes him huff and puff by the time he gets to the top of the stairs, the war of the mattress on his back that he somehow cannot shake in the morning so he misses those precious and most inspirational hours of the day, the war of grooming and personal hygiene that could do much for us—all these are restrictive to our freedom if we don't control them.” (*However Long and Hard the Road* [Salt Lake City: Deseret Book Co., 1985], 58.))

25 I thank God through Jesus Christ our Lord(, then). So then (That so) with the mind I myself serve the law of God; but with the flesh the law of sin.

Romans 8

Law of Christ brings life and peace—Those adopted as sons of God become joint-heirs with Christ—God's elect are foreordained to eternal life—Christ makes intercession for man.

1 THERE is therefore now no condemnation to them which are in Christ Jesus, who ^awalk not after the ^bflesh, but after the ^cSpirit.

2 For the law of the Spirit of life in Christ Jesus hath made me ^afree from the law of sin and death.

3 For what the law could not do, in that it was ^aweak through the flesh, God sending his own Son in the likeness of sinful ^bflesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the ^aSpirit.

5 For they that are after the flesh do ^amind (watch, guard) the things of the flesh; but they that are after the Spirit the things of the Spirit. (Neal A. Maxwell said: "If one 'mind[s] the things of the flesh' (Rom. 8:5), he cannot 'have the mind of Christ' (1 Cor. 2:16) because his thought patterns are 'far from' Jesus, as are the desires or the 'intents of his heart' (Mosiah 5:13). Ironically, if the Master is a stranger to us, then we will merely end up serving other masters. The sovereignty of these other masters is real, even if it sometimes is subtle, for they do call their cadence. Actually, 'we are all enlisted' (Hymns, 1985, no. 250), if only in the ranks of the indifferent." ("Swallowed Up in the Will of the Father," Ensign, Nov. 1995, 22))

6 For to be ^acarnally minded *is* ^bdeath; but to be ^cspiritually minded *is* life and ^dpeace. (The Greek translated as "carnally minded" literally reads "the mind of the flesh.")

7 Because the ^acarnal mind *is* ^benmity against God: for it is not subject to the law of God, neither indeed can be. ('For 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 enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.' (Mosiah 3:19))

8 So then they that are ^ain (after) the flesh cannot please God.

9 ^aBut ye are not ^bin (after) the flesh, but ^cin (after) the Spirit, if so be that the ^dSpirit of God ^edwell in you. Now if any man have not the ^fSpirit of Christ, he is none of his. (Bruce R. McConkie said: "**In the full and eternal sense, even in the true church, only those saints who enjoy the companionship of the Spirit belong to the Lord; they are the only ones who are the Lord's people in the sense of gaining salvation.**" (*A New Witness for the Articles of Faith* [Salt Lake City: Deseret Book Co., 1985], 286.) Joseph Smith said: "...if any man has not the testimony of Jesus or the Spirit of God, 'he is none of his' [Rom. 8:9], namely Christ's. And if not his, he must be damned." (Kent P. Jackson, comp. and ed., *Joseph Smith's Commentary on the Bible* [Salt Lake City: Deseret Book Co., 1994], 227.))

10 And if ^aChrist *be* in you, (though) ^bthe body ~~*is*~~ ^cdead (shall die) because of sin; ~~but~~ (yet) the Spirit *is* life because of ^crighteousness.

11 ~~But~~ (And) if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also ^aquicken (make alive) your ^bmortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, (unto sin,) ye ^ashall die (are at the point of withering, dying): but if ye through the Spirit do ^bmortify (put to dead, subdue) the deeds of the body, ye shall live (unto Christ). ("Mortify" is a simple Greek word meaning 'put to death,' so Paul is asking the Roman saints to destroy their evil works as a condition of living in God's kingdom." (Richard L. Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 187 - 188.))

14 For as many as are ^aled by the ^bSpirit of God, they are the ^csons of God. (“In one sense, the sons of God are the spirit offspring of the Father, the ones who ‘shouted for joy’ when ‘the foundations of the earth’ were laid. (Job 38:1-7.) But in a more particular and express sense, they are the ones who accept Christ and his laws and press forward in devotion to truth and righteousness, living ‘by every word that proceedeth forth from the mouth of God’ (D. & C. 84:44), until they become new creatures of the Holy Ghost and are thus spiritually begotten of God. They become by adoption ‘the children of Christ, his sons, and his daughters’ (Mosiah 5:7), and also, through him, they are begotten sons and daughters unto his Father. (D. & C. 76:22-24.) “Those who receive the gospel and join The Church of Jesus Christ of Latter-day Saints have power given them to become the sons of God. (D. & C. 11:30; 35:2; 39:1-6; 45:8; John 1:12.) Sonship does not come from church membership alone, but admission into the Church opens the door to such high status, if it is followed by continued faith and devotion. (Rom. 8:14-18; Gal. 3:26-29; 4:1-7.)” (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 745.))

15 For ye have not received the spirit of ^abondage again to fear; but ye have received the Spirit of ^badoption, whereby we cry, Abba, (**Poppa, Daddy**) Father. (The adopted sons [and daughters] in the family of the Eternal Father are privileged to address him who is the Ruler of the universe in this intimate way. DNTC, 2:261)

16 The Spirit itself beareth ^awitness with our ^bspirit, that we are the ^cchildren of God:

17 And if children, then heirs; ^aheirs of God, and joint-heirs (Bruce R. McConkie: A joint-heir is one who inherits equally with all other heirs including the Chief Heir who is the Son. Each joint-heir has an equal and an undivided portion of the whole of everything. If one knows all things, so do all others. If one has all power, so do all those who inherit jointly with him. If the universe belongs to one, so it does equally to the total of all upon whom the joint inheritances are bestowed. MD, 395.) **with Christ; if so be that we ^bsuffer with him, that we may be also glorified together. (We can become equals with Christ.** Joseph Smith taught that this requires the full ordinances of the gospel: “All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole.” Teachings, p. 309. Joseph Smith also taught that to be an heir is to become as God: “but they shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before.” Teachings, p. 347. This adoption ought to be looked for with great anticipation by every one of God’s children for all have lost their heirship. But through the atonement of Jesus Christ all may be heirs again. When fully understood, one would suffer much to receive heirship with God. **D&C 76: These are they who are the sons of God. D&C 84:33-40** 33 For whoso is ^afaithful unto the obtaining these two ^bpriesthoods of which I have spoken, and the ^cmagnifying their calling, are ^dsanctified by the Spirit unto the ^erenewing of their bodies. 34 They become the ^asons of Moses and of Aaron and the ^bseed of ^cAbraham, and the church and kingdom, and the ^delect of God. 35 And also all they who receive this priesthood ^areceive me, saith the Lord; 36 For he that receiveth my servants ^areceiveth me; 37 And he that ^areceiveth me receiveth my Father; 38 And he that receiveth my Father receiveth my Father’s ^akingdom; therefore ^ball that my Father hath shall be given unto him. 39 And this is according to the ^aoath and covenant which belongeth to the priesthood. 40 Therefore, all those who receive the ^apriesthood, receive this ^boath and covenant of my Father, which he cannot break, neither can it be moved. Latter-day Saints regard Jesus Christ as the firstborn spirit child of God the Father and the Only Begotten of the Father in the flesh. Because of this priority, he is the natural heir of the Father. Through strict obedience to the Father’s will, progressing from grace to grace by obeying the gospel and its ordinances and making the infinite Atonement, Jesus became the Savior of all mankind and also heir to all that the Father has. Those who accept Jesus Christ as their redeemer, repent of their sins, obey the ordinances of the gospel, and live in willing obedience with the Holy Spirit as their guide, can also become heirs of God and

join-heirs with Jesus Christ. In the eternities, they can inherit the same truth, power, wisdom, glory, and exaltation possessed by God the Father and by the Son. Encyclopedia of Mormonism, 2:583)

18 For I reckon that the ^asufferings of this present time *are not worthy to be compared* (named) with the ^bglory which shall be revealed ^cin us (to us). (Our suffering is nothing compared to the reward.)

19 For the ^aearnest expectation (eager hope) of the ^bcreature (creation, material universe) waiteth for the ^cmanifestation (revelation) of the sons of God.

20 For the creature was made subject to ^avanity (tribulation), not willingly, but by reason of him who hath subjected *the same* (it) in hope,

21 Because the ^acreature (creation, material universe) itself also shall be ^bdelivered from the bondage of ^ccorruption into the glorious ^dliberty of the children of God.

22 For we know that the whole creation ^agroaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, ^awhich (who) have the ^bfirstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the ^cadoption, *to wit*, the redemption of our body.

24 For we are saved by ^ahope: but hope that is ^bseen is not hope: for what a man seeth, why doth he yet hope for? (This adoption applies to all mankind, not just to the Jews. Elder Bruce R. McConkie explained: "By the law of adoption those who receive the gospel and obey its laws, no matter what their literal blood lineage may have been, are adopted into the lineage of Abraham. (Abra. 2: 9-11) "The effect of the Holy Ghost upon a Gentile," the Prophet says, "is to purge out the old blood, and make him actually of the seed of Abraham." Such a person has "a new creation by the Holy Ghost." (*Teachings*, pp. 149-150.) Those who magnify their callings in the Melchizedek priesthood are promised that they will be "sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham." (D. & C. 84:33-34) Indeed, the faithful are adopted to the family of Christ; they become "the children of Christ, his sons, and his daughters"; they are "spiritually begotten," for their "hearts are changed through faith on his name," thus being "born of him," becoming "his sons and his daughters." (Mosiah 5:7.) Paul explained the doctrine of adoption by saying, "As many as are led by the Spirit of God, they are the sons of God," because they receive "the Spirit of adoption," being or becoming Israelites, "to whom pertaineth the adoption." (Rom. 8:14-24; 9:4; Gal. 4:5; Eph. 1:5.)" MD, p. 9)

25 But if we hope for that we see not, *then* ~~do~~ we with patience (we do) wait for *it*.

26 Likewise the Spirit also ^ahelpeth our infirmities: for we know not what we should ^bpray for as we ought: but the Spirit itself maketh ^cintercession for us with ^dgroanings (sighings) which cannot be uttered. (Gene R. Cook said: "When you are attempting to obtain answers to your prayers and to be directed by the Lord, you need to learn to follow the promptings of the Spirit. Those promptings will help you know what the Lord requires of you as you seek the blessing. They will help you know what to pray for and where to go from there. The Spirit's promptings will also tell you as you go along how much more faith you may need to exercise in order to accomplish your desire. You may have promptings telling you what you need to repent of, how to draw closer to the Lord, specific steps toward the blessing, and so forth. In sum, the Lord will guide you through the experience if you will seek to follow the promptings he gives you." (*Receiving Answers to Our Prayers* [Salt Lake City: Deseret Book Co., 1996], 70.))

27 And he that ^asearcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh ^bintercession for the saints according to *the will of God*.

28 And we know that all things work together for ^agood to them that love God, to them who are the called according to *his purpose*. (Neal A. Maxwell said: "The more we contemplate God's character, the more we understand that the God who watches over Israel does not sleep, nor does he slumber (see Psalm 121:4). If there are what appear to us to be ambiguities and perplexities, God has, long beforehand, taken all these into account. He has made 'ample provision' for His purposes to be achieved fully. We will not be exempted from these uncertainties, however, nor will we always see the end from the beginning. But knowing adequately of the divine character and plans, we can proceed anyway, for 'we know that all things

work together for good to them that love God, to them who are the called according to his purpose' (Romans 8:28)." (*Lord, Increase Our Faith* [Salt Lake City: Bookcraft, 1994], 20.))

29 ^aFor (him) whom he did ^bforeknow, he also ^cdid predestinate (appointed beforehand, foreordained) ^dto be conformed to (to have the same form as) ~~the~~ (his own) ^eimage of his Son, that he might be the ^ffirstborn among many brethren. ("It is true that the words predestinate and predestinated are found in the King James translation of some of Paul's writings (Rom. 8:29-30; Eph. 1:5, 11), but Biblical revisions use the words foreordain and foreordained, which more accurately convey Paul's views. However, even as the King James Version renders the passages, there is no intimation of any compulsion or denial of free agency, for one of the dictionary definitions of foreordination is predestination, meaning the prior appointment (in pre-existence) of particular persons to perform designated labors or gain particular rewards." (*Mormon Doctrine*, 2nd ed., pp. 588-589.))

30 Moreover (him) whom he ^adid predestinate (appointed beforehand, foreordained), ~~them~~ (him) he also called: and (him) whom he called, ~~them~~ (him) he also justified (sanctified): and (him) whom he justified (sanctified), ~~them~~ (him) he also glorified. ("...about this matter of foreordination. The Prophet Joseph Smith taught that 'every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was' (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1938], p. 365). So likewise declared the Apostle Paul, 'For whom he did foreknow them he also called' (Romans 8:29-30). But do not misunderstand that such a calling and such foreordination pre-determine what you must do. A prophet on this western continent has spoken plainly on this subject, 'Being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil' (Alma 13:3). This last passage makes the others preceding more understandable. God may have called and chosen men in the spirit world or in their first estate to do a certain work, but whether they will accept that calling here and magnify it by faithful service and good works while in mortality is a matter in which it is their right and privilege to exercise their free agency to choose good or evil." (*The Teachings of Harold B. Lee*, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1996], 31.))

31 What shall we then say to these things? If God *be* for us, who *can* ^a*be* (prevail) against us? (Jeffrey R. Holland said: "Christ and His angels and His prophets forever labor to buoy up our spirits, steady our nerves, calm our hearts, send us forth with renewed strength and resolute hope. They wish all to know that 'if God be for us, who can be against us?' In the world we shall have tribulation, but we are to be of good cheer. Christ has overcome the world." ("The Peaceable Things of the Kingdom," *Ensign*, Nov. 1996, 83))

32 He that spared not his own ^aSon, but ^bdelivered him up for us all, how shall he not with him also freely give us ^call things?

33 Who shall ^alay any thing to the charge of God's elect (accuse God's elect)? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh ^aintercession for us.

35 Who shall separate us from the ^alove of Christ? *shall* ^btribulation, or distress, or ^cpersecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are ^akilled all the day long; we are accounted as ^bsheep for the slaughter.

37 Nay, in all these things we are ^amore (abundantly, victorious) than ^bconquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to ^aseparate us from the ^blove of God, which is in Christ Jesus our Lord.

Romans 9

(Bruce R. McConkie: The greatest and most important talent or capacity that any of the spirit children of the Father could gain is the talent of spirituality. Most of those who gained this talent were chosen, before they were born, to come to earth as members of the house of Israel. They were foreordained to receive the blessings that the Lord promised to Abraham and to his seed in all their generations. This foreordination is an election... Though all mankind may be saved by obedience, some find it easier to believe and obey than others. Hence the concept, taught by Jesus, that his sheep know his voice and will not follow the dissident voices of the world. A New Witness for the Articles of Faith, 512-13)

How the law of election (foreordination) operates—Israel chosen (foreordained) to receive the adoption, the covenants, the promises, and the blessings of the gospel; yet they are not all Israel, which are of Israel—They must seek their blessings by faith—The Gentiles also attain to righteousness and salvation by faith. (Bruce R. McConkie said: “Paul here begins to comment about foreordination or predestination... Paul simply comments about matters already known to and understood by his readers. He does not define or explain the doctrines in any detail. Unfortunately his comments have given rise to major misconceptions in the minds of sectarians who do not have the doctrinal and spiritual background to know what the Apostle means in the brief allusions he makes to the great gospel truths involved. Since the true doctrines of the gospel have been revealed anew in this day, the Latter-day Saints find themselves in a position comparable to that of the Roman Saints; they can understand Paul's teachings because they already know the doctrinal concepts to which he is alluding.” (Bruce R. McConkie, Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 267) Joseph Smith said: **“The whole of the chapter (Rom. 9) had reference to the Priesthood and the house of Israel; and unconditional election of individuals to eternal life was not taught by the Apostles. God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the Gospel; but He passes over no man’s sins, but visits them with correction, and if His children will not repent of their sins He will discard them.”** (*Teachings of the Prophet Joseph Smith*, 189))

1 I SAY the truth in Christ, I ^alie not, my ^bconscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 (^aFor (once) I could wish (have wished) that myself were ^baccursed from Christ) for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; ~~to~~ (of) whom *pertaineth* (are) the ^aadoption, and the glory, and the ^bcovenants, and the giving of the law, and the service of God, and the promises (which are made unto the fathers); (“Israel the chosen seed; Israel the Lord's people; Israel the only nation since Abraham that had worshipped Jehovah; Israel the children of the prophets; Israel who had been cursed and scattered for her sins; Israel in whose veins believing blood flows—the Israel of God shall be gathered, and fed, and nurtured, and saved, in the last days! Let there be no misunderstanding about this; salvation is of the Jews, and if there are believing Gentiles, they will be adopted into the believing family and inherit with the chosen seed. ‘And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.’ (Rom. 11:26-27.) But sadly: ‘They are not all Israel, which are of Israel’ (Rom. 9:6), and only those who turn to their God and accept him as the Promised Messiah shall inherit with the chosen seed either in time or in eternity.” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 4: 332.))

5 Whose *are* the fathers, and of whom as concerning the ^aflesh Christ *came* (was), who is (God) over all,

God blessed for ever. Amen.

6 Not as though the word of God ^ahath taken none effect (has been fruitless, ineffectual). For they *are* not all Israel, which are of ^bIsrael:

7 ^aNeither, because they are ~~the seed~~ (all children) of Abraham, *are they all children* (the seed): but, In ^bIsaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the ^achildren of God: but the children of the promise are counted for the seed. (The righteous are counted as the seed of Abraham.)

9 For this *is* the word of promise, At this time will I come, and Sara(h) shall have a ^ason.

10 And not only ~~this~~ (Sarah); but when ^aRebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to ^aelection might stand, not of works, but of him that calleth;) (“This election to a chosen lineage is based on pre-existent worthiness and is thus made 'according to the foreknowledge of God.' (1 Pet. 1:2.) Those so grouped together during their mortal probation have more abundant opportunities to make and keep the covenants of salvation, a right which they earned by pre-existent devotion to the cause of righteousness. As part of this election, Abraham and others of the noble and great spirits were chosen before they were born for the particular missions assigned them in this life. (Abra. 3:22-24; Rom. 9.)” (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 274.) Harold B. Lee: Those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born into the most illustrious lineage of any of those who came upon the earth as mortal beings. All these rewards were seemingly promised, or foreordained, before the world was. Surely these matters must have been determined by the kind of lives we had lived in that premortal spirit world. Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn't it just as reasonable to believe that what we have received here in this earth life was given to each of us according to the merits of our conduct before we came here?)

12 It was said unto her, The ^aelder shall serve the younger.

13 As it is written, Jacob have I ^aloved, but Esau have I hated. (In Malachi 1:3 where Paul is quoting from, the Hebrew word translated to hate carried many shades of meaning including rejection, strong displeasure, or very commonly loving less than. The important point in Paul's discussion is that this acceptance of Jacob and rejection of Esau was on the basis of personal righteousness, not on some arbitrary judgment. God chose Jacob over Esau while the two were yet in Rebecca's womb and before either, as far as the works of this life are concerned, had earned any preferential status. Why? It is a pure matter of pre-existence. Jacob was coming into the world with greater spiritual capacity than Esau; he was foreordained to a special work; he was elected to serve in a chosen capacity. Then through the lineage of Jacob, God sent those valiant spirits, those noble and great ones, who in his infinite wisdom and foreknowledge he knew would be inclined to serve him. Through Esau came those spirits of lesser valiance and devotion. Hence, in the very nature of things, many of Jacob's seed were righteous in this life, and many of Esau's were wicked, causing Malachi to say in the Lord's name, some fifteen hundred years later, that God loved the house of Jacob and hated the house of Esau. DNTC, 2:277)

14 What shall we say then? *Is there* ^aunrighteousness with God? (Is foreordination unfair?) ^bGod forbid (may it not be).

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have ^acompassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth ^amercy.

17 For the scripture saith unto Pharaoh, Even for this same ^apurpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he ^amercy on whom he will *have mercy*, and whom he will he ^bhardeneth. (leaves to stubbornness, hardness)

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that ^areplieth against (contradictest, disputest) God? Shall the thing formed say to him that formed *it*, Why hast thou ^bmade me thus?

21 Hath not the ^apotter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to ^adestruction:

23 And that he might make known the ^ariches of his ^bglory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? (Bruce R. McConkie said: “He says also of members of the Church that God ‘hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love,’ and that we were foreordained to become the children of Jesus Christ by adoption, thus gaining a ‘forgiveness of sins’ in this life and an inheritance of eternal glory in the life to come. (Eph. 1:7.)” (“God Foreordains His Prophets and His People,” *Ensign*, May 1974, 73))

25 As he saith also in ^aOsee, (Hosea) I will call them my people, which were not my ^bpeople; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the ^achildren (sons) of the living God.

27 ^aEsaias (Isaiah) also crieth concerning Israel, Though the ^bnumber of the children of ^cIsrael be as the sand of the sea, a ^dremnant shall be saved:

28 For he will finish the work, and cut *it* short in ^arighteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of ^aSabaoth (Hosts) had left us a ^bseed, (posterity) we had been as Sodoma, and been made like unto Gomorrha. (Paul is teaching the Jews that being a Jew is not enough to receive exaltation (i.e. the promises of Abraham). He has to prove to them two things: 1) that the Gentiles can be saved, and 2) that not all the Jews will be saved. He does this using three scriptural passages: 1) Hosea taught that the Gentiles (those ‘which were not my people’) will ‘be called the children of the living God’ (v. 25-26). 2) Isaiah taught that only a ‘remnant [of Israel] shall be saved’—not all of them (v. 27). 3) Again, Isaiah taught that most of Israel was as wicked as Sodom and Gomorrah, but the Lord had preserved a small portion of Israel who were worthy of the blessings as the seed of Abraham (v. 29).)

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the ^arighteousness which is of faith.

31 But ^aIsrael, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 ^aWherefore (Why)? Because ~~they sought it not by faith, but as it were by the works of the law.~~ For they ^bstumbled at that stumblingstone (, not by faith, but as it were by the works of the law);

33 As it is written, Behold, I lay in Sion a ^astumblingstone and ^bbrock of ^coffence: (The Jews believed that only a person cursed of God would be crucified. They did not believe that their Messiah would be crucified.) and whosoever believeth on him shall not be ashamed.

Romans 10

Salvation comes through righteousness to those who believe in Christ—Faith comes by hearing the gospel taught by legal administrators sent of God.

1 BRETHREN, my heart's desire and prayer to God for Israel is, that they might be ^asaved.

2 For I bear them record that they have a ^azeal of God, but not according to knowledge.

3 For they being ignorant of God's ^arighteousness, and ^bgoing (desiring, endeavoring) about to establish their own righteousness, have not ^csubmitted themselves unto the righteousness of God.

4 For Christ *is* the ^aend of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the ^arighteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Joseph Fielding Smith said: "There are throughout the Christian world various opinions regarding what is necessary to bring about the salvation of men. Some there are who have accepted very literally, but without comprehending the meaning of it, the expression that was uttered by Paul to the Ephesians: 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.' "Those who accept that view as literally as it is recorded, without any reference to the context, disregard or reject the epistle of James which, apparently to them teaches a very different doctrine, for James says this: 'Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?' "And so the controversy has been going on since the days of the Reformation, if not before, in regard to these scriptures. Some men contending for the doctrine of James and some for the doctrine of Paul, both misunderstanding what Paul has written and what James has written, for in reality there is no conflict. "The world is full of good, honest people who believe that all that is necessary for one to do in order to be saved is to confess the name of Jesus Christ with their lips. A professed minister of the gospel once told me that if the entire Bible were lost with the exception of one passage, that one verse would be enough to save the world. It is as follows: 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' "Now, of course, this is a very extreme view. It would not be enough to save the world for the very good reason that the Lord has said unto us that we are to live by every word that proceedeth forth from the mouth of God, and we are, as I have read to you, under the necessity of keeping his commandments. "I desire to point out wherein there is no conflict whatever in the teachings of these two apostles of old; that Paul taught the doctrine that was taught by James; and James was in full accord with the doctrine that was taught by Paul—the fact being that they were approaching the subject from different angles. "Paul was dealing with the class of people who believed that a man could not be saved unless he subscribed to the law of Moses, that a man was under the necessity more or less of saving himself, and who denied the full power of the atonement of Jesus Christ. "James on the other hand was defending the necessity of works, counteracting the idea which prevailed among others, who professed faith in Christ, that if they had faith it was all-sufficient. Therefore they approached this subject from different viewpoints, and each of them taught the truth." (*Doctrines of Salvation*, 3 vols., edited by Bruce R. McConkie [Salt Lake City: Bookcraft, 1954-1956], 2: 306.)

10 For with the ^aheart man ^bbelieveth unto righteousness; and with the mouth confession is made unto ^csalvation. (Charles W. Penrose said: "This is the key to the whole matter. The faith that saves is the faith that leads to obedience, which is 'better than sacrifice;' that obedience must be given to 'every word that proceedeth out of the mouth of God.' Belief, prayer, devotional exercises, of themselves, will not prepare

man for the presence and society of his Maker. To dwell with him, man must be assimilated to his likeness. This can be effected only by compliance with his commands.” (*Rays of Living Light from the Doctrines of Christ* [Salt Lake City: Deseret News Press, 1954], 109.)

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no ^adifference between the Jew and the Greek: for the same Lord over all is ^brich unto all that ^ccall upon him.

13 For whosoever shall ^acall upon the name of the Lord shall be saved. (Bruce R. McConkie said: “Prayer is the way ordained of God whereby mortal men can converse, by the power of the Spirit, with their Immortal Father. As a heaven-sent boon, it is offered to all without money and without price. It is a free gift. Those who receive the gift, who learn thereby how to communicate with their Maker, and who conform in full to the true law of prayer are on the path leading to the celestial kingdom of heaven. ‘For whosoever shall call upon the name of the Lord shall be saved.’ (Romans 10:13.) They are the ones for whom prayer becomes in the full and true sense a gift of the Spirit because they learn to pray by the power of the Spirit.” (*A New Witness for the Articles of Faith* [Salt Lake City: Deseret Book Co., 1985], 378.))

14 How then shall they call on him in whom they have not ^abelieved? and how shall they believe in him of whom they have not heard? and how shall they hear without a ^bpreacher?

15 And how shall they ^apreach, except they be ^bsent? as it is written, How beautiful are the ^cfeet of them that preach the ^dgospel of ^epeace, and bring glad tidings of good things!

16 But they have not all ^aobeyed the gospel. For Esaias (*Isaiah*) saith, Lord, who hath ^bbelieved our report?

17 So then ^afaith *cometh* by ^bhearing, and hearing by the word of God. (“President Spencer W. Kimball once pled: ‘Stake presidents, bishops, and branch presidents, please take a particular interest in improving the quality of teaching in the Church. ... I fear,’ he said, ‘that all too often many of our members come to church, sit through a class or a meeting, and ... then return home having been largely [uninspired]. It is especially unfortunate when this happens at a time ... of stress, temptation, or crisis [in their life]. We all need to be touched and nurtured by the Spirit,’ he said, ‘and effective teaching is one of the most important ways this can happen. We often do vigorous work,’ President Kimball concluded, ‘to get members to come to Church but then do not adequately watch over what they receive when they do come.’ On this subject President Hinckley himself has said, ‘Effective teaching is the very essence of leadership in the Church.’ May I repeat that. ‘Effective teaching is the very essence of leadership in the Church. Eternal life,’ President Hinckley continued, ‘will come only as men and women are taught with such effectiveness that they change and discipline their lives. They cannot be coerced into righteousness or into heaven. They must be led, and that means teaching.’” (“A Teacher Come from God,” *Ensign*, May 1998, 25-26))

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their ^awords unto the ends of the ^bworld.

19 But I say, Did not Israel know? ~~First~~ (*Now*) Moses saith, I will provoke you to ^ajealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But ^aEsaias (*Isaiah*) is very bold, and saith, I was found of them that ^bsought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a ^adisobedient and ^bgainsaying (*contradicting, opposing*) people.

Romans 11

(Richard G. Scott: Keeping the covenants is not hard when you do it willingly with a “broken heart and a contrite spirit.” When obeyed, those covenants bring happiness and joy. They give purpose to life. Difficulty comes when agency is used to make choices that are inconsistent with those covenants. Study the things you do in your discretionary time, that time you are free to control. Do you find that it is centered in

those things that are of highest priority and of greatest importance? Or do you unconsciously, consistently fill it with trivia and activities that are not of enduring value nor help you accomplish the purpose for which you came to earth? Think of the long view of life, not just what's going to happen today or tomorrow. *Don't give up what you most want in life for something you think you want now.* CR Apr 1997, 78-79)

Israel was chosen (foreordained) according to the election of grace—But some hardened their hearts against it—The Gentiles are grafted into the house of Israel—The gospel goes preferentially to the Gentiles until the fulness of the Gentiles comes in.

1 I SAY then, Hath God cast away his people? ^aGod forbid. (May it not be) For I also am an ^bIsraelite, of the seed of Abraham, of the tribe of Benjamin. (After the 10 tribes were sacked and taken north by the Assyrians (circa 722 BC), the two tribes left over were Judah and Benjamin. These two tribes comprised the kingdom of Judah. Most of the Jews in Paul's day would have descended from one of these two tribes. There would have been a few descendants of other tribes as well, particularly Levi, Ephraim, and Manasseh (1 Chron. 9:2-3). Regardless of the tribe, members of the house of Israel considered themselves "Jews." Hence, Paul referred to himself as 'a Jew of Tarsus' (Acts 21:39) even though he was more specifically of the tribe of Benjamin. His Israelite descent is important to demonstrate his loyalty to the Jews in spite of his teachings that demonstrate the apostasy of his people (v. 8-10, 17, 25).)

2 God hath not cast away his ^apeople which he ^bforeknew. ^cWot (Know) ye not what the Scripture saith of ^dElias (Elijah)? how he maketh ^eintercession (complaint) to God against Israel, saying,

3 Lord, they have ^akilled thy prophets, and digged down thine altars; and I am ^bleft alone, and they seek my life.

4 But what saith the answer of God unto him? I have ^areserved to myself seven thousand men, who have not bowed the knee to *the image of Baal.*

5 Even so then at this present time also there is a remnant according to the ^aelection of grace. (We learn from Abraham 2:22, that in the premortal existence, the spirit offspring of God were not all the same. Abraham saw that there were both noble and great and less than noble and great spirits in the premortal realm. President Joseph Fielding Smith explained: "The spirits of men had their free agency, some were greater than others, and from among them the Father called and foreordained his prophets and rulers. Jeremiah and Abraham were two of them. . . . The spirits of men were not equal. They may have had an equal start, and we know they were all innocent in the beginning; but the right of free agency which was given to them enabled some to outstrip others, and thus, through the eons of immortal existence, to become more intelligent, more faithful, for they were free to act for themselves, to think for themselves, to receive the truth or rebel against it." Joseph Fielding Smith, *Doctrines of Salvation*, 1:59. Those who were more valiant in the premortal world earned certain blessings in mortality. One of the major blessings they earned is the right to have access to the gospel in mortality. To ensure this right, the valiant of God's spirit children were foreordained to be born into a particular lineage: the House of Israel. "There was a group of tested, tried and proven souls before they were born into the world," Elder Melvin J. Ballard taught. "And the Lord provided a lineage for them. That lineage is the House of Israel, the lineage of Abraham, Isaac and Jacob and their posterity. Through this lineage were to come the true and tried souls that had demonstrated their righteousness in the spirit world before they came here. We came through that lineage. Our particular branch is the House of Joseph through his son Ephraim. That is the group from whence shall come the majority of the candidates for celestial glory." Melvin J. Ballard, *Three Degrees of Glory*, p. 20. Likewise, President Harold B. Lee taught: "It would seem very clear, then, that those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born into the most illustrious lineage of any of those who came upon the earth as mortal beings. All these rewards were seemingly promised, or foreordained, before the world was. Surely these matters must have

been determined by the kind of lives we had lived in that premortal spirit world. Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn't it just as reasonable to believe that what we have received here in this earth [life] was given to each of us according to the merits of our conduct before we came here?" Understanding Who We Are Brings Self Respect, Ensign, Jan 1974, p. 4-5. As members of the House of Israel, the valiant were rightful heirs of the gospel. Of this Elder McConkie stated: "Israel is an eternal people. Members of that chosen race first gained their inheritance with the faithful in the pre-mortal life. Israel was a distinct people in pre-existence. Many of the valiant and noble spirits in that first estate were chosen, elected, and foreordained to be born into the family of Jacob, so as to be natural heirs of all of the blessings of the gospel." DNTC, 2:284. This is the election of grace Paul spoke of. Elder McConkie explained further: "This election of grace is a very fundamental, logical, and important part of God's dealings with men through the ages. To bring to pass the salvation of the greatest possible number of his spirit children the Lord, in general, sends the most righteous and worthy spirits to earth through the lineage of Abraham and Jacob. This course is a manifestation of his grace or in other words his love, mercy, and condescension toward his children. "This election to a chosen lineage is based on pre-existent worthiness and is thus made "according to the foreknowledge of God." (1 Pet. 1:2.) Those so grouped together during their mortal probation have more abundant opportunities to make and keep the covenants of salvation, a right which they earned by pre-existent devotion to the cause of righteousness. As part of this election, Abraham and others of the noble and great spirits were chosen before they were born for the particular missions assigned them in this life. (Abra. 3:22-24; Rom. 9.) "As with every basic doctrine of the gospel, the Lord's system of election based on pre-existent faithfulness has been changed and perverted by an apostate Christendom. So absurd have been the false conclusions reached in this field that millions of sincere though deceived persons have devoutly believed that in accordance with the divine will men were pre-destined to receive salvation or damnation which no act on their part could change. (*Teachings*, p. 189.) "Actually, if the full blessings of salvation are to follow, the doctrine of election must operate twice. First, righteous spirits are elected or chosen to come to mortality as heirs of special blessings. Then, they must be called and elected again in this life, an occurrence which takes place when they join the true Church. (D. & C. 53:1.) Finally, in order to reap eternal salvation, they must press forward in obedient devotion to the truth until they make their "calling and election sure" (2 Pet. 1), that is, are "sealed up unto eternal life." (D. & C. 131:5.) MD, p. 216 The LDS Bible Dictionary states that the election of grace "has reference to one's situation in mortality; that is, being born at a time, at a place, and in circumstances where one will come in favorable contact with the gospel. This election took place in the premortal existence." Election LDS Bible Dictionary, p. 662-3.)

6 And if by ^agrace, then *is it* no more of ^bworks: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. (Neal A. Maxwell said: "The foreseeing of those who will accept the gospel in mortality, gladly and with alacrity, is based upon their parallel responsiveness in the premortal world. No wonder the Lord could say, as he did to Jeremiah, 'Before I formed thee in the belly I knew thee; ... and I ordained thee a prophet unto the nations' (Jer. 1:5). Paul, when writing to the Saints in Rome, said, 'God hath not cast away his people which he foreknew' (Rom. 11:2). Paul also said of God that 'he hath chosen us in him before the foundation of the world' (Eph. 1:4). "The Lord, who was able to say to his disciples, 'Cast the net on the right side of the ship' (John 21:6), knew beforehand that there was a multitude of fishes there. If he knew beforehand the movements and whereabouts of fishes in the little Sea of Tiberias, should it offend us that he knows beforehand which mortals will come into the gospel net? "It does no violence even to our frail human logic to observe that there cannot be a grand plan of salvation for all mankind, unless there is also a plan for each individual. The salvational sum will reflect all its parts. "Once the

believer acknowledges that the past, present, and future are before God simultaneously—even though we do not understand how—then the doctrine of foreordination may be seen somewhat more clearly.” (“A More Determined Discipleship,” *Ensign*, Feb. 1979, 71))

7 What then? Israel hath not obtained that which ~~he seeketh~~ (they seek) for; but the election hath obtained it, and the rest ^awere blinded (became callous)

8 (According as it is written, God hath given them the spirit of ^aslumber, (deep sleep, stupor) eyes that they should not see, and ears that they should not ^bhear;) unto this day.

9 And David saith, Let their table be made a ^asnare, and a trap, and a stumblingblock, and a ^brecompence (retribution, requital) unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? ^aGod forbid (may it not be): but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to ^bjealousy.

12 Now if the fall of them *be* the riches of the world, and the ^adiminishing (default, failure) of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you ^aGentiles, inasmuch as I am the apostle of the Gentiles, I ^bmagnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them ~~be~~ (is) the ^areconciling of the world, what *shall* the receiving (restoring) of them *be*, but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the ^aroot *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive ^atree, wert grafted in among them, and with them partakest of the root (Christ is the root) and fatness of the olive tree; (The Gentiles that join the Church shall obtain all of the blessings that the faithful members of the house of Israel will receive – all that the Father has.)

18 ^aBoast not against the branches. But if thou boast, (for) thou bearest not the root, but the root thee.

19 (For if thou boast,) Thou wilt say ~~then~~, The branches were broken off, that I (we) might be grafted in.

20 Well; because of ^aunbelief they were ^bbroken off, and thou standest by ^cfaith. Be not highminded, but ^dfear:

21 For if God spared not the ^anatural branches, *take heed* lest he also ^bspare not thee. (“In Paul’s allegory, the cultivated olive (*kallielaios*) is Israel, from which some of the branches were broken off (usually understood as Jews who rejected Christ, and so lost their place as God’s people), while shoots of the wild olive (*agrielaios*) were grafted in their place (interpreted as the inclusion of Gentiles in the people of God). Eventually, however, God is able to graft the natural branches back into their own stock (Jews who ‘do not persist in their unbelief’ will be restored, and so ‘all Israel will be saved’). The stock remains the same; it is only in the branches that changes occur. Similarly Israel, the people of God, is a continuous entity (cf. the Old Testament use of the olive as a symbol for Israel), but its membership is subject both to the exclusion of native Israelites and the inclusion of the alien stock of Gentile believers.” (Stephen D. Ricks and John W. Welch, eds., *The Allegory of the Olive Tree: The Olive, the Bible, and Jacob 5* [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1994], 467.) “There is no finer statement in all of holy writ as to God’s infinite love and patience with Israel than the allegory of Zenos (Jacob 5). Jacob, the brother of Nephi, delivered this metaphorical marvel—unfolded this ‘mystery’ (see Romans 11:25; 16:25; Ephesians 3:3)—to his people as a means of dramatizing Jehovah’s tender regard for his chosen people over the millennia of their existence. ‘How merciful is our God unto us,’ Jacob exclaimed in retrospect, ‘for he remembereth the house of Israel, both roots and branches; and he stretches forth his hands unto them all the day long.’ In pleading fashion, Jacob applied the symbolism of the allegory and encouraged his people to ‘cleave unto God as he cleaveth unto you’ (Jacob 6:4-5). **It may well be that Paul the apostle was drawing upon his knowledge of the allegory of Zenos when he wrote his epistle to the Saints at Rome.**” Robert L. Millet, *The Power of the Word: Saving Doctrines from the Book*

of Mormon [Salt Lake City: Deseret Book Co., 1994], 30.) “It takes little or no imagination to see a connection between Jacob 5 and Romans 11:8-24. Both texts use the olive tree to explain God's salvation of Israel, and in both texts the metaphor of grafting is central... Both of these passages use the metaphor of grafting to discuss the same theme, the restoration of Israel. As part of that discussion, both Romans and Jacob use the idea of grafting as part of a discussion of the remnant of Israel reserved to God, a discussion that answers the question of whether Israel's apostasy means that she has been rejected. And both passages focus on the operation of grace in the work of Israel's salvation. That there is a connection between these two passages of scripture is obvious.” (James E. Faulconer, *The Allegory of the Olive Tree: The Olive, the Bible, and Jacob 5*, ed. by Stephen D. Ricks and John W. Welch, [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1994], 347.) ‘But there is a possibility that a man may fall from grace and depart from the living God; Therefore let the church take heed and pray always, lest they fall into temptation.’ D&C 20:32 “Paul’s letters also make it clear that ‘the elect’ can fall from grace and thus lose their reward. (See Rom. 11:17–21.) In fact, Paul claimed no guarantee of his own salvation; one of his favorite themes was the necessity of holding ‘stedfast unto the end.’ (Heb. 3:14; see also 1 Cor. 9:27.) Such constant exhortations to righteousness would hardly seem necessary if he had believed that human beings did not help determine their own eternal destinies by their conduct during mortality. “From these scriptures, it seems clear that Paul did not believe in predestination—at least as a Calvinist defines the term.” (Eldon R. Taylor, “I Have a Question,” *Ensign*, Dec. 1990, 30))

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own ^aconceits; that ^bblindness (**callousness**) in part is happened to Israel, **until the ^cfulness of the ^dGentiles be come in.** (Joseph Fielding Smith said: “**We may observe that the times of the Gentiles are rapidly nearing their close by watching the signs of the times.** One of the first signs that the days of the Gentiles are nearing their close was given when Palestine was turned over to Great Britain and a Jewish state proclaimed. Another indication is the fact that the Jews are beginning to believe in Christ. They have not yet reached the point where they are willing to receive him as their Redeemer, and they will not, only here and there an individual, until Christ comes as their Deliverer. During the past one hundred years, however, there has come a wonderful change in belief and attitude on the part of our Jewish brethren towards Jesus Christ. One hundred years ago, they had no good words to say about him, but now many of their influential men accept him as one of their prophets. A remarkable thing about this is that Nephi prophesied and said: ‘And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people.’—II Nephi 30:7.” (*The Restoration of All Things* [Salt Lake City: Deseret News Press, 1945], 164. For the nearly two thousand years between Abraham and Christ, the statutes and judgments of God were reserved almost exclusively for the seed of Abraham and for the house of Israel. During the mortal ministry of our Lord, the message was limited to Israel, to the Jews, and it was not then offered to the Gentiles. After Jesus’ resurrection, Peter opened the door to the preaching of the gospel of the Gentiles, and Paul became their chief apostolic advocate and teacher. **Thus, there was a period or time for the Gentiles to take precedence. The times of the Gentiles is the period during which the gospel goes to them on a preferential basis, and this will continue until they have had a full opportunity to accept the truth, or in other words until the fullness of the Gentiles. Then the message will go again to the**

Jews, meaning to the Jews as a nation and as a people. DNTC, 2:290. See also, D&C 45:19, 25, 28-30.)
26 And s̅ (then) all ^aIsrael shall be saved: as it is written, There shall come out of ^bSion the ^cDeliverer, and shall turn away ungodliness from Jacob: (Bruce R. McConkie said: “All Israel shall be justified; all Israel shall be saved—meaning, all those who keep the commandments shall be saved and justified, and those so doing shall be called by the name *Israel*. As Paul expressed it: ‘They are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: . . . That is, They which are the children of the flesh, these are not children of God.’ (Rom. 9:6-8.) In the eternal sense, Israel consists of the members of the Church who keep the commandments and are thereby justified in this life and saved in the life to come. The wicked, of course, are not justified. (Alma 41:13-15.)” (*The Promised Messiah: The First Coming of Christ* [Salt Lake City: Deseret Book Co., 1978], 345.))

27 For this *is* my ^acovenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they* (Jews) *are* enemies for your (Gentile Christians) sakes: but as touching the election, *they are* beloved for the fathers’ sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past ^ahave not believed (were disbelieving, disobedient to) God, yet have now obtained mercy through their ^bunbelief; (disobedience, disbelief)

31 Even so have these also now not ^abelieved, (obeyed) that through your mercy they also may obtain mercy. (Bring back the natural branch.)

32 For God hath ^aconcluded (closed up together) them all in unbelief, that he might have mercy upon all.

33 O the depth of the ^ariches both of the ^bwisdom and ^cknowledge of God! how ^dunsearchable *are* his judgments, and his ways past ^efinding out! (John Taylor said: “We see, then, the power of God manifested in [the heavens]; but when we reflect a little further, that while our planetary system rolls in perfect order round the sun, there are other systems which perform their revolutions round their suns; and the whole of these, our system with its center, and other systems with their centers, roll round another grand center: and the whole of those, and innumerable others, equally as great, stupendous, and magnificent, roll round another more great, glorious, and resplendent, till numbers, magnificence, and glory, drown the thought, we are led to exclaim with the prophet, ‘O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!’ Romans 11:33. Without referring again to the motions of our earth, and the beautiful regularity and precision of the whole of this elegant machinery, we will turn our attention a little to the works of creation as found on the earth. The make, construction, and adaptation of each for its proper sphere, are the work of God; and they are all controlled by His wisdom and power, independent of man. In the conformation of the birds, the beasts, the fishes, the reptiles, the grains, herbs, plants, and trees, we see a striking exemplification of this fact. No matter which way we turn our attention, the same order and intelligence are displayed.” (*The Government of God* [Liverpool: S. W. Richards, 1852], 4 - 5.))

34 For who hath known the ^amind of the Lord? or who hath been his ^bcounsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and ^athrough him, and to him, *are* all things: to whom *be* glory for ever. Amen.

Romans 12

(Bruce R. McConkie: A knowledge of these wondrous truths places upon us a greater burden than rests upon any other people to follow Christ—to take his yoke upon us, to keep his commandments, to do ever those things that please him. And if we love and serve him, we will give heed to the words of the apostles and prophets whom he sends to reveal and teach his word among us. CR Apr 1974, 103-4)

Paul counsels the saints to present their bodies as a living sacrifice; to use their own grace-given gifts; to live as becometh saints.

1 I BESEECH you therefore, brethren, by the mercies of God, that ye present your ^abodies a living ^bsacrifice, (Elder Bruce R. McConkie said: To present [oneself] as a living sacrifice is to come forth with a broken heart and a contrite spirit through obedience.” DNTC, 2:292) ^choly, ^cacceptable unto God, *which is your reasonable* ^dservice. (Neal A. Maxwell said: “So it is that real, personal sacrifice never was placing an animal on the altar. Instead, it is a willingness to put the animal in us upon the altar and letting it be consumed! Such is the ‘sacrifice unto the Lord ... of a broken heart and a contrite spirit,’ (D&C 59:8), a prerequisite to taking up the cross, while giving ‘away all [our] sins’ in order to ‘know God’ (Alma 22:18) for the denial of self precedes the full acceptance of Him.” (“Deny Yourselves of All Ungodliness,” *Ensign*, May 1995, 68. M. Russell Ballard: There are two major, eternal purposes for the law of sacrifice that we need to understand. These purposes applied to Adam, Abraham, Moses, and the New Testament Apostles, and they apply to us as we accept and live the law of sacrifice. The two major purposes are to test us and prove us and to assist us in coming unto Christ. New Testament Symposium, BYU 13 Aug 1996, 13.)

2 And be not conformed to this ^aworld: but be ye ^btransformed by the ^crenewing of your ^dmind, that ye may ^eprove (test, try, prove) what ~~is~~ that good, and acceptable, and perfect, ^fwill of God (is). (Similarly, the Book of Mormon states: “And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth ye will be saved” (Omni 1:26).)

3 For I say, through the grace given unto me, to every man that is among you, not to ^athink of himself more highly than he ought to think; but to think ^bsoberly, according as ^cGod hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same ^aoffice: (function, operation)

5 So we, *being* many, are ^aone ^bbody in Christ, and every one members one of another.

6 Having then gifts differing according to the ^agrace that is given to us, whether prophecy, *let us prophesy according to the proportion of* ^bfaith; (D&C 46: 8 Wherefore, beware lest ye are deceived; and that ye may not be deceived ^aseek ye earnestly the best gifts, always remembering for what they are given; 9 For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a ^asign that they may ^bconsume it upon their lusts. 10 And again, verily I say unto you, I would that ye should always remember, and always retain in your ^aminds what those ^bgifts are, that are given unto the church. 11 For all have not every ^agift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. 12 To some is given one, and to some is given another, that all may be profited thereby. 13 To some it is given by the ^aHoly Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. 14 To others it is given to ^abelieve on their words, that they also might have eternal life if they continue faithful. 15 And again, to some it is given by the Holy Ghost to know the ^adifferences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his ^bmercies according to the conditions of the children of men. 16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the ^aSpirit may be given to every man to profit withal. 17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of ^awisdom. 18 To another is given the word of ^aknowledge, that all may be taught to be wise and to have knowledge. 19 And again, to some it is given to have ^afaith to be healed; 20 And to

others it is given to have faith to ^aheal. 21 And again, to some is given the working of ^amiracles; 22 And to others it is given to ^aprophecy;

23 And to others the ^adiscerning of spirits. 24 And again, it is given to some to speak with ^atongues;

25 And to another is given the interpretation of tongues. 26 And all these ^agifts come from God, for the benefit of the ^bchildren of God. 27 And unto the ^abishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to ^bdiscern all those gifts lest there shall be any among you professing and yet be not of God. 28 And it shall come to pass that he that asketh in ^aSpirit shall receive in Spirit; 29 That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby.)

7 Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with ^acheerfulness. (Bruce R. McConkie said: “Members of the Church should use, and be called to positions which enable them to use, the specific talents and gifts with which they are endowed. Musicians belong in the choir, preachers in the pulpit, teachers in the classroom, and prophets in positions of presidency. Those who can influence the young and rising generation for good should be appointed to do so; those having converting power and zeal should labor as missionaries; and those with financial and business ability should be assigned to build up the kingdom temporally. A bishop may not be a farmer, nor an apostle a financier; but there will be others who can serve in these areas. And one of the talents of superior leaders is their ability to call the right person to serve in the right position at the right time.” (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 293.))

9 *Let* love be ^awithout dissimulation (*sincere, unfeigned, real*). Abhor that which is ^bevil; (*and*) cleave to that which is good.

10 *Be* kindly ^aaffectioned one to another with ^bbrotherly ^clove; in honour preferring one another;

11 Not slothful in ^abusiness; (*haste, diligence*) ^bfervent in spirit; serving the Lord;

12 Rejoicing in hope; ^apatient in ^btribulation; ^ccontinuing (*constantly persisting in*) instant in prayer;

13 Distributing to the necessity of saints; given to ^ahospitality.

14 Bless them which ^apersecute you: bless, and ^bcurse not.

15 Rejoice with them that do rejoice, and ^aweep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but ^acondescend to men of low estate (*conforming willingly with the humble*). Be not wise in your own ^bconceits. (Joseph Smith said:

“...remember those who are in bondage, and in heaviness, and in deep affliction for your sakes. And if there are any among you who aspire after their own aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefited by the intercession of the Holy Spirit, which maketh intercession for us day and night with groanings that cannot be uttered. “We ought at all times to be very careful that such highmindedness shall never have place in our hearts; but condescend to men of low estate, and with all long-suffering bear the infirmities of the weak.” (*Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 141.))

17 ^aRecompense to no man ^bevil for evil. Provide things ^chonest in the ^dsight of all men.

18 If it be possible, as much as lieth in you, live ^apeaceably with all men.

19 Dearly beloved, ^aavenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine ^aenemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 *Be not overcome of evil, but ^aovercome evil with good.* (Gordon B. Hinckley said: “Should we be surprised if we are called upon to endure a little criticism, to make some small sacrifice for our faith, when

our forebears paid so great a price for theirs? Without contention, without argument, without offense, let us pursue a steady course, moving forward to build the kingdom of God. If there is trouble, let us face it calmly. Let us overcome evil with good. This is God's work. It will continue to strengthen over the earth, touching for good the lives of countless thousands whose hearts will respond to the message of truth. No power under heaven can stop it. This is my faith and this is my testimony.” (*Conference Report, April 1970, First Day—Morning Meeting 23.*)

Have the students point out the strengths and gifts of their fellow students.

Dallin H. Oaks: As Latter-day Saints use the words *saved* and *salvation*, **there are at least six different meanings.** According to some of these, our salvation is assured—we are already saved. In others, salvation must be spoken of as a future event (e.g., 1 Cor. 5:5) or as conditioned upon a future event (e.g., Mark 13:13). But in all of these meanings, or kinds of salvation, salvation is in and through Jesus Christ.

① First, all mortals have been saved from the permanence of death through the Resurrection of Jesus Christ. “For as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22).

② As to salvation from sin and the consequences of sin, our answer to the question of whether or not we have been saved is “yes, but with conditions.” Our third article of faith declares our belief:

“We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel” (A of F 1:3).

Many Bible verses declare that Jesus came to take away the sins of the world (e.g., John 1:29; Matt. 26:28). The New Testament frequently refers to the grace of God and to salvation by grace (e.g., John 1:17; Acts 15:11; Eph. 2:8). But it also has many specific commandments on personal behavior, and many references to the importance of works (e.g., Matt. 5:16; Eph. 2:10; James 2:14–17). In addition, the Savior taught that we must endure to the end in order to be saved (see Matt. 10:22; Mark 13:13).

Relying upon the totality of Bible teachings and upon clarifications received through modern revelation, we testify that being cleansed from sin through Christ’s Atonement is conditioned upon the individual sinner’s faith, which must be manifested by obedience to the Lord’s command to repent, be baptized, and receive the Holy Ghost (see Acts 2:37–38). “Verily, verily, I say unto thee,” Jesus taught, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5; see also Mark 16:16; Acts 2:37–38). Believers who have had this required rebirth at the hands of those having authority have already been saved from sin *conditionally*, but they will not be saved *finally* until they have completed their mortal probation with the required continuing repentance, faithfulness, service, and enduring to the end.

Some Christians accuse Latter-day Saints who give this answer of denying the grace of God through claiming they can earn their own salvation. We answer this accusation with the words of two Book of Mormon prophets. Nephi taught, “For we labor diligently ... to persuade our children ... to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do” (2 Ne. 25:23). And what is “all we can do”? It surely includes repentance (see Alma 24:11) and baptism, keeping the commandments, and enduring to the end. Moroni pleaded, “Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ” (Moro. 10:32).

We are not saved *in* our sins, as by being unconditionally saved through confessing Christ and then, inevitably, committing sins in our remaining lives (see Alma 11:36–37). We are saved *from* our sins (see Hel. 5:10) by a weekly renewal of our repentance and cleansing through the grace of God and His blessed plan of salvation (see 3 Ne. 9:20–22).

The question of whether a person has been saved is sometimes phrased in terms of whether that person has been “born again.” Being “born again” is a familiar reference in the Bible and the Book of Mormon. As noted earlier, Jesus taught that except a man was “born again” (John 3:3), of water and of the Spirit, he could not enter into the kingdom of God (see John 3:5). The Book of Mormon has many teachings about the necessity of being “born again” or “born of God” (Mosiah 27:25; see Mosiah 27:24–26; Alma 36:24, 26; Moses 6:59). As we understand these scriptures, our answer to whether we have been born again is clearly “yes.” **(3)** We were born again when we entered into a covenant relationship with our Savior by being born of water and of the Spirit and by taking upon us the name of Jesus Christ. We can renew that rebirth each Sabbath when we partake of the sacrament.

Latter-day Saints affirm that those who have been born again in this way are spiritually begotten sons and daughters of Jesus Christ (see Mosiah 5:7; Mosiah 15:9–13; Mosiah 27:25). Nevertheless, in order to realize the intended blessings of this born-again status, we must still keep our covenants and endure to the end. In the meantime, through the grace of God, we have been born again as new creatures with new spiritual parentage and the prospects of a glorious inheritance.

(4) A fourth meaning of being saved is to be saved from the darkness of ignorance of God the Father and His Son, Jesus Christ, and of the purpose of life, and of the destiny of men and women. The gospel made known to us by the teachings of Jesus Christ has given us this salvation. “I am the light of the world,” Jesus taught; “he that followeth me shall not walk in darkness, but shall have the light of life” (John 8:12; see also John 12:46).

(5) For Latter-day Saints, being “saved” can also mean being saved or delivered from the second death (meaning the final spiritual death) by assurance of a kingdom of glory in the world to come (see 1 Cor. 15:40–42). Just as the Resurrection is universal, we affirm that every person who ever lived upon the face of the earth—except for a very few—is assured of salvation in this sense. As we read in modern revelation:

“And this is the gospel, the glad tidings ...

“That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

“*That through him all might be saved* whom the Father had put into his power and made by him;

“Who glorifies the Father, and *saves all the works of his hands*, except those sons of perdition who deny the Son after the Father has revealed him” (D&C 76:40–43; emphasis added).

The prophet Brigham Young taught that doctrine when he declared that “every person who does not sin away the day of grace, and become an angel to the Devil, will be brought forth to inherit a kingdom of glory” (*Teachings of Presidents of the Church: Brigham Young* [1997], 288). This meaning of *saved* ennobles the whole human race through the grace of our Lord and Savior, Jesus Christ. In this sense of the

word, all should answer: “Yes, I have been saved. Glory to God for the gospel and gift and grace of His Son!”

⑥ Finally, in another usage familiar and unique to Latter-day Saints, the words *saved* and *salvation* are also used to denote exaltation or eternal life (see Abr. 2:11). This is sometimes referred to as the “fulness of salvation” (Bruce R. McConkie, *The Mortal Messiah*, 4 vols. [1979–81], 1:242). This salvation requires more than repentance and baptism by appropriate priesthood authority. It also requires the making of sacred covenants, including eternal marriage, in the temples of God, and faithfulness to those covenants by enduring to the end. If we use the word *salvation* to mean “exaltation,” it is premature for any of us to say that we have been “saved” in mortality. That glorious status can only follow the final judgment of Him who is the Great Judge of the living and the dead.

I have suggested that the short answer to the question of whether a faithful member of The Church of Jesus Christ of Latter-day Saints has been saved or born again must be a fervent “yes.” Our covenant relationship with our Savior puts us in that “saved” or “born again” condition meant by those who ask this question. Some modern prophets have also used “salvation” or “saved” in that same present sense. President Brigham Young declared:

“It is present salvation and the present influence of the Holy Ghost that we need every day to keep us on saving ground. ...

“I want present salvation. ... Life is for us, and it is for us to receive it today, and not wait for the Millennium. Let us take a course to be saved today” (*Discourses of Brigham Young*, sel. John A. Widtsoe [1954], 15–16). President David O. McKay spoke of the revealed gospel of Jesus Christ in that same present sense of “salvation *here*—here and now” (*Gospel Ideals* [1953], 6). CR Apr 1998, 76-78)

The Law of Sacrifice

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Last year my family and I visited Palmyra, Kirtland, and Nauvoo. We reviewed the early history of the Church on that trip and were reminded of the overwhelming sacrifices the founders of the Church made to establish the kingdom of God on earth in this last dispensation.

The Law of Sacrifice Is Eternal

Reflecting upon our Church history has focused my mind on the eternal nature of the law of sacrifice, which is a vital part of the gospel of Jesus Christ. It was practiced in Old Testament, New Testament, and Book of Mormon times. As the course of study this year, the New Testament describes a time when the law of sacrifice was practiced in two different ways. In the first half of the New Testament it was practiced as

outlined in the law of Moses. Then, through the Atonement of Christ, the law of Moses was fulfilled and the practice of the law of sacrifice changed. For this reason it would be helpful for students to understand how the law of sacrifice was practiced before *and* after the Atonement.

Usually, the first thing people think of when they hear “law of Moses” is animal sacrifice. The somewhat gruesome nature of blood sacrifice has led some people to ask, “How could such an activity have anything to do with the gospel of love?”

The Purpose of the Law of Sacrifice

There are two major, eternal purposes for the law of sacrifice that we need to understand. These purposes applied to Adam, Abraham, Moses, and the New Testament Apostles, and they apply to us today as we accept and live the law of sacrifice. The two major purposes are to test and prove us and to assist us in coming unto Christ.

To Test, Try, and Prove Us

The first purpose of the law of sacrifice is described by President Lorenzo Snow: “The trials and temptations have been very great to many of our people, and more or less, perhaps, to all of us. The Lord seems to require some proof on our part, something to show that He can depend upon us when He wants us to accomplish certain things in His interest” (in Conference Report, Oct. 1900, 2).

Throughout history we learn of many righteous people who suffered trials and tribulations as a result of trying to serve the Lord Jesus Christ: Abel, Noah, Abraham, Job, Lehi, Nephi, Abinadi, Stephen, Peter, Paul, Mormon, Moroni, Martin Luther, John Wesley, Roger Williams, Joseph and Hyrum Smith, and a host of others. One writer said it this way: “We see that *every* age has been a time of stress, war, conflict, and struggle. . . . Men have been continually tempted and pressed to make decisions about their loyalty to their religious beliefs; they have been repeatedly forced to examine their relationship to their Father in heaven—and, in fact, they have been tested again and again and again” (Victor B. Cline, “Handcart Pioneers’ Through the Ages,” *Instructor*, Feb. 1967, 90).

The Lord himself spoke of proving and trying us:

“I have decreed in my heart, saith the Lord, that *I will prove you in all things, whether you will abide in my covenant*, even unto death, that you may be found worthy.

“For if ye will not abide in my covenant ye are not worthy of me” (D&C 98:14–15; emphasis added).

In describing his life of trials, the Prophet Joseph said: “I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force, . . . knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 304).

The law of sacrifice also provides an opportunity for us to prove to the Lord that we love him more than any other thing. As a result, the course sometimes becomes difficult, but understandably so, since this is the process of perfection that prepares us for the celestial kingdom to “dwell in the presence of God and his Christ forever and ever” (D&C 76:62). How important it is for full-time missionaries to understand this principle before serving the Lord on their missions. Obedience to mission guidelines would automatically be part of every missionary’s life if the law of sacrifice was correctly understood.

To Assist Us in Coming unto Christ

Now let us turn to the second purpose of the law of sacrifice, that of coming unto Christ. President Ezra Taft Benson explained that “the sacred mission of the Church . . . [is] to ‘invite all to come unto Christ’ (D&C 20:59)” (in Conference Report, Apr. 1988, 97; or *Ensign*, May 1988, 84; see also Moroni 10:32). The law of sacrifice has always been a means for God’s children to come unto the Lord Jesus Christ. No one will ever accept the Savior without having faith in him first. Hence, the first principle of the gospel is faith in the Lord Jesus Christ. The Prophet Joseph Smith explained an important relationship between the principle of faith and the principle of sacrifice. He said:

“Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God. . . .

“First, the idea that he actually exists.

“Secondly, a *correct* idea of his character, perfections, and attributes.

“Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will” (*Lectures on Faith* [1985], 38).

Joseph then explained: “Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation. . . . It is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth’s sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life” (*Lectures on Faith*, 69).

Let me summarize: To have faith and come unto Christ we must know that God exists, have a correct understanding of God, know what we do is pleasing before God, and understand that this knowledge comes to us through sacrifice and obedience. To those who come unto Christ in this way comes a confidence that whispers peace to their souls and that will eventually enable them to lay hold on eternal life.

Sacrifice allows us to learn something about ourselves—what we are willing to offer to the Lord through our obedience.

To illustrate, Truman G. Madsen tells about a visit he made to Israel with President Hugh B. Brown. As they approached a valley known as Hebron, where tradition has it that there is a tomb of father Abraham, Brother Madsen asked President Brown, “What are the blessings of Abraham, Isaac, and Jacob?” After a short moment of thought, Elder Brown answered, “Posterity.”

Brother Madsen concluded: “I almost burst out, ‘Why, then, was Abraham commanded to go to Mount Moriah and offer his only hope of posterity?’

“It was clear that this man [President Brown], nearly ninety, had thought and prayed and wept over that question before. He finally said, ‘Abraham needed to learn something about Abraham’” (Truman G. Madsen, *The Highest in Us* [1978], 49).

Now let’s look at another way that the law of sacrifice brought people unto Christ. Anciently, through blood sacrifices, the law of sacrifice brought people to Christ through typifying and foreshadowing his life and mission.

Adam was taught that sacrifice was done as a “similitude of the sacrifice of the Only Begotten of the Father” (Moses 5:7). This teaches us that originally ancient Israel understood the relationship between the sacrifice of their offerings and the sacrifice of the Lamb of God (see D&C 138:12–13).

It is within the Book of Mormon that we find the clearest doctrinal teachings about the purpose of the law of sacrifice as practiced in the law of Moses. Nephi taught that sacrifice was done in remembrance of Christ (see 2 Nephi 11:4). He also stated:

“We keep the law of Moses and look forward with steadfastness unto Christ. . . .

“For, for this end was the law given” (2 Nephi 25:24–25).

Amulek testified that Christ’s ultimate sacrifice was “the whole meaning of the law, every whit pointing to that great and last sacrifice” (Alma 34:14).

In Alma we read:

“They did look forward to the coming of Christ, considering that the law of Moses was a type of his coming. . . .

“. . . The law of Moses did serve to strengthen their faith in Christ” (Alma 25:15–16).

The Prophet Joseph Smith taught, “Whenever the Lord revealed Himself to men in ancient days, and commanded them to offer sacrifice to Him, that it was done that they might look forward in faith to the time of His coming, and rely upon the power of that atonement for a remission of their sins” (*Teachings*, 60–61; see also p. 58).

Brothers and sisters, notice how the following story told by President Gordon B. Hinckley illustrates how the law of sacrifice both tests us *and* brings us to Christ.

Most members of the Church are familiar with the tragic experience of the Martin and Willie handcart companies who, in 1856, ran out of food and became stranded in the early snows of Wyoming. “Over two hundred members of the two ill-fated handcart companies were buried in frozen graves before they could reach Zion. More people died in these two companies than in any other immigrant group in the United States” (*Church History in the Fulness of Times* [1989], 361).

Less familiar to the Church is the testimony born years later by Francis Webster, one of the members of the Martin handcart company. President Hinckley read from a manuscript he had that told what happened years later at a meeting in Cedar City, Utah, where some members were criticizing Church leaders for the tragedies and the loss of life connected with the two companies:

“One old man in the corner sat silent and listened as long as he could stand it. Then he arose and said, . . .

“. . . ‘I ask you to stop this criticism. You are discussing a matter you know nothing about. . . . I was in that company and my wife was in it. . . . *We suffered beyond anything you can imagine* and many died of exposure and starvation, but did you ever hear a survivor of that company utter a word of criticism? . . .

Every one of us came through with the absolute knowledge that God lives, *for we became acquainted with him in our extremities*” (in Conference Report, Oct. 1991, 77; or *Ensign*, Nov. 1991, 54; emphasis added).

Can you see, brothers and sisters, how their sacrifices both tested them *and* brought them unto Christ?

President Hinckley continued and said, “We must rise above our love for comfort and ease, and in the very process of effort and struggle, even in our extremity, we shall become better acquainted with our God” (in Conference Report, 78; or *Ensign*, 59).

President Spencer W. Kimball explained this to a young man who was struggling with his testimony. He told my friend, “Through sacrifice and service one comes to know the Lord.” As we sacrifice our selfish desires, serve our God and others, we become more like him. Elder Russell M. Nelson taught: “We are still commanded to sacrifice, but not by shedding blood of animals. Our highest sense of sacrifice is achieved as we make ourselves more sacred or holy.

“This we do by our obedience to the commandments of God. Thus, the laws of obedience and sacrifice are indelibly intertwined. . . . As we comply with these and other commandments, something wonderful happens to us. . . . We become more sacred and holy—[more] like our Lord!” (“Lessons from Eve,” *Ensign*, Nov. 1987, 88).

It is interesting to note that the word *sacrifice* means literally “to make sacred” or “to render sacred.” As we sacrifice more and more, we will come to better understand the life of Jesus Christ, who is the perfect example of sacrifice. Elder Franklin D. Richards taught: “Jesus’ life was the perfect example of dedication and sacrifice. He had no silver or gold to give, but he gave faith to his disciples, health to the sick, . . . hope to the discouraged” (in Conference Report, Apr. 1967, 76; or *Improvement Era*, June 1967, 70), and his life for all.

The purposes of the law of sacrifice are eternal. The ways it has been practiced, however, have varied according to the Lord’s will.

The Law of Sacrifice in the Premortal Life

Our first lessons about the law of sacrifice, along with an understanding of all gospel principles, began in our premortal life. In the premortal world we were taught the fulness of the gospel and the plan of salvation (see D&C 138:56). We knew of the Savior’s mission, of his future atoning sacrifice, and we willingly sustained him as our Savior and our Redeemer. In fact we learn from Revelation 12:11 that it is by “the blood of the Lamb” (Christ’s atoning sacrifice) and our testimony that we are able to overcome Satan. President Joseph F. Smith explained: “The Lord designed in the beginning to place before man the knowledge of good and evil, and gave him a commandment to cleave to good and abstain from evil. But if he should fail, he would give to him the law of sacrifice and provide a Savior for him, that he might be brought back again into the presence and favor of God and partake of eternal life with him. This was the plan of redemption chosen and instituted by the Almighty before man was placed on the earth” (*Gospel Doctrine* [1939], 202).

The Law of Sacrifice from Adam to the Prophet Moses

Adam and Eve were given the law of sacrifice and commanded to practice it by giving offerings. These included two emblems: the firstlings of the flock and the first fruits of the field. They obeyed without questioning (see Moses 5:5–6). President David O. McKay explained, “The effect of this [law] was that the best the earth produced, the best specimen in the flock or herd should not be used for self, but for God” (“The Atonement,” *Instructor*, Mar. 1959, 66). At a time in history when just making sure your family had food, those who sought to worship the Lord were asked to sacrifice the best part of their source of life. It was a real test of Adam and Eve’s faith, and they obeyed.

Likewise, Abel, Noah, Abraham, Isaac, Jacob, and all the holy prophets from Adam to Moses offered the Lord sacrifices in a similar way.

The Law of Sacrifice from Moses to the End of Christ's Life

Due to the rebellious nature of the children of Israel in the days of Moses, the law of sacrifice changed and became a strict law requiring a daily practice of performances and ordinances. From Adam's day to Moses', there was just one kind of sacrifice offered. During the time of Moses there was an expansion in the number and variety of offerings under the law of sacrifice.

A detailed explanation of the varieties and degrees of sacrifices is far less important than understanding their purpose. The real value in understanding these offerings is that by so doing we learn more about Jesus Christ, his infinite atoning sacrifice, and what we must do to come unto him.

The Mosaic sacrifices consisted of five major offerings that fell into two primary categories, namely obligatory and voluntary. The difference between the obligatory and the voluntary offerings might be compared with the law of tithing and with the law of fast offerings. To save time tonight I will not go into the detail of these sacrifices, but some charts explaining them will accompany the text of this talk and will be made available to you later.

While there were many different offerings, one thing remained the same in all of them. Everything about Mosaic sacrifice focused on Christ. Like Christ, the priest acted as the mediator between the people and their God. Like Christ, the priest had to have the right parentage to officiate in his office. Like Christ, the offerer through obedience willingly sacrificed what was required by the law. The part of sacrifice that most strongly paralleled the Savior was the offering itself. Notice with me some of these parallels.

First, like Christ, the animal was chosen and anointed by the laying on of hands. As you are aware, the Hebrew name *Messiah* and the Greek name *Christ* both mean "the Anointed One." Second, the animal spilt its life's blood. Third, it had to be without blemish—totally free from physical flaws, complete, whole, and perfect. Fourth, the sacrifice had to be clean and worthy. Fifth, the sacrifice had to be domesticated, that is, not wild but tame and of help to man (see Leviticus 1:2–3, 10; 22:21; Numbers 15:3). Sixth and seventh, for the original sacrifice practiced by Adam and the most common sacrifice in the law of Moses, the animal had to be a firstborn and a male (see Exodus 12:5; Leviticus 1:3; 22:18–25). Eighth, the sacrifice of grain had to be ground into flour and made into breadstuffs, which reminds us of our Lord's title the Bread of Life (see John 6:48). Ninth, the firstfruits that were offered remind us that Christ was the firstfruits of the Resurrection (see 1 Corinthians 15:20).

The Savior truly was the focus and purpose of each sacrifice.

The Law of Sacrifice in the New Testament and a Fulfillment of the Law of Moses

Help your students understand that the law of sacrifice and the system of offerings as given to Moses continued to be practiced in New Testament times. Since Jesus Christ of the New Testament was Jehovah of the Old Testament, it is he who gave the law of Moses in the first place. It would seem only appropriate then that he would be the one with authority to fulfill that law.

Jehovah in Old Testament times knew the details of his future atoning sacrifice and, therefore, prescribed elements of the law of Moses that would specifically point to it. Then with his final words, "It is finished" (John 19:30), the Lord pronounced the fulfillment of the law of Moses. Amulek spoke of the fulfillment of the law in this way:

"Therefore, it is expedient that there should be a great and last sacrifice, and then shall there be . . . a stop to the shedding of blood; then shall the law of Moses be fulfilled. . . .

“And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal” (Alma 34:13–14).

I stand as a special witness today of this most singular event of all time. I testify in a unique way of the far-reaching effects of this most holy of all offerings. In a future day of another life when our finite reasoning will be expanded, we will more fully understand the penetrating powers of the Atonement and feel moved even more with gratitude, admiration, worship, and love toward our Savior in ways not possible in this present state.

At the fulfillment of the law of Moses, the Lord changed the practice of the law of sacrifice. To change a law that had been practiced for centuries served as a means to further emphasize the importance of the Atonement. Prior to the Atonement, blood sacrifice pointed forward to his sacrifice; after the Atonement the sacrament points minds back to the Atonement.

Help your students understand that the law of Moses is not the same thing as the law of sacrifice. Although the law of Moses was fulfilled, the principles of the law of sacrifice continue to be a part of the doctrine of the Church.

While the primary purpose of the law of sacrifice continued to be that of testing and assisting us to come unto Christ, two adjustments were made after Christ’s ultimate sacrifice. First, the ordinance of the sacrament replaced the ordinance of sacrifice; and second, this change moved the focus of the sacrifice from a person’s animal to the person himself. In a sense, the sacrifice changed from the offering to the offerer.

Sacrifice versus Sacrament

As we contemplate the replacing of animal sacrifice with the sacrament, we cannot help but notice a strong relationship between the two. Both sacrifice and sacrament:

- Are affected by a person’s attitude and worthiness (see Amos 5:21–22; 3 Nephi 18:27–29; Moroni 7:6–7).
- Were designed to be performed by priests officiating in the Aaronic Priesthood (see D&C 13:1; 20:46).
- Focus on Christ (see Luke 22:19–20; Alma 34:13–14).
- Contain emblems that represent Christ’s flesh and blood (see Luke 22:19–20; Moses 5:7).
- Provide a means whereby one can make and renew covenants to God (see Leviticus 22:21; D&C 20:77–79).
- Are performed regularly on the Sabbath as well as on other special occasions (see Leviticus 23:15; D&C 59:9–13).
- Are associated with meals that symbolically partake of the Atonement (see Leviticus 7:18; Matthew 26:26).
- Share the distinction that they’re the only saving ordinance in which members participate for themselves more than once.
- Provide an important step in the process of repentance (see Leviticus 19:22; 3 Nephi 18:11; Moses 5:8).

President Joseph F. Smith compared the purpose of the sacrament with ancient sacrifice when he said that the purpose of the sacrament “is that we may keep in mind continually the Son of God who has redeemed us from eternal death, and brought us to life again through the power of the gospel. Before the coming of Christ to the earth, this was borne in mind . . . by another ordinance [blood sacrifice] which was a type of the great sacrifice that should take place in the meridian of time” (*Gospel Doctrine*, 103).

The Sacrifice of Ourselves Instead of Our Animals

Now let us discuss the second effect resulting from the change Christ made in the law of sacrifice when he fulfilled the law of Moses. After his mortal ministry, Christ elevated the law of sacrifice to a new level. In describing how the law of sacrifice would continue, Jesus told his Nephite Apostles that he would no longer accept burnt offerings, but that his disciples should offer “a broken heart and a contrite spirit” (3 Nephi 9:19–20; see also D&C 59:8, 12). **Instead of the Lord requiring a person’s animal or grain, now the Lord wants us to give up all that is ungodly. This is a higher practice of the law of sacrifice; it reaches into the inner soul of a person. Elder Neal A. Maxwell described it this way: “Real, personal sacrifice never was placing an animal on the altar. Instead, it is a willingness to put the animal in us upon the altar and letting it be consumed!”** (in Conference Report, Apr. 1995, 91; or *Ensign*, May 1995, 68).

How is it that we show the Lord that we have symbolically put ourselves upon today’s sacrificial altar? We show the Lord we are willing to live the law of sacrifice today by living the first great commandment. Jesus said:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
“This is the first and great commandment” (Matthew 22:37–38).

When we overcome our own selfish desires and put God first in our lives and covenant to serve him regardless of the cost, then we are living the law of sacrifice. One of the best ways to keep the first great commandment is to keep the second great commandment. The Master himself taught that “inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matthew 25:40) and that “when ye are in the service of your fellow beings ye are only in the service of your God” (Mosiah 2:17). **Sacrifice is a demonstration of pure love. The degree of our love for the Lord and for our fellowman can be measured by what we are willing to sacrifice for them.**

Sometimes the most effective way to teach a principle is to give an example of its use in practice. Let me share a few examples of how some have successfully lived the law of sacrifice in their lives.

Henry Ballard

At the time of the Restoration of the Church, sacrifice was a common part of life for those who believed the truth. Sacrifices made by our pioneer forefathers to establish the Church in the western United States have become legendary. One such example that I have spoken of before is my great-grandfather, Henry Ballard, the father of Melvin J. Ballard. Of the many pioneer stories in our Church, I have found none that are any more significant than those within my own family.

Henry was born 27 January 1832 in England. His parents “were poor, but honorable people” (Douglas O. Crookston, *Henry Ballard* [1994], 2). Henry was the youngest of four sons. At the age of seventeen Henry was taught the gospel and baptized by Joseph Kimber.

During the Black Plague epidemic of 1849, Henry became deathly sick. For days he laid in bed. Although his parents ignored his request of calling for the elders for a blessing, eventually they did come; through the power of a priesthood blessing, Henry was healed. The healing was of such a miraculous nature that his father and mother were converted and baptized shortly thereafter.

Henry's determination to serve the Lord resulted in him and his parents going to Zion. On 10 January 1852 Henry sailed from Liverpool in advance of his parents. The voyage across the ocean took sixty-three days and was described as "a long and rough one."

At the mouth of the Mississippi River, they boarded a steamboat called the *Saluda* along with eighty other Saints and traveled up the river to Council Bluffs. After many more delays, Henry described what happened one morning as he was eating breakfast: "The Boilers [of the *Saluda*] burst blowing away about half the boat taking away the fore part of it[;] killed and wounded about fifty of the Saints[.] . . . I was blown about two rods [thirty-two feet]. . . . I was Stuned and made senseless for about half an hour with a hole cut in my head near the brain[.]" Henry lost all of his belongings in the accident. He continued his journey with what he described as "what I had upon my back and another Shirt and one sock with no hat on my head and no money" (in Crookston, *Henry Ballard*, 11–12).

In order to pay for his voyage to America, Henry contracted his service for the next two years to a company owned by Lorenzo and Erastus Snow. He was hired to drive a herd of sheep west to the Salt Lake Valley. Henry described his entrance into the valley in the following words: "In October as I drove the sheep down little mountain and through the mouth of Emigration Canyon, I first beheld the Salt Lake Valley. While I rejoiced in viewing the 'Promised Land,' I lived in fear that some one might see me. I hid myself behind bushes all day until after dark for the rags I had on did not cover my body and I was ashamed to be thus exposed. After dark I crossed over the field to a house where a light was shining, near the mouth of the canyon, and timidly knocked on the door. Fortunately, a man answered the door and the candle light did not expose me to the view of the other members of his household. I begged for clothes to cover my naked body. . . . I was given some clothing and the next day continued my journey . . . feeling very thankful to God" (in Crookston, *Henry Ballard*, 14–15).

Margaret McNeil Ballard

Another example of pioneer sacrifice would be Margaret McNeil Ballard, Henry's wife. She crossed the plains as a young eleven-year-old girl. In her own words she described one of many experiences: "The company we were assigned to had gone on ahead and as my mother was anxious for me to go with them she strapped my little brother James on my back with a shawl. He was only four years old and . . . quite sick with the measles; but I took him since my mother had all she could do to care for the other children. I hurried and caught up with the company, traveling with them all day. That night a kind lady helped me take my brother off my back. I sat up and held him on my lap with the shawl wrapped around him, alone, all night. He was a little better in the morning. The people in the camp were very good to us and gave us a little fried bacon and some bread for breakfast.

"We traveled this way for about a week, before my brother and I were united with our family again" (quoted by M. Russell Ballard, in Conference Report, Apr. 1992, 106; or *Ensign*, May 1992, 75).

Henry served faithfully as bishop of the Logan Second Ward for just a few months under forty years. His devoted wife Margaret served as Relief Society president for thirty years. A few days ago I traveled along the pioneer trail and found myself wondering how my faithful great-grandparents ever survived and how it

was possible for them to do what they did. Surely they came to know God and his Holy Son on that trail as they willingly gave all that they had to serve them.

Church Sesquicentennial Celebration

In 1997 the Church will celebrate the sesquicentennial anniversary of the arrival of the first Latter-day Saints in the valley of the Great Salt Lake. “Faith in Every Footstep” will be the theme under which the various activities of the celebration will take place. The faith of those early pioneers and the sacrifices they were willing to make for their faith left an enduring legacy that still blesses the Church today. The spirit of that legacy was captured in a poem by Vilate Raile:

They cut desire into short lengths
And fed it to the hungry fires of courage.
Long after, when the flames had died,
Molten gold gleamed in the ashes.
They gathered it into bruised palms
And handed it to their children
And their children’s children forever.

(In T. Edgar Lyon, “Some Uncommon Aspects of the Mormon Migration,” *Improvement Era*, Sept. 1969, 33.)

The Church Educational System will participate in the celebration by providing a packet of materials, also called *Faith in Every Footstep*, to help students throughout the world celebrate the spirit of faith, sacrifice, and pioneering demonstrated by our forefathers. There will be a presentation in this symposium designed to help you more effectively use these materials and prepare for this celebration.

The First Presidency and the Quorum of the Twelve have also commissioned the publication of a short history of the Church that is titled *Our Heritage: The Coming Forth of The Church of Jesus Christ of Latter-day Saints*. This volume emphasizes the commitment, dedication, and sacrifice of Church members all over the world. It would be appropriate if every seminary and institute student read this inspired material as part of their study program for 1997.

How to Sacrifice Today

Brothers and sisters, our commitment to the kingdom should match that of our faithful ancestors even though our sacrifices are different. Today in the Church there are many examples of sacrifice that may help us understand that sacrifice for the gospel is not over and that coming unto Christ requires as much commitment and devotion today as it ever has.

Not long ago I was assigned to preside over a regional conference in La Paz, Bolivia. Members came to the conference from small towns and villages scattered throughout the area of La Paz and the Altiplano. Great sacrifice and commitment were required of some of these members to attend the meetings. Prior to the priesthood leadership training session, I stood in front of the stake center and greeted the brethren as they gathered. I greeted one older brother who told me that he lived a long way from La Paz. I noticed that his shirt was a different color from the middle of his chest down. The upper portion of his shirt was white, while the lower portion was a brownish-red color.

I learned that he and three of his companions, all Melchizedek Priesthood holders, had taken many hours to travel to the meeting. They had walked most of the way and had to ford two rivers where the brownish-red

water came up to their chests. They had flagged down a truck and stood in the back of it for the last two hours of their journey to the stake center.

These faithful men said to me: “Elder Ballard, you are one of the Lord’s Apostles. My brethren and I would do whatever was required to be taught by you.” Imagine how humble that made me feel. Brothers and sisters, do we have a similar attitude when we are asked to attend leadership meetings in wards, stakes, or professional Church employment?

The Blessings of Sacrifice

We sing, “Sacrifice brings forth the blessings of heaven” (*Hymns*, 27). This is a true principle. Let me illustrate:

Some time ago I reported this in general conference, but feel to repeat this experience tonight since it is a personal testimony of the sacrifices of today. I was named bishop of the Holladay Twelfth Ward in 1958. In those days, local members paid 50 percent of the cost of constructing a building. One of the most important leadership experiences in my life came several weeks before the announced dedication of the building. Our ward of young families, who were struggling to make ends meet, needed to raise the final \$30,000 in order to pay for our share of the cost. I fasted and prayed to know what I should say to our ward members regarding this obligation. We already had pressed them very hard, and they had willingly contributed money and personal labor beyond anything I believed possible, but still we needed to raise the last \$30,000.

As the brethren gathered for priesthood meeting, I was impressed to read to them the testimony my Grandfather Ballard bore when he was ordained to the Quorum of the Twelve Apostles on 7 January 1919. I quote a small portion of his testimony: “Two years ago, about this time, I had been on the Fort Peck Reservation for several days with the brethren, solving the problems connected with our work among the Lamanites. Many questions arose that we had to settle. There was no precedent for us to follow, and we just had to go to the Lord and tell Him our troubles, and get inspiration and help from Him. On this occasion I had sought the Lord, under such circumstances, and that night I received a wonderful manifestation and impression which has never left me. I was carried to this place—into this room. I saw myself here with you. I was told there was another privilege that was to be mine; and I was led into a room where I was informed I was to meet someone. As I entered the room I saw, seated on a raised platform, the most glorious being I have ever conceived of, and was taken forward to be introduced to Him. As I approached He smiled, called my name, and stretched out His hands towards me. If I live to be a million years old I shall never forget that smile. He put His arms around me and kissed me, as He took me into His bosom, and He blessed me until my whole being was thrilled. As He finished I fell at His feet, and there saw the marks of the nails; and as I kissed them, with deep joy swelling through my whole being, I felt that I was in heaven indeed. The feeling that came to my heart then was: Oh! If I could live worthy . . . so that in the end when I have finished I could go into His presence and receive the feeling that I *then* had in His presence, I would give everything that I am and ever hope to be!” (Melvin R. Ballard, *Melvin J. Ballard: Crusader for Righteousness* [1966], 65–66).

At the conclusion of this testimony, the Spirit of the Lord touched our hearts. Very little else was said because this small group of faithful brethren in the priesthood meeting also knew in their own way that Jesus Christ is the Son of God and that He is our Savior and Redeemer. We all knew that with greater faith in Him we could reach our goal. During that same day, family after family came to my office with money,

making personal sacrifices that were far beyond what I, the bishop, would ever have asked of them. By eight o'clock Sunday evening, the ward clerk had written receipts for a little more than \$30,000.

Sacrifice truly brought forth the blessings of heaven to the members of our ward. Never have I lived among a people who were more united, more caring, more concerned for one another than these ward members were. In the midst of our greatest sacrifice, we became bonded together in the true spirit of the gospel of love and service.

Now brothers and sisters, today the budget allowance procedures have lifted much of the financial sacrifice. Yet sacrifice is still necessary if we are to develop faith strong enough to lay hold on eternal life. I believe we should increase our spiritual devotion and service to the Lord and others in order to demonstrate to the Lord our love for him and our Heavenly Father.

Sacrifice in the Church Educational System

The Church Educational System provides a wonderful opportunity to keep sacred temple covenants that relate to the law of sacrifice. The work of this marvelous educational system is founded on the unselfish sacrifice not only of the earliest pioneers, but upon those offerings of the valiant souls who sit among us today.

Many of you who teach early-morning seminary make great sacrifices of getting up early—sometimes 4:00 and 5:00 a.m. every weekday to go to class. This, of course, results in sacrifice by you and often your family as well. You also sacrifice by taking time out of an already busy schedule to prepare lessons for sometimes sleepy and seemingly disinterested students; but you are blessed as Nephi of old because you do not murmur as you perform this important service (see 1 Nephi 3:6).

I am told of a handful of early-morning teachers who have now passed the thirty-year mark of faithful volunteer teaching. Such unselfish dedication is remarkable and deeply appreciated.

Some of you who are home-study seminary teachers must travel great distances to get to your classes. Others of you teach in a setting that may not be conducive to teaching the gospel, but you faithfully fulfill your duty.

Maybe the greatest sacrifice you full-time seminary teachers make is the constancy of being there in the classroom with your students day after day and year after year, having a fresh, positive attitude every class period, even on days when things don't go well. There is personal sacrifice and commitment to improve your understanding of the gospel and improve in your teaching abilities when no promotions and only a teacher's modest income exist for those who go the extra mile.

You who are coordinators sacrifice great amounts of your time in your job. You are up early with the early-morning classes and frequently home late from the home-study class or night institute class and even have many weekends with Saturday activities and Sunday meetings to encourage priesthood leaders toward recruitment and enrollment. You sacrifice personal and valuable family time.

Many of you work out in the mission field, alone for weeks without contact from other CES associates. You sacrifice the friendship, camaraderie, lesson suggestions, and ideas of the big seminary or institute faculty.

Your leaders, too, have given and continue to give long hours of dedicated service. There is a grand corps of 244 Church service missionaries with CES assignments. They currently serve in thirty-three countries of the South Pacific, South America, Asia, Africa, Australia, Europe, the Caribbean, the United States, and Canada. Many of these missionaries come from the ranks of retired CES personnel.

God recognizes and accepts these and all other similar offerings. To each of you who willingly sacrifice so much, we say thank you and God bless you.

Caution

May I offer a word of caution. The blessings and benefits that have come to CES in recent years have been monumental. With so many blessings there will be a need to carefully guard against ingratitude. The Lord said:

“Thou shalt thank the Lord thy God in all things. . . .

“And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things” (D&C 59:7, 21).

The spirit of the law of sacrifice promotes gratitude. In many ways we have gone through a period of great prosperity that may, when history is written, prove to be as devastating to our souls as the effects of the physical persecutions were upon the bodies of our pioneer ancestors.

President Harold B. Lee said, “Today we are being tested and tried by another kind of test that I might call the ‘test of gold’—the test of plenty, affluence, [and] ease” (*Sweet Are the Uses of Adversity . . .*, Brigham Young University Speeches of the Year [7 Feb. 1962], 3).

President Brigham Young warned: “Poverty, persecution and oppression we have endured; many of us have suffered the loss of all things in a worldly point of view. Give us prosperity and see if we would bear it, and be willing to serve God. See if we would be as willing to sacrifice millions as we were to sacrifice what we had when in comparative poverty” (*Journal of Discourses*, 13:264).

We would do well to remember the “prosperity cycle” found in the Book of Mormon. Let us not forget the Lord in our day of prosperity. Let us maintain the spirit of the law of sacrifice and always thank the Lord for what we have, even if what we have is not as much as some. This may prove to be one of our greatest tests in life.

The Challenge to Sacrifice

Today we are not called to pull handcarts through the snow-swept plains of Wyoming. What we are asked to sacrifice may be different, but it may be just as difficult. Listen to the language of the scriptures as they describe the level of sacrifice the Lord requires of us: “Offer your whole souls as an offering unto [God]” (Omni 1:26; see also Mosiah 2:24). “Present your bodies a living sacrifice, holy, acceptable unto God” (Romans 12:1). The Lord himself said that we should keep our “covenants by sacrifice—yea, every sacrifice which I, the Lord, shall command” (D&C 97:8). **The sacrifice the Lord asks of us is to wholly rid**

ourselves of the “natural man” and all the ungodliness associated with it. When we completely surrender ourselves to the Lord, then he will cause a mighty change in us and we will become a new person, justified, sanctified, and born again with his image in our countenances (see Mosiah 5:2; Alma 5:14; Moses 6:59–60).

As in all things, our Lord and Savior manifested the supreme example of sacrifice. His life and ministry established a pattern for us to follow. His divine mission was culminated in a supreme act of love as he gave his life for our redemption. Through his personal sacrifice, he provided a way for us to have our sins forgiven and return to the presence of our Father.

Brothers and sisters, may the Lord bless each of you who work in the most important cause of Church education. May your love for the Lord increase as you continue to willingly serve him and teach his gospel to others. May the blessings that come from quiet sacrifice serve to strengthen your testimony and devotion to God.

I thank you on behalf of the First Presidency and the Quorum of the Twelve Apostles for your faithful service.

Testimony and Blessing

I would close with this last thought. If I have a fear, the fear I have is that the principle of sacrifice may be slipping away from us. I’ve chosen to talk on this subject to you, the teachers of the youth. The principle of sacrifice is a law of God. We are obliged to understand it and to teach it and to practice it. If it becomes too easy to be a member of this Church, testimonies will become shallow, the roots of testimony will not go down into the soil like they did with our pioneer forefathers. May God grant you an understanding of the law of sacrifice and that it is with us today. It is vitally important that we understand it, teach it, and live it.

In the name of the Lord Jesus Christ, I would invoke a blessing upon you, my fellow workers, that the peace of the Lord will be yours, that as you work with the youth you will realize that in your hands you are molding the future leadership of the Church. Which one of you knows which one of those young men sitting in your class today may be sitting in the red chairs tomorrow? Which one of you knows who among those sweet young women that are your students will be taking their place in the leadership of the women’s organizations of the Church?

May God grant you the blessing of being able to look at each student as a son or daughter of God, a precious, precious stewardship. And may you have the strength, the energy, the courage, and the Spirit of the Lord to guide you in your preparation and to bless you in your presentation that students will *feel*, I say that again, that students will *feel* the power of the message of the Restoration of the gospel of Jesus Christ and the power of the atoning sacrifice of the Son of God. I witness and testify to you, my beloved brothers and sisters, that he lives, this is his Church, he presides over it, he loves us, and will guide us if we surrender, give up our sins and our ungodliness and completely trust in him. I would ask our Father to bless you that you can do this more effectively in the future than you’ve been able to do it in the past. May your families be watched over and cared for; some of you are away from them. I would ask our Father to watch over them and cradle them in his care while you are here learning to be more effective in your sacred calling. This blessing, my testimony, and my love to each one of you I leave very gratefully and humbly, in the name of the Lord Jesus Christ, amen.

Romans 13

Paul counsels: Be subject unto God's ministers; keep the commandments; love one another; righteousness leads to salvation.

1 LET every soul ^abe subject (be submissive, render obedience) unto the higher ^bpowers. (authorities) (James E. Talmage said: "Governments are instituted of God, sometimes by His direct interposition, sometimes by His permission. When the Jews had been brought into subjection by Nebuchadnezzar, king of Babylon, the Lord commanded through the prophet Jeremiah (27:4-8) that the people render obedience to their conqueror, whom He called His servant; for verily the Lord had used the pagan king to chastise the recreant and unfaithful children of the covenant. The obedience so enjoined included the payment of taxes and extended to complete submission. After the death of Christ the apostles taught obedience to the powers that be, which powers, Paul declared 'are ordained of God.' See Rom. 13:1-7; Titus 3:1; 1 Tim. 2:1-3; see also 1 Pet. 2:13, 14. Through the medium of modern revelation, the Lord has required of His people in the present dispensation, obedience to and loyal support of the duly established and existing governments in all lands. See D&C 58:21-22; 98:4-6; and section 134 throughout. The restored Church proclaims as an essential part of its belief and practice: 'We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.'" (*Jesus the Christ: A Study of the Messiah and His Mission According to Holy Scriptures Both Ancient and Modern* [Salt Lake City: Deseret Book Co., 1983], 522, footnote 2.)) For there is no ^cpower (in the church) ^dbut of God: the ^epowers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that ^aresist shall receive to themselves ^bdamnation (punishment).

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the ^apower (authority)? do that which is ^bgood, and thou shalt have praise of the same:

4 For he is ^athe minister of God (a servant) to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword (rod) in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for ^aconscience sake.

6 ^aFor, for this cause pay ye ~~tribute~~ (your consecrations) also (unto them): for they are God's ministers, attending continually upon this very thing.

7 (But first) Render ~~therefore~~ to all their dues, (according to custom,) tribute to whom tribute *is due*; custom to whom custom; (that your consecrations may be done in) fear (of him) to whom fear (belongs; and in); ^ahonour (of him) to whom honour (belongs).

8 (Therefore) ^aOwe no man any thing, ("Clearly scripture cautions us against incurring unnecessary debt. Modern prophets and apostles have echoed that plea... President Gordon B. Hinckley has said: 'Reasonable debt for the purchase of an affordable home and perhaps for a few other necessary things is acceptable. But from where I sit, I see in a very vivid way the terrible tragedies of many who have unwisely borrowed for things they really do not need' ('I Believe,' *Ensign*, Aug. 1992, 6).'" (Scott Nash, "Understanding Interest on Debt," *Ensign*, Sept. 1997, 64)) but to love one another: for he that ^bloveth another hath fulfilled the law.

9 For this, Thou shalt not commit ^aadultery, Thou shalt not kill, Thou shalt not ^bsteal, Thou shalt not bear false witness, Thou shalt not ^ccovet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy ^dneighbour as thyself.

10 ^aLove worketh no ill to his neighbour: therefore love *is* the fulfilling of the ^blaw.

11 And that, knowing the time, that now *it is* high ^atime to awake out of ^bsleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the ^aday is at hand: let us therefore cast off the works of ^bdarkness, and let us put on the ^carmour of ^dlight.

13 Let us walk ^ahonestly, (with propriety) as in the day; not in ^brioting and ^cdrunkenness, not in ^dchambering (lewdness, whoredoms) and wantonness, not in strife and ^eenvying.

14 But ^aput ye on the Lord Jesus Christ, and make not provision for the flesh, to ~~fulfil~~ (gratify) the ^blusts thereof

Romans 14

Avoid doubtful disputations and unrighteous judgment of each other—Every knee shall bow to Christ—Kingdom of God embraces righteousness, peace, and joy in the Holy Ghost.

1 HIM that is ^aweak in the faith receive ye, *but* not to ^bdoubtful ^cdisputations.

2 For one believeth that he may eat all things: another, who is weak, eateth ^aherbs. (vegetables)

3 Let not him that eateth despise him that eateth not; and let not him which eateth not ^ajudge him that eateth: for God hath received him. (Those on diets shouldn't criticize those who aren't.)

4 Who art thou that ^ajudgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one ^aday above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us ^aliveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we ^adie unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be ^aLord both of the ^bdead and living.

10 But why dost thou ^ajudge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the ^bjudgment seat of Christ.

11 For (I live, saith the Lord, as) it is written, ~~As I live, saith the Lord,~~ (And) every ^aknee shall bow to me, and every tongue shall ^bconfess (swear) to God. (Joseph Fielding Smith said: "The time will come when 'every knee shall bow to me, and every tongue shall confess to God,' that Jesus is the Christ, (Romans 14:11; italics added.) and all who are worthy of a place in any of the kingdoms of glory will have to learn to be obedient to the divine laws by which they will be governed. All who refuse [to submit to Christ] will have to go with the devil and his angels into perdition." (Answers to Gospel Questions, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 1: 77.))

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a ^astumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing ^aunclean (ceremonial unclean) of itself: but to him that ^besteemeth any thing to be unclean, to him *it is* unclean. (Is an alcoholic beverage unclean? Is it the alcohol or tobacco which tarnishes our souls? The answer is no, for '*there is* nothing unclean of itself' and it is 'not that which goeth into the mouth [that] defileth a man; but that which cometh out of the mouth, this defileth a man' (Matt. 15:11). A man who has not been taught the Word of Wisdom is not made unclean by a cigarette or a glass of beer. His choice may be unwise, but it is not sinful. Nevertheless, he may find some Mormons looking down on him. Like the judgmental Romans, we

sometimes fall prey to judgmental attitudes about those who smoke and drink. But how can we hold him accountable for violating a law he has never covenanted to keep? Paul would ask us, ‘why dost thou judge thy brother? Or why dost thou set at naught thy brother?’ (v. 10) When a member of the church breaks the Word of Wisdom, he is unclean—not because the substance itself is unclean but because he has broken his covenants to be obedient to God’s law. Faith, hope, charity, peace and joy are the fruits of the Spirit and are much more important than our latter-day dietary code. Word of Wisdom “faddists,” as Elder McConkie calls them, sometimes forget to place this law in its proper perspective. If we liken the scriptures to ourselves, we might correctly declare, ‘For the kingdom of God is not *abstinence from tobacco and alcohol*; but righteousness, and peace, and joy in the Holy Ghost’ (v. 17). “In the field of the Word of Wisdom, for instance, it is a sin for a Latter-day Saint to use tea, coffee, tobacco, or liquor, but it is not a sin for a nonmember of the Church so to do. DNTC, 2:302)

15 But if thy brother be grieved with *thy* meat, ^anow (thou) walkest ~~thou~~ not ^bcharitably (according to love) (if thou eatest. Therefore,) destroy not him ^cwith thy meat (on account of food), for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not ^ameat and drink (food); (Bruce R. McConkie said: “Some unstable people become cranks with reference to [our] law of health. It should be understood that the Word of Wisdom is not the gospel, and the gospel is not the Word of Wisdom. As Paul said, ‘The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.’ (Rom. 14:17.) “There is no prohibition in Section 89, for instance, as to the eating of white bread, using white flour, white sugar, cocoa, chocolate, eggs, milk, meat, or anything else, except items classified under the headings, tea, coffee, tobacco, and liquor. As a matter of fact those who command that men should not eat meat, are not ordained of God, such counsel being listed by Paul as an evidence of apostasy. God has created ‘meats,’ he says, ‘to be received with thanksgiving of them which believe and know the truth.’ (1 Tim. 4:3.) If some particular food or drink disagrees with an individual, then that person should act accordingly without reference to the prohibitions in this particular law of health.” (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 846.) but ^brighteousness, and ^cpeace, and ^djoy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for ^apeace, and things wherewith one may ^bedify another. (Marvin J. Ashton said: “Be one who nurtures and who builds. Be one who has an understanding and a forgiving heart, who looks for the best in people. Leave people better than you found them. Be fair with your competitors, whether in business, athletics, or elsewhere. Don’t get drawn into some of the parlance of our day and try to ‘win’ by intimidation or by undermining someone’s character. Lend a hand to those who are frightened, lonely, or burdened. “If we could look into each other’s hearts and understand the unique challenges each of us faces, I think we would treat each other much more gently, with more love, patience, tolerance, and care.” (“The Tongue Can Be a Sharp Sword,” *Ensign*, May 1992, 20))

20 ^aFor meat (because of food) destroy not the ^bwork of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is ^aoffended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself ^ain that thing which he alloweth (by what he tries, approves).

23 And he that ^adoubteth is ~~damned~~ (condemned) if he eat, because ~~he eateth~~ (it is) not of faith: for *whatsoever is* not of ^bfaith is ^csin. (Joseph Smith said: “By faith in this Atonement, or plan of redemption, Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground and was not accepted, because he could not do it in faith. He could have no faith, or could not exercise faith, contrary to the plan of heaven. It must be the shedding of the blood of the Only Begotten to atone for man, for this was the plan of redemption, and without the shedding of blood was no

remission. And as the sacrifice was instituted for a type by which man was to discern the great sacrifice which God had prepared, to offer a sacrifice contrary to that, no faith could be exercised, because redemption was not purchased in that way, nor the power of atonement instituted after that order. Consequently, Cain could have no faith, and ‘whatsoever is not of faith is sin’ [Rom. 14:23]. But Abel offered an acceptable sacrifice by which he obtained witness that he was righteous, God himself testifying of his gifts [Heb. 11:4]. Certainly, the shedding of the blood of a beast could be beneficial to no man, except it was done in imitation, or as a type or explanation, of what was to be offered through the gift of God himself, and this performance done with an eye looking forward in faith on the power of that great sacrifice for a remission of sins.” (Kent P. Jackson, comp. and ed., *Joseph Smith's Commentary on the Bible* [Salt Lake City: Deseret Book Co., 1994], 16 - 17.)

Romans 15

True saints fellowship one another—Paul recounts his diligence in preaching the gospel—Gifts of the Spirit poured out upon the Gentiles.

1 WE then that are strong ought to ^abear (remove, endure, bear with) the infirmities of the ^bweak, and not to please ourselves.

2 Let every one of us please *his* ^aneighbour for *his* good to ^bedification.

3 For even Christ pleased not himself; but, as it is written, The ^areproaches (revilings, insults) of them that reproached thee fell on me.

4 For whatsoever things were ^awritten aforetime were ^bwritten for our ^clearning, that we through ^dpatience and comfort of the ^escriptures might have ^fhope.

5 Now the God of patience and ^aconsolation (comfort) grant you to be ^blikeminded one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the ^aFather of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the ^acircumcision for the truth of God, to ^bconfirm (establish, make constant) the ^cpromises *made* unto the fathers: (Paul frequently speaks of those “of the circumcision” in reference to the Jews (Rom 4:12; Gal 2:7-12; Col. 4:11; Titus 1:10). So when Paul refers to Christ as ‘a minister of the circumcision,’ he is referring to his lineage through the house of Israel and his ministry among the Jews, for Jesus said, ‘I am not sent but unto the lost sheep of the house of Israel’ (Matt. 15:24).)

9 And that the Gentiles might glorify God for *his* ^amercy; as it is written, For this cause I will ^bconfess (profess openly, praise) to thee among the ^cGentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye ^aGentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, ^aEsaias (Isaiah) saith, There shall be a root of ^bJesse, (Christ) and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and ^apeace in believing, that ye may abound in ^bhope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all ^aknowledge, able also to ^badmonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in ^asome (part) sort, as putting you in mind, because of the ^bgrace that is given to me of God,

16 That I should be the ^aminister (servant’s at ones own expense) of Jesus Christ to the Gentiles, ministering the gospel of God, that the ^boffering up of the Gentiles might be acceptable, being ^csanctified

by the Holy Ghost.

17 I have therefore whereof I may ^aglory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty ^asigns and wonders, by the power of the ^bSpirit of God; so that from Jerusalem, and round about unto Illyricum (Present day Albania and Macedonia), I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's ^afoundation:

21 But as it is written, To whom he was not ^aspoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much ^ahindered from coming to you.

23 But now having no more ^aplace (opportunity) in these parts, and having a great desire these many years to come unto you;

24 ~~Whenever~~ I take my journey into Spain, I will come to you: ("Paul was in Corinth at the time he informed the Romans of his intention to visit Spain. But he said that he must first go to Jerusalem. To go to Jerusalem from Corinth would add about 1,600 miles to the trip. In terms of the overall distance, this meant about a 7,000-mile trip from Corinth, to Jerusalem, to Spain, and back to Jerusalem—a most ambitious and time-consuming undertaking when we consider the mode of travel available. Whether Paul ever got to Spain we do not know, but his plans are certainly impressive. The subject is chiefly of interest to us in this article because the whole idea of a trip to Spain is to be learned only from Paul's epistle to the Romans." (Robert J. Matthews, "St. Paul Writes about the Church," *New Era*, Apr. 1977, 33) "Did Paul ever get to Spain? "The record of Acts ends with Paul's first imprisonment, and the official account of Paul's known life is closed. From that point on, the scholars are uncertain, but there is strong evidence that Paul was eventually acquitted and freed, during which time he would naturally have continued his missionary labors. Since he had expressed intent to go to Spain, many have assumed he succeeded in doing so before he was arrested again and put to death under a wave of Christian persecution. Clement of Rome (about A.D. 100) states that Paul had 'gone to the extremity of the west,' which would seem to imply Spain. Others of the early Christian fathers also reported that he labored in Spain. Thus, Paul's intentions to go to Spain may have been eventually realized." (Institute Manual, *The Life and Teachings of Jesus & his Apostles*, 2nd ed., p. 335)) for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled ~~with your company~~ (through your prayers).

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain ^acontribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their ^aspiritual things, their ^bduty is also to minister unto them in ^ccarnal things (material, temporal).

28 When therefore I have performed this, and have sealed to them this ^afruit, I will come by you into Spain. (There is no record of Paul going to Spain.)

29 And I am sure that, when I come unto you, I shall come in the ^afulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that ^ado not believe (refuse belief, or obedience) in Judaea; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be ^arefreshed.

33 Now the God of peace *be* with you all. Amen.

Romans 16

Paul salutes divers saints—He counsels the saints to avoid those who cause divisions—They should be wise concerning good, and simple concerning evil.

- 1 I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:
- 2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.
- 3 Greet Priscilla and Aquila my helpers in Christ Jesus: (“Aquila and his wife Priscilla had ‘lately come from Italy’ when the Emperor Claudius had expelled the Jews ‘from Rome’ (Acts 18:2). They were strong missionaries, for they had convinced Apollos that he had only part of the truth (Acts 18:26). Paul found them so valuable that he brought them to Ephesus (Acts 18:18), from which place they sent greetings (1 Cor. 16:19). Afterward they were free to return to Rome... They had shared their knowledge of Jewish-Christian tensions at Rome when they labored with Paul on two missionary journeys after their expulsion. They probably kept in contact with the Saints there when they were away; there was a church ‘in their house’ after returning to Rome (Rom. 16:5)” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 171 - 172.))
- 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.
- 5 Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.
- 6 Greet Mary, who bestowed much labour on us.
- 7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.
- 8 Greet Amplias my beloved in the Lord.
- 9 Salute Urbane, our helper in Christ, and Stachys my beloved.
- 10 Salute Apelles approved in Christ. Salute them which are of Aristobulus’ ^ahousehold (church).
- 11 Salute Herodion my kinsman. Greet them that be of the ^ahousehold (church) of Narcissus, which are in the Lord. (“The first mention [of the Christian community at Rome] occurs in Paul’s epistle to the Romans, written about A.D. 58 or 59. By that time, there was a substantial group of Christians in the city. Although we possess no account of the first missionaries who preached there, we can infer from the way Paul arranges his greetings that at least five separate congregations or branches met in the homes of various members of the Church. (See Rom. 16:3–5, 10–11, 14–15.) Since no Christian meetinghouses were built until long after the first century, it would have been natural for branches to meet in private homes for worship.” (S. Kent Brown, “Whither the Early Church?” *Ensign*, Oct. 1988, 8))
- 12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
- 13 Salute Rufus chosen in the Lord, and his mother and mine. (Neal A. Maxwell said: “Simon, the Cyrenian, wandered into Jerusalem on the very day of Christ’s crucifixion and was pressed into service by Roman soldiers to help carry the Savior’s cross. Simon’s son, Rufus, joined the Church and was so well thought of by the Apostle Paul that the latter mentioned Rufus in his epistle to the Romans, describing him as ‘chosen in the Lord’ (Rom. 16:13) Was it, therefore, a mere accident that Simon ‘who passed by, coming out of the country,’ was asked to bear the cross of Jesus? (Mark 15:21).” (“A More Determined Discipleship,” *Ensign*, Feb. 1979, 73))
- 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
- 15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

(It is truly remarkable that Paul sends greetings to so many individuals when, by tradition, he has not as yet visited Rome. How could he have known so many Roman saints? “Romans has the longest list of greetings to individuals of any letter. Part of this is Paul’s desire to cultivate friendships in an important place to be visited. The fact that he knew so many shows the effective communication network of the Early Church. The faith of the Saints at the world capital was ‘spoken of throughout the whole world’ (Rom. 1:8; also 16:19). Although Paul had not yet been there, he had no doubt met travelers and members from Rome, to whom he sent greetings. Before Paul was converted, Jewish visitors heard the apostles at Pentecost (Acts 2:10), a process of investigation open thereafter at the three annual feasts that drew pilgrims from the world. When such contacts grew to conversions or when missionaries first visited Rome is not known. Now the apostle to the Gentiles sought to visit the Gentile political center, to build up the Church ‘even as among other Gentiles’ (Rom. 1:13). “Romans 16 sends greetings to twenty-eight individuals in Rome, about a fourth of which were women. Families and Church circles were also included. And Paul sent greetings from nine members in Greece. Although identities are mostly obscure, these names show the intense personal relationships that Christ’s gospel produced. Paul’s letters shared eternal ideas, but his personal messages show the effective fellowship of the Church.” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 170 - 171.)

16 Salute one another with an holy ^akiss (salutation). The ^bchurches of Christ salute you.

17 Now I beseech you, brethren, ^amark (watch, beware of) them which cause ^bdivisions and ^coffences (stumbling blocks, scandals) contrary to the ^ddoctrine which ye have learned; and ^eavoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and ^afair speeches deceive the hearts of the ^bsimple. (innocent, guileless)

19 For your ^aobedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you ^bwise unto that which is good, and ^csimple (blameless, innocent) concerning evil. (Spencer W. Kimball said: “Now, my brothers and sisters, as we move into the last half of the Church’s second century, let us keep our faith beautifully simple. May we, as Paul said, be ‘wise unto that which is good, and simple concerning evil’ (Rom. 16:19). Learn to recognize evil, and shun it always. May we keep Church programs and organizations simple. If we do, we will build to a thrilling and rewarding momentum in the days and months and years ahead. The Savior urged his followers to be ‘wise as serpents, and harmless as doves’ (Matt. 10:16). Let us follow that counsel today. Let us so live that if people speak critically of us they must do so falsely and without justification.” (“Let Us Not Weary in Well Doing,” *Ensign*, May 1980, 81))

20 And the God of ^apeace shall ^bbruise (break the power of, crush) ^cSatan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord. (“[In writing the epistles] it appears that Paul did not actually do the writing with his own hand, but dictated to a scribe, although he would sign the epistle himself. Hence we find in Rom. 16:22, ‘I Tertius, who wrote this epistle, salute you’; and in 1 Cor. 16:21, ‘The salutation of me Paul with mine own hand’; and in 2 Thes. 3:17, ‘The salutation of Paul with mine own hand, which is the token in every epistle: so I write’ (see also Col. 4:18; Philem. 1:19; Gal. 6:11).” (Robert J. Matthews, *Behold the Messiah* [Salt Lake City: Bookcraft, 1994], 325.)

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The ^agrace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to ^astablish you according to ~~my~~ (the) gospel, and the preaching of Jesus Christ, according to the revelation of the ^bmystery, which was kept secret since the world began, (To an endowed latter-day saint, there is nothing so mysterious about “the mysteries of godliness.” Properly understood, they are the powerful, saving principles of the gospel and the sealing power which makes them binding. “As commentators note, Paul’s ‘mystery’ is not an eternal obscurity, something mystically beyond

the understanding of unquestioning believers. Paul does not proclaim the mystery but 'the revelation of a mystery kept secret for endless ages' (Rom. 16:25, JB)... The best dictionary of New Testament Greek says of 'mystery': 'Our literature uses it to mean the secret thoughts, plans, and dispensations of God which are hidden from the human reason . . . and hence must be revealed to those for whom they are intended.' In Ephesians and Colossians Paul mingles mystery and dispensation and revelation of salvation to the Gentile world. He is clearly talking of the premortal plan of salvation, a mystery to the world during times of apostasy, but known and proclaimed by the prophets in Paul's day." (Richard Lloyd Anderson, Understanding Paul [Salt Lake City: Deseret Book Co., 1983], 267))

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the ^aeverlasting God, made known to all nations for the ^bobedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

Aug 19-25
1 Corinthians 1-7
“Be Perfectly Joined Together”

OVERVIEW:

Record your impressions while you read 1 Corinthians 1–7. These impressions may include promptings to study an idea further, to share with others something you learn, or to make changes in your life.

Record your impressions:

SCRIPTURES:

1 Corinthians 1

Paul’s epistle to the saints in Corinth. Corinth has been called the Las Vegas of the ancient world. It was a city of 250,000 citizens and another 400,000 slaves. 1 Corinthians 5:9 indicates that he had already written an epistle to the saints in Corinth. This epistle is in response to specific questions asked as a result of his first letter. This epistle was written in the early summer of 57 AD. Then it appears he wrote another letter (which we also don’t have), which was quite harsh to the saints and calling them to repentance. Many heeded his counsel and repented, which prompted him to write 2 Corinthians, to express his love for the saints and his joy at their repentance. Unity is the main theme running through 1 Corinthians. Elder McConkie said, “One cannot learn the doctrine of eternal marriage by studying First Corinthians, for it is not there recorded. What one does find is an application of the doctrine to a special situation, which application cannot be understood without a prior knowledge of the doctrine itself. In addition to his personal knowledge and to these other documents unknown to us but available to him, Paul had received detailed oral reports about conditions in Corinth from members of the household of Chloe. Here again we are without background information which would be most helpful in putting First Corinthians into its proper perspective.” DNTC, 2:310)

How quickly we can depart from the ordinances of the Church without close supervision by church leaders. This is what was happening to the saints in Corinth.

True saints are perfectly united in the same mind and in the same judgment—Preach the gospel and save souls—The gospel is preached by the weak and the simple.

1 PAUL, (an apostle) called ~~to be an apostle~~ of Jesus Christ through the will of God, and Sosthenes our brother (A fellow member of the Church. He was converted by Paul in Corinth, beaten for his conversion and migrated to Ephesus seven years later when Paul wrote his epistle to the Corinthians.),

2 Unto the church of God which is at Corinth, to them that are ^asanctified in Christ Jesus, called *to be* ^bsaints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 *Grace be* unto you, and ^apeace, from God our Father, and *from* the Lord Jesus Christ. (Grace – Greek salutation. Peace – Hebrew salutation. Greetings to Jew and Gentile.)

4 I thank my God always on your behalf, for the grace of God which is given you ^{by} (of) Jesus Christ;

5 That in every thing ye are enriched ^{by} (of) him, in all utterance, and *in* all knowledge;

6 Even as the ^atestimony of Christ was ^bconfirmed (establish, strengthen) in you:

7 So that ye ^acome behind (come short, miss, need) in no gift; waiting for the ^bcoming (revelation) of our Lord Jesus Christ:

8 Who shall also ^aconfirm (secure, establish, strengthen) you unto the end, *that ye may be* ^bblameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the ^afellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, ^{by} (in) the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no ^adivisions (factions, schisms) among you (Be unified. D&C 38: 25 And again I say unto you, let every man esteem his ^abrother as himself. 26 For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am ^ajust? 27 Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be ^aone; and if ye are not one ye are not mine.); but *that* ye be perfectly joined together in the same ^bmind and in the same judgment. (The contentions and divisions among the members of the church had been manifested by the division into groups, each proclaiming their allegiance to Paul, Apollos, or Cephas. “Among the faithful saints there is only one mind and one judgment and these are the Lord’s; those with the full enjoyment of the Spirit learn the Lord’s views on all things and conform their minds and hearts to his, becoming one with him. “Be one, and if ye are not one, ye are not mine,” (D&C 38.27.) is his everlasting decree to his saints. DNTC, 2:313)

11 For it hath been declared unto me ^aof (about, concerning) you, my brethren, by them *which are of the house* of Chloe, that there are ^bcontentions among you. (Oneness is at the very heart of the atonement, which literally means at-one-ment. Its transcendent purpose is to provide a means whereby mortals, utterly divided from their Father by sin and mortality, can become one with him again. Through the atonement they are reconciled to their previous relationship, at home with their Father. The atonement is also the only means whereby people, divided by their selfish interests, can become united in a glorious relationship of harmony. If oneness is God’s goal for us, then, we can be certain that its very opposite is division, the grabbing territory and self-protection, the dissension that is so often part of life in mortality. When Lucifer is on the loose, he scatters people and disintegrates relationships. Maurine Proctor, Meridian Magazine, Lesson 33.)

12 Now this I say, that ~~every one~~ (many) of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of ^aChrist. (In D&C the Lord spoke of those who obtain the telestial inheritance: “These are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another – some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. D&C 76: 99-101.)

13 Is Christ ^adivided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, ^abut (except) ^bCrispus (the chief of the Synagogue. He and his household were baptized by Paul.) and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of ^aStephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize (not just to baptize), but to preach the gospel: not with ^awisdom of words, lest the cross of Christ should be made of none effect.

18 For the ^apreaching of the cross is to them that perish foolishness; but unto us which are saved it is the ^bpower of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the ^aunderstanding of

the ^bprudent.

20 Where *is* the wise? where *is* the ^ascribe? where *is* the ^bdisputer of this ^cworld (age)? hath not God made foolish the ^dwisdom of this ^eworld?

21 For after that in the wisdom of God the world ^aby (by means of, through) wisdom knew not God, it pleased God by the foolishness of ^bpreaching to save them that believe. (President Spencer W. Kimball taught: “There is opportunity to get both [secular and spiritual learning] simultaneously... If we spend our mortal days in accumulating secular knowledge to the exclusion of the spiritual then we are in a dead-end street, for this is the time for man to prepare to meet God; this is the time for faith to be built, for baptism to be effected, for the Holy Ghost to be received, for the ordinances to be performed. Contemporary with this program can come the secular knowledge, for even in the spirit world after death our spirits can go on learning.” The Teachings of Spencer W. Kimball, p. 390)

22 For the Jews require a ^asign, and the Greeks seek after wisdom:

23 But we ^apreach Christ ^bcrucified, unto the Jews a ^cstumblingblock, and unto the Greeks foolishness;

24 But unto them ^awhich are called (who believe), both Jews and Greeks, Christ the ^bpower of God, and the ^cwisdom of God.

25 Because the ^afoolishness of God is wiser than men; and the weakness of God is stronger than men. (The fact is that those who measure life only with the intellect will always find the gospel of Christ ridiculous [or foolish]. The idea of angels and gold plates and revelation and healings and visions and prophets will bring an indulgent smirk to the faces of hard-hearted intellectuals. These are those whom the Lord said in Moses 6:27, “their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off.” Ted Gibbons, Lesson 33, LDS Living.)

26 For ye see your calling, brethren, how that not many wise men after the ^aflesh, not many mighty, not many noble, *are* ^bcalled(chosen):

27 ~~But~~ (For) God hath chosen the ^afoolish things of the world to ^bconfound (shame, frustrate) the wise; and God hath chosen the ^cweak things of the world to confound the things which are mighty; (How is it that weak and untried persons have spiritual powers and understanding which is often denied the learned and worldly wise? It is in large measure a matter of pre-existent preparation. Some people developed in the pre-mortal life the talents to recognize truth, to comprehend spiritual things, to receive revelation from the Spirit; others did not. Those so endowed spiritually were foreordained and sent to earth to serve at God’s command as his ministers. Hence, we find Paul extolling the spiritual powers of the weak and simple and decrying the foolishness of the worldly wise who seek religious preferment and status on the basis of intellectuality and persuasive powers. In our day the Lord has taken the same approach. “I call upon the weak things of the world, those who are unlearned and despised, to thrash the nations by the power of my Spirit. (D&C 35:13) To Joseph Smith he said: “I have raised you up, that I might show forth my wisdom through the weak things of the earth.” (D&C 124:1, 17-24) DNTC, 2:317)

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to n^e(a)ught things that are (mighty): (In the English of the 1600s, base meant lowly or humble.)

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and ^asanctification, and redemption:

31 That, according as it is written, He that glorieth, let him ^aglory in the Lord.

1 Corinthians 2

The gospel is preached by the power of the Spirit—The Spirit reveals all things to the saints—The unregenerated ‘natural man’ cannot receive the things of the Spirit of God.

1 AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the ^atestimony of God.

2 For I determined not to know any thing among you, ^asave (except) Jesus Christ, and him ^bcrucified.

3 And I was with you in ^aweakness, and in fear, and in much trembling.

4 And my ^aspeech and my preaching was not with ^benticing (persuasive) words of man's wisdom, but in demonstration of the ^cSpirit and of ^dpower:

5 That your faith should not stand in the wisdom of men, but in the ^apower of God. (The gospel is only preached in one effective way, by the power of the Spirit. In a revelation to Joseph Smith, God commanded his ministers: "If ye receive not the Spirit ye shall not teach." Then he gave them this promise: "As ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; For, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son." (D&C 42:14-17) DNTC, 3:318)

6 Howbeit we speak wisdom among them that are ^aperfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the ^awisdom of God in a ^bmystery, even the hidden ^cwisdom, which God ^dordained (foreordained) before the world unto our glory:

8 Which none of the princes of this world knew: for had they known it, they would not have ^acrucified the Lord of glory.

9 But as it is written, ^aEye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath ^bprepared for them that love him. (Revelation is for everyone in the Church. "Thus saith the Lord" – to every member of his Church – "I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end. Great shall be their reward and eternal shall be their glory. And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations. And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught. For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will – yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." (D&C 76:5-10; 121:26-28) Joseph Smith said: "God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them. TPJS, p. 149. DNTC, 3:320-21. Neal A. Maxwell said: "We are not now ready for all things the Lord has prepared in the City of God for them that love Him. (See 1 Cor. 2:9.) Our present eyes are unready for things which they have not yet seen, and our ears are not prepared for the transcending sounds and music of that city. "The trek will be proving and trying. Faith, patience, and obedience are essential (see Mosiah 23:21; Abr. 3:25), but he who completes the journey successfully will be immeasurably added upon. (see Abr. 3:26.) And he who does not will have subtracted from the sum of his possibilities. "When we arrive home, we shall be weary and bruised. But at last our aching homesicknesses will cease. Meanwhile, our mortal homecomings are but faint foreshadowings of that Homecoming!" ("Called and Prepared from the Foundation of the World," Ensign, May 1986, 36))

10 But God hath ^arevealed them unto us by his ^bSpirit: for the ^cSpirit ^dsearcheth (explores, investigates) all things, yea, the deep things of God.

11 For what man ^aknoweth the things of a man, save the spirit of man which is in him? even so the things of God ^bknoweth no man, ~~but~~ (except he has) the ^dSpirit of God.

12 Now we have received, not the ^aspirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. (We can never comprehend the things of God and of heaven,

except by revelation. TPJS, p. 292)

13 Which things also we speak, not in the words which man's ^awisdom teacheth, but which the Holy Ghost ^bteacheth; comparing spiritual things with spiritual. (Elder Bruce R. McConkie taught: "Pure religion is a thing of the Spirit and not of the intellect alone, and its truths must be carried into the hearts of hearers by the power of the Spirit, otherwise the human soul is not changed...and the seeker after salvation does not become alive in Christ." DNTC, 2:318)

14 But the ^anatural man (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 enticings of the Holy Spirit. Mosiah 3:19) ^breceiveth not the things of the ^cSpirit of God: for they are ^dfoolishness unto him: neither can he ^eknow them, because they are ^fspiritually ^gdiscerned (examined, tried, judged). (The man who neglects the whisperings of the Spirit will never understand the salient truths of the universe. Joseph Fielding Smith: Only by the aid of the Holy Ghost, and through obedience to the principles of the gospel, will a man eventually attain to the knowledge of all truth. In other words, those who will not make their lives conform in every particular to the Divine Life; who will not adjust their lives through faith and repentance and obedience to all divine law, will never be in a position to comprehend truth in its fulness. Doctrines of Salvation, 1:298)

15 But he that is spiritual ^ajudgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may ^ainstruct him? But we have the ^bmind of Christ. (Joseph Smith taught that the Father and the Son possess "the same mind, the same wisdom, glory, power, and fullness," and that "all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint-heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fullness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one." Lectures on Faith, p. 50-51, DNTC, 2:322)

1 Corinthians 3

Milk comes before meat in the Church—Men's works shall be tried by fire—The saints are the temple of God, and if faithful they shall inherit all things.

1 AND I, brethren, could not speak unto you as unto spiritual [men and women] but as unto carnal [men and women], *even* as unto babes in Christ.

2 I have fed you with ^amilk, (gospel basics) and not with meat: (advanced gospel understanding) for hitherto ye were not able *to bear* (receive) *it*, neither yet now are ye able. (God's earthly kingdom is a school in which his saints learn the doctrines of salvation. Some members of the Church are being taught elementary courses; others are approaching graduation and can do independent research where the deep and hidden things are concerned. All must learn line upon line and precept upon precept. Alma said: "It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he knows them in full." Alma 12:9-10, DNTC, 2:324)

3 For ye are yet ^acarnal: for whereas *there is* among you ^benvying, and ^cstrife, and ^ddivisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ^aministers (servants) by whom ye believed, even as the Lord gave to every man?

6 I have ^aplanted, Apollos watered; but God ^bgave (caused, gave growth) the ^cincrease.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own ^areward according to his own labour.

9 For we are ^alabourers together with God: ye are God's ^bhusbandry (cultivated field, farm), *ye are* God's building.

10 According to the ^agrace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. (Paul, as a wise masterbuilder, laid the foundation for the Corinthian Church on Christ and his atoning sacrifice. Similarly, in this day, Joseph Smith said: "The fundamental principles of our religion are the testimony of the apostles and prophets, concerning Jesus Christ, that he died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it." TPJS, p. 121. DNTC, 2:325)

11 For other ^afoundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the ^afire shall ^btry (test, put to proof) every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself ^ashall (may) be saved; yet so as by fire.

16 Know ye not that ye are the ^atemple of God, and *that* the ^bSpirit of God dwelleth ^cin (in, within, among) you?

17 If any man ^adefile (spoil, corrupt, deprave) the temple of God, him shall God destroy; for the temple of God is ^bholy, which *temple ye are*. (To be clean is to be saved; to be filthy is to be damned. "No unclean thing can inherit the kingdom of heaven." (Alma 11:37; Moses 6:57-61) The whole plan and system of salvation is designed to enable men to take the worldly souls they now possess and to cleanse and perfect them through baptism of water and of the Spirit. Indeed, the very purpose of baptism is to empower men to "be sanctified by the reception of the Holy Ghost," that they "may stand spotless" before the Lord at the last day. (3 Ne. 27:19-21) How apt then for Paul speaking to the saints, to those who have already been cleansed by fire, to remind them that their bodies have thus become a temple in which the Spirit of God resides. "Be ye clean that bear the vessels of the Lord" (D&C 133:5), he is saying in effect, for your bodies are the temple of the Holy Ghost which is in you. (1 Cor 6:19) DNTC, 2: 326)

18 Let no man deceive himself. If any man among you ^aseemeth to be wise in this world, let him become a ^bfool, that he may be ^cwise.

19 For the ^awisdom of this ^bworld is ^cfoolishness with God. For it is written, He taketh the wise in their own ^dcraftiness (cunning, villainy).

20 And again, The Lord ^aknoweth the thoughts of the wise, that they are ^bvain (deceptive, fruitless).

21 Therefore let no man ^aglory in men. For all things are yours;

22 Whether ^aPaul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; ^ball are yours;

23 And ye are ^aChrist's; and Christ *is* God's.

1 Corinthians 4

Christ's ministers must be faithful—The apostles suffer, minister, keep the faith—The kingdom of God is not in word but in power.

1 LET a man so account of us, as of the ministers of Christ, and stewards of the ^amysteries of God. (True ministers receive revelation and know the mysteries of God. “Salvation cannot come without revelation,” the Prophet said. “It is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a prophet... Men of the present time testify of heaven and hell, and have never seen either; and I will say that no man knows these things without this.” TPJS, p. 160. DNTC, 2:330)

2 Moreover it is required ~~in~~ (of) ^astewards, that a man be found ^bfaithful.

3 But with me it is a very small thing that I should be judged of you, or of man’s judgment: yea, I judge not mine own self.

4 For I know nothing ^aby (against) myself; yet am I not hereby justified: but he ~~that~~ (who) ^bjudgeth me is the Lord.

5 Therefore (I) judge nothing before the time, until the Lord come, who both will bring to light the ^ahidden things of darkness, and will make ^bmanifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be ^apuffed up (proud, arrogant) for one against another.

7 For who maketh thee ^ato differ from another? (different from, superior to) and what hast thou that thou didst not ^breceive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*? (We should not boast of the talents we have in this life. They were given in the pre-mortal life. “All men trained themselves for an infinite period in the schools of eternity before birth into mortality. Men came here with the talents and capacities developed there.” DNTC, 2:330)

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. (Reign as kings and priests in God’s hierarchy. “Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.” D&C 6:7. DNTC, 2:330-331)

9 For I think that God hath set forth us the ^aapostles (last apostles) last, as it were ^bappointed to death: for we are made a spectacle unto the world, and to angels, and to men. (In verses 1, 6, 8, and 9 Paul uses the word “us” in referring to “us the apostles.” Who? Paul and Apollos are named, and all of the apostles are included. Does this, then, mean that Apollos had become one of the Council of the Twelve? Such appears to be the case. The whole context of Paul’s presentation here indicates he is speaking of members of the Twelve as the ministers of Christ, and not of witnesses in general. DNTC, 2:332)

10 We *are* fools for Christ’s sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are ^abuffeted (roughly treated, afflicted), and have no certain dwellingplace;

12 And ^alabour, working with our ^bown ^chands: being ^dreviled, we bless; being ^epersecuted, we ^fsuffer it (endure patiently):

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day. (In all ages the saints have been persecuted by the world, but in the days of Jesus and Paul the world went wild; persecution was perfected; and the blood of the martyrs under the altar cried unto the Lord for vengeance. DNTC, 2:333)

14 I write not these things to ^ashame you, but as my beloved ^bsons I ^cwarn you.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the ^agospel.

16 Wherefore I beseech you, be ye ^afollowers (imitators) of me. (Follow me, for I follow Christ.)

17 For this cause have I sent unto you ^aTimotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are ^apuffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in ^apower. (Of course men must have the word, of course they must learn the doctrines of salvation. But men do not gain the kingdom of God, the Church, or the gospel until they possess the power. There must be priesthood, the gift of the Holy Ghost, revelation, visions, miracles, glorious manifestations of God's power, or there is no kingdom of God, no Church of Jesus Christ, no saving gospel. DNTC, 2:333)

21 ^aWhat will ye? (i.e. what do you choose?) shall I come unto you with a rod, or in love, and *in* the spirit of ^bmeekness?

1 Corinthians 5

The Church cannot fellowship sinners—Christ our passover is sacrificed for us.

1 IT is reported commonly *that there is* ^afornication (sexual immorality) among you, (this meant any sexual relations outside of marriage.) and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. (Apparently a member of the Church in Corinth had married his stepmother, either because she was a widow or had been separated from her prior husband. Such marriages were forbidden by the Mosaic code under penalty of excommunication. (Lev 18:6-8, 29) Paul endorses the Mosaic prohibition, describes the intimacies resulting from such unions as fornication, condemns his Corinthian brethren for winking at the offense, and directs the excommunication of the offender. If the sinner were left in the Church, Paul reasons, his influence, as leaven, would spread throughout the whole Church. The Church must, therefore, purge out this old leaven of wickedness and replace it with a new influence or leaven of righteousness. DNTC, 2:335)

2 And ye are ^apuffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. (They are proud of the fact that they have shown tolerance for a serious sinner.)

3 For I verily, ^aas (as it were) absent in body, but present in spirit, (I) have judged already, ~~as though I were present,~~ *concerning* him that hath so done this deed (as though I were present),

4 In the name of our Lord Jesus Christ, when ye are gathered together, ^aand ~~my~~ (have the) Spirit, with the power of our Lord Jesus Christ,

5 To ^adeliver such an one unto Satan for the ^bdestruction of the flesh, that the spirit may be saved in the ^cday of ~~the~~ Lord Jesus. (This fellow needs to be excommunicated. From latter-day revelation we learn that following celestial marriage, a man may make his calling and election sure; that is, he may progress in righteousness until he is sealed up unto eternal life and his exaltation is guaranteed. Such is the state to which Isaiah, Ezekiel, Joseph Smith, Paul himself, and others attained. A person in this state is subject to the law to which Paul here merely alludes, but which is given in more amplified form in the Doctrine and Covenants in these words: "Verily, verily, I say unto you, if a man marry a wife according to my word, [and if their calling and election is made sure], and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God." D&C 132:26, DNTC, 2:335)

6 Your ^aglorying (boasting) *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 ^aPurge out therefore the old leaven, that ye may be a new lump, as ye are ^bunleavened. For even Christ our ^cpassover is sacrificed for us:

8 Therefore let us keep the ^afeast, not with old ^bleaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of ^csincerity and truth. (How can a little sin be like leaven?)

9 I wrote unto you in an ^aepistle (He already had written an epistle which has been lost to us. This epistle is in response to specific questions that arose from his first letter.) not to ^bcompany with ^cfornicators (sexually immoral persons, male prostitutes): (The contentious souls in the Corinthian congregation wrote a reply, taking issue with some of the doctrines of the Apostles and asking detailed questions about his teachings. Thereupon, with vigor and true apostolic zeal, Paul wrote a second epistle, canonized and known as First Corinthians, which answered the points raised by his detractors and further amplified the teachings of the original letter. Unfortunately we do not know what was said in Paul's prior epistle to the Corinthians, nor in their reply to him. All that has come to us is his reply to the reply. We have, thus, only a few comments about certain aspects of the doctrines they were considering. DNTC 2:309-10. Do not company with fornicators – not because you are too good for them but, as C.S. Lewis wrote, because you are not good enough. Remember that bad situations can wear down even good people. Joseph had both good sense and good legs in fleeing from Potiphar's wife. Neal A. Maxwell, *Morality*, 29)

10 Yet not altogether with the fornicators of this world, or with the ^acovetous, or ^bextortioners (swindlers, robbers), or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep ^acompany, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a ^bdrunkard, or an extortioner; with such an one ^cno (not even) not to ^deat.

12 For what have I to do to judge them also that are ^awithout (outside, foreign, not belonging)? do not ye (they) ^bjudge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person. (Paul wrote the Corinthians, in an epistle since lost and unknown, not to company with fornicators. Here he qualifies his previous command. What he intended to forbid was the fellowshiping of such persons in the Church. They should be handled for their membership, unless of course they repent. Now also he extends his instructions to include members of the Church who are covetous, idolaters, railers, drunkards, or extortioners. Manifestly, he explains, to avoid all such who are in the world, would require us to “go out of the world” itself. DNTC, 2:336)

1 Corinthians 6

Brethren should not go to law with each other—The unrighteous shall not be saved—True saints are the temple of the Holy Ghost.

1 DARE any of you, having a ^amatter against another, go to ^blaw before the unjust, and not before the saints? (Judges and courts are and always have been part of the kingdom of God on earth. Whenever that kingdom has been set up in its fullness, glory and power, the church court system has been empowered to handle both civil and ecclesiastical matters. All such cases rested in the hands of the Lord's judges from the day of Adam to the time Saul was chosen to rule in Israel. Since then the perfect law has been modified to fit into world conditions. In Paul's day there were both church courts and civil courts, as there are today. If the saints go to law with each other, they may choose to do so under either state or church jurisdiction. Paul is here counseling them to handle their own affairs in their own courts, and his counsel is good and might well be followed by church members today. Manifestly where grievances involve nonmembers of the Church, redress must be sought before civil tribunals. D&C 134:11. DNTC, 2:337.)

2 Do ye not know that the saints shall ^ajudge the ^bworld? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life? (Being the

kingdom of God on earth and having a perfect organization, provision is made in the Church for the trial of transgressors against church standards and for the settlement of disputes between church members and groups. It is the practice of the Church for home teachers (or other specially assigned brethren) to investigate alleged transgression and then, if necessary, bring charges against accused persons, either before a bishop's court or a stake presidency and high council. [These are now called disciplinary councils.] MD, p. 134. Brigham Young said: "I think that it can be shown that the great majority of difficulties between brethren arises from misunderstandings rather than from malice and a wicked heart, and instead of talking the matter over with each other in a saint-like spirit, they will contend with each other until a real fault is created, and they have brought a sin upon themselves. When we have done good ninety-nine times and then do an evil, how common it is, my brethren and sisters, to look at that one evil all the day long and never think of the good. Before we judge each other we should look at the design of the heart, and if it is evil, then chasten that individual, and take a course to bring him back again to righteousness. Discourses of Brigham Young, p. 149-150.)

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your ^ashame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take ^awrong? why do ye not rather ^bsuffer yourselves to be ^cdefrauded?

8 Nay, ye do wrong, and ^adefraud, and that *your* brethren.

9 Know ye not that the ^aunrighteous shall not ^binherit the kingdom of God? Be not deceived: neither ^cfornicators (sexually immoral persons, male prostitutes), nor idolaters, nor ^dadulterers, nor ^eeffeminate (catamites – this means homosexual prostitutes), nor ^fabusers of themselves with mankind, (male homosexuals) (Elder Richard G. Scott said: "Any sexual intimacy outside the bonds of marriage – I mean any intentional contact with the sacred, private parts of another's body, with or without clothing – is a sin and is forbidden by God. It is also a transgression to intentionally stimulate these emotions within your own body." CR, Oct. 1994, p. 51)

10 Nor ^athieves, nor covetous, nor ^bdrunkards, nor ^crevilers, nor ^dextortioners (robbers), shall inherit the kingdom of God.

11 And such were some of you: but ye are ^awashed, (baptized) but ye are ^bsanctified, (pure and spotless) but ye are justified (God by his Spirit seals, ratifies, and approves your post-baptismal conduct, because it now conforms to his standards. DNTC, 2:340) in the ^cname of the Lord Jesus, and by the ^dSpirit of our God. (The atonement of Jesus Christ is what cleanses, sanctifies, and justifies us.)

12 ^aAll things are (not) lawful unto me, ~~but~~ (and) all things are not ^bexpedient (beneficial, advantageous): all things are (not) lawful for me, ~~but~~ (therefore) I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for ^afornication (sexual immorality), but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also ^araise up us by his own power.

15 Know ye not that your bodies are the ^amembers of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be ^aone flesh.

17 But he that is joined unto the Lord is ^aone spirit.

18 Flee fornication. Every sin that a man ~~doeth~~ (committeth) is ~~without~~ (against) the body (of Christ); ~~but~~ (and) he ~~that~~ (who) committeth fornication sinneth against his own body.

19 What? know ye not that your ^abody is the ^btemple of the Holy Ghost *which is* in you, which ye have of

God, and ye are not your own? (The body belongs to God.)

20 For ye are ^abought with a price: therefore glorify God in your body, and in your spirit, which are God's. Jeffrey R. Holland said: "May I quote a 1913 sermon by **Elder James E. Talmage** on this doctrinal point: "We have been taught . . . to look upon these bodies of ours as gifts from God. We Latter-day Saints do not regard the body as something to be condemned, something to be abhorred. . . . We regard [the body] as a sign of our royal birthright. . . . We recognize the fact that those who kept not their first estate . . . were denied that inestimable blessing. . . . We believe that these bodies . . . may be made, in very truth, the temple of the Holy Ghost. . . . "It is peculiar to the theology of the Latter-day Saints that we regard the body as an essential part of the soul. Read your dictionaries, the lexicons, and encyclopedias, and you will find that nowhere, outside of the Church of Jesus Christ, is the solemn and eternal truth taught that the soul of man is the body and the spirit combined.' (*Conference Report*, October 1913, p. 117.) "So. . . one who toys with the God-given—and satanically coveted—body of another toys with the very soul of that individual, toys with the central purpose and product of life, 'the very key' to life, as **Elder Boyd K. Packer** once called it. In trivializing the soul of another (please include the word *body* there) we trivialize the atonement which saved that soul and guaranteed its continued existence. And when one toys with the Son of Righteousness, the Day Star himself, one toys with white heat and a flame hotter and holier than the noonday sun. You cannot do so and not be burned. You cannot with impunity 'crucify . . . the Son of God afresh.' (Hebrews 6:6.) Exploitation of the body (please include the word *soul* there) is, in the last analysis, an exploitation of him who is the Light and the Life of the world. Perhaps here, Paul's warning to the Corinthians takes on newer, higher meaning: "Now the body is not for fornication, but for the Lord; and the Lord for the body. . . . Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. . . . Flee fornication. . . . He that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and *ye are not your own?* . . . For ye are bought with a price: therefore glorify God *in your body, and in your spirit*, which are God's.' (1 Corinthians 6:13-20. Italics added.) **"Our soul is what is at stake here—our spirit and our body. Paul understood that doctrine of the soul every bit as well as James E. Talmage did, because it is gospel truth. The purchase price for our fullness of joy—body and spirit eternally united—is the pure and innocent blood of the Savior of the world. We cannot then say in ignorance or defiance, 'Well, it's my life' or worse yet, 'It's my body.' It is not. 'Ye are not your own,' Paul said. 'Ye are bought with a price.' So in answer to the question, 'Why does God care so much about sexual transgression?' it is partly because of the precious gift offered by and through his Only Begotten Son to redeem the souls—bodies and spirits—we too often share and abuse in such cheap and tawdry ways. Christ restored the very seeds of eternal lives (see D&C 132:19, 24), and we desecrate them at our peril. The first key reason for personal purity? Our very souls are involved and at stake."** (Jeffrey R. Holland and Patricia T. Holland, *On Earth As It Is in Heaven* [Salt Lake City: Deseret Book Co., 1989], 187-188.)

1 Corinthians 7

Paul answers special questions about marriage among those called on missions—Paul extols self-discipline.

1 NOW concerning the things whereof ye wrote unto me, (saying,) ^a*It is good for a man not to touch a woman.* (He means here sexual intercourse. The Corinthians said that in some unusual situation, marriage was improper. This was in their reply to Paul's first epistle to them.)

2 Nevertheless (I say), ^a*to avoid* ^bfornication, (because there is lustfulness in the world) let every man have his own ^cwife, and let every woman have her own husband. (Some of Paul's answers involved exceptions

to the general rules of the Church. DNTC, 2:343)

3 Let the ^ahusband render unto the ^bwife due ^cbenevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 ^aDefraud (Depart) ye not one (from) the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^bSatan ^ctempt you not for your incontinency. (He is saying here that sexual relations between a husband and wife are an important part of a marriage and necessary for a healthy marriage. His sensitive treatment of sexual responsiveness in marriage suggests that Paul was or had been married.)

6 ~~But~~ (And now what) I speak ~~this~~ (is) by permission, *and* not of (by) commandment. (This is just my opinion.)

7 For I would that all men were even as I myself. (I would that all men understood the law of marriage, that all had self-mastery over their appetites, and that all obeyed the laws of God in these respects. DNTC, 2:344) But every man hath his ^aproper (own) ^bgift of God, one after this manner, and another after that. (It is possible that Paul, who had once been married, was a widower at the time of his writing of First Corinthians. His heart was thoroughly set on missionary work, and thus he might have chosen not to remarry. Hence his counsel to those in similar circumstances was “I would that all men were even as I myself. New Testament Study Guide, p. 288. President Kimball said: “Taking such statements in conjunction with others [Paul] made it is clear that he is not talking about celibacy, but is urging the normal and controlled sex living in marriage and total continence outside marriage. (There is no real evidence that Paul was never married, as some students claim, and there are in fact indications to the contrary.)” Miracle of Forgiveness, p. 64)

8 I say therefore to the unmarried and ^awidows, (He means those previously married or widows and widowers) It is good for them if they abide even as I. (In other words, have self discipline)

9 ^aBut if they cannot ^bcontain (abide) (use self control), let them marry: for it is better to marry than to ^cburn (burn with lust) (that any should commit sin). (Paul here gives a personal opinion that in some cases, about which the Corinthians had asked, unmarried persons and widows should not marry. We do not know to whom the instructions here given apply. In any event, they are an exception to the law, and do not apply, even as a personal opinion, to others than those involved. DNTC, 2:344)

10 And unto the married I command, *yet* not I, but the Lord, Let not the ^awife ^bdepart from *her* husband:

11 But ~~and~~ if she depart, let her remain unmarried, or be ^areconciled to *her* husband: ~~and~~ (but) let not the husband ^bput away *his* wife. (In whatever cases are involved, the Lord counsels against divorce, and Paul gives a personal opinion that should divorces occur, women should remain unmarried. DNTC, 2:344)

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an ^ahusband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving ^ahusband is ^bsanctified by the wife, and the unbelieving wife is ^csanctified (cleansed) by the husband: else were your children unclean; but now are they holy. (Paul is referring here to marriages where the husband or wife has converted to Christianity but the other partner has not. Though in this context, unbelieving refers to Jewish parents who wanted to continue circumcising their children, the principle of spiritual damage to children from such marriages holds true in all generations. New Testament Study Guide, p. 289. The Prophet Joseph Smith was troubled by this verse and inquired of the Lord as to its meaning. He received section 74: For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. Now in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the

law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled. And it came to pass that the children, being brought up in subjection to the law of Moses, gave heed to the traditions of their fathers and believed not the gospel of Christ, wherein they became unholy. Wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment, not of the Lord, but of himself, that a believer should not be united to an unbeliever; except the law of Moses should be done away among them, That their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews; But little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the scriptures mean.)

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us ^ato (in) peace.

16 For what knowest thou, O wife, whether thou shalt ^asave *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as ^aGod hath distributed to every man, as the Lord hath called every one, so let him walk. And so ^bordain (order, prescribe) I in all churches.

18 Is any man called being circumcised? let him not ^abecome uncircumcised (conceal, obliterate circumcision). Is any called in uncircumcision? let him not be circumcised.

19 ^aCircumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's ^afreeman: likewise also he that is called, *being* free, is Christ's ^bservant.

23 Ye are ^abought with a price; be not ye the ^bservants (slaves) of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, (this is my opinion) as one that hath obtained ^amercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present ^adistress (trial, affliction), ^b~~I say, that it is good for a man so to be~~ (for a man so to remain that he may do greater good).

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But ~~and~~ if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: ~~but~~ (For) I spare you (not).

29 ^aBut (I speak unto you who are called unto the ministry. For) this I say, brethren, the time (that remaineth) is (but) short: ~~it remaineth, that both~~ (that ye shall be sent forth unto the ministry. Even) they ~~that~~ (who) have wives (, shall) be as though they had none; (for ye are called and chosen to do the Lord's work.) (This counsel is given to those who would serve as missionaries.)

30 And ~~they that~~ (it shall be with them who) weep, as though they wept not; and ~~they that~~ (them who) rejoice, as though they rejoiced not; and ~~they that~~ (them who) buy, as though they possessed not;

31 And ~~they that~~ (them who) use this world, as not ~~abusing~~ (using) *it*: for the ^afashion of this ^bworld passeth away.

32 But I would (, brethren, that ye magnify your calling. I would) have you without ^acarefulness (cares) (Have no anxiety about anything.). ~~He that~~ (For he who) is unmarried careth for the things that belong to the Lord, how he may please the Lord: (therefore he prevaieth.)

33 But he (who) ~~that~~ is married careth for the things that are of the world, how he may please *his* wife; (therefore there is a difference, for he is hindered).

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin (whom he hath espoused), if she pass the flower of ~~her~~ age, and need so require, let him do what he ~~will~~ (hath promised), he sinneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 ^aSo then he that giveth ~~her~~ (himself) in marriage doeth well; but he that giveth ~~her~~ (himself) not in marriage doeth better. **(It is clear from the Inspired Version corrections and additions that ministerial service of a missionary nature was involved, and the main questions seemed to be: Should engaged persons who are called on missions marry first, or go out on the Lord's errand while single? And if they should serve while single, should certain ones who were already married, receive divorces prior to such service? In our day when an elder who is engaged to be married is called on a mission, more often than not he fulfills his mission prior to his marriage; occasionally he marries first and leaves his wife for the assigned period of ministerial service. In the earlier days of this dispensation recently married brethren were frequently called to leave their wives and perform missionary service. Obviously the same rule need not and should not apply in every case. A host of personal circumstances and situations are always involved. Ordinarily, and Paul specified this as his opinion, marriage should be deferred. DNTC, 2:346-7)**

39 The ^awife is bound by the ^blaw as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

Aug 26-Sep 1
1 Corinthians 8-13
“Ye Are the Body of Christ”

OVERVIEW:

As you prayerfully read 1 Corinthians 8–13, the Holy Ghost may speak to you in subtle ways (see 1 Kings 19:11–12). Recording these impressions will help you recall the feelings and thoughts you had during your study.

Record your impressions:

SCRIPTURES:

1 Corinthians 8

There are gods many and lords many—To us there is one God (the Father) and one Lord, who is Christ.

1 NOW ^aas touching (concerning) things offered unto ^bidols, we know that we all have knowledge.

Knowledge puffeth up, but ^ccharity (love) ^dedifieth (builds up, strengthens, establishes, repairs).

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to ^aknow.

3 But if any man love God, the same is ^aknown of him.

4 As concerning therefore the eating of those things ^athat (which) are (in the world) offered in sacrifice unto ^bidols, we know that an ^cidol is nothing ~~in the world~~, and that *there is* none other God but one. (Eating food that had been offered to idols. How might it appear to a member of the Church to see another member eating something that he felt was forbidden? In what ways may nonmembers become offended by the unrighteous actions of members of the Church today? What forbidden things do some members partake of that could hinder a weaker Church member or a nonmember from learning more about the gospel?)

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) (Paul says there are Gods many and Lords many. I want to set it forth in a plain and simple manner; but to us there is but one God – that is pertaining to us; and he is in all and through all... You know and I testify that Paul had no allusion to the heathen gods. I have it from God, and get over it if you can. I have a witness of the Holy Ghost, and a testimony that Paul had no allusion to the heathen gods in the text. TPJS, p. 370-71)

6 But to us *there is but* one ^aGod, the ^bFather, of whom *are* all things, and we in him; and one ^cLord Jesus Christ, by whom *are* ^dall things, and we by him. (The Prophet Joseph Smith taught: that there is a god above the Father of our Lord Jesus Christ...If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence, if Jesus had a Father, can we not believe that he had a Father also? TPJS, p. 370-373)

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their ^aconscience being weak is defiled.

8 But ^ameat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this ^aliberty of yours become a ^bstumblingblock to them that are ^cweak. (The first priority is unity, and while the eating of idol sacrifice may be in and of itself of no import, if it affects the fellowship of the saints, it is an important issue. David R. Seely, Studies in the Scriptures, 6:68)

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the ^abrethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat ^amake my brother to ^boffend (cause my brother to stumble, falter), I will ^ceat no flesh while the world standeth, lest I make my brother to offend. (What did Paul say he would rather do than offend a brother. Why? What is more important: something that seems to benefit us or something that benefits the Lord and His kingdom? How can we better follow the spirit of Paul's teachings?)

1 Corinthians 9

Paul rejoices in his Christian liberty—He preaches the gospel to all without cost—He is all things to all men to gain converts.

1 AM I not an ^aapostle? am I not free? have I not ^bseen Jesus Christ our Lord? are not ye my ^cwork in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the ^aseal (certification, proof) of mine apostleship are ye in the Lord.

3 Mine ^aanswer (defense) to them that do ^bexamine (question, call into account, judge) me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a ^awife, as well as other apostles, and *as* the ^bbrethren of the Lord, and Cephas? (Do not Barnabas and I have the same right to be married as do Peter, and the other apostles, and the brothers of the Lord? DNTC, 2:350)

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a ^awarfare any time at his own charges? who planteth a ^bvineyard, and ^ceateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not ^amuzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is ^awritten: that he that ploweth should plow in hope; and that he that thresheth in hope should be ^bpartaker of his hope.

11 If we have sown unto you ^aspiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this ^apower (authority); but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which ^aminister about holy things ^blive (eat) *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which ^apreach the ^bgospel should ^clive of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the ^agospel, I have nothing to glory of: for ^bnecessity is laid upon me; yea, woe is

unto me, if I ^cpreach not the gospel!

17 For if I do this thing ^awillingly, I have a ^breward: but if against my will, a ^cdispensation of the gospel is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without ^acharge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself ^aservant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as ^aweak, that I might gain the weak: I am made ^ball things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the ^amastery is ^btemperate in all things. Now they *do it* to obtain a corruptible ^ccrown; but we an ^dincorruptible. (Elder M. Russell Ballard: Let me explain why you young men and women must keep your covenants your have made with God. In the premortal world before we left the presence of Heavenly Father, He warned and cautioned us about new experiences we would have in mortality. We knew that we each would have a physical body of flesh and bone. Never having been mortal before, we had no experience dealing with the temptations of mortality. But Heavenly Father knew and understood. He charged us to control our mortal bodies and to make them subject to our spirits. Our spirits would have to master the physical temptations that our bodies would encounter in a temporal world. Spiritual power over the influence of Satan comes to us by keeping the commandments of our Lord, Jesus Christ. CR Apr 1993, 5)

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I ^akeep (rigorously discipline) under my ^bbody, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. (Have self discipline.)

1 Corinthians 10

Christ is the God of Israel and the spiritual Rock that guided them—Ancient Israel rebelled against Christ—Paul contrasts true and false sacraments.

1 MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the ^acloud, and all passed through the ^bsea;

2 And were all ^abaptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual ^ameat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that ^aRock was Christ. (Paul shows the miracles in the desert to be a type of the new covenant instituted by Jesus, made efficacious through baptism and the partaking of the spiritual meat and drink of the sacrament. David Seely, Studies in the Scriptures, 6:69)

5 But with many of them ^aGod was not well ^bpleased: for they were ^coverthrown (strewn, buried) in the ^dwilderness.

6 Now these things were our ^aexamples (types), to the intent we should not ^blust (desire, long for) after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The ^apeople sat down to eat and drink, and

rose up to play. (Exodus 32:6-8; 17-20: 6 And they rose up early on the morrow, and offered burnt offerings, and brought ^apeace offerings; and the ^bpeople sat down to eat and to drink, and rose up to play. 7 ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have ^acorrupted *themselves*: 8 They have ^aturned aside ^bquickly out of the way which I commanded them: they have made them a ^cmolten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt. 17 And when ^aJoshua heard the noise of the people as they ^bshouted, he said unto Moses, *There is* a noise of war in the camp. 18 And he said, *It is* not the voice of *them that* ^ashout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing do I hear. 19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he ^asaw the calf, and the dancing: and Moses' ^banger waxed hot, and he cast the tables out of his hands, and ^cbrake them beneath the mount. 20 And he took the ^acalf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ^bstrawed *it* upon the ^cwater, and made the children of Israel drink *of it*.)

8 Neither let us (to) commit ^afornication, as some of them committed, and fell in one day three and twenty thousand. (Numbers 25:1-9: 1 AND Israel abode in Shittim, and the people began to commit ^awhoredom with the daughters of Moab. 2 And they ^acalled the people unto the ^bsacrifices of their gods: and the people did eat, and bowed down to their gods. 3 And Israel joined himself unto ^aBaal-peor: and the anger of the LORD was kindled against Israel. 4 And the LORD said unto Moses, Take all the ^aheads of the people, and hang them up before the LORD ^bagainst the sun, that the ^cfierce anger of the LORD may be turned away from Israel. 5 And Moses said unto the judges of Israel, ^aSlay ye every one his men that were joined unto ^bBaal-peor. 6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the ^atabernacle of the congregation. 7 And when ^aPhinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand; 8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. 9 And those that died in the plague were twenty and four thousand.)

9 Neither let us ^atempt Christ, as some of them also tempted, and were destroyed of serpents. (Numbers 21:1-9: 1 AND *when* ^aking ^bArad the Canaanite, which dwelt in the ^csouth, heard tell that Israel came by the way of ^dthe spies; then he fought against Israel, and took *some* of them prisoners. 2 And Israel vowed a ^avow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. 3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly ^adestroyed them and their cities: and he called the name of the place ^bHormah. 4 ¶ And they journeyed from mount ^aHor by the way of the ^bRed sea, to ^ccompass the land of Edom: and the soul of the people was much discouraged because of the way. 5 And the people ^aspake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread. 6 And the LORD sent ^afiery ^bserpents among the people, and they bit the people; and much people of Israel died. 7 ¶ Therefore the people came to Moses, and said, We have ^asinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses ^bprayed for the people. 8 And the LORD said unto Moses, ^aMake thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall ^blive. 9 And Moses made a ^aserpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.)

10 Neither ^amurmur ye, as some of them also murmured, and were ^bdestroyed of the destroyer. (Numbers 16:41-50: 41 ¶ But on the morrow all the congregation of the children of Israel ^amurmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. 42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the

congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. 43 And Moses and Aaron came before the tabernacle of the congregation. 44 ¶ And the LORD spake unto Moses, saying, 45 ^aGet you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. 46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the ^aplague is begun. 47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. 48 And he stood between the ^adead and the living; and the ^bplague was stayed. 49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. 50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.)

11 Now all these things happened unto them for ^aensamples (types): ^band they are ^cwritten for our ^dadmonition (also, and for an admonition for those), upon whom the ends of the world ^{are} (shall) come.

12 Wherefore let him that thinketh he ^astandeth take heed lest he ^bfall.

Scripture Mastery: 13 There hath no temptation ^ataken (seized upon) you but such as is common to man: but God *is* faithful, who will not suffer you to be ^btempted above that ye are able; but will with the ^ctemptation also make a way to ^descape, that ye may be able to ^ebear it. (Neal A. Maxwell said:

“...it is not uncommon for individuals to feel that the temptations and the trials they face are simply too much for them to manage. Happily, we can feel overwhelmed and yet not be overwhelmed, but self-pity adds to our vulnerability. Paul gave us, therefore, a much-needed promise when he wrote this to the saints at Corinth: (quotes 1 Corinthians 10:13) Certain temptations are common to those who come to this earth. It is our task to deal with these common temptations in an uncommon manner. The Lord has promised to succor us in our temptations, reminding us that He ‘knoweth the weakness of man and how to succor them who are tempted.’ (D&C 62:1.) He truly knows our infirmities firsthand because He has actually borne them. (Alma 7:11-12.)” (*We Will Prove Them Herewith* [Salt Lake City: Deseret Book Co., 1982], 41.) Joseph Smith: All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power. TPJS, 181. Neal A. Maxwell: God has given us a guarantee that there will always be a way to escape, and/or that we will not be tempted above that which we are able to bear. This truth, echoed by different prophets in different dispensations, is vital to us; the very prophetic repetition is reassuring. Things As They Really Are, 88. George A. Smith: There is a line of demarcation well defined between the Lord’s territory and the devil’s territory. If you remain on the Lord’s side of the line, the adversary cannot come there to tempt you. You are perfectly safe as long as you stay on the Lord’s side of the line. But... if you cross onto the devil’s side of the line, you are in his territory, and you are in his power, and he will work on you to get you just as far from that line as he possibly can, knowing that he can only succeed in destroying you by keeping you away from the place where there is safety. CR, Oct 1945, 145.)

14 Wherefore, my dearly beloved, flee from ^aidolatry.

15 I speak as to wise men; judge ye what I say.

16 The ^acup of ^b blessing (Cup of wine drunk during the Feast of the Passover; used by Jesus to introduce the ordinance of the sacrament, as he and his apostles kept the paschal supper. DNTC, 2:359) which we bless, is it not the ^ccommunion (aid, fellowship, partnership) of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices ^apartakers (sharers, partners) of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to ^aidols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they ^asacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the ^acup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to ^ajealousy? are we stronger than he?

23 ^aAll things are (not) lawful for me, ~~but~~ (for) all things are not ^bexpedient (advantageous, appropriate, beneficial): all things are (not) lawful ~~for me~~, ~~but~~ (for) all things ^cedify not.

24 Let ~~no~~ (not) man seek (therefore) his ^aown, but every man another's ^bwealth (good).

25 Whatsoever is sold in the ^ashambles (market), *that* eat, asking no question for conscience sake: (There would be no way for a Christian to know whether the meat offered for sale came from animals slaughtered for food or for temple sacrifices. Some of Paul's converts were anxious about keeping the letter of the law and refused to buy anything from the local markets. Paul indicates that such scrupulousness is uncalled for. One can keep the letter of the law and still violate its spirit if he provides, by his example, an excuse for a weaker brother to sin. New Testament Study Guide, p. 290)

26 For the ^aearth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to (eat) ~~go~~; whatsoever is set before you, eat, asking no question(s) for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* ^aconscience?

30 For if I ^aby grace (with gratitude, graciousness) be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, ^ado all to the glory of God.

32 Give none ^aoffence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not ^aseeking mine own profit, but ~~the~~ ^bprofit (benefit, advantage) of (the) many, that they may be ^csaved.

1 Corinthians 11

Paul speaks of certain customs of hair and grooming—Heresies will arise which test and prove the faithful—Sacramental emblems are partaken in remembrance of the flesh and blood of Christ—Beware of partaking unworthily.

1 BE ye ^afollowers (imitators) of me, even as I also *am* of Christ.

2 Now I praise you, brethren, ^athat (because) ye remember me in all things, and keep the ^bordinances, (precepts, doctrines, traditions) as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the ^ahead of the ^bwoman *is* the man; and the ^chead of Christ *is* God. (Rodney Turner noted, "Obviously, a wife's righteous submission to her husband should stem from her husband's righteous submission to Christ. When this occurs, a divine triangle exists with Christ at its apex. Husband and wife are one flesh with each other because they have become one flesh with Christ. This is the foundation of all eternal unions." (Robert L. Millet, ed., *Studies in Scripture, Vol. 6: Acts to Revelation* [Salt Lake City: Deseret Book Co., 1987], 117 - 118. Harold B. Lee: "I fear some husbands have interpreted erroneously the statement that the husband is to be the head of the house and that his wife is to obey the law of her husband. **Brigham Young's** instruction to husbands was this: 'Let the husband and father learn to bend his will to the will of his God, and then instruct his wives and children in this lesson of self-government by his example as well as by his precept.' (Discourses of

Brigham Young, Deseret Book Co., 1925, pp. 306-307.) “This is but another way of saying that the wife is to obey the law of her husband only as he obeys the laws of God. **No woman is expected to follow her husband in disobedience to the commandments of the Lord.**” (*Ye Are the Light of the World: Selected Sermons and Writings of Harold B. Lee* [Salt Lake City: Deseret Book, 1974], chap. 34.)

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is ^aeven (one and the same as) all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a ^ashame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man. (As the woman, Eve, was created for the man, Adam, and not the reverse, so women are subordinate to men and are subject to their control. Such is the practical rule that does and must exist between the sexes by virtue of the simple fact that there cannot be two equal heads. DNTC, 2:361. “The marriage sanctioned by God provides men and women with the opportunity to fulfill their divine potentials. ‘Neither is the man without the woman, neither the woman without the man, in the Lord’ (1 Cor. 11:11). Husbands and wives are unique in some ways and free to develop their eternal gifts, yet as coequals in the sight of their heavenly parents they are one in the divine goals they pursue, in their devotion to eternal principles and ordinances, in their obedience to the Lord, and in their divine love for each other. When a man and woman who have been sealed together in a temple are united spiritually, mentally, emotionally, and physically, taking full responsibility for nurturing each other, they are truly married. Together they strive to emulate the prototype of the heavenly home from which they came. The Church teaches them to complement, support, and enrich one another. . . . If a husband and wife are faithful to their temple marriage, they will continue as co-creators in God’s celestial kingdom through the eternities.” (*Encyclopedia of Mormonism*, 4 vols., Daniel H. Ludlow, ed. [New York: Macmillan, 1992], 2:487.))

10 For this cause ought the woman to have (a covering) ~~power~~ on *her* head because of the angels. (According to custom, wearing a hat was a sign that the woman was in subjection to the man. DNTC, 2:362)

11 **Nevertheless neither is the ^aman without the woman, neither the ^bwoman without the man, in the Lord.** Marion G. Romney said: “Husbands and wives should never forget these basic truths. They should remember their relationship and the purpose of it. They should be one in harmony, respect, and mutual consideration. Neither should plan or follow an independent course of action. They should consult, pray, and decide together. In the management of their homes and families, husbands and wives should counsel with each other in kindness, love, patience, and understanding . . . Remember that neither the wife nor the husband is the slave of the other. Husbands and wives are equal partners, particularly Latter day Saint husbands and wives. They should so consider themselves and so treat each other in this life, and then they will do so throughout eternity. . . .The woman is not inferior to the man. It is true, of course, that the man holds the priesthood and in the righteous exercise thereof presides in the home. This he is to do, however, in the spirit with which Christ presides over His church.” (“In the Image of God,” *Ensign*, March, 1978: pp.2,4)

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. (As eternal life grows out of the continuation of the family unit in eternity, and as a family unit consists of a husband and a wife, so – “in the Lord” – it takes a man and a woman together to gain the glorious state of exaltation. Such is the whole object and end of the gospel, and as such it forms a kind and degree of equality between the sexes, still, however, leaving the man to preside over the woman as God presides over

the man. DNTC, 2:361)

13 Judge in yourselves: is it ^acomely (proper, fitting, becoming) that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long ^ahair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. (In connection with these basic gospel principles, Paul comments on local customs and traditions, for instance, that a woman should have her head covered when she prays or prophesies, lest she be as though her head were shaven, which according to local custom would identify her as an adulteress. In the eternal sense it is wholly immaterial whether a woman wears a hat or is bareheaded when she prays. In Paul's day the bare head was irreverent; in ours, reverence and respect are shown by removing the hat. In other words, gospel principles are eternal, and it is wise to adhere to the passing customs which signify adherence to that course which adds to rather than detracts from the great and important revealed truths. DNTC, 2:361)

16 But if any man seem to be ^acontentious, we have no such custom, neither the churches of God. (Even ancient people had controversy over hairstyles and potluck dinners as we do today. Paul addresses the problems of hairstyles first in this chapter (see verses 1-16).i [1] Apparently some of the women were wearing their hair in such a way at church that it was causing a general disturbance. Paul uses several arguments to overcome this problem (vv. 3-15), some of which are certainly culturally based. Perhaps today we would not use the same cultural measuring stick to judge if someone had a disruptive hairstyle. Nevertheless, in that culture the differences that were being manifested at church were sufficient to cause disturbance, so that the work of the Lord was impeded. Just in case anyone of us is wondering which types of hairstyles were so erroneous, let me explain. Apparently, it was not just the way the hair was styled that was the problem. Rather, it was the association those particular hair styles had with prostitution and licentiousness. In the days of Paul there was a Greek religion near Corinth that encouraged sexual liberty. The women who joined that religious movement and practiced the licentious behavior of that movement wore their hair in a distinct fashion. Apparently, some of the women of the Corinthian Church had similar hairstyles, which caused confusion and questioning among other members as to whether these Christian women were united to the licentious practices of a nearby Greek religion. So Paul addressed the issue by encouraging the members to not wear their hairstyles associated with perverse religions and beliefs. Taylor Halverson, Meridian Magazine, lesson 34)

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. (Paul then moved on in his epistle to address the confusion which reigned at the "ward dinner parties" at Corinth (see verses 17-34). Apparently, many members would come to church early before meetings to eat dinner (the church meetings were likely held in the evening). Some would begin eating before others arrived for the meal. And others yet would come just for the church meetings and be hungry. As a result, hurt feelings, jealousies, anger and division developed. Paul, using the symbol of the sacrament, taught the saints that they should all be alike in their common meals at church, just as all who are worthy can participate in the sacrament. He then urged the members to wait to eat together if they were going to have a "ward dinner party", or to have everyone eat at home before church meetings in order to avoid having some members satiated while others went hungry. Taylor Halverson, Meridian Magazine, lesson 34)

18 For first of all, when ye come together in the ^achurch, I hear that there be ^bdivisions (dissensions, schisms) among you; and I partly believe it.

19 For there must be also ^aheresies (divisions) (sects, factions) among you, that they which are approved may be made manifest among you. (Heresies are found in the church today, even as in the meridian of time. For instance, what of the views of some on revelation, on the age of the earth, on the theories of organic evolution, on the resurrection of the sons of perdition, on a second chance for salvation, on whether God is progressing in truth and knowledge, and so forth? The fact is that a major part of the testing process of mortality is to determine how much of the truth the saints will believe while they are walking by faith

rather than by sight. And the more truths they accept, the clearer will be their views on spiritual matters, and the more incentive and determination they will have to work out their salvation and gain eternal glory hereafter. Heresies and false teachings are thus used in the testing processes of this mortal probation. DNTC, 3:362)

20 When ye come together ~~therefore~~ into one place, ^athis is (it) not to eat the Lord's supper.(?) (The purpose of Sacrament meeting is to partake of the Sacrament and renew our covenants. Elder Jeffrey R. Holland said: "With so very much at stake, [the sacrament] should be taken more seriously than it sometimes is. It should be a powerful, reverent, reflective moment. It should encourage spiritual feelings and impressions. As such it should not be rushed. It is not something to get over so that the real purpose of a sacrament meeting can be pursued. This is the real purpose of the meeting. CR, Oct. 1995, p. 89)

21 ~~For~~ (But) in eating every one taketh before ~~other~~ his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the ^achurch of God, and ^bshame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took ^abread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in ^aremembrance of me. (D&C 27: 2 For, behold, I say unto you, that it mattereth not what ye shall ^aeat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my ^bglory—^cremembering unto the Father my ^dbody which was laid down for you, and my ^eblood which was shed for the ^fremission of your sins.)

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this ^abread, and drink this cup, ye do ^bshew (proclaim, announce) the Lord's ^cdeath till he come. (The sacrament is the only ordinance we experience ourselves more than once.)

27 Wherefore whosoever shall eat this ^abread, and drink *this* cup of the Lord, ^bunworthily, shall ^cbe (offend against) ^dguilty of the body and blood of the Lord. (This penalty applies only to those who partake of the sacrament in total and complete unworthiness and rebellion. It is only this class of damned souls upon whose hands, in the full sense of the word, the blood of Christ is found. DNTC, 2:365)

28 But let a man ^aexamine himself, and so let him eat of *that* bread, and drink of *that* cup. (Personal worthiness is an essential prerequisite in all gospel ordinances; otherwise the performances are not sealed by the Holy Spirit of Promise, thus gaining efficacy, virtue, and force for this life and for the life to come. (D&C 76:53; 132:7) DNTC, 2:365)

29 For he that eateth and drinketh ^aunworthily, eateth and drinketh ^bdamnation (condemnation) (judgment) to himself, not discerning the Lord's body. (If any of the members are not in good standing; if they have in their hearts any feeling of hatred, envy, or sin of any kind, they should not partake of these emblems. If there are any differences or feelings existing between brethren, these differences should be adjusted before the guilty parties partake; otherwise they will eat and drink unworthily and bring upon them the condemnation spoken of by Paul. (Joseph Fielding Smith Jr., Doctrines of Salvation, Vol.2, p.343))

30 For this cause many *are* weak and ^asickly among you, and many sleep. (Note the JST change to 1 Cor. 11:20: "When ye come together into one place, is it not to eat the Lord's supper?" This suggests that the major purpose of our gathering in Sacrament meetings is to partake of the Sacrament. These verses suggest three great purposes for the Sacrament. • The first is in 11:25—"This do ye . . . in remembrance of me." The Sacrament is a MEMORIAL." • The second is in 11:26. When we partake, we "shew the Lord's death till he come." The Sacrament is a TESTIMONIAL." (See the footnote for the word shew. It means to proclaim or announce.) • The third is in 11:28-30. "But let a man examine himself . . ." The Sacrament is an EXAMINATION. Ted Gibbons, Lesson 34 LDS Living.)

31 For if we would ^ajudge (scrutinize, examine) ourselves, we should not be judged.

32 But when we are judged, we are ^achastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. (From the context of the text, it is apparent that the Corinthian saints ate much more than a bite-sized piece of bread and a teaspoon-sized sip of wine in conjunction with the sacrament. Evidently, a large quantity of bread and wine was provided, and some members, who had come to the meeting hungry, would gorge themselves on the bread and wine. External history tells us that on occasion full meals, called “feasts of charity” were provided in conjunction with the sacrament (see *Mosheim’s Eccles. History*, p. 44). While this odd practice may be surprising at first, one must remember that the Sacrament was originally instituted in association with the Passover feast. Hence, early Christians apparently had kept the practice of eating a full meal in conjunction with the sacrament. However, among the Corinthians, this had become a practical problem. Some were coming to meeting with the full expectation that they could fill up on the sacramental offering. They would eat to their hearts content but not leave enough for the other members. Hence, one member would be left hungry while another would be drunk with wine. Paul chastises the members for being inconsiderate and intemperate saying, ‘What? Have ye not houses to eat and to drink in?’ He meant that the members should eat at home before the meeting, declaring ‘if any man hunger, let him eat at home’ (v. 34).)

1 Corinthians 12

Relationship between men and women. Charity. All will be resurrected.

Which is the best gift of the Spirit?

Holy Ghost reveals Jesus is the Christ—Spiritual gifts are present among the saints—Apostles, prophets, and miracles found in the true Church. (“Good analysts have called 1 Corinthians 12 the ‘Constitution of the Church,’ for nothing in the New Testament better describes God’s plan for Church structure and operation. Two-thirds of the chapter develops the comparison of the parts of the ‘body,’ the institution all ‘members’ were baptized into (1 Cor. 12:12-13), and lists the officers that God has placed ‘in the church’ (1 Cor. 12:28)...In Paul’s illustration, the organization of the Church would be lifeless without the inspiration of God’s spirit. Thus 1 Corinthians 12 begins by surveying the power of the Holy Ghost within the Church.” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 112))

1 NOW concerning spiritual *gifts*, (things) brethren, I would not have you ignorant. (There were contentions and competition over whose gifts were more beautiful, useful, necessary, etc.)

2 Ye know that ye were Gentiles, ^acarried away (led astray) unto these dumb ^bidols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can ^asay that Jesus is the ^bLord, but by the ^cHoly Ghost. (Joseph Smith said that the latter part of verse three should read: “No man can know that Jesus is the Lord, but by the Holy Ghost.” TPJS, p.223, DNTC, 2:367)

4 Now there are diversities of ^agifts, but the same Spirit. (Make a list of the spiritual gifts from the three scriptural sources below. Why are they given? Are there other gifts than these listed?) (...gifts of the spirit...are signs and miracles reserved for the faithful and for none else... Their purpose is to enlighten, encourage, and edify the faithful so that they will inherit peace in this life and be guided toward eternal life

in the world to come. Their presence is proof of the divinity of the Lord's work; where they are not found, there the Church and kingdom of God is not... From the writings of Paul (1 Cor 12-14) and of Moroni (Moroni 10: 8 And again, I exhort you, my brethren, that ye deny not the ^agifts of God, for they are many; and they come from the same God. And there are ^bdifferent ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the ^cSpirit of God unto men, to profit them. 9 ^aFor behold, to one is given by the Spirit of God, that he may ^bteach the word of wisdom; 10 And to another, that he may ^ateach the word of ^bknowledge by the same Spirit; 11 And to another, exceedingly great ^afaith; and to another, the gifts of ^bhealing by the same Spirit; 12 And again, to another, that he may work mighty ^amiracles; 13 And again, to another, that he may prophesy concerning all things; 14 And again, to another, the beholding of angels and ministering spirits; 15 And again, to another, all kinds of tongues; 16 And again, to another, the interpretation of ^alanguages and of divers kinds of tongues. 17 And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. 18 And I would exhort you, my beloved brethren, that ye remember that ^aevery good ^bgift cometh of Christ. 19 And I would exhort you, my beloved brethren, that ye remember that he is the ^asame yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the ^bunbelief of the children of men.), and from the revelations received by Joseph Smith (D&C 46:11-26: 11 For all have not every ^agift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. 12 To some is given one, and to some is given another, that all may be profited thereby. 13 To some it is given by the ^aHoly Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. 14 To others it is given to ^abelieve on their words, that they also might have eternal life if they continue faithful. 15 And again, to some it is given by the Holy Ghost to know the ^adifferences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his ^bmercies according to the conditions of the children of men. 16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the ^aSpirit may be given to every man to profit withal. 17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of ^awisdom. 18 To another is given the word of ^aknowledge, that all may be taught to be wise and to have knowledge. 19 And again, to some it is given to have ^afaith to be healed; 20 And to others it is given to have faith to ^aheal. 21 And again, to some is given the working of ^amiracles; 22 And to others it is given to ^aprophesy; 23 And to others the ^adiscerning of spirits. 24 And again, it is given to some to speak with ^atongues; 25 And to another is given the interpretation of tongues. 26 And all these ^agifts come from God, for the benefit of the ^bchildren of God.), we gain a clear knowledge of spiritual gifts and how they operate. DNTC, 2:368-9)

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the ^aSpirit is given to every man to profit withal.

8 For to one is ^agiven by the ^bSpirit the ^cword of ^dwisdom; to another the word of ^eknowledge by the same Spirit;

9 To another ^afaith by the same Spirit; to another the gifts of ^bhealing by the same Spirit; (Joseph Smith said: "He said the reason of these remarks being made was, that some little foolish things were circulating in the society, against some sisters not doing right in laying hands on the sick. Said that if the people had common sympathies they would rejoice that the sick could be healed... No matter who believeth, these signs, such as healing the sick, casting out devils, etc., should follow all that believe, whether male or female. He asked the Society if they could not see by this sweeping promise, that wherein they are ordained, if it is the privilege of those set apart to administer in that authority, which is conferred on them; and if the sisters should have faith to heal the sick, let all hold their tongues, and let everything roll on. "...Respecting females administering for the healing of the sick he further remarked, there could be no evil

in it, if God gave His sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick, than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administration.” (*Teachings of the Prophet Joseph Smith*, 223-224)

10 To another the working of ^amiracles; to another ^bprophecy; to another ^cdiscerning of spirits (The gift of discerning spirits will be given to the presiding elder. Pray for him, that he may have this gift. Joseph Smith’s Commentary on the Bible, p. 164); to another *divers* kinds of tongues; to another the interpretation of ^dtongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. (Any truly converted person has, as one gift, a witness from the Spirit that the work is true; every person who has a testimony enjoys to one degree or another the companionship of the Spirit; and none can receive the Spirit without partaking of the gifts of the Spirit, for the fact of receiving revelation that the work is true is itself one of the gifts. DNTC, 2:373. Elder Marvin J. Ashton of the Quorum of the Twelve said some “less-conspicuous gifts” include “the gift of asking; the gift of listening; the gift of hearing and using a still, small voice; ... the gift of avoiding contention; the gift of being agreeable; ... the gift of seeking that which is righteous; the gift of not passing judgment; the gift of looking to God for guidance; the gift of being a disciple; the gift of caring for others; the gift of being able to ponder; the gift of offering prayer; the gift of bearing a mighty testimony; and the gift of receiving the Holy Ghost” (in Conference Report, Oct. 1987, 23; or *Ensign*, Nov. 1987, 20).)

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. (Paul uses the metaphor of the body to show how all the gifts of the spirit are necessary for the good of all the church.)

13 For by one Spirit are we all baptized into one ^abody, whether *we be* Jews or ^bGentiles (Greeks), whether *we be* ^cbond (slaves) or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the ^ahead to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be ^amore feeble (weaker), are necessary: (Jeffrey R. Holland said: “It is an immensely satisfying thing to be needed in the body of Christ. Whether I function as an eye or arm is irrelevant; the fact is I am needed in this most majestic organism, and the body is imperfect without me. A popular singer made a small fortune reminding us that ‘people who need people are the luckiest people in the world.’ In The Church of Jesus Christ of Latter-day Saints—the restored ecclesiastical body of Christ—people do need people and everyone is welcomed. This includes (in Paul’s assertion) not only the attractive, talented, ‘comely’ members, but those of us who seem to have fewer gifts and face greater challenges, those who receive less honor and attention. In the Church of Jesus Christ ‘more abundant honor’ is given to these. Every member matters, and the less favored member most of all (see 1 Cor. 12:23–24).” (“Belonging: A View of Membership,” *Ensign*, Apr. 1980, 27-28))

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. (This church does not belong to its President. Its head is the Lord Jesus Christ, whose name each of us has taken upon ourselves. We are all

in this great endeavor together. We are here to assist our Father in His work and His glory, 'to bring to pass the immortality and eternal life of man' (Moses 1:39). Your obligation is as serious in your sphere of responsibility as is my obligation in my sphere. No calling in this church is small or of little consequence. All of us in the pursuit of our duty touch the lives of others. To each of us in our respective responsibilities the Lord has said: Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees. President Gordon B. Hinckley, CR, Apr 1995, 94)

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same ^acare one for another.

26 And whether one member ^asuffer, all the members ^bsuffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of ^aChrist, and ^bmembers in particular.

28 And God hath set some in the church, first ^aapostles, secondarily ^bprophets, thirdly ^cteachers, after that miracles, then gifts of healings, helps, ^dgovernments, (Church organization. D&C 124: 143 The above ^aoffices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry and the ^bperfecting of my saints.) diversities of tongues. (Where all these things are, there is found the power of God unto salvation; where these things are not, whatever parades in the name of religion has no saving power. DNTC, 2:374)

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of ^amiracles? (Mormon 9: 7 And again I speak unto you who ^adeny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the ^binterpretation of tongues; 8 Behold I say unto you, he that denieth these things knoweth not the ^agospel of Christ; yea, he has not read the scriptures; if so, he does not ^bunderstand them. 9 For do we not read that God is the ^asame ^byesterday, today, and forever, and in him there is no ^cvariableness neither shadow of changing? 10 And now, if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles. 11 But behold, I will show unto you a God of ^amiracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same ^bGod who created the heavens and the earth, and all things that in them are.)

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 (I say unto you, Nay; for I have shown unto you a more excellent way.) ~~But~~ (Therefore) ^acovet earnestly (seek earnestly, be zealous for) the best ^bgifts: and yet shew I unto you a more ^cexcellent way. (What is the best gift? 1 Cor 14:1. Bruce R. McConkie said: "We are commanded to seek the gifts of the Spirit; if we do not do so, we are not walking in that course which is pleasing to Him whose gifts they are... Why, for what purpose, and to whom are the gifts given? 'Verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.' It is inherent in the whole plan of righteousness that those who seek the gifts of the Spirit do so for their own salvation and for the glory of God, and not for lustful and selfish and worldly reasons.' And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church.' (D&C 46:7-10.) Truly all of the Lord's saints should seek him, should seek his Spirit, should seek his gifts. Where these gifts are, there is the true and saving gospel, and where they are not, there is no hope of salvation." *A New Witness for the Articles of Faith* [Salt Lake City: Deseret Book Co., 1985], 370.))

1 Corinthians 12	Moroni 10	D&C 46
4 Now there are diversities of ^a gifts, but the same Spirit.	8 And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God.	8 Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given. 10 And again, verily I say unto you, I would that ye should always retain in your minds what those gifts are, that are given unto the church.
5 And there are differences of administrations, but the same Lord.	And there are different ways that these gifts are administered;	15 And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men.
6 And there are diversities of operations, but it is the same God which worketh all in all.	but it is the same God who worketh all in all.	16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the Spirit may be given to every man to profit withal.
7 But the manifestation of the ^a Spirit is given to every man to profit withal.	And they are given by the manifestations of the Spirit of God unto men, to profit them.	9 For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts. 12 To some is given one, and to some is given another, that all may be profited thereby.
8 For to one is ^a given by the ^b Spirit the ^c word of ^d wisdom;	9 For behold, to one is given by the Spirit of God, that he may teach the word of wisdom.	17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of wisdom.
to another the word of ^e knowledge by the same Spirit;	10 And to another, that he may teach the word of knowledge by the same Spirit.	18 To another is given the word of knowledge, that all may be taught to be wise and to have knowledge.
9 To another ^a faith by the same Spirit;	11 And to another, exceedingly great faith,	
to another the gifts of ^b healing by the same Spirit;	and to another, the gifts of healing by the same Spirit.	19 And again, to some it is given to have faith to be healed. 20 And to others it is given to have faith to heal.
10 To another the working of ^a miracles;	12 And again, to another, that he may work mighty miracles;	21 And again, to some is given the working of miracles;

to another ^b prophecy;	13 And again, to another, that he may prophesy concerning all things.	22 And to others it is given to prophesy;
to another ^c discerning of spirits	14 And again, to another, the beholding of angels and ministering spirits;	23 And to others the discerning of spirits.
to another <i>divers</i> kinds of tongues;	15 And again, to another, all kinds of tongues.	24 And again, it is given to some to speak with tongues.
to another the interpretation of ^d tongues:	16 And again, to another, the interpretation of languages and of <i>divers</i> kinds of tongues.	25 And to another is given the interpretation of tongues.
		13 To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.
		14 To others, it is given to believe on their words, that they also might have eternal life if they continue faithful.
11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.	17 And all these gifts come by the Spirit of Christ, and they come unto every man severally, according as he will.	26 And all these gifts come from God, for the benefit of the children of God.
	18 And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.	11 For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.
		27 And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those fits lest there shall be any among you professing and yet be not of God.
		28 And it shall come to pass that he that asketh in Spirit shall receive in Spirit;
		29 That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby.

1 Corinthians 13

Paul extols the high status of charity—Charity, a pure love, excels and exceeds almost all else. (Neal A. Maxwell said “Paul...after discussing the importance of gifts and the offices in the Church, says ‘. . . yet shew I unto you a more excellent way.’ (1 Cor. 12:31.) Paul then continues in the 13th Chapter of 1 Corinthians with his sublime writings about love. He boldly declares that love undergirds everything else; without love the other gifts don't really matter.” (*A More Excellent Way: Essays on Leadership for Latter-day Saints*, 1-2)

1 THOUGH I speak with the tongues of men and of angels, and have not ^acharity (love), I am become as sounding brass, or a tinkling cymbal. (Of all the attributes of godliness and perfection, charity is the one most devoutly to be desired. Charity is more than love, far more; it is everlasting love, perfect love, the pure love of Christ which endureth forever. It is love so centered in righteousness that the possessor has no aim or desire except for the eternal welfare of his own soul and for the souls of those around him. 2 Ne 26:30: Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have ^acharity, which ^bcharity is ^clove. And except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the laborer in Zion to perish., Moro 7:47: But ^acharity is the pure ^blove of Christ, and it endureth ^cforever; and whoso is found possessed of it at the last day, it shall be well with him., 8:25-26: 25 And the first fruits of ^arepentance is ^bbaptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth ^cremission of sins; 26 And the remission of sins bringeth ^ameekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the ^bHoly Ghost, which ^cComforter ^dfilleth with hope and perfect ^elove, which love endureth by ^fdiligence unto ^gprayer, until the end shall come, when all the ^hsaints shall dwell with God., DNTC, 2:378)

2 And though I have *the gift of* ^aprophecy, and understand all ^bmysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. (What is charity then? Let us enhance our understanding by searching the Old Testament. The underlying Hebrew word for charity is *hesed*. It is a word rich in beautiful meaning for it refers to loving kindness, loyalty, steadfastness, everlasting love, mercy and the bonds of covenant fidelity. Just as God will be forever loyal and faithful to the covenants he has made with us, we too should be loyal and faithful to him. Indeed, it is in the bonds of covenant relationships that true and pure *hesed* can be lived and experienced. Turning now to the New Testament we find that charity is translated from the Greek word *xaris* (*charis*). Before we look at the definition of this Greek word it is significant to note that the English words “charity” and “grace” both derive from the Greek word *xaris*. It means to have favor, good will, love, mercy and compassion upon another. Interestingly, this word is often used to describe the loving mercy and compassion given to those who do not deserve such acts. In this respect, the ultimate example of *xaris*-charity-grace is God, for none of us on our own efforts could ever be deserving of his boundless loving kindness. It is only through his *xaris* or grace that we are healed from the effects of a broken law. And so God indeed is the fullness of *xaris*-charity. *Xaris* is also used to describe the presence of God and his glory. With this understanding Moroni 7:48 takes on new meaning, for when we are filled with charity we are most like God, and most ready to “see him as he is.” Wherefore, my beloved brethren, ^apray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true ^bfollowers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall ^cbe like him, for we shall see him as he is; that we may have this hope; that we may be ^dpurified even as he is pure. Amen. Taylor Halverson, Meridian Magazine, Lesson 34)

3 And though I bestow all my goods to feed *the* ^apoor, and though I give my body to be burned, and have not charity, it profiteth me nothing. (These verses must be interpreted in the context of Paul’s whole presentation on charity and spiritual gifts. They are a form of reasoning and argumentation designed to dramatize the pre-eminent position of charity among the attributes of godliness, and standing alone they are not to be taken literally. It is not possible, for instance, to have faith without first giving charity, but by speaking as though faith to move mountains is as nothing compared to charity, the point is driven home that there is nothing so transcendent as having the pure love of Christ in one’s soul. DNTC, 2:380)

4 ^aCharity ^bsuffereth long, and is ^ckind; charity ^denvieth not; charity vaunteth (Gr-braggart) not itself, is not puffed up,

5 Doth not behave itself ^aunseemly (indecently, unbecomingly), seeketh not her ^bown, is not easily ^cprovoked, (irritable, or takes account of) thinketh no evil;

6 Rejoiceth not in ^ainiquity, (injustice, unrighteousness) but rejoiceth in the ^btruth;

7 Beareth (beareth comes from the word meaning “to cover” and is used of roofs and the hull of ships. It keeps out resentment as the ship keeps out water, or the roof the rain.) all things, believeth all things, hopeth all things, endureth all things.

8 Charity never ^afaileth (to fall off, and was used as leaves or flowers. Love is not removed out of its place.): but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. (When tongues and prophecies are finished in the eternal worlds, charity will still remain.)

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away. (Shall the gifts of the spirit cease? Is there to be a day when the saints shall no longer possess the gifts of prophecy and tongues? Or the gift of knowledge? Yes, in the sense that these shall be swallowed up in something greater, and shall no longer be needed in the perfect day. When the saints know all tongues, none will be able to speak in an unknown tongue. When the saints become as God and know all things – past, present and future – there will be no need or occasion to prophesy of the future. DNTC, 2:380)

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. (Neal A. Maxwell noted, “Then we will see the true story of mankind—and not through glass darkly. (See 1 Cor. 13:12.) The great military battles will appear as mere bonfires which blazed briefly, and the mortal accounts of the human experience will be but graffiti on the walls of time.” (“O, Divine Redeemer,” *Ensign*, Nov. 1981, 10) In retrospect, we will declare of our own mortal experience, “I was just a child, ‘I spake as a child, I understood as a child, I thought as a child’ but now that I have finally reached my spiritual potential, I have no need for these childish things.” Then will all things mortal be done away, but charity will still abound. Thus **developing charity is clearly just as essential for admission to the upper realms of the celestial kingdom as is baptism!**” (*If Thou Endure It Well* [Salt Lake City: Bookcraft, 1996], 34.)

12 For now we see through a ^aglass, (mirror. The ancient mirrors were of polished metal and required constant polishing so that a sponge with pounded pumice stone was generally attached to it.) ^bdarkly (obscurely, enigmatically); but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth ^afaith, ^bhope, ^ccharity, these three; but the greatest of these *is* charity.

Sep 2-8
1 Corinthians 14-16
“God Is Not the Author of Confusion but of Peace”

OVERVIEW:

Record your impressions while you read 1 Corinthians 14–16. Pray about what the Spirit has taught you, and ask Heavenly Father if there is more He would like you to learn.

Record your impressions:

SCRIPTURES:

1 Corinthians 14

Desire spiritual gifts—Tongues and prophecy compared—Prophecy is the greater gift—‘Ye may all prophesy’—‘Covet to prophesy.’

1 ^aFOLLOW (pursue, follow eagerly, earnestly) after charity, and desire spiritual ^bgifts, but rather that ye may prophesy. (Prophecy is greater than charity, because in order to prophesy a man must first have the pure love of Christ in his soul, and then he must attune himself to the Holy Spirit so as to receive the spirit of revelation and of prophecy. Chiefly the gift of prophecy is to know by revelation from the Holy Ghost of the divine Sonship of our Lord. TPJS.)

2 For he that speaketh in ^aan-unknown (another) tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that ^aprophesieth speaketh unto men *to* ^bedification, and exhortation, and comfort. (Bruce R. McConkie “‘The testimony of Jesus is the spirit of prophecy.’ (Rev. 19:10.) That is, every person who receives revelation so that he knows, independent of any other source, of the divine Sonship of the Savior, has, by definition and in the very nature of things, the spirit of prophecy and is a prophet.” (*The Promised Messiah: The First Coming of Christ* [Salt Lake City: Deseret Book Co., 1978], 23.) “A true prophet is one who has the testimony of Jesus; one who knows by personal revelation that Jesus Christ is the Son of the living God, and that he was to be—or has been—crucified for the sins of the world; one to whom God speaks and who recognizes the still small voice of the Spirit. A true prophet is one who holds the holy priesthood; who is a legal administrator; who has power and authority from God to represent him on earth. A true prophet is a teacher of righteousness to whom the truths of the gospel have been revealed and who presents them to his fellowmen so they can become heirs of salvation in the highest heaven. A true prophet is a witness, a living witness, one who knows, and one who testifies. Such a one, if need be, foretells the future and reveals to men what the Lord reveals to him.” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 2: 169.))

4 He that speaketh in an-unknown (another) tongue edifieth himself; but he that prophesieth edifieth the church.

5 I ^awould (wish) that ye all spake with tongues, but rather that ye ^bprophesied: for greater *is* he that

prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, ^aexcept (unless) I shall speak to you either by ^brevelation, or by knowledge, or by prophesying, or by doctrine?
 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
 10 There are, it may be, so many kinds of ^avoices in the world, and none of them *is* without signification.
 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.
 12 Even so ye, ^aforasmuch (since) as ye are zealous of spiritual ^bgifts, seek that ye may excel to the ^cedifying of the church.
 13 Wherefore let him that speaketh in ~~an-unknown~~ (another) tongue pray that he may interpret.
 14 For if I pray in ~~an-unknown~~ (another) tongue, my spirit prayeth, but my ^aunderstanding (mind) is unfruitful.
 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?
 17 For thou verily givest thanks well, but the other is not edified.
 18 I thank my God, I speak with tongues more than ye all:
 19 Yet in the church I had rather ^aspeak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in ~~an-unknown~~-(another)tongue.
 20 Brethren, be not ^achildren in ^bunderstanding: howbeit in ^cmalice (wickedness, depravity) be ye children, but in ^dunderstanding be men.
 21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not ^ahear (listen to, heed) me, saith the Lord.
 22 Wherefore ^atongues are for a ^bsign, not to them that believe, but to them that believe not: but ^cprophesying *serveth* not for them that believe not, but for them which believe.
 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or ^aunbelievers, will they not say that ye are mad?
 24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:
 25 And thus are the ^asecrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.
 26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto ^aedifying. (testimony meeting)
 27 If any man speak in ~~an-unknown~~ (another) tongue, *let it be* by two, or at the most *by three*, and *that* by course; and let one interpret.
 28 But if there be no interpreter, let him keep ^asilence in the church; and let him speak to himself, and to God. (Be not so curious about tongues. Do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues [that is, in the tongues of the foreigners]. TPJS, p. 247-8. Any man that has the Holy Ghost, can speak of the things of God in his own tongue as well as to speak in another; for faith comes not by signs, but by hearing the word of God. TPJS, p. 148-9. If anything is taught by the gifts of tongues, it is not to be received for doctrine. TPJS, p. 229. Speak not in the gift of

tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may. TPJS, p. 162, 212.)

29 Let the prophets speak two or three, and let the other judge. (Now Paul comes to the Spirit directed climax: “Let the prophets speak...Ye may all prophesy...Covet to prophesy.” **Prophecy stands supreme, the greatest of all the gifts of the Spirit. Prophecy is revelation; it is testimony; it is Spirit speaking to spirit; it is knowing by revelation that Jesus is the Lord, that salvation is in Christ, that he has redeemed us by his blood. Prophecy is walling in paths of truth and righteousness; it is living and doing the will of Him whose we are; and in its final and perfect form – known as, “the more sure word of prophecy” – it consists in a “man’s knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.” D&C 131:5.** And while one prophet speaks, all others present shall give rapt attention to his words, that they, partaking of the same Spirit with which the speaker is endowed, may judge the testimony and doctrine to be good; thus, “he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together. D&C 50:22. DNTC, 2:386-7.)

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets. (Bruce R. McConkie: “The true Church is or should be made up of prophets without number...Every man should be a prophet for his family and for those over whom he is called to preside in the Church and kingdom of God on earth. But there is to be no diversity of views, no differences of opinion, among the prophets. A prophet is a prophet only because he receives revelation from the Holy Ghost and is in tune with the Spirit of God. Anarchy is foreign to a heaven-sent organization. The Lord's house is a house of order and not a house of confusion. And so ‘the spirits of the prophets are subject to the prophets.’ (1 Cor. 14:29-32.) “There is only one presiding prophet on earth at any one time, and he is the President of the Church. All other prophets are subject to him and his direction. There is not now on earth and there shall not be—as long as the earth shall stand or there is one man on the face thereof—a prophet who is not subject to and whose acts are not governed by the presiding prophet.” (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 326.)

33 For God is not *the* ^aauthor of ^bconfusion, but of ^cpeace, as in all ^dchurches of the ^esaints. (Meetings are conducted as led by the Spirit.)

34 Let your ^awomen keep silence in the churches: for it is not permitted unto them to ^bspeak (rule); but ^cthey are commanded to be under ^dobedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to ^aspeak (rule) in the church. (May women speak in Church? Yes, in the sense of teaching, counseling, testifying, exhorting, and the like; no, in the sense of assuming rule over the Church as such, and in attempting to give direction as to how God’s affairs on earth shall be regulated. “A woman has no right to found or organize a church – God never sent them to do it.” TPJS, p. 212. Paul is here telling sisters they are subject to the priesthood, that it is not their province to rule and reign. DNTC, 2:388)

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, ^acovet (ie, eager, zealous) to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in ^aorder. (The unwritten order of things.)

1 Corinthians 15

Christ died for our sins—He rose from the dead and was seen by many—All men will be resurrected—Paul speaks of baptism for the dead—The three degrees of glory—Victory over death comes through Christ.

(The Apostle now expounds on the reality, glories, and mysteries of the resurrection, that glorious doctrine that all men shall live again in immortality. DNTC, 2:389. Joseph Fielding Smith: In the resurrection there will be different kinds of bodies; they will not all be alike. The body a man receives will determine his place hereafter. There will be celestial bodies, terrestrial bodies, and telestial bodies, and these bodies will differ as distinctly as do bodies here... Some will gain celestial bodies with all the powers of exaltation and eternal increase. These bodies will shine like the sun as our Savior's does, as described by John. Those who enter the terrestrial kingdom will have terrestrial bodies, and they will not shine like the sun, but they will be more glorious than the bodies of those who receive the telestial glory. Doctrines of Salvation, 2:286-87)

1 MOREOVER, brethren, I ^adeclare unto you the ^bgospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are ^asaved, if ye ^bkeep (hold fast to, retain) in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ ^adied for our ^bsins according to the scriptures;

4 And that he was buried, and that he ^arose again the third day according to the scriptures: (The fundamental principles of our religion are the testimony of the apostles and prophets concerning Jesus Christ, that he died, was buried, rose again the third day, and ascended up into heaven. And all other things are only appendages to these, which pertain to our religion. Joseph Smith's Commentary on the Bible, p. 167)

5 And that he was ^aseen of ^bCephas, then of the twelve:

6 After that, he was ^aseen of ^babove (more than, over) five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; (The Lord's brother. DNTC, 2:390) then of all the apostles.

8 And last of all he was ^aseen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not ^ameet (adequate, sufficient, competent) to be called an apostle, because I ^bpersecuted the church of God.

10 But by the ^agrace of God I am what I am: and his grace which *was bestowed* upon me was not in vain;

~~but~~ (for) I ^blaboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have ^atestified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* ^avain; (useless, empty, ineffective) ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are ^aperished (lost, destroyed).

19 If in this ^alife only we have ^bhope in Christ, we are of all men most miserable.

Scripture Mastery: 20 But now is ^aChrist ^brisen from the dead, *and* become the ^cfirstfruits (firstling) of them that slept. (The fact of our Lord's resurrection, and the consequent immortality thereby passed on to all men, lies at the heart and core and center of Christianity. Unless Christ was

resurrected he was not the Son of God; unless he inherited from an Immortal Father the power of immortality, he was as other men, incapable of bursting the bands of death for himself and for all men. The resurrection proves the divine Sonship, and the divine Sonship is established by the fact of resurrection; the two are inseparably connected; both are true or neither is. DNTC, 2:391)

21 For since by man *came* ^adeath, by man *came* also the ^bresurrection of the dead.

22 For as in ^aAdam all ^bdie, even so in ^cChrist shall all be made ^dalive. (Will everyone be resurrected?)

Joseph F. Smith: Every creature that is born in the image of God will be resurrected from the dead... by the power of Jesus Christ. It matters not whether we have done well or ill, whether we have been intelligent or ignorant, or whether we have been bondsmen or slaves or freemen, all men will be raised from the dead. The Second Death, Collected Discourses: Delivered by President Wilford Woodruff, His Two Counselors, the Twelve Apostles and Others, 4:224-25)

23 But every man in his own ^aorder (rank): Christ the ^bfirstfruits (firstling); afterward they that are Christ's at his ^ccoming. (The most righteous man was first, the most wicked shall be the last; Christ was first, the sons of perdition shall be last. DNTC, 2:394. The order of resurrection will be the following: At the Second Coming of Christ: D&C 88: 97 And they who have slept in their graves shall ^acome forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the ^bpillar of heaven—

98 They are Christ's, the ^afirst fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God. The next group: 99 And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his ^acoming; who have received their part in that ^bprison which is prepared for them, that they might receive the gospel, and be ^cjudged according to men in the flesh. These are they who lived a terrestrial law. They include the heathen nations who died without the law of the gospel; others who rejected the gospel in this life, but received it in the spirit world; others who were honorable men by the standards of the world, but who were blinded spiritually; and yet others who were numbered with the saints of God, but who did not endure to the end and were not valiant in defense of truth and righteousness. They shall come forth in the latter part of the first resurrection and enter a terrestrial kingdom. D&C 76:71-78. Afterward cometh the resurrection of damnation. In the fore part of this final resurrection shall come forth those whose inheritance is the telestial world, and in the latter part those who as sons of perdition shall be cast out with Lucifer and his rebel hosts forever. D&C 88: 100 And again, another trump shall sound, which is the third trump; and then come ^athe spirits of men who are to be judged, and are found under ^bcondemnation; 101 And these are the rest of the ^adead; and they live not again until the ^bthousand years are ended, neither again, until the end of the earth. 102 And another trump shall sound, which is the fourth trump, saying: There are found among those who are to remain until that great and last day, even the end, who shall ^aremain ^bfilthy still.)

24 ~~Then~~ (Afterward) *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have ^aput down (brought to an end, abolished) all ^brule and all ^cauthority and ^dpower.

25 For he must ^areign, till he hath put all ^benemies under his ^cfeet.

26 The last ^aenemy(, death) ~~that~~ shall be ^bdestroyed ~~is~~ ^edeath.

27 For (he saith, When it is manifest that) he hath put all things under his feet. ~~But when he saith~~ (and that) all things are put under ~~him, it is~~ ^amanifest that he is excepted, which (he is excepted of the Father who) did put all things under him.

28 And when all things shall be ^asubdued unto him, then shall the Son also himself be ^bsubject unto him that put all things under him, that God may be all in all.

Scripture Mastery: 29 Else what shall they do which are ^abaptized ^bfor (in behalf of, for the sake of) the dead, if the dead ^crise not at all? why are they then baptized for the ^ddead? (If there is no resurrection, why perform baptisms for the dead?) Joseph Smith: Every man that has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before; and as soon as the law of

the Gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free. TPJS, 367. Joseph Fielding Smith: Salvation for the dead was understood in the days of the primitive Christian Church, and to some extent baptisms for the dead continued to be performed until A.D. 379, when the Council of Carthage forbade any longer the administration of this ordinance and holy communion for the dead. Doctrines of Salvation, 2:163. **An article in the Belfast Telegraph 28 August 2008 by Eamonn McCann: What if Mormons are right and Catholics and Protestants wrong?** Given Christian teaching, does it make more sense to baptize dead adults rather than live babies? Why are Catholic bishops so concerned about Mormons baptizing dead parishioners? The Mormons didn't invent baptism of the dead. The practice has a significant history within mainstream Christianity. The decision to order its abandonment was taken only after heated debate, and was a close-run thing. What's the difference, anyway, between baptizing the dead and baptizing babies? A tiny infant will have as much understanding as a dead person – none at all – of the complex philosophical belief-system it's being inducted into when baptized, say, a Catholic. Transubstantiation? There's daily communicants go to their deaths without any clear understanding of the concept. So what chance the mewling tot? Indeed, given that all Christian Churches believe that the soul lives on after death and retains understanding and consciousness of self, doesn't it make more sense to baptize dead adults than live babies? Apart from which, if the Catholic bishops hold that the beliefs of the Mormons are pure baloney (as they must), and their rituals therefore perfectly meaningless, how can it matter to them what mumbo-jumbo Mormons might mutter over Catholic cadavers? The current controversy has been prompted by Archbishop Demot Clifford and Bishop Bill Murphy complaining to the National Library in Dublin about record handed over by the Church being made available to all and sundry. The Mormons are believed to have taken advantage of this facility to comb through parish records and baptize the souls enumerated therein, a batch at a time. The bishops stepped in after the Vatican warned all national churches earlier this year about Mormons misusing diocesan records. I have heard it suggested that the alarm of the Holy See had escalated after reports that Mormon multiple baptisms were regularly breaking the official record set by General Liu Kung Lee who, in one afternoon, baptized seven regiments of Chinese soldiers into Christianity with a fire-hose. Let's look at the facts as understood by the early followers of Christ. For more than 300 years after the Crucifixion, baptism of the dead was widely accepted, its biblical basis located in 1 Corinthians 15:29: Otherwise, what shall they do who are baptized for the dead if the dead rise not at all? Why are they then baptized for them. In other words, a deceased person could be baptized by proxy: otherwise, how could such a person be included in the Resurrection? A good question! The radical Corinthians and the Marcionites were especially energetic baptizers of the dead. It was to wrong-foot these sects, seen as competitors with the official Church at a time when it was consolidating its position as the State religion of the Roman Empire, that the Synods of Hoppo (A.D. 393) and Carthage (A.D. 397) voted, after bitter debate, to condemn the practice. Interestingly, a clear trace of baptism of the dead has lingered in official practice to the present day, in the form of prayers for divine intercession on behalf of the unbaptized souls. Prayers of intervention were encouraged in Catholic schools in the 1950s. For all I know, this remains, the case. Baptizing the dead might be seen as analogous, too, to the Jewish prayer of intercession. Which serves as a reminder that US Jews put a halt to galloping post-mortem Mormonism a couple of years ago by arguing that de Jadaising those who'd perished in the concentration camps constituted a profound insult to Holocaust victims. Following talks in New York between leaders of the two religions, the Mormons backed off. The key point is, surely, that all religions believe that the soul, after death, at last knows what's what – whether Hinduism, Free Presbyterianism, Jainism, Judaism, Islam, Catholicism or whatever is the true religion. What if it's Mormonism? What if it's an everyday occurrence on the other side that Catholics and Protestants are left standing dumbstruck at the Gates, gasping: "Mormons! Who'd have believed it? And maybe a wife berating her husband: There! I told you it would be the Mormons! But would you listen?! Now it's eternal hellfire for the two of us, I hope you're satisfied. In that scenario, shouldn't all members of all other

religions be literally eternally grateful to the Mormons for sharing their saving grace even unto and after death? If, on the other hand, it isn't the Mormons at all, those who turn out to have been right can wave a merry farewell to the crestfallen followers of Brigham Young as they trundle downwards to their eternal comeuppance. What's the problem?)

30 And why stand we in ^ajeopardy (danger, peril) every hour? (Why allow persecutions if there is no hope of a better life in the resurrection?)

31 ^aI protest ~~by you~~ (unto you the resurrection of the dead; and this is my) rejoicing which I have in Christ Jesus our Lord (daily, though), I die ~~daily~~.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us ^aeat and drink; for ^bto morrow we die.

33 Be not deceived: evil ^acommunications (conversations, associations) corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your ^ashame.

35 But some *man* will say, How are the dead raised up? and with what body do they come? (They must rise just as they died; we can there hail our lovely infants with the same glory the same loveliness in the celestial glory, where they all enjoy alike. They differ in status, in size, the same glorious spirit gives them the likeness of glory and bloom; the old man with his silvery hairs will glory in bloom and beauty. No man can describe it to you – no man can write it. Joseph Smith, DHC 6:366. There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come. I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If anyone supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken. Joseph Smith, DHC 5:339.)

36 *Thou* fool, that which thou sowest is not quickened, except it ^adie:

37 And that which thou sowest, thou sowest not that body ~~that~~ (which) shall be, but ~~bare~~ grain, ^ait may (whether it be) ~~chance~~ (be) of wheat, or ~~of~~ some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds.

Scripture Mastery: 40 ^aThere are Also celestial bodies, (D&C 76:50 And again we bear record—for we ^asaw and heard, and this is the ^btestimony of the ^cgospel of Christ concerning them who shall come forth in the resurrection of the ^djust— 51 They are they who **received the ^atestimony of Jesus, and ^bbelieved on his name and were ^cbaptized** after the ^dmanner of his burial, being ^eburied in the water in his name, and this according to the commandment which he has given— 52 That by ^akeeping the commandments they might be ^bwashed and ^ccleansed from all their sins, and **receive the Holy Spirit** by the laying on of the ^dhands of him who is ^eordained and sealed unto this power; 53 And who ^aovercome by faith, and are ^bsealed by the Holy Spirit of ^cpromise, which the Father ^dsheds forth upon all those who are just and true. 54 They are they who are the ^achurch of the ^bFirstborn (Sealed to a spouse in the temple). 55 They are they into whose hands the Father has given ^aall things— 56 They are they who are ^apriests and ^bkings, who have **received of his fulness**, and of his glory; 57 And are ^apriests of the Most High, after the order of Melchizedek, which was after the order of ^bEnoch, which was after the ^corder of the Only Begotten Son. 58 Wherefore, as it is written, they are ^agods, even the ^bsons of ^cGod— 59 Wherefore, ^aall things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. 60 And they shall ^aovercome all things. 61 Wherefore, let no man ^aglory in man, but rather let him ^bglory in God, who shall ^csubdue all enemies under his feet. 62 These shall ^adwell in the ^bpresence of God and his Christ forever and ever. 63 These are they whom he shall bring with him, when he shall ^acome in the ^bclouds of heaven to ^creign on the earth over his people. 64 These are they who shall have part in the ^afirst resurrection. 65 These are they who shall come forth in the resurrection of the ^ajust. 66 These are they

who are come unto ^aMount ^bZion, and unto the city of the living God, the heavenly place, the holiest of all. 67 These are they who have come to an innumerable company of ^aangels, to the general assembly and church of ^bEnoch, and of the ^cFirstborn. 68 These are they whose names are ^awritten in heaven, where God and Christ are the ^bjudge of all. 69 These are they who are ^ajust men made ^bperfect through Jesus the mediator of the new ^ccovenant, who wrought out this perfect ^datonement through the shedding of his own ^eblood. 70 These are they whose bodies are ^acelestial, whose ^bglory is that of the ^csun, even the glory of God, the ^dhighest of all, whose glory the sun of the firmament is written of as being typical.) **and bodies terrestrial: (D&C 76:** 71 And again, we saw the ^aterrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the ^bFirstborn who have received the fulness of the Father, even as that of the ^cmoon differs from the sun in the firmament. 72 Behold, these are they who **died ^awithout ^blaw**; 73 And also they who are the ^aspirits of men kept in ^bprison, whom the Son visited, and ^cpreached the ^dgospel unto them, that they might be judged according to men in the flesh; 74 **Who ^areceived not the ^btestimony of Jesus in the flesh**, but afterwards received it. 75 These are they who are ^a**honorable men** of the earth, who were ^bblinded by the craftiness of men. 76 These are they who receive of his glory, but not of his fulness. 77 These are they who receive of the ^apresence of the Son, but not of the fulness of the Father. 78 Wherefore, they are ^abodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun. 79 These are they who are **not ^avaliant in the ^btestimony of Jesus**; wherefore, they obtain not the crown over the kingdom of our God. 80 And now this is the end of the ^avision which we saw of the terrestrial, that the Lord commanded us to ^bwrite while we were yet in the Spirit.) (**and bodies telesial) (D&C 76:** 81 And again, we ^asaw the glory of the ^btelesial, which glory is that of the lesser, even as the ^cglory of the stars differs from that of the glory of the moon in the firmament. 82 These are they who received not the gospel of Christ, neither the ^atestimony of Jesus. 83 These are they who ^a**deny not the Holy Spirit**. 84 These are they who are thrust down to ^ahell. 85 These are they who shall not be redeemed from the ^adevil until the ^blast resurrection, until the Lord, even Christ the ^cLamb, shall have finished his work. 86 These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; 87 And the terrestrial through the ^aministration of the celestial. 88 And also the telesial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ^aministering spirits for them; for they shall be ^bheirs of salvation. 89 And thus we saw, in the heavenly vision, the glory of the ^atelesial, which surpasses all understanding; 90 And no man knows it except him to whom God has revealed it.)**but the glory of the ^bcelestial is one, and the ^cglory of the ^dterrestrial is another (; and the telesial, another).** (D&C 88: 14 Now, verily I say unto you, that through the ^aredemption which is made for you is brought to pass the resurrection from the dead. 15 And the ^aspirit and the ^bbody are the ^csoul of man. 16 And the ^aresurrection from the dead is the redemption of the soul. 17 And the redemption of the soul is through him that ^aquickeneth all things, in whose bosom it is decreed that the ^bpoor and the ^cmeekest of the ^dearth shall inherit it. 18 Therefore, it must needs be ^asanctified from all ^bunrighteousness, that it may be prepared for the celestial ^cglory; 19 For after it hath filled the measure of its creation, it shall be crowned with ^aglory, even with the presence of God the Father; 20 **That bodies who are of the ^acelestial kingdom may ^bpossess it forever and ever**; for, for this ^cintent was it made and created, and for this intent are they ^dsanctified. 21 And they who are not ^asanctified through the ^blaw which I have given unto you, even the law of Christ, must inherit ^canother kingdom, even that of a terrestrial kingdom, or that of a telesial kingdom. 22 **For he who is not able to abide the ^alaw of a celestial kingdom cannot ^babide a ^ccelestial glory.** 23 **And he who cannot abide the law of a ^aterrestrial kingdom cannot abide a terrestrial glory.** 24 **And he who cannot abide the law of a ^atelesial ^bkingdom cannot abide a telesial ^cglory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.** 25 And again, verily I say unto you, the ^aearth abideth the law of a celestial kingdom, for it filleth the ^bmeasure of its creation, and transgresseth not the law— 26 Wherefore, it shall be

^asanctified; yea, notwithstanding it shall ^bdie, it shall be ^cquickened again, and shall abide the power by which it is quickened, and the ^drighteous shall ^einherit it. 27 For notwithstanding they die, they also shall ^arise again, a ^bspiritual body. 28 They who are of a celestial ^aspirit shall receive the same ^bbody which was a natural body; even ye shall receive your bodies, and your ^cglory shall be that glory by which your bodies are ^dquickened. 29 Ye who are ^aquickened by a portion of the celestial ^bglory shall then receive of the same, even a fulness. 30 And they who are quickened by a portion of the ^aterrestrial glory shall then receive of the same, even a fulness. 31 And also they who are quickened by a portion of the ^atelestial glory shall then receive of the same, even a fulness. 32 And they who remain shall also be ^aquickened; nevertheless, they shall return again to their own place, to enjoy that which they are ^bwilling to receive, because they were not willing to enjoy that which they might have received. 33 For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.)

41 There is one glory of the ^asun, and another glory of the moon, and another glory of the ^bstars: for one star ^cdiffereth from another star in ^dglory.

42 So also is the resurrection of the dead. It is sown in ^acorruption; it is raised in incorruption: (All men shall gain physical perfection in the resurrection. DNTC, 2:401. Alma 40:23 The ^asoul shall be ^brestored to the ^cbody, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a ^dhair of the head shall not be lost; but all things shall be restored to their proper and ^eperfect frame.)

43 It is sown in dishonour; it is raised in ^aglory: it is sown in weakness; it is raised in power:

44 It is sown a ^anatural body; it is raised a ^bspiritual body. There is a natural body, and there is a spiritual body. (immortal)

45 And so it is written, The ^afirst man ^bAdam was made a living soul; the last ^cAdam (Christ) was made a ^dquickening spirit.

46 Howbeit ~~that was not~~ ^afirst which is spiritual, but that which is natural (, first, and not that which is spiritual); and (but) afterward(s) that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy (Adam), we shall also bear the image of the heavenly (Christ).

50 Now this I say, brethren, that ^aflesh and ^bblood cannot ^cinherit the kingdom of God; neither doth ^dcorruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all ^asleep (die, sleep in death), but we shall all be ^bchanged,

52 In a moment, in the ^atwinkling of an eye, at (the sound of) the last trump: for the ^btrumpet shall sound, and the ^cdead shall be raised incorruptible, and we shall be ^dchanged.

53 For this ^acorruptible must put on incorruption, and this ^bmortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on ^aimmortality, then shall be brought to pass the saying that is written, ^bDeath is swallowed up in victory.

55 O ^adeath, where *is* thy sting? O ^bgrave, (Hades, hell) where *is* thy victory?

56 The sting of ^adeath *is* sin; and the ^bstrength (power) of sin *is* the law. (Spencer W. Kimball: Paul says, the sting of death is sin, meaning that if men die in their sins, they will suffer the prescribed penalty and gain a lesser glory in the realms ahead. CR, Oct 1978, 109. How do we avoid the sting of death? Gordon B. Hinckley: The pain of death is swallowed up in the peace of eternal life... Whenever the cold hand of death strikes, there shines through the gloom and the darkness of that hour the triumphant figure of the Lord Jesus Christ, He, the Son of God, who by His matchless and eternal power overcame death. He is our

comfort, our only true comfort, when the dark shroud of earthly night closes about us as the spirit departs the human form. CR, Apr 1996, 92.)

57 But ^athanks *be* to God, which giveth us the ^bvictory through our Lord Jesus Christ. (Keep the commandments.)

58 Therefore, my beloved brethren, be ye ^astedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

1 Corinthians 16

Paul counsels: Stand fast in the faith; let all things be done with charity. (Chapter 16 is Paul's farewell part of the epistle.)

1 NOW concerning the ^acollection for the saints, as I have ^bgiven order (directed, arranged) to the churches of Galatia, even so do ye. (Paul is letting the Saints know that he will be collecting their donations to take to the poor in Jerusalem.)

2 Upon the ^afirst *day* of the week let every one of you lay by him in store, as *God* hath ^bprospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters (recommends, certificates of ordination, documents certifying membership), them will I send to bring your ^aliberality (gift) unto Jerusalem.

4 And if it be ^ameet (suitable, worthwhile) that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now ^aby the way (passing); but I ^btrust (hope) to ^ctarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great ^adoor and ^beffectual (energetic, efficient) is opened unto me, and *there are* many adversaries.

10 Now if ^aTimotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore ^adespise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother ^aApollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 ^aWatch ye (behave like men), ^bstand fast in the ^cfaith, ^dquit you like ^emen, be strong.

14 Let all your things be done with ^acharity.

15 I beseech you, brethren, (ye know the house of ^aStephanas, that it is the firstfruits of Achaia, and *that* they have ^baddicted (devoted, appointed) themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was ^alacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. ^aAquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy ^akiss (salutation).

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema ^aMaran-atha (Aramaic meaning, "The Lord will come!" or "Come, O Lord!") Bruce R. McConkie said: "Anathema is a Greek word meaning accursed. Hence, a person or thing cursed by God or his authority, as for instance one who has been

excommunicated, is anathema. (Rom. 9:3.) ‘Wo unto them who are cut off from my church, for the same are overcome of the world.’ (D. & C. 50:8.) “Paul’s statement, ‘If any man love not the Lord Jesus Christ, let him be Anathema Maranatha’ (1 Cor. 16:22), probably means, let him be accursed until the Lord comes. Maranatha, an Aramaic word meaning, O our Lord, come, appears to have been used by the primitive saints as a watchword or salutation by which they reminded each other of the promised second Coming. Paul’s statement, ‘The Lord is at hand’ (Philip. 4:5), and John’s, ‘Even so, come, Lord Jesus’ (Rev. 22:20), carry the same hope and encouragement.” (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 34.)).

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

Evidence suggests that 1 Corinthians was really written from Ephesus not Philippi. The footnotes at the end of each Pauline epistle are not always reliable. “One may be misled by the King James Version notes at the end of every letter. These little postscripts are called ‘subscriptions’ from the fact that copyists wrote them underneath or after the letters. But the sentence notes appear very late—their earliest form is fourth century, so they are merely scribes’ opinions.” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 72.)

Sep 9-15
2 Corinthians 1-7
“Be Ye Reconciled to God”

OVERVIEW:

As you study Paul’s letters to the Corinthians, write down some of the gospel principles you discover and ponder how you can apply them in your life.

Record your impressions:

SCRIPTURES:

2 Corinthians 1

What does it mean to be reconciled to God? How is our tithing sanctified? How do Church funds become holy?

Overcoming tribulation. Forgiving others. Feeling godly sorrow for our sins. Becoming reconciled to God. The purpose of this epistle is to defend his work in the ministry, to commend the Corinthian saints for their improvements since he last wrote, to defend his personal character and conduct, to encourage a generous financial gift for the impoverished saints of Jerusalem, and to speak of an impending third visit to Corinth. The grand theme of 2 Corinthians is the reconciliation of God to his children and of brother to brother through the Atonement of Christ. Paul teaches three key doctrines about the Atonement: The promise of the Atonement is the key to overcoming adversity, we must forgive others if we expect to be forgiven, and Godly sorrow for our sins enables us to claim the promises of the Atonement.

Audience: Paul wrote 2 Corinthians to the same Church members he had addressed in 1 Corinthians and also to the Saints living in Achaia. Achaia was essentially a Roman province comprising all of Greece. A growing discontent had arisen among the Corinthian Saints due to the accusations of false teachers. Paul wrote to answer these accusations and to reassure the Saints in their faith.

Historical Background: Shortly after Paul wrote 1 Corinthians, he sent his close friend Titus on a visit to Corinth to determine how his letter was received. While Paul waited for Titus’s return, a riot developed in Ephesus in opposition to his teachings, so he fled to Macedonia. When Titus joined him again, Paul learned of the news from Corinth. False teachers had infiltrated the Church there and were preying on the gullible for money. These teachers had accused Paul of taking money that was collected to assist the poverty-stricken Saints in Jerusalem. They had also challenged his authority as an Apostle. After hearing the concerns delivered by Titus, Paul wrote the letter known as 2 Corinthians sometime during A.D. 55-57.

Unique Features: Paul shared more autobiographical information in this letter than in any other. He did so to answer his critics in Corinth who questioned his authority in the gospel and his loyalty to the gospel cause. (Taken from the Teacher’s Guide.)

“Second Corinthians is not a definitive epistle; it does not analyze and summarize gospel doctrines as such. Instead it applies already known doctrines to the circumstances of the Corinthians, much as an inspired sermon applies the gospel to the congregation in which it is preached. “Yet, wise counselor that he was, Paul wove in sufficient doctrinal data to leave modern readers with a great sense of thanksgiving for the epistle. In it we read, among other things, of how God comforteth and careth for his saints; of the law of reconciliation; that there is no second chance for salvation for the saints; of how God’s ministers gain approval; of the true principle of glorying in the Lord; of false apostles and the signs of true apostles; and we learn that Paul, like the three Nephites, was caught up into heaven and heard and saw things beyond mortal comprehension.” (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 407.)

God comforts and cares for his saints—The saints are sealed and given assurance by the Spirit in their hearts.

1 PAUL, an ^aapostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, (Paul is here acknowledging that God the Father is the literal father of Jesus.) the Father of ^amercies, and the God of all ^bcomfort; (Marion D. Hanks said: “He waits to be gracious! He loves to be merciful! The prophets call him ‘the Father of mercies.’ (2 Cor. 1:3.) They speak of his ‘abundant mercy,’ (1 Pet. 1:3), and declare that ‘whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy’ (Alma 12:34). They declare his ‘wisdom ... mercy, and grace.’ (2 Ne. 9:8.) And crowning all of this is the testimony that our Father ‘delighteth in mercy.’ (Micah 7:18.) “The specialty of the Father is mercy.” (“My Specialty Is Mercy,” *Ensign*, Nov. 1981, 74) On a plaque on the wall of my office is this choice statement: "To believe in God is to know that all the rules will be fair and that there will be wonderful surprises." Marion D. Hanks, *Building Relationships with Self, Others, and God*, talk given at the BYU Women’s Conference. (*Woman* [Salt Lake City: Deseret Book Co., 1979], 113.))

4 Who comforteth us in all our ^atribulation, (The Holy Ghost is a comforter.) that we may be able to comfort them which are in any trouble, by the ^bcomfort wherewith we ourselves are comforted of God. (We have covenanted to comfort those who stand in need of comfort. **Why does God comfort us during our trials, instead of removing the trial?**)

5 For as the ^asufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is ^aeffectual (active, operative) in the ^benduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the ^asufferings, so *shall ye be* also of the consolation. (Comfort, soothing, relief from grief.)

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we ^adespaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which ^araiseth the dead:

10 Who ^adelivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

11 Ye also helping together by ^aprayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf. (We should pray for others.)

12 For our rejoicing is this, the ^atestimony of our conscience, that in ^bsimplicity (plainness, singleness of heart) and godly sincerity, not with fleshly ^cwisdom, but by the grace of God, we have had our conversation

in the world, and more abundantly to you-ward.

13 For we ^awrite none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the ^aday of the Lord Jesus.

15 And in this confidence I was minded to ^acome unto you before, that ye might have a second benefit; (Sidney Sperry said: “In his original plans, the Apostle had purposed to visit Corinth twice by going directly from Ephesus to Corinth and thence into Macedonia and back to Corinth again, from whence he would set sail for Judea. (2 Cor. 1:15-16) This plan had been made before Paul had written I Corinthians, and his intentions had been made known to the saints at Corinth either by a messenger or through a Corinthian letter now lost to us. The Apostle would probably have never made any mention of his original plan had not his critics in Corinth charged him with being fickle. In defending himself against their accusations, he tells us about his first plan, which later underwent revision.” (Sidney B. Sperry, *Paul's Life and Letters* [Salt Lake City: Bookcraft, 1955], 140.))

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

17 When I therefore was thus minded, did I use ^alightness (light-mindedness, levity)? or the things that I purpose, do I purpose according to the flesh, that with me there ~~should~~ (shall) be yea yea, and nay nay?

18 But *as God is true*, our word toward you was not yea and nay. (“At the heart of the contention in the church at Corinth are those who have ridiculed Paul and denied his authority. His necessary response is a bold and vigorous defense of his apostolic authority and his work in the ministry. (2 Cor. 10:1-13:10.) Some had accused him of ‘walk[ing] according to the flesh’ (2 Cor. 10:2), and others had ridiculed his physical appearance and his inelegant speech (10:10). Elsewhere in the same letter he addressed the charges that he was vacillating and indecisive. (2 Cor. 1:17-18; 4:1-2.)” (David R. Seely, *Studies in Scripture, Vol. 6: Acts to Revelation*, ed. by Robert Millet, [Salt Lake City: Deseret Book Co., 1987], 77 - 78.))

19 For the ^aSon of God, Jesus Christ, who was preached among you by us, *even* by me and ^bSilvanus and ^cTimotheus, was not yea and nay, but in him was yea.

20 For all the ^apromises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath ^aanointed us (given us the Holy Ghost), *is* God;

22 Who hath also ^asealed us, and given the earnest (a guarantee or caution money) of the Spirit in our hearts. (An “earnest” is “something of value given by a buyer to a seller, to bind the bargain” or a “token or installment of what is to come” (*Webster's New International Dictionary*, 2nd ed., 1934). “[God] communicates to us that we are following a proper course by sending his Spirit. The Holy Ghost thus represents God's ‘earnest money’ on us, his down payment, his goodwill gesture and assurance to us that he is serious about saving us and that one day he will own us and claim us fully as his.” (Robert L. Millet, *Alive in Christ: The Miracle of Spiritual Rebirth* [Salt Lake City: Deseret Book Co., 1997], 170-171.) Paul speaks of a three-step process, being first anointed, second sealed, and third being ‘given the earnest of the Spirit.’ It is one thing to be anointed and another to be sealed. An anointing without the sealing means nothing, ‘All covenants...that are not...sealed by the Holy Spirit of promise...are of no efficacy’ (DC 132:7). On the other hand, once the anointing is sealed by the Holy Spirit of promise, the contract is valid in the next world, almost without exception (DC 132:26-27). The next step is to be given the knowledge that the anointing has been sealed. **The ‘earnest of our inheritance,’ as Paul calls it, is to know that you have been ‘sealed with that holy Spirit of promise’** (Eph. 1:13-14). We can be ‘given the earnest of the Spirit’ in two ways, indirectly through the companionship ‘of the Spirit in our hearts,’ or as a direct promise of the Lord. “...there is a way we can know that our efforts are acceptable, that our covenant is

recognized and valid before God. If we experience the gifts of the Spirit or the influence of the Holy Ghost, we can know that we are in the covenant relationship, for the gifts and companionship of the Holy Ghost are given to none else. This is one reason why the gift of the Holy Ghost is given—as a token and assurance of our covenant status and as a down payment to us on the blessings and glory to come if we are faithful. Paul refers to the Holy Ghost as ‘the earnest of our inheritance’ (Eph. 1:14), a reference to ‘earnest money,’ which, though only a token payment, makes a deal binding when it changes hands. Thus the ‘earnest [money] of the Spirit in our hearts’ (2 Cor. 1:22; 5:5) assures us of the validity and efficacy of our deal, our covenant, with God. “Do you feel the influence of the Holy Ghost in your life? Do you enjoy the gifts of the Spirit? Then you can *know* that God accepts your faith, repentance, and baptism and has agreed that ‘[you] may always have his Spirit to be with [you].’ (D&C 20:77.) This is perhaps one reason why the Holy Ghost is called the Comforter, because if we enjoy that gift, we can know that our efforts are acceptable—for now—and that we are justified before God by our faith in Christ. And that is comfort indeed.” (Stephen E. Robinson, *Believing Christ: The Parable of the Bicycle and Other Good News* [Salt Lake City: Deseret Book Co., 1992], 94.) “The Holy Spirit of Promise is, of course, the Holy Ghost, the Holy Spirit promised the Saints. The Lord continued: ‘This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom’ (D&C 88:4). It is by that Holy Spirit of Promise that the Saints of the Most High receive what the Apostle Paul called the ‘earnest of our inheritance’ (Ephesians 1:13-14; see also 2 Corinthians 1:21-22; 5:5), by which they come to know that their lives are in order, that they are on course and in covenant, that they are ‘in Christ’ and thus in line for eternal life. It is through that Holy Spirit of Promise that the people of God receive their reward, ‘even peace in this world, and eternal life in the world to come’ (D&C 59:23). **Elder Marion G. Romney** observed that ‘the fulness of eternal life is not attainable in mortality, but the peace which is its harbinger and which comes as a result of making one's calling and election sure is attainable in this life.’ That peace, unlike anything the world has to offer (see John 14:27), a peace that ‘passeth all understanding’ (Philippians 4:7), comes through the Spirit.” (Robert L. Millet, *Selected Writings of Robert L. Millet: Gospel Scholars Series* [Salt Lake City: Deseret Book Co., 2000], 201.) **“But is there any way to know we are saved other than receiving the more sure word of prophecy? I think there is. That same Holy Spirit of Promise that searches the hearts of men and women, that ratifies and approves and seals ordinances and lives, that same Holy Spirit serves, as Paul indicates, as the ‘earnest of our inheritance’ (Ephesians 1:14). Though this passage refers specifically to being sealed up unto eternal life, I believe the principle is also true in regard to our qualifying for and cultivating the gift and influence of the Holy Ghost. That is, the Lord sends to us ‘the earnest of the Spirit’ (2 Corinthians 1:21-22; 5:5) as an evidence that our lives are in order. The Lord's ‘earnest money’ on us, his down payment, his indication to us that he will save us, is the Holy Spirit. We know that we are on course when we have the companionship of the Spirit. We know that our lives are approved of God when we have the companionship of the Spirit. We know that we are in Christ, in covenant, when we have the companionship of the Spirit. And we know, I suggest, that we are saved when we truly have the constant companionship of the Spirit.”** (Robert L. Millet, *Within Reach* [Salt Lake City: Deseret Book Co., 1995], 78.) **Joseph Smith: Now for the secret and grand key...[to be] sealed in the heavens and [have] the promise of eternal life in the kingdom of God. Then having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. TPJS, p. 298)**

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by ^afaith ye stand.

2 Corinthians 2

Saints should love and forgive one another—They always triumph in Christ.

1 BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having ^aconfidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. (“This verse and those that follow it provide an interesting insight into the love and compassion of Paul. We do not know whether the transgressor Paul refers to here is the fornicator mentioned in his first letter (1 Corinthians 5:1) or one of the false teachers in the church who had led a revolt against Paul and his teachings. But it is evident that the church has taken action against the man, and now Paul cautions them against withholding their love from him. In verse 5 he hastens to point out that he was upset with the news of this brother, not because his own feelings were hurt but because the man was doing damage to the entire church in Corinth. Now Paul encourages them to forgive and comfort this man so that he will not be lost from fellowship (vss. 6-12). This attitude of firmness on adherence to church rules and procedure, but loving forgiveness when the transgressor shows true repentance and corrects the errant behavior, is a mark of the church of Jesus Christ today as well as in former times.” (Institute Manual, *The Life and Teachings of Jesus & his Apostles*, 2nd ed., p. 302))

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to ^aforgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. (Neal A. Maxwell has written: “The guidelines for reproof are clear: ‘Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; That he may know that thy faithfulness is stronger than the cords of death.’ (D&C 121:43-44.) “But sharp reproof should come as a matter of inspiration, not to meet an ego need which requires putting someone else in his place! ‘So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him.’ (2 Corinthians 2:7-8.) “Paul stresses the need to reassure the reproved individual beyond the usual levels of love and affection. Verbal putdowns can create a sense of defeat and despair that only the most resilient can rise above—unless the reassurance comes quickly. When we know we are loved by the reprover, we are more likely to consider the merits of his criticism; otherwise, we may live out our lives inside a fortified view of ourselves, with a network of tripwires alerting us to the probes of friend and foe. The passwords which permit the friend's words to be heard are ‘love unfeigned,’ which let him inside with his sometimes precious communiques which we need to hear.” (*A Time to Choose* [Salt Lake City: Deseret Book Co., 1972], 79.))

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I ^awrite, that I might know the proof of you, whether ye be ^bobedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the ^aperson (presence) of Christ; (Paul teaches an important principle in this regard. As a General Authority he forgives any individual who has been forgiven by the local authorities in Corinth. He sustains the decisions of the local leaders. He is not going to overturn the decision of a lower court just because he can. He is willing to forgive anyone whom they have forgiven. Not only that, he has the boldness to grant forgiveness ‘in the person of Christ.’ As an apostle of the Lord, he has the right to declare

forgiveness on behalf of the Savior. If we apply this principle to our repentant member, we are to understand that the General Authorities and even the Savior will support the decisions of a Bishop in matters of church discipline. Therefore, if the Bishop says you are forgiven, the General Authorities say you are forgiven, and the Lord himself says you are forgiven, ‘whether by mine own voice or by the voice of my servants, it is the same’ (D&C 1:38). Otherwise, the Lord’s house is not a house of order, but a house of confusion. This is just the sort of confusion Satan tries to infuse into the church. That is why Paul is so careful to support the local leaders, ‘Lest Satan should get an advantage of us’ (v. 11). **D&C 64: 8 My disciples in days of old sought occasion against one another and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened. 9 Wherefore, I say unto you, that ye ought to ^aforgive one another; for he that ^bforgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. 10 I, the Lord, will ^aforgive whom I will forgive, but of you it is required to ^bforgive all men.)**

11 Lest ^aSatan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ’s gospel, and a ^adoor was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. (“Titus emerges as a seasoned assistant in disciplining the Corinthian branch of the Church. The story is found here and there in 2 Corinthians. Paul had expected to meet Titus to hear his report in Asia Minor (2 Cor. 2:12-13) but crossed to Northern Greece, where his fears were replaced with the comforting news that the branch as a whole had repented (2 Cor. 7:7). Titus obviously had done his work with courage and capacity, but Paul goes further to show another critical ingredient in his success—his love for the people that he sought to help. ‘And his heart goes out all the more to you, as he remembers the obedience of you all, and the fear and trembling with which you received him’ (2 Cor. 7:15, RSV).” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 342.))

14 Now thanks *be* unto God, which always causeth us to ^atriumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* ^asufficient for these things? (Bruce R. McConkie said: “Those who partake of the spirit breathed by the saints, the spirit of the gospel, the sweet influence that results from obedience to God’s laws, gain eternal life; those who reject it inherit eternal death. That is, the gospel is an instrument of life and of death, of life to the obedient, of death to the disobedient.” (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 413))

17 For we are not as many, which ^acorrupt the ^bword of God: but as of ^csincerity, but as of God, in the sight of God speak we in Christ. (Hugh Nibley wrote: “It is entirely possible for important churchmen of high position (a number are pointed out by name in the New Testament) to ‘preach another Jesus’ and to ‘pervert the gospel of Christ’ and to ‘corrupt the word of God’ (2 Corinthians 2:17), and to ‘wrest . . . the . . . scriptures’ (2 Peter 3:16). And it is quite possible for these to enjoy great success and become the leaders of the church after the apostles are gone (2 Timothy 4:2-5). This is the process the apostles and the Lord predicted.” (*Mormonism and Early Christianity*, edited by Todd M. Compton and Stephen D. Ricks [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1987], 286.))

2 Corinthians 3

The gospel surpasses the law of Moses—Where the Spirit of the Lord is, there is liberty.

1 DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? (Bruce R. McConkie: “It appears from 2 Cor. 3:1 that the practice prevailed among the primitive saints of introducing faithful members of the Church from one group of saints to another by means of epistles of commendation or letters of commendation. That is, the saints were commended, introduced, or recommended to the various local churches by these written certifications. These would correspond to ‘recommends’ in modern times.” (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 230.))

2 Ye are our ^aepistle written in our hearts, known and read of all men:

3 **Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, ^awritten not with ink, but with the Spirit of the living God; not in ^btables of stone, but in ^cfleshy tables of the ^dheart.** (Paul is speaking about a process of internalization, whereby discipleship is defined not by our ability to follow a set of rules, but by our ability to internalize all the principles of righteousness. Only the Lord can soften our hard hearts so he can write the law in our hearts by the power of the Spirit. Jeremiah and Ezekiel both prophesied that this would happen in the latter-days. ‘I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: And they shall be my people, and I will be their God’ (Ezek. 11:19-20). ‘After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people’ (Jer 31:33). (see commentary for Luke 11:20) How can the law be written in our hearts? To me, this has reference to temple work. When we go to the temple and hear the same things over and over again, what is happening? Isn’t the Lord writing his law in our hearts? And why is the repetition so important? Isn’t it because we can’t write down the temple ceremony? Hence, the new and everlasting covenant is ‘written not with ink.’ Rather, the repetition allows the law to be written in our minds and in our hearts. Benjamin makes a similar temple reference when he reminds the people to ‘retain the *name* written always in your hearts’ (Mosiah 5:12, emphasis added). The temple is where the Lord writes his law upon the fleshy tables of our hearts, because this is where the Lord can teach us how to walk in his statutes and keep his ordinances that we will be worthy to be called his people.)

4 And such trust have we through Christ ~~to God-ward~~ (toward God):

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our ^asufficiency *is* of God;

6 Who also hath made us able ^aministers of the new testament; (new covenant) not of the letter, but of the spirit: for the letter killeth, but the ^bspirit giveth life. (What does this mean, the letter killeth, but the spirit giveth life? If we do things because we are forced, or we fast without a prayerful purpose, is that good?)

Neal A. Maxwell said: “Clearly... perspective... includes learning how to distinguish between what is big and what is small. The eminent historian Will Durant wrote of that human yearning for the perspective ‘to know that the little things are little, and the big things big, before it is too late; we want to see things now as they will seem forever—`in the light of eternity`.’ Thus, without passing through mortality, how else will we learn to discern successfully what the ‘weightier matters of the law’ really are (Matthew 23:23)? How else, too, will we get the practical and needed experience showing us that ‘the letter killeth, but the spirit giveth life’ (2 Corinthians 3:6)?” (*If Thou Endure It Well* [Salt Lake City: Bookcraft, 1996], 8.) In February 1847, Brigham Young had a dream in which he visited with the Prophet Joseph Smith. Brigham Young told Joseph Smith that he wanted to be with him, but the Prophet told him that he would have to wait awhile. Brigham Young asked if he had any message for the brethren. Joseph stepped toward me, and looking very earnestly, yet pleasantly said, Tell the people to be humble and faithful, and be sure to keep the spirit of the Lord. Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it. They can tell the Spirit of the Lord from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the kingdom of

God. Tell the brethren if they will follow the spirit of the Lord they will go right. Be sure to tell the people to keep the Spirit of the Lord. Manuscript History of Brigham Young, 529-530)

7 But if the ministration of ^adeath, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the ^bglory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great ^aplainness (**boldness, frankness**) of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their ^aminds were ^bblinded: for until this day remaineth the same vail untaken away in the ^creading of the old testament (**Mosaic Law**); which ^dvail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their ^aheart.

16 Nevertheless when ~~it~~ (**their heart**) shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is ^athat Spirit: (**the Spirit**) and where the ^bSpirit of the Lord *is*, there *is* ^cliberty.

18 But we all, with open face beholding as in a ^aglass (**mirror**) the ^bglory of the Lord, are changed into the same ^cimage from ^dglory to glory, *even* as by the Spirit of the Lord. (Elder McConkie noted: “As a mirror reflects the likeness of a person, so the saints should reflect the image of Christ, and as they progress in obedience and personal righteousness, they attain this image; by the power of the Spirit, they become like Christ.” (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 2:416)

2 Corinthians 4

Gospel light shines on the saints—Mortal trials are nothing as contrasted with eternal glory.

1 THEREFORE seeing we have this ministry, as we have received ^amercy, we faint not;

2 But have ^arenounced the hidden things of ^bdishonesty (**shame, disgrace**), not walking in craftiness, nor handling the word of God ^cdeceitfully (**Twisting and perverting the scriptures; preaching false doctrine**); but by manifestation of the ^dtruth commending ourselves to every man’s ^econscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost: (Bruce R. McConkie said: “What is the mystery? It is that Christ dwells in the hearts of those who have crucified the old man of sin, and that as a consequence they have a hope of eternal glory! Such is what the Lord requires of his children in working out their ‘own salvation with fear and trembling’ before him. (Phil. 2:12.) And it is in this connection that Paul says, somewhat caustically, ‘But if our gospel be hid, it is hid to them that are lost.’ (2 Cor. 4:3.) Hidden from the world, but revealed in the hearts of those who are enlightened by the Spirit, this doctrine becomes the measuring rod by which the saints determine whether they are faithful and true.” (*The Promised Messiah: The First Coming of Christ* [Salt Lake City: Deseret Book Co., 1978], 125.))

4 In whom the ^agod of this ^bworld (John Taylor said: “[Satan] exerts an invisible agency over the spirits of men, darkens their minds, and uses his infernal power to confound, corrupt, destroy and envelope the world in confusion, misery, and distress; and, although deprived personally of operating with a body, he uses his influence over the spirits of those who have bodies, to resist goodness, virtue, purity, intelligence, and the fear of God; and consequently, the happiness of man; and poor erring humanity is made the dupe of his wiles. The Apostle says, ‘The God of this world hath blinded the minds of them which believe not, lest the

light of the glorious gospel of Christ who is the image of God, should shine unto them.’ 2 Corinthians 4:4. But not content with the ravages he has made, the spoliation, misery, and distress, not having a tabernacle of his own, he has frequently sought to occupy that of man, in order that he might yet possess greater power, and more fully accomplish the devastation.” (*The Government of God* [Liverpool: S. W. Richards, 1852], 32 - 33.)) hath ^cblinded the ^dminds of them which ^ebelieve not, lest the ^flight of the glorious gospel of Christ, who is the ^gimage of ^hGod, should shine unto them.

5 For we ^apreach not ourselves, but Christ Jesus the Lord; and ourselves your ^bservants for Jesus’ sake.

6 For God, who ^acommanded the light to shine out of darkness, hath ^bshined in our hearts, to *give* the ^clight of the knowledge of the ^dglory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the ^apower may be of God, and not of us. (Paul had seen ‘the face of Jesus Christ.’ By such a divine manifestation, Paul had learned firsthand of ‘the light of the knowledge of the glory of God.’ This firsthand knowledge is the treasure spoken of. It is a privilege that can be enjoyed in mortality—while still inhabiting an ‘earthen vessel.’ Of all the treasures of godliness, of all the rewards of righteousness, this is the greatest—even a personal knowledge of ‘the only true God, and Jesus Christ, whom [he] hast sent’ (Jn. 17:3). It is interesting how indirectly Paul speaks of such a profound experience. His words can be interpreted in other ways, but those sensitive to the Spirit will understand the veiled meanings. Similarly, in our day, when the apostles and prophets speak of their testimony of the Savior, their language is slightly different than ours. The difference is subtle, but a discerning heart understands that they speak of a personal knowledge, obtained through a holy interaction with the Savior himself. They have the same treasure Paul spoke of, for they have personally gained a ‘knowledge of the glory of God’ while yet inhabiting an ‘earthen vessel.’ Such is the Second Comforter—a needed comfort when ‘troubled on every side...perplexed...persecuted...[and] cast down’ (v. 8-9).)

8 *We are* ^atroubled on every side, yet not distressed; *we are* perplexed, but not in ^bdespair;

9 ^aPersecuted, but not forsaken; cast down, but not ^bdestroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto ^adeath for Jesus’ sake, that the life also of Jesus might be made manifest in our ^bmortal flesh.

12 So then ~~death~~ ^(it) worketh ~~in~~ ^(death unto) us, but life ~~in~~ ^(unto) you.

13 We having the same spirit of faith, according as it is written, I ^abelieved, and therefore have I spoken; we also believe, and therefore ^bspeak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you. (Christ was resurrected, and so will we.)

15 For ^(we bear) all things ~~are~~ for your sakes, that the abundant grace might through the ^athanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the ^ainward *man* is renewed day by day. (Born again)

17 For our light ^aaffliction, which is but for a moment, worketh for us a far more exceeding and ^beternal ^cweight of glory; (Orson Pratt said: “Having been married for eternity, we die and our spirits go into celestial paradise. We come forth in the morning of the first resurrection as immortal males and immortal females. Our wives, married to us for eternity, come forth, and they are ours by virtue of that which God has pronounced upon them through those whom he has appointed, and to whom he has given authority. We have a legal claim upon them at the resurrection. But here comes forth a person that is married outside. She comes up without a husband, he without a wife, or any claim upon any of the blessings. Here is the difference between these two classes of beings...one having lost what they might have obtained and enjoyed if they had had faith in God and been willing to obey his commandments. But the others are worthy, as the Apostle Paul has said, to obtain a far more exceeding and eternal weight of

glory, while the others will be angels or servants, to go and come at the bidding of those who are more exalted.” (*Journal of Discourses*, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 15: 252 - 253.) Brigham Young said: All intelligent beings who are crowned with crowns of glory, immortality, and eternal lives must pass through every ordeal appointed for intelligent beings to pass through, to gain their glory and exaltation. Every calamity that can come upon mortal beings will be suffered to come upon the few, to prepare them to enjoy the presence of the Lord. If we obtain the glory that Abraham obtained, we must do so by the same means that he did. . . . We must pass through the same experience, and gain the knowledge, intelligence, and endowments that will prepare us to enter into the celestial kingdom of our Father and God. . . . Every trial and experience you have passed through is necessary for your salvation. (At Provo, Utah, Aug. 26, 1860, JD8:150) TLDP:426-27. It is recorded that Jesus was made perfect through suffering. If he was made perfect through suffering, why should we imagine for one moment that we can be prepared to enter into the kingdom of rest with him and the Father, without passing through similar ordeals? 8:66. Words of John Taylor: I heard the Prophet Joseph say, in speaking to the Twelve on one occasion: "You will have all kinds of trials to pass through. And it is quite as necessary for you to be tried as it was for Abraham and other men of God, and (said he) God will feel after you, and He will take hold of you and wrench your very heart strings, and if you cannot stand it you will not be fit for an inheritance in the Celestial Kingdom of God." (*Journal of Discourses*, 26 vols. 24:197) President George Q. Cannon taught: Every Latter-day Saint who gains a celestial glory will be tried to the very uttermost. If there is a point in our character that is weak and tender, you may depend upon it that the Lord will reach after that, and we will be tried at that spot for the Lord will test us to the utmost before we can get through and receive that glory and exaltation which He has in store for us as a people. *Gospel Truth*, p. 103. **Orson F. Whitney: "No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God . . . and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven."** (Quoted in Kimball, *Faith Precedes the Miracle*, 98.))

18 While we look not at the things which are ^aseen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not ^bseen *are* ^ceternal.

2 Corinthians 5

Saints walk by faith and seek tabernacles of immortal glory—Gospel reconciles man to God—His ministers carry the word of reconciliation to the world.

1 FOR we know that if our earthly house of *this* tabernacle (our bodies) were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. (a resurrected body) (Brigham Young said: “When the faithful Latter-day Saints come to the end of their earthly existence, ‘we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.’ [2 Cor. 5:1.] The faithful Latter-day Saint knows that the dissolution of this mortal house will introduce his immortal spirit to freedom from death and punishment, and to the enjoyment of the society of the spirits of just men made perfect. To a person who has such a glorious hope everything is bright and beautiful.” (Roy W. Doxey, comp., *Latter-day Prophets and the Doctrine and Covenants* [Salt Lake City: Deseret Book Co., 1978], 1: 61 - 62.))

2 For in this we groan, earnestly desiring to be ^aclothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do ^agroan, being burdened: not for that we would be unclothed, but clothed upon, that ^bmortality might be swallowed up of life. (Those who keep the new and everlasting covenant are promised that they will come forth in the morning of the first resurrection, clothed with glory, immortality and eternal lives. Paul has reference to this when he speaks of being ‘clothed upon, that mortality might be swallowed up of life.’ Nephi saw the day when the righteous would be ‘clothed with purity, yea, even with the robe of righteousness’ (2 Ne. 9:14). The greatness of such a moment is the earnest desire of the righteous. They long for a glorious resurrection. As Paul says, ‘we groan, earnestly desiring to be clothed upon.’ The root of the Greek term “to be clothed upon” is *endusis*, translated into English as endowment. To be clothed upon with our house which is from heaven is to be endowed with the same kind of glorified body Christ enjoys and to be enrobed with the same robes of power, as indicated in the D&C; Mine apostles shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness...[for] they shall come forth – yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one. D&C 29:13. Breck England, Meridian Magazine, lesson 35.)

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always ^aconfident (of good courage, of good cheer), knowing that, whilst we are at home in the body, we are absent from the Lord: (We are ‘at home in the body’ when we gratify the requests of the carnal man.)

7 (For we walk by ^afaith, not by ^bsight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we ^alabour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the ^ajudgment seat of Christ; that every one may receive (a reward of) the things (deeds) *done in his* (the) body, (things) ^baccording to ~~that~~ (what) he hath ^cdone, whether ~~it be~~ good or bad. (Spencer W. Kimball wrote: “The Book of Life (see Revelation 20:12) will show the earthly activities of all of us, and the book of the angels will give the entire story of every man and what he did in the light and in the shadows, in the open and in the corners, all that is said in the secret places and from the housetops, all that was thought and expressed, whether good or bad. There will be no escape. The honest judge will give full value to all for their good works and will not overlook the other. “God is just. I know that every man will enjoy every blessing which he has earned and I know that every man will receive no blessing through mercy as that word is often connotated. Justice will be tempered with mercy but not replaced by it. I am positive that no man will ever be judged without opportunity, blessed beyond his deserts, nor punished for something for which he was not responsible.” (*The Teachings of Spencer W. Kimball*, edited by Edward L. Kimball [Salt Lake City: Bookcraft, 1982], 46))

11 Knowing therefore the terror of the Lord, we persuade men; (Joseph Smith said: “The disappointment of hopes and expectations at the resurrection would be indescribably dreadful [for those who have ignored or rejected revealed truths].” (*Encyclopedia of Joseph Smith's Teachings*, edited by Larry E. Dahl and Donald Q. Cannon [Salt Lake City: Bookcraft, 1997], “Disappointment”).) but we are made manifest unto God; and I trust also are made manifest in your ^aconsciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 ^aFor ~~whether~~ (we bear record that) we ~~be~~ (are not) beside ourselves (; for whether we glory), *it is* to God: or whether we be sober, *it is* for your ~~cause~~ (sakes).

14 For the love of Christ constraineth us; because we thus judge, that if ^aone ^bdied for all, then ~~were~~ (are) all dead:

15 And ~~that~~ he died for all, that they which live should not henceforth ^alive unto themselves, but unto him which died for them, and rose again.

16 ^aWherefore henceforth ~~know we no man~~ (live we no more) after the flesh: yea, though we (once lived after the flesh, yet since we) have known Christ after the flesh, yet now henceforth ~~know we him~~ (live we) no more (after the flesh).

17 **Therefore if any man *be* (live) ^ain Christ, *he is a* ^bnew creature: (born again) ^cold things are ^dpassed away; behold, all things are become ^enew.**

18 **And (receiveth) all (the) things *are* of God, who hath ^areconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;**

19 **To wit, that God *was* (is) in Christ, ^areconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.**

20 Now then we are ^aambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. (Hugh Nibley wrote: "The word *atonement* is only found once in the New Testament. It's found a number of times in the Old Testament, but only once in the New Testament. And it's not found at all in the Revised Standard Version. They don't use *atonement* at all. The word doesn't even appear in the New Testament. They use instead reconciliation, keeping it quite literal, from *reconcilio*. **Reconciliation means 'to return and sit down beside somebody again.'**...**You return and then you sit down. You sit down by the side of the Lord, and you sit down again because you've been there before. It's reconciliation.**" (*Teachings of the Book of Mormon--Semester 1: Transcripts of Lectures Presented to an Honors Book of Mormon Class at Brigham Young University, 1988—1990*, p. 214.)

Reconciliation is the process of ransoming man from his state of sin and spiritual darkness and of restoring him to a state of harmony and unity with Deity. Through it God and man are no longer enemies. Man, who was once carnal and evil, who lived after the manner of the flesh, becomes a new creature of the Holy Ghost; he is born again; and, even as a little child, he is alive in Christ. "Reconcile yourselves to the will of God, and not to the will of the devil and the flesh and remember after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved. 2 Ne. 10:24)

21 For he hath made him *to be* ^asin for us, who knew no ^bsin; that we might be made the ^crighteousness of God in him. ("I would like to draw attention to a few aspects of the Savior's vicarious suffering that often escape notice, but that are important for understanding our relationship with him. First, Jesus Christ did not just assume the *punishment* for our sins—he took the *guilt* as well. The sin, the experience itself with all of its negative consequences and ramifications, and not just the penalty for sin, became his. This is a crucial distinction. In the Atonement, **Jesus does not just suffer our punishment for us, he becomes the guilty party in our place—he becomes guilty for us and experiences our guilt:** 'For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.' (2 Cor. 5:21.) In Christ there is a real transfer of guilt for innocence. Through the oneness of our covenant relationship, my guilt becomes Jesus' guilt, which he experienced and for which he suffered. At the same time, his innocence and perfection become mine, and I am rendered clean and worthy. In Christ our sins cease to be ours, and as far as the justice of God is concerned, we never committed them. **Through the Atonement, we are not merely forgiven—we are rendered innocent once again.**" (Stephen E. Robinson, *Believing Christ: The Parable of the Bicycle and Other Good News* [Salt Lake City: Deseret Book Co., 1992], 117.))

2 Corinthians 6

Now is the day of salvation—God's ministers must walk uprightly and bear all things—Saints should not be unequally yoked with unbelievers.

1 WE then, as ^aworkers together ^bwith ~~him~~ (Christ), beseech *you* also that ye receive not the ^cgrace of God in vain.

2 (For he saith, I have heard thee in a ^atime accepted, and in the ^bday of ^csalvation have I succoured thee:

behold, now *is* the accepted time; behold, now *is* the day of salvation.) (‘For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors’ (Alma 34:32) The doctrine of salvation for the dead, great and glorious as it is, does not mean that those who reject the truth, or who disobey their gospel covenants in this life, shall have a second chance to gain salvation by accepting and living the law in the spirit world. Salvation for the dead is for those who die without a knowledge of the gospel and who would have received it, with all their hearts had it been presented to them in this mortal life. To Joseph Smith the Lord said that those who reject the gospel in this life and receive it in the spirit world shall go, not to a celestial, but to a terrestrial kingdom. DNTC, 2:423-4)

3 (Attributes of missionaries – see D&C 4) Giving no ^aoffence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ^aministers of God, in much ^bpatience, in ^cafflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in ^atumults, in labours, in watchings, in fastings;

6 By ^apureness, by knowledge, by ^blongsuffering, by ^ckindness, by the Holy Ghost, by ^dlove unfeigned, (O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength...Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence’ (D&C 4:2,6).)

7 By the word of truth, by the power of God, by the ^aarmour of ^brighteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As ^asorrowful, yet always rejoicing; as ^bpoor, yet making many ^crich; as having nothing, and *yet* possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is ^aenlarged.

12 Ye are not straitened in us, but ye are straitened in your own ^abowels. (“As used in scripture, the word *bowels* very often refers to the center of pity or kindness. When we feel love or compassion for someone or something, we usually experience pain within. ‘Let thy bowels be full of charity towards all men’ (D&C 121:45) means, ‘Demonstrate a Christlike love for others.’ As used here the word *bowels* is part of a larger expression, ‘ye are straitened in your own bowels’ It is simply Paul’s way of telling the Corinthians that they had not been restricted by any lack of affection on his part but rather by their own failure to show a proper love and compassion. Similar uses of the word in the New Testament are found in Philippians 1:8; 2:1; Colossians 3:12; and 1 John 3:17.” (Institute Manual, *The Life and Teachings of Jesus & His Apostles*, 2nd ed., p. 303))

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally ^ayoked together with unbelievers (Ezra Taft Benson said: “If someone wants to marry you outside the temple, whom will you strive to please—God or a mortal? If you insist on a temple marriage, you will be pleasing the Lord and blessing the other party. Why? Because that person will either become worthy to go to the temple—which would be a blessing—or will leave—which could also be a blessing—because neither of you should want to be unequally yoked (see 2 Corinthians 6:14).” (*The Teachings of Ezra Taft Benson* [Salt Lake City: Bookcraft, 1988], 351.)): for what ^bfellowship hath righteousness with ^cunrighteousness? and what communion hath ^dlight with darkness?

15 And what concord hath Christ with Belial (**Satan**)? or what part hath he that believeth with an infidel?

16 And what ^aagreement hath the temple of God with idols? for ye are the ^btemple of the living God; as God hath said, I will ^cdwell in them, and walk in *them*; and I will be their God, and they shall be my people. (**Lev 26:12**)

17 Wherefore ^acome out from among them, and be ye (**the**) ^bseparate, saith the Lord, and touch not the

^cunclean *thing*; and I will receive you. (Isa 52:11)

18 And will be a ^aFather unto you, and ye shall be my ^bsons and daughters, saith the Lord ^cAlmighty.

(Hosea 1:10) (The Corinthians already understood this concept, so Paul did not elaborate. However, this is the third example (see v. 2-6) of a doctrine briefly referenced by Paul, which is nonetheless very important and clearly taught in the Book of Mormon, ‘And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters’ (Mosiah 5:7). **Historically, Paul may be the most misinterpreted of all the authors in the scriptures. Yet, he taught the same doctrines that we find in the Book of Mormon and Doctrine and Covenants. The fact that he only briefly mentions many important concepts indicates that he had previously expounded on these principles in depth among the Corinthians. Therefore, in his epistles, he makes only brief mention, knowing their level of understanding. This is crucial to understanding Paul. Otherwise, we will be like the ‘unlearned and unstable’, who wrest the scriptures ‘unto their own destruction’ (2 Pet. 3:16).**)

2 Corinthians 7

Godly sorrow for sin leads to repentance—The sorrow of the world worketh death.

1 **HAVING** therefore these promises, dearly beloved, let us ^acleanse ourselves from all ^bfilthiness (pollution, stain, defilement) of the flesh and spirit, perfecting ^choliness in the fear of God. (Is it the body or the spirit that commits sin? In pre-existence it was the spirit only. In this life the spirit is clothed with a tabernacle which is subject to the lusts of the flesh; that is, mortal appetites encourage sin. But the mind of man and the will to act are in the spirit. Hence, body and spirit join in the commission of sin and both become unclean thereby. DNTC, 2:429)

2 Receive us; we have ^awronged no man, we have corrupted no man, we have ^bdefrauded no man.

3 I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*.

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with ^acomfort, I am exceeding ^bjoyful in all our ^ctribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were ^atroubled on every side; without *were* fightings, within *were* ^bfears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was ^acomforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. (“Paul’s anxiety about the affairs at Corinth were finally relieved when Titus arrived and informed him that the Corinthians had mourned and repented of their past behavior. (2 Cor. 7:6-7.) Probably sometime in the fall of A.D. 57, the same year in which he had previously written 1 Corinthians, Paul wrote the epistle preserved in 2 Corinthians (actually his third or fourth letter to the Corinthians) to express his love and concern for the saints at Corinth and his relief and joy that they had responded to his rebuke, and to further encourage those who had remained rebellious to repent.” (David R. Seely, *Studies in Scripture, Vol. 6: Acts to Revelation*, ed. by Robert L. Millet, [Salt Lake City: Deseret Book Co., 1987], 72 - 73.))

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made ^asorry after a godly manner, that ye might receive damage by us in nothing.

10 For ^agodly ^bsorrow (This includes an honest, heartfelt contrition of soul, a contrition born of a broken heart and a contrite spirit. It presupposes a frank, personal acknowledgement that one’s acts have been evil

in the sight of Him who is holy. There is no mental reservation in godly sorrow, no feeling that perhaps one's sins are not so gross or serious after all. It is certainly more than regret either because the sin has been brought to light or because some preferential reward or status has been lost because of it. MD, p. 292) worketh ^crepentance to ^dsalvation not to be repented of: but the ^esorrow of the world worketh death. (What is the difference between godly sorrow and worldly sorrow?) President Ezra Taft Benson: It is not uncommon to find men and women in the world who feel remorse for the things they do wrong. Sometimes this is because their actions cause them or loved ones great sorrow and misery. Sometimes their sorrow is caused because they are caught and punished for their actions. Such worldly feelings do not constitute godly sorrow. Godly sorrow is a gift of the Spirit. It is a deep realization that our actions have offended our Father and our God. It is the sharp and keen awareness that our behavior caused the Savior, He who knew no sin, even the greatest of all, to endure agony and suffering. Our sins caused Him to bleed at every pore. This very real mental and spiritual anguish is what the scriptures refer to as having a broken heart and a contrite spirit. Such a spirit is the absolute prerequisite for true repentance. The Teachings of Ezra Taft Benson, 72)

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was ^arefreshed by you all.

14 For if I have ^aboasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our ^bboasting, which *I made* before Titus, is found a truth.

15 And his ^ainward affection (*heart, tender affections, compassion*) is more abundant toward you, whilst he remembereth the ^bobedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things*.

Sep 16-22
2 Corinthians 8-13
“God Loveth a Cheerful Giver”

OVERVIEW:

Recording spiritual impressions will help you remember what you learn during scripture study. You might write in a study journal, make notes in the margins of your scriptures, add notes in your Gospel Library app, or make an audio recording of your thoughts.

Record your impressions:

SCRIPTURES:

2 Corinthians 8

True saints impart of their substance to the poor—Christ out of his poverty brought eternal riches.

1 MOREOVER, brethren, ^awe (we make known (or declare) to you the grace) ~~do you to wit~~ (would have you to know) of the grace of God bestowed on the churches of Macedonia;

2 How that in a great ^atrial of ^baffliction the abundance of their joy and their deep ^cpoverty abounded unto the riches of their ^dliberality (sincerity, purity of mind).

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the ^afellowship of the ministering to the saints.

5 And *this they did*, not as we ~~hoped~~ (required), but first ^agave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing, in* faith, and utterance, and knowledge, and *in* all ^adiligence, and *in* your love to us, *see* that ye abound in this grace also. (Bruce R. McConkie said: “Those who abound in faith and the attributes of godliness are the ones who impart liberally of their substance for the temporal welfare of their brethren in the kingdom.” (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2:433) Some of the tests incident to man’s mortal probation involve his instinctive love for money, his pursuit of riches in general, his desires for the power, influence, and ease that grow out of great wealth. When he yields to the enticings of the Holy Spirit, however, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, he then becomes subject to a higher law. Money is no longer his master; it is his servant to do good and work righteousness; he becomes a cheerful giver. DNTC, 2:435.)

8 I speak ^anot by commandment, but by occasion of the forwardness of others, and to prove the ^bsincerity of your love.

9 For ye know the ^agrace of our Lord Jesus Christ, that, though he was ^brich, yet for your sakes he became ^cpoor, that ye through his ^dpoverty might be rich. (In terms of riches, the Great Jehovah, the Creator of innumerable worlds, the law Giver, and the God of Abraham, Isaac, and Jacob had all that the Father had.

Prior to his mortal advent, he was richer than any mortal. As Craig J. Ostler noted, “If the glory of the premortal Messiah is likened unto riches, then he was truly the richest of all.” (*The Apostle Paul, His Life and His Testimony: The 23d Annual Sidney B. Sperry Symposium* [Salt Lake City: Deseret Book Co., 1994], 161.) From this exalted station, he descended to be born in a lowly manger, to be raised in humble circumstances, and to come forth from the despised town of Nazareth.)

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a ^awilling ^bmind, *it is* accepted according to that a man hath, *and* not according to that he hath not. (James E. Talmage wrote: “In the accounts kept by the recording angels, figured out according to the arithmetic of heaven, entries are made in terms of quality rather than of quantity, and values are determined on the basis of capability and intent. The rich gave much yet kept back more; the widow's gift was her all. It was not the smallness of her offering that made it especially acceptable, but the spirit of sacrifice and devout intent with which she gave. On the books of the heavenly accountants that widow's contribution was entered as a munificent gift, surpassing in worth the largess of kings. ‘For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.’” (*Jesus the Christ*, 520))

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their ^aabundance also may be *a supply* for your want: that there may be ^bequality: (United Order, Law of Consecration)

15 As it is written, He that *had* ^agathered much had nothing over; and he that *had gathered* little had no lack. (All contributions in the Church should be based on ability to pay. The rich pay more tithing than the poor and similarly should give more to succor the needy, to aid the missionary cause, and to build houses of worship. Thus fast offering collections from areas where the saints have in abundance supply the needs of those who for a time and a season are less blessed temporally. DNTC, 2:433)

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for ^ahonest things, not only in the sight of the Lord, but also in the ^bsight of men.

22 ~~And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great ^aconfidence which I have in you.~~ (Therefore we send him unto you, in consequence of the great confidence which we have in you, that you will receive the things concerning you, to the glory of Christ;)

23 ~~Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ~~ (whether we send by the hand of Titus, my partner and fellow-laborer, or our brethren, the messengers of the churches).

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf. (David O. McKay said: “Titus seems to have been one of the chief men in collecting contributions for the relief of the poor in Judea. When he returned to Corinth, he continued to make

collections for Paul to take to Jerusalem in the near future.” (*Ancient Apostles* [Salt Lake City: Deseret Book Co., 1964], 215.))

2 Corinthians 9

God loves and rewards a cheerful giver—Thanks be to him for his unspeakable gift.

1 FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I ^aboast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath ^bprovoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your ^abounty (gift, blessing, benevolence), whereof ye had notice before, that the same might be ready, as a *matter of* bounty, and not as *of* covetousness. (“Paul explains at some length that his purpose in going to Judea was to take a welfare donation from Macedonia and Achaia to the ‘poor saints which are at Jerusalem.’ ...in 2 Corinthians 9:1–15...Paul urges the Corinthian saints to get their donation ready beforehand so that he could obtain it when he arrived. The emphasis on these things brings us to another significant feature. Acts 11:27–30 makes scant reference to Paul as a welfare worker and mentions one occasion when with Barnabas he took a donation to the saints in Jerusalem. This was about A.D. 41 or 44 and was possibly Paul’s earliest experience with welfare as a Church program. However, as indicated above, his epistles give evidence that in the years that followed he became a diligent welfare worker, collecting donations throughout Galatia (see 1 Cor. 16:1), Macedonia (see Rom. 15:25–26), and Greece (see 2 Cor. 9:1–5) for the Judean saints.” (Robert J. Matthews, “St. Paul Writes about the Church,” *New Era*, Apr. 1977, 33, 35))

6 **But this I say, He which soweth sparingly shall ^areap also sparingly; and he which ^bsoweth bountifully shall reap also bountifully.**

7 **Every man according as he ^apurposeth in his heart, so let him give; not ^bgrudgingly, or of necessity: for God loveth a ^ccheerful ^dgiver.** (Brigham Young said: “We say to the Saints, do not pay Tithing, unless you want to; do not help to build up this Temple unless you want to; do not put forth your hands to one day’s work, unless you want to. . . . If you grudgingly put forth your means to help to gather the Saints, it will be a curse to you.” (Hugh Nibley, *Brother Brigham Challenges the Saints*, p. 460) According to **Dr. James E. Talmage**: ‘**The spirit of giving makes the tithe holy; and it is by means thus sanctified that the material activities of the Church are carried on.**’ Moroni 7:6-8 For behold, God hath said a man being ^aevil cannot do that which is good; for if he ^boffereth a gift, or ^cprayeth unto God, except he shall do it with real ^dintent it profiteth him nothing. 7 For behold, it is not counted unto him for righteousness. 8 For behold, if a man being ^aevil giveth a gift, he doeth it ^bgrudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God. **Everything on earth belongs to the Lord, so we should cheerfully share what we have according to His principles of caring for the poor. You should pay fast offering along with your tithing.**)

8 And God *is* able to make all ^agrace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed

sown, and increase the fruits of your ^arighteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us ^athanksgiving to God.

12 For the ^aadministration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 ^aThanks *be* unto God for his **unspeakable** ^bgift. (There is a difference between ‘the gift of the Holy Ghost’ (D&C 33:15) and ‘**the unspeakable gift of the Holy Ghost**’ (D&C 121:26). The gift of the Holy Ghost is administered by the laying on of hands to those who have been baptized. It teaches the individual spiritual knowledge. By this Spirit we understand that Jesus is the Christ; we learn that the Book of Mormon is the word of God; we are taught to pray and to do good. While the joy we feel from this Spirit may be inexpressible, the doctrines we learn are not unspeakable. We may freely speak of them to anyone who understands the things of the Spirit. **The unspeakable gift of the Holy Ghost is different.** All those who receive the gift of the Holy Ghost are entitled to the gifts of the Spirit, one of which is the unspeakable gift. It is a gift of revelation, prophecy, and knowledge whereby an individual is taught about things that ‘cannot be written, neither can they be uttered by man’ (3 Ne 19:34). This knowledge is so sacred that it is unlawful to speak of it. It is knowledge ‘which has not been revealed since the world was until now’ (DC 121:26). **By this unspeakable gift, Paul ascended to the third heaven** and ‘heard unspeakable words, which it is not lawful for a man to utter’ (2 Cor. 12:4). **By this unspeakable gift, Joseph Smith and Sidney Rigdon saw ‘great and marvelous’ things which God commanded them not to write because it was ‘not lawful for man to utter; Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit’ (DC 76:114-116).** **By this unspeakable gift, the Nephites were taught great and marvelous things, declaring ‘eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father’ (3 Ne. 17:15-18).** **By this unspeakable gift, those who have purified themselves and ‘endured valiantly for the gospel of Christ’ will someday have all things revealed unto them.** This is the time when ‘nothing shall be withheld, whether there be one God or many gods, they shall be manifest. All thrones and dominions, principalities and powers, shall be revealed and set forth’ (DC 121:28-29). **All of this and more will be revealed and understood by the unspeakable gift of the Holy Ghost.)**

2 Corinthians 10

Bring every thought into obedience—Paul glories in the Lord.

1 NOW I Paul myself beseech you by the ^ameekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not ^awar after the flesh:

4 (For the ^aweapons of our ^bwarfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every ^athought to the ^bobedience of Christ; (Control your thoughts. Let virtue garnish your thoughts unceasingly. D&C 121:45)

6 And having in a readiness to revenge all ^adisobedience, when your ^bobedience is fulfilled.

7 Do ye look on things after the outward ^aappearance? If any man trust to himself that he is Christ’s, let

him of himself think this again, that, as he *is* Christ's, even so *are* we ^bChrist's.

8 For though I should boast somewhat more of our ^aauthority, which the Lord hath given us for ^bedification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* ^abodily presence *is* weak, and *his* speech ^bcontemptible. (Neal A. Maxwell said: "Paul, in his epistles, indicated at least one reaction to his outward appearance and to his personality. Some people regarded his letters as powerful and weighty, but his bodily presence as weak (see 2 Corinthians 10:10). His speech was regarded as rude, or contemptible (see 2 Corinthians 11:6)... Thus the absence of a commanding physical presence—or, in modern political terms, the absence of charisma—can cause people to disregard or dismiss one actually sent of God, even though the substance of the individual or his message is exceedingly important." (*Sermons Not Spoken* [Salt Lake City: Bookcraft, 1985], 45.) "These hints of Paul's physical unimpressiveness but his power in writing seem to be reflected in a statement by the Prophet Joseph Smith, given January 5, 1841, at the organization of a school of instruction: 'He is about five feet high; very dark hair; dark complexion; dark skin; large Roman nose; sharp face; small black eyes, penetrating as eternity; round shoulders; a whining voice, except when elevated, and then it almost resembled the roaring of a lion. He was a good orator, active and diligent, always employing himself in doing good to his fellow man.' (Joseph Fielding Smith, comp. *Teachings of the Prophet Joseph Smith*. Salt Lake City: Deseret Book, 1976, 180.)" (Robert J. Matthews, *Behold the Messiah* [Salt Lake City: Bookcraft, 1994], 333.))

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not ^aboast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. (Bruce R. McConkie said: "Boasting is of two kinds: either righteous, or unrighteous; either in the arm of flesh, or in the Lord and his gracious goodness and power. 'He that glorieth, let him glory in the Lord,' Paul said in summing up a sermon on boasting, 'For not he that commendeth himself is approved, but whom the Lord commendeth.' (2 Cor. 10:7-18; Ps. 44:8.) Ammon spoke similarly: 'I do not boast in my own strength, nor in my own wisdom; but behold, my joy is full, yea, my heart is brim with joy, and I will rejoice in my God. Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself but I will boast of my God, for in his strength I can do all things. Therefore, let us glory, yea, we will glory in the Lord; yea, we will rejoice for our joy is full; yea, we will praise our God forever. Behold, who can glory too much in the Lord?' (Alma 26:8-16, 35.)" (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 93.))

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's ^alabours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him ^aglory in the Lord.

18 For not he that ^acommendeth himself is approved, but whom the Lord commendeth.

2 Corinthians 11

Maintain the simplicity that is in Christ—Satan sends forth false apostles—Paul glories in his sufferings for Christ.

1 WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am ^ajealous over you with godly jealousy: for I have ^bespoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the ^aserpent ^bbeguiled Eve through his ^csubtilty, so your minds should be ^dcorrupted from the ^esimplicity that is in Christ. (The Gospel message is simple, understandable by everyone.)

4 For if he that cometh preacheth another ^aJesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another ^bgospel, which ye have not accepted, ye might well bear with ~~him~~ (me).

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* ^arude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God ^afreely?

8 I ^arobbed (despoiled other churches, having taken provisions for you) other churches, taking ^bwages of *them*, to do you service.

9 And when I was present with you, and wanted, I was ^achargeable to no man: for that which was ^blacking to me the brethren which came from Macedonia ^csupplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they ^aglory (boast; so in chapters 11 and 12), they may be found even as we.

13 For such *are* ^afalse apostles, deceitful workers, transforming themselves into the apostles of Christ.

(False prophets always arise to oppose the true prophets and they will prophesy so very near the truth that they will deceive almost the very chosen ones. TPJS, p. 365)

14 And no marvel; for ^aSatan himself is transformed into an ^bangel of light. (Joseph Fielding Smith wrote: “There is no doubt about Satan having great power and that he can appear as an angel of light. In this form he appeared on the banks of the Susquehanna River to oppose the restoration of keys, and was detected by Michael, and his plans were thwarted. (See D. & C. 128:20. Compare also Section 129:8.) Jacob, son of Lehi, in his teachings, stated that if there had been no atonement, our spirits ‘ . . . must have become like unto him [Satan], and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.’ (2 Nephi 9:9.) “Korihor, who tried to deceive the Nephites, admitted that Satan appeared to him as an angel and told him what to teach the people. (Alma 30:53.) “When the Prophet Joseph Smith and a company of brethren were journeying to Kirtland from Missouri, they camped at McIlwaine's Bend on the Missouri River. There Elder William W. Phelps ‘in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the

waters; others heard the noise, but saw not the vision.’ (*D.H.C.*, Vol. 1, p. 203.) The Savior declared that Satan had the power to bind bodies of men and women and sorely afflict them. (Matthew 7:22-23; Luke 13:16.) If Satan has power to bind the bodies, he surely must have power to loose them. It should be remembered that Satan has great knowledge and thereby can exercise authority and to some extent control the elements, when some greater power does not intervene. Paul, writing to the Ephesian Saints called Satan ‘The prince of the power of the air, the spirit that now worketh in the children of disobedience.’ (Ephesians 2:2.)” (*Answers to Gospel Questions*, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 1: 178.) Joseph Smith said: “There have also been ministering angels in the Church which were of Satan appearing as an angel of light. A sister in the state of New York had a vision, who said it was told her that if she would go to a certain place in the woods, an angel would appear to her. She went at the appointed time, and saw a glorious personage descending, arrayed in white, with sandy colored hair; he commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one hundred miles from home, or he would not return; whereas God had called him to go to the ends of the earth, and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage, and many things were false. How, it may be asked, was this known to be a bad angel? By the color of his hair; that is one of the signs that he can be known by, and by his contradicting a former revelation.” (*History of The Church of Jesus Christ of Latter-day Saints*, 7 Vols. 4:581) “If Satan should appear as one in glory, who can tell his color, his signs, his appearance, his glory—or what is the manner of his manifestation? Who can drag into daylight and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-day Saints? We answer that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed; for as ‘no man knows the things of God, but by the Spirit of God,’ so no man knows the spirit of the devil, and his power and influence, but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices; without knowing the angelic form, the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God, together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb, which are so characteristic of his proceedings and his mysterious windings. A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God.” (*Discourses of the Prophet Joseph Smith*, compiled by Alma P. Burton [Salt Lake City: Deseret Book Co., 1977], 113.) “When a messenger comes, saying he has a message from God, offer him your hand, and request him to shake hands with you. If he be an angel he will do so, and you will feel his hand. If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If it be the devil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him. These are three grand keys whereby you may know whether any administration is from God.” (D&C 129:4-9.)

This is demonstrated in the Temple.)

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose ^aend shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool ^areceive (listen to, bear with, follow) me, that I may ^bboast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into ^abondage, if a man devour *you*, if a man take *of you*, if a man exalt

himself, if a man smite you on the face.

21 I speak as concerning ^areproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. (When Paul says, ‘I speak foolishly’ or ‘I speak as a fool’ (v. 23), he is acknowledging that he is bragging as a fool would brag about his accomplishments. In effect, he is saying, “I know I am boasting as a fool boasts, but bear with me while I try to make this point.”)

22 Are they ^aHebrews? so *am* I. Are they ^bIsraelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ^aministers of Christ? (I speak as a fool) ^b~~I am more~~ (so am I); in ^clabours more abundant, in ^dstripes above measure, in ^eprisons more frequent, in deaths oft.

24 Of the Jews five times received I ^aforty *stripes* save one.

25 Thrice was I ^abeaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* ^acountrymen, *in* perils by the ^bheathen, *in* ^cperils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; (Joseph Smith said: “I, like Paul have been in perils, and oftener than anyone in this generation. As Paul boasted, I have suffered more than Paul did. I should be like a fish out of water, if I were out of persecutions. Perhaps my brethren think it requires all this to keep me humble. The Lord has constituted me so curiously that I glory in persecution. I am not nearly so humble as if I were not persecuted.” (*The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph*, compiled and edited by Andrew F. Ehat and Lyndon W. Cook [Provo: BYU Religious Studies Center, 1980], 373.))

27 In ^aweariness (~~toll, trouble~~) and ^bpainfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not ^aweak? who is offended, and I ^b~~burn~~ (~~anger~~) not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to ^aapprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

2 Corinthians 12

Paul caught up to the third heaven—The Lord gives men weaknesses that they may triumph over them—Paul manifests the signs of an apostle.

1 IT is not expedient for me doubtless to ^aglory. I will come to ^bvisions and ^crevelations of the Lord.

2 **^aI knew a man in Christ above fourteen years ago (I know a man in Christ who fourteen years ago), (whether in the ^bbody, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the ^cthird ^dheaven.**

(“Then he says, still contrasting himself to the false apostles, ‘I will come to visions and revelations of the Lord’ (see 2 Cor. 12:1). And here, surprisingly, the account suddenly shifts to understatement. After a dozen or more examples of dramatic persecution, we might expect a half a dozen episodes of dramatic revelation just to drive his point home. Instead, Paul’s awe, humility, and gratitude for having received those revelations turn him from aggressiveness to reverence—even reticence. The fact that he describes the vision as happening to ‘a man in Christ’ is such an evidence of that humility, though he is obviously speaking of himself. The passage makes no sense if it isn’t his own revelation, since he’s reminding the Corinthians of his credentials contrasted to those of the ‘false apostles.’” (Richard L. Anderson, *Literature of Belief: Sacred Scripture and Religious Experience*, Neal A. Lambert, ed., [Provo:

BYU Religious Studies Center, 1981], 71.) Boyd K. Packer: "...as students there are some questions that we could not in propriety ask. One question of this type I am asked occasionally, usually by someone who is curious, is, 'Have you seen Him?' That is a question that I have never asked of another. I have not asked that question of my Brethren in the Council of the Twelve, thinking that it would be so sacred and so personal that one would have to have some special inspiration—indeed, some authorization—even to ask it. Though I have not asked that question of others, I have heard them answer it—but not when they were asked. I have heard one of my Brethren declare, 'I know, from experiences too sacred to relate, that Jesus is the Christ.' I have heard another testify, 'I know that God lives, I know that the Lord lives, and more than that, I know the Lord.' I repeat: they have answered this question not when they were asked, but under the prompting of the Spirit, on sacred occasions, when 'the Spirit beareth record.' (D&C 1:39.) There are some things just too sacred to discuss: not secret, but sacred; not to be discussed, but to be harbored and protected and regarded with the deepest of reverence. There are many difficult questions, including some that we will not be able to answer, and many things are to be taken on faith. As a teacher, therefore, do not let difficult questions create difficult problems for you or for those you teach." (*Teach Ye Diligently*, pp. 86-7) Some truths and experiences are not lawful for man to utter in the sense that it is not permitted or appropriate to speak of them, except as led and directed by the Holy Spirit. DCBM, 3:84.)

3 **And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)** (Sometimes prophets go into trances in connection with the receipt of visions. That is, they are so completely overshadowed by the Spirit that to all outward appearances normal bodily functions are suspended. Such was the case with Balaam when he saw the coming of Christ and the triumph of Israel (Num. 24.) Peter 'fell into a trance' when he received the vision commanding him to take the gospel to the Gentiles. (Acts 10:9-48.) Paul 'was in a trance' when the Lord came to him with the command to leave Jerusalem and carry the message of salvation to the Gentiles. (Acts 22:17-21.) "A similar experience happened to the Prophet Joseph Smith in connection with the First Vision; he was not in control of all his bodily powers when the Father and the Son appeared to him. 'When I came to myself again, I found myself lying on my back, looking up into heaven,' he said. 'When the light had departed, I had no strength; but soon recovering in some degree, I went home.' (JS-Hist. 1:20.)" "...Similarly, when the Three Nephites 'were caught up into heaven, and saw and heard unspeakable things,' they were transfigured. 'Whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God.' (3 Ne. 28:13-17.) Paul had a similar experience (2 Cor. 12:1-4), as also did Joseph Smith and Sidney Rigdon. (D. & C. 76; Teachings, p. 107.)" (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 802-803.))

4 **How that he was caught up into ^aparadise, and heard ^bunspeakable (ineffable) words, which it is ^cnot ^dlawful (possible, permitted) for a man to utter.** (Paradise is different than the third heaven (v. 2). In verse 1, Paul promised to discuss 'visions and revelations' (both in plural). So we may safely assume that Paul is speaking of two different visions—one of the celestial kingdom and another of Spirit Paradise. The difference is not hard for Latter-day saints to comprehend. With only one exception in the scriptures (Rev. 2:7), the word *paradise* refers to the spirit world (see Lu. 23:43; 2 Ne. 9:13; Alma 40:12). **LeGrand Richards noted, "From this scripture, it is evident that paradise is not the first, second, or third heaven."** (*A Marvelous Work and a Wonder* [Salt Lake City: Deseret Book Co., 1950], 177.)

5 Of such an one will I glory: yet of myself I will not ^aglory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth ~~me to be~~ (of me), or *that* he heareth of me.

7 **And lest I should be ^aexalted above measure through the abundance of the revelations, (caught up in pride because of his spiritual abilities) there was given to me a ^bthorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.** (Ether 12: 27 And if men come unto me I will show unto

them their ^aweakness. I ^bgive unto men weakness that they may be humble; and my ^cgrace is sufficient for all men that ^dhumble themselves before me; for if they humble themselves before me, and have faith in me, then will I make ^eweak things become strong unto them.

28 Behold, I will show unto the Gentiles their weakness, and I will show unto them that ^afaith, hope and charity bringeth unto me—the fountain of all ^bbrighteousness.)

8 For this thing I besought the Lord thrice, that it might depart from me. (“No one really knows what Paul’s ‘thorn in the flesh’ was... All we know for sure is that whatever it was, it kept Paul humble and forced him to his knees. His inabilities and his impotence in the face of this particular challenge were ever before him. I rather think that when Paul states that he ‘besought the Lord thrice’ for the removal of the thorn, he is not describing merely three prayers but instead three seasons of prayer, extended periods of wrestling and laboring in the Spirit for a specific blessing that never came. Indeed, as he suggests, another kind of blessing came—a closeness, a sensitivity, an acquaintance with Deity, a sanctified strength that came through pain and suffering. It was up against the wall of faith, when shorn of self-assurance and naked in his extremity and his frightening finitude, that a mere mortal received that enabling power we know as the grace of Christ. As the Savior explained to Moroni, when we acknowledge and confess our weakness—not just our specific weaknesses, our individual sins, but our weakness, our mortal limitation—and submit unto him, we transform weakness into strength (see Ether 12:27).” (Robert L. Millet, *Selected Writings of Robert L. Millet: Gospel Scholars Series* [Salt Lake City: Deseret Book Co., 2000], 502.) “Indeed, some thorns in the flesh call forth prayers of great intensity (see 2 Corinthians 12:7-10), supplications and pleading that are certainly out of the ordinary. Such vexations of the soul are not typical, not part of our daily prayer life. Just as it would be a mistake to suppose that Jacob or Enos wrestled with God in prayer every day, so you and I are not expected to involve ourselves with the same tenacity, to be involved in the same bending of the soul on a regular basis. But now and then in the eternal scheme of things, we must pass through the fire in order to come through life purified and refined and thus prepared to dwell one day in everlasting burnings with God and Christ and holy beings.” (Robert L. Millet, *Selected Writings of Robert L. Millet: Gospel Scholars Series* [Salt Lake City: Deseret Book Co., 2000], 438-439.) There is circumstantial evidence in the scriptures to support the idea that Paul’s thorn in the flesh may have been poor eye sight. Galatians 4: 15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own **eyes**, and have given them to me. 1 Cor 13:12 For now we see through a ^aglass, ^bdarkly; but then face to face: now I know in part; but then shall I know even as also I am known. In Acts 23 he may not have recognized the high priest: 3 Then said Paul unto him, God shall smite thee, *thou* ^awhited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, ^aRevilest thou God’s high priest? 5 Then said Paul, I ^awist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ^bruler of thy people. Of this Brigham Young said: We find a pure spirit inhabiting the tabernacle of the creature which is always prompting the individual to good, to virtue, to truth and holiness; all of which emanate from that source of purity from which this spirit came. And here the evil that came through transgression that is in this tabernacle, is warring with this pure spirit, it seeks to overcome it, and is striving with all its power to being this spirit into subjection... This is the warfare which Paul refers to when speaking of the thorn in the flesh, which is no more or less than the spirit contending against the flesh, and the flesh against the spirit. JD, 18:258)

9 And he said unto me, My ^agrace is sufficient for thee: for my ^bstrength is made perfect in ^cweakness. James E. Faust said: “Here, then, is a great truth. In the pain, the agony, and the heroic endeavors of life, we pass through a refiner’s fire, and the insignificant and the unimportant in our lives can melt away like dross and make our faith bright, intact, and strong. In this way the divine image can be mirrored from the soul. This pain is part of the purging toll exacted of some to become acquainted with God. In the agonies of life, we seem to listen better to the faint godly whisperings of the Divine Shepherd. Into every life there

come the painful, despairing days of adversity and buffeting. There seems to be a full measure of anguish, sorrow, and often heartbreak for everyone, including those who earnestly seek to do right and be faithful. The apostle Paul referred to his own challenge: ‘And lest I should be exalted above measure . . . there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.’ (2 Corinthians 12:7.) “The thorns that prick, that stick in the flesh, that hurt—these often change lives that may seem robbed of significance and hope. This change comes about through a refining process that often seems cruel and hard. In this way the soul can become like soft clay in the hands of the Master in building lives of faith, usefulness, beauty, and strength. For some, the refiner's fire causes a loss of belief and faith in God, but those with eternal perspective understand that such refining is part of the perfection process.” (*To Reach Even unto You* [Salt Lake City: Deseret Book Co., 1980], 98.) Most gladly therefore will I rather glory in my infirmities, that the power of Christ may ^drest upon me. (Trust in the Lord in spite of our weaknesses.)

10 Therefore I take pleasure in ^ainfirmities, in reproaches, in necessities, in ^bpersecutions, in distresses for Christ’s sake: for when I am ^cweak, then am I ^dstrong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very ^achiefest apostles, though I be nothing. (“As you know, Paul was, sadly, required to spend a significant amount of time defending his apostolic calling. Having been a zealous Pharisee and even a persecutor of the Christians before his conversion, and not having been one of the original witnesses of the Resurrection of Christ, he felt the need to testify to his detractors that his call had indeed come from God.” (Robert L. Millet, *Selected Writings of Robert L. Millet: Gospel Scholars Series* [Salt Lake City: Deseret Book Co., 2000], 501 - 502.)

12 Truly the ^asigns of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not ^aburdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I ^aseek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your ^aedifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, ^astrifes, ^bbackbitings, whisperings, swellings, ^ctumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

2 Corinthians 13

Saints should test themselves as to righteousness—Be perfect, of one mind, and live in peace.

1 THIS is the third *time* I am coming to you. In the mouth of two or three ^awitnesses shall every word be established. (Henry B. Eyring said: “In our own time, we have been warned with counsel of where to find safety from sin and from sorrow. One of the keys to recognizing those warnings is that they are repeated. For instance, more than once in these general conferences, you have heard our prophet say that he would quote a preceding prophet and would therefore be a second witness and sometimes even a third. Each of us who has listened has heard President Kimball give counsel on the importance of a mother in the home and then heard President Benson quote him, and we have heard President Hinckley quote them both. The Apostle Paul wrote that ‘in the mouth of two or three witnesses shall every word be established’ (2 Cor. 13:1). One of the ways we may know that the warning is from the Lord is that the law of witnesses, authorized witnesses, has been invoked. When the words of prophets seem repetitive, that should rivet our attention and fill our hearts with gratitude to live in such a blessed time.” (“Finding Safety in Counsel,” *Ensign*, May 1997, 25))

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was ^acrucified through weakness, (He was able to die because Mary was his mother and from her he inherited the power of mortality. DNTC, 2:451) yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 ^aExamine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that ^bJesus ^cChrist is in you, except ye be reprobates? (Bruce R. McConkie said: “I propose some simple tests that all of us may take to determine if we are true to the faith. They consist of a few basic questions, all of which must be answered correctly in order to gain the full blessings of the gospel in this life and inherit eternal life in the realms ahead. Our well-beloved brother Paul, an Apostle of old, counsels us in these words: ‘Examine yourselves, whether ye be in the faith; prove your own selves.’ (2 Cor. 13:5.) And we may well ask ourselves: Do we believe all of the doctrines of salvation? Are we keeping the commandments? Are we valiant in the cause of truth and righteousness? Will we be saved in the kingdom of God? “From among many questions that all of us must one day answer, let me test you on these: *Test one: Do I worship the only true and living God? ...Test two: Do I believe in the fall of Adam? ...Test three: Do I believe in the atonement of the Lord Jesus Christ? ...Test four: Do I accept the true plan of salvation? ...Test five: Do I believe the gospel as it has been restored in this final dispensation of grace? ...Test six: Am I a faithful member of the true Church? ...Test seven: Do I honor Joseph Smith as the great prophet of the Restoration? ...Test eight: Am I enduring to the end, growing in grace, and gaining the attributes of godliness? ... Test nine: Do I put first in my life the things of God’s kingdom? Is it with me and mine the kingdom of God or nothing? ...Test ten: Am I so living that I will be saved in the kingdom of God?* “This is our goal and aim and purpose in life. Everything we do should please the Lord and further our strivings for salvation. And, the Lord be praised, there comes a time in the lives of faithful Saints when, having kept the faith and been true and faithful at all hazards, the Lord says to them: Thou shalt be exalted. These, then, are a few of the many tests of true discipleship.” “The Caravan Moves On,” *Ensign*, Nov. 1984, 82, 85)

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is ^ahonest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are ^aweak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the ^apower which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be ^aperfect, be of good comfort, be of ^bone ^cmind, live in ^dpeace; and the God of ^elove and peace shall be with you.

12 Greet one another with an holy ^{and} kiss (salutation).

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

Sep 23-29
Galatians
“Walk in the Spirit”

OVERVIEW:

As you read Galatians, record the impressions you receive. Doing so will help you remember and ponder them in the future.

Record your impressions:

SCRIPTURES:

Galatians 1

Audience: It is unclear whether Paul was addressing the Saints in the southern region of the northern region of Galatia. Paul had baptized and organized the southern Saints during his first missionary journey and the northern Saints during his second missionary journey.

Historical Background: If Paul wrote the book of Galatians to the southern Saints, he may have written it as early as A.D. 48. However, similarities between the organization and style of this book and the book of Romans favor the conclusion that it was written during his third missionary journey, around A.D. 57.

Theme: Paul was alarmed when he learned that false teachings were creeping into the lives of his Galatian converts. Many had rejected the teachings of the Atonement and reverted to following the law of Moses. Paul wrote to urge the Saints to return to the higher law of the gospel. He taught that works alone are not sufficient for salvation, but that we must rely on our Savior Jesus Christ.

Preachers of false gospels are accursed—Paul received the gospel by revelation—He believes, is taught, and preaches to the Gentiles. (The major message of the letter to the Galatians centers around the relationship of the law of Moses to the gospel and the importance of living so that one is worthy to receive the blessings that come from obedience to gospel covenants. Studies in the Scriptures, 6:88. Probably written about 57AD in Corinth.)

1 PAUL, an ^aapostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 **Grace** *be* to you (Common Greek salutation) and peace (Shalom, common Hebrew salutation) from God the Father, and *from* our Lord Jesus Christ, (In Paul’s epistles, he commonly uses these greetings, meaning to both Gentiles and Jews.)

4 Who ^agave himself for our sins, that he might ^bdeliver us from this present evil world, according to the ^cwill of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon ^aremoved from him that called you into the grace of Christ unto another ^bgospel: (Certain Christian Jews (Judaizers) had followed Paul and Barnabas to the area of the Galatian branches and had begun to counteract their efforts with the Gentiles by persuading these converts that they must keep the law of Moses and be circumcised. The result was disastrous to the new and growing church, for apostasy from the pure and unadulterated gospel of Jesus Christ began to set in. George Horton, Studies in the Scriptures, 6:85)

7 Which is not another; but there be some that ^atrouble you (agitate, raise doubts, perplex), and would ^bpervert the ^cgospel of Christ. (Someone was preaching the law of Moses.)

8 But though we, or an ^aangel from heaven, preach any ^bother ^cgospel unto you than that which we have preached unto you, let him be ^daccursed.

9 As we said before, so say I now again, If any *man* preach any other ^agospel unto you than that ye have received, let him be ^baccursed. (How many true gospels are there?)

10 For do I now ^apersuade (please) (appease, aspire to the favor of) men, or God? or do I seek to ^bplease men? for if I yet ^cpleased men, I should not be the servant of Christ. (Paul is giving the Galatians his credentials so they will believe him.)

11 But I ^acertify you (declare, make known to), brethren, that the gospel which was ^bpreached of me is not after man.

12 For I neither received it ^aof man (from a man), neither was I taught *it*, but ^bby the ^crevelation (through a revelation) of Jesus Christ.

13 For ye have heard of my ^aconversation (conduct) in time past in the Jews' religion, how that beyond measure I ^bpersecuted the church of God, and ^cwasted it (was ravaging, destroying):

14 And ^aprofited (was advancing) in the Jews' religion above many ^bmy equals (men of my age) in mine own nation, being more exceedingly ^czealous of the ^dtraditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his ^agrace,

16 To reveal his Son in me, that I might preach him among the ^aheathen; (nations, gentiles) immediately I conferred not with ^bflesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to ^aJerusalem to see Peter, and abode with him fifteen days. (Paul was taught by Peter regarding the life of the Savior.)

19 But other of the ^aapostles saw I none, save ^bJames the Lord's ^cbrother.

20 Now the things which I ^awrite unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judaea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God ~~in~~ (on account of) me.

Galatians 2

Paul goes to Jerusalem—He contends for the true gospel—Salvation comes through Christ.

1 THEN fourteen years after I went up again to ^aJerusalem with ^bBarnabas, and took Titus with *me* also.

2 And I went up by ^arevelation, and ^bcommunicated (reported) unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be ^acircumcised: (Although Paul

was opposed to circumcision as essential for salvation and he emphatically declared that it was not needful for Titus to be circumcised (Gal 2:1-3), soon after the Jerusalem council Paul circumcised the young Timothy before taking him as a companion on the second mission. This action provides an insight into Paul's thinking. He saw a difference between necessity and convenience. With Titus, the question was whether or not circumcision was essential for salvation; thus Paul opposed it. With Timothy it was a matter of rendering him acceptable to the non-Christian Jews where he would do missionary work. Paul was willing to allow circumcision as a concession, but not as a requirement, so that the Jews would be willing to listen to Timothy teach the gospel. This distinction reveals something of Paul's mind and method. Robert Matthews, *Studies in the Scriptures* 6:41. In circumcising Timothy, Paul apparently was humoring the Jews. As far as the gospel law was concerned, the act was wrong and should not have been performed. Circumcision was a thing of the past. But seemingly the social pressures were such that if the ordinances had not been performed in this case, it would have alienated the Jewish community and stopped them from investigating the gospel. Hence Paul performed an unnecessary and in fact improper act to attract the Jews toward that religion which would teach them in due course that the law of circumcision was fulfilled in Christ. DNTC, 2:147. Timothy's mother was a Jewess and his father a Greek, making Timothy Jewish under Jewish law. Paul did not suggest that Jews should give up circumcision, only that Gentiles need not practice it. *Studies in the Scriptures*, 6:99)

4 ~~And that because of~~ (Notwithstanding, there were some brought in by) false brethren unawares brought in, who came in privily to spy out our ^bliberty which we have in Christ Jesus, that they might bring us into ^cbondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the ^agospel of the uncircumcision (Gentiles) was committed unto me, as *the gospel* of the ^bcircumcision (Jews) was unto ^cPeter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, ^aCephas (Peter), and John, who seemed to be pillars (First Presidency), perceived the ^bgrace that was given unto me, they gave to me and Barnabas the right hands of ^cfellowship (in unity there is strength); that we *should go* unto the ^dheathen, (nations, gentiles) and they unto the circumcision. (This may have been when Paul and Barnabas were ordained Apostles.)

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. (Even apostles and prophets, being mortal and subject to like passions as other men, have prejudices which sometimes are reflected in ministerial assignments and decisions. But the marvel is not the isolated disagreements on details, but the near universal unity on basic principles; not the occasional personality conflicts, but the common acceptance, for the good of the work, of the faults of others. It is not the conflict between Paul and Barnabas which concerns us, but the fact that they (being even as we are) rose thereafter to spiritual heights where they saw visions, received revelations, and made their callings and elections sure—the fact of their disagreement thus bearing witness that we in our weaknesses can also press forward to that unity and perfection which shall assure us of salvation. DNTC 2:145 But Peter no doubt had his side of the story. Fear may not have been his motive, and Paul may have acted prematurely. Paul admits that the mission of the "pillars" was to the Jews (Gal. 2:9). If intense Jewish converts reacted negatively to the [Jerusalem] council decision, James and Peter may have sought a transition delay to convince the stubborn. If Peter labored to bring this about, Paul may have pushed conformity to the council's ruling ahead of its time. Paul evidently retold the story because the Judaizers used the episode to give the impression that

Peter agreed with them. The incident is instructive in showing two strong leaders agreeing on a principle that came by revelation but applying it with different timing. Paul does not say that Peter permanently separated himself from the Gentiles. These candid examples show how revelation came after deep searching. Paul reviewed them, of course, to show that Church leaders stood with him in teaching salvation through the revealed gospel, not through the Mosaic law. Anderson, *Understanding Paul*, 158. Peter temporized for fear of offending Jewish semi-converts who still kept the law of Moses... Without question, if we had the full account, we would find Peter reversing himself and doing all in his power to get the Jewish saints to believe that the law of Moses was fulfilled in Christ and no longer applied to anyone either Jew or Gentile. DNTC, 2:463-4. There is harmony in the First Presidency and Quorum of the Twelve Apostles today: President Gordon B. Hinckley: Each man is different. We speak from various backgrounds and experiences. We discuss ways to improve and strengthen the work. At the outset of these discussions, there may be various points of view. But before the discussion is ended, there is total unanimity, else no action is taken. The Lord Himself has declared that such unity is an absolute necessity. CR, Oct 1992, 79.)

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their ^adissimulation. (hypocrisy) (Concealing and disguising true doctrines with false ones; believing doctrines that simulate true ones, that have a semblance of truth but are in fact erroneous. DNTC, 2:464)

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of (the) Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, (Paul was of the tribe of Benjamin. Phil 3:5) and not sinners of the Gentiles,

16 Knowing that a man is not ^ajustified by the works of the ^blaw, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the ^cfaith of Christ, and not by the ^dworks of the ^elaw: for by the works of the law shall no flesh be ^fjustified. (vindicated, approved, guiltless) (The Greek meaning underlying the word justify is to make righteous, to declare righteous, or to acquit. The implication is that when individuals are justified, they are looked upon as righteous and as though they had committed no sin. In order for us to receive salvation, we must be able to stand before the Lord as just persons – as righteous individuals, not as sinners. *Studies in the Scriptures*, p. 88. When we truly exercise faith in the Lord Jesus Christ, repent, are baptized by immersion for the remission of sins, and receive the gift of the Holy Ghost, then the Spirit – the Holy Spirit of Promise – seals or ratifies these actions, and we are justified by having our guilt transferred to the Savior, who made an infinite atonement for us, and he now looks upon us again as just persons, or as having never committed sin. (D&C 58:42) Having done the foregoing, under the influence of the Holy Ghost, we continue on in faithful observance of our covenants to sanctify our lives so that we will be prepared to enter into the celestial kingdom of God. 3 Ne 27:19-20. *Studies in the Scriptures*, 6:89. A modern scholar explained clearly the difference between justification and sanctification in Paul's discussions: In its theological sense, justification is a forensic, or purely legal, term. It describes what God declares about the believer, not what He does to change the believer. In fact, justification effects no actual change whatsoever in the sinner's nature or character. Justification is a divine judicial edict. It changes our status only, but it carries ramifications that guarantee other changes will follow.... In biblical terms, justification is a divine verdict of "not guilty—fully righteous." It is the reversal of God's attitude toward the sinner. Whereas He formerly condemned, He now vindicates. Although the sinner once lived under God's wrath, as a believer he or she is now under God's blessing. Justification is more than simple pardon; pardon alone would still leave the sinner without merit before God. So when God justifies He imputes divine righteousness to the sinner (Romans 4:22-25). Christ's own infinite merit thus becomes the ground on which the believer stands before God (Romans 5:19; 1

Corinthians 1:30; Philippians 3:9). So justification elevates the believer to a realm of full acceptance and divine privilege in Jesus Christ.... Justification is distinct from sanctification because in justification God does not make the sinner righteous; He declares that person righteous (Romans 3:28; Galatians 2:16). Notice how justification and sanctification are distinct from one another: Justification imputes Christ's righteousness to the sinner's account (Romans 4:11b); sanctification imparts righteousness to the sinner personally and practically (Romans 6:1-7; 8:11-14). Justification takes place outside sinners and changes their standing (Romans 5:1-2, sanctification is internal and changes the believer's state (Romans 6:19). Justification is an event, sanctification a process. Those two must be distinguished but can never be separated. God does not justify whom He does not sanctify, and He does not sanctify whom He does not justify. Both are essential elements of salvation. MacArthur, Faith Works, 89-90)

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am ^adead to the law, that I might ^blive unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but ^aChrist ^bliveth in me: and the life which I now live in the flesh I live by the ^cfaith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the ^agrace of God: for if righteousness *come* by the ^blaw, then Christ is dead in vain. (Peter and Paul – both of whom were apostles, both of whom received revelations, saw angels, and were approved of the Lord, and both of whom shall inherit the fullness of the Father's kingdom – these same righteous and mighty preachers disagreed on a basic matter of church policy. Peter was the President of the Church; Paul, an apostle and Peter's junior in the church hierarchy, was subject to the direction of the chief apostle. But Paul was right and Peter was wrong. Paul stood firm, determined that they should walk uprightly according to the truth of the gospel; Peter temporized for fear of offending Jewish semi-converts who still kept the law of Moses. The issue was not whether the Gentiles should receive the gospel. Peter himself had received the revelation that God was no respecter of persons, and that those of all lineages were now to be heirs of salvation along with the Jews. Further, the heads of the Church, in council assembled, with the Holy Ghost guiding their minds and directing their decisions, had determined that the Gentiles who received the gospel should not be subject to the law of Moses. The Jewish members of the church, however, had not been able to accept this decision without reservation. They themselves continued to conform to Mosaic performances, and they expected Gentile converts to do likewise. Peter sided with them; Paul publicly withstood the chief apostle and won the debate, as could not otherwise have been the case. Without question, if we had the full account, we would find Peter reversing himself and doing all in his power to get the Jewish saints to believe that the law of Moses was fulfilled in Christ and no longer applied to anyone either Jew or Gentile. DNTC, 2:463-64)

Galatians 3

God gave the gospel to Abraham—Mosaic law added because of transgressions—The law was a schoolmaster to bring Israel to Christ—The saints are children of god by faith—All who are of the faith, and baptized into Christ, become Abraham's seed.

1 O FOOLISH (unintelligent, dear idiot) Galatians, who hath ^abewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the ^alaw, or by the ^bhearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ^aministereth to you (grants, furnishes) the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for ^arighteousness.

7 Know ye therefore that they which are of faith, the same are the ^achildren of Abraham.

8 And the scripture, foreseeing that God would justify the ^aheathen through faith, preached before the ^bgospel unto Abraham, *saying*, In thee shall all ^cnations be ^dblessed. (Abraham offered sacrifice and notwithstanding this had the gospel preached to him. That the offering of sacrifice was only to point the mind forward to Christ we infer from these remarkable words of his to the Jews: "Your father Abraham rejoiced to see my day: and he saw it, and was glad." John 8:56. So, then, because the ancients offered sacrifice it did not hinder their hearing the gospel but served, as we said before, to open their eyes and enable them to look forward to the time of the coming of the Savior, and to rejoice in his redemption. Joseph Smith's Commentary on the Bible, p. 174.)

9 So then they which be of faith are ^ablessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, ^aCursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by ^afaith. (We can never live the law well enough to be exalted. It's our faith in Christ that will save us.)

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath ^aredeemed us from the ^bcurse of the ^claw, being made a curse for us: for it is written, ^dCursed *is* every one that hangeth on a tree:

14 That the ^ablessing of Abraham might come on the Gentiles through ^bJesus Christ; that ~~we~~ (they) might receive the ^cpromise of the Spirit through faith. (Gentile converts are adopted into Abraham's covenant blessings.)

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet ~~if~~ (when) *it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to ^aAbraham and his seed were the ^bpromises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was ^afour hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the ^ainheritance ~~be~~ (is) of the law, (then) *it is* no more of promise: but God gave *it* to Abraham by promise.

19 ^aWherefore then ~~serveth the law?~~ It (the law) was ^badded because of transgressions, till the seed should come to whom the promise was made (in the law given to Moses,); ~~and it~~ (who) was ordained by (the hand of) angels in the hand of (to be) a mediator (of this first covenant, (the law)). (The law of Moses was given to a wicked people. The law of Moses was not intended to last forever.)

20 Now ~~a~~ (this) mediator is (was) not *a mediator* of one, but God is one (the new covenant; but there is one mediator of the new covenant, who is Christ, as it is written in the law concerning the promises made to Abraham and his seed. Now Christ is the mediator of life; for this is the promise which God made unto Abraham.). (Abraham knew that Jesus Christ would come.)

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. (The law of Moses did not remove the need for the promised Savior.)

22 But the scripture hath concluded all under ^asin, that the promise by faith of Jesus Christ might be given to them that believe. (Everyone sins, everyone needs Jesus Christ and his atonement.)

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. (The law of Moses, by itself, limited spiritual growth.)

24 Wherefore the ^alaw was our ^bschoolmaster (pedagogue, director, supervisor of children) *to bring us unto*

(until) Christ, that we might be ^cjustified by faith. (The law of Moses is the schoolmaster. The house of Israel is the students. Tests and homework are the burdens that schoolmasters put upon students. The law included dietary restrictions, ceremonial sacrificial and ritual requirements. When the Savior came, he fulfilled the law and replaced portions with the higher gospel law.)

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the ^achildren of God by ^bfaith in Christ Jesus (Christ).

27 For as many of you as have been ^abaptized into Christ have put on Christ.

28 There is neither Jew nor ^aGreek, there is neither bond nor free, there is neither male nor female: for ye are all ^bone in Christ Jesus.

29 And if ye ~~be~~ (are) Christ's, then are ye ^aAbraham's ^bseed, and ^cheirs according to the promise.

Galatians 4

The saints are children of God by adoption—Paul calls the Galatians back to Christ—He compares the two covenants.

1 NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in ^abondage under the elements of the world:

4 But when the fulness of the time was come, God ^asent forth his ^bSon, ^cmade (born) of a ^dwoman, made under the law,

5 To ^aredeem them that were under the law, that we might receive the ^badoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (Paul suggested that through the atonement of Christ we can be adopted as sons of God, and then the Spirit shall help us cry: "Abba, Father." Abba is Aramaic and carries more than just the connotation of father. It is the intimate and personal diminutive of the word father used by children in the family circle. The closest equivalent we have is papa or daddy, although neither can really convey fully the impact of the word. The point is that God is not only Father (the formal title and name), but he is also Abba, the parent of love and guidance that knows us intimately and whom we can approach without fear. BYU-Institute New Testament Study Guide, p. 38)

7 Wherefore thou art no more a ^aservant, (slave) but a ^bson; and if a son, then an ^cheir of God through Christ.

8 Howbeit then, when ye knew not God, ye ^adid ^bservice (were slaves, were in bondage) unto them which by nature are no ^cgods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in ^abondage? (Why live the law of Moses when the gospel of faith has been preached?)

10 Ye observe ^adays, and months, and times, and years.

11 I am afraid ^aof (concerning) you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, (to) be (perfect) as I *am* (perfect); for I *am as ye are*: (persuaded as ye have a knowledge of me,) ye have not injured me at all (by your sayings). (Paul sees perfection in this life as a process of total dedication to living the commandments. The person who is so living is perfect. In this regard we must distinguish between finite perfection here and now and the infinite perfection possible in the eternities to come. Studies in Scriptures, 6:103)

13 Ye know how through ^ainfirmity (weakness, feebleness) of the ^bflesh I preached the gospel unto you at the first.

14 And my ^atemptation (trial, test) which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the ^atruth?

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be ^azealously affected always in *a good thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I ^astand in doubt of you. (am perplexed about)

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a ^abondmaid, (Hagar) the other by a freewoman. (Sarah)

23 But he *who was* of the bondwoman (Ishmael) was born after the flesh; but he of the freewoman (Isaac) was by promise.

24 Which things are an **allegory**: for these are the two covenants; the one from the mount Sinai, (The Mosaic law) which gendereth to ^abondage, which is ^bAgar. (Hagar)

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem (Abrahamic covenant) which now is, and is in bondage with her children.

26 But ^aJerusalem which is above is free, which is the mother of us all.

27 For it is written, ^aRejoice, *thou* ^bbarren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the ^achildren of promise.

29 But as then he that was born after the ^aflesh ^bpersecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? ^aCast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free. (Paul uses an allegory to demonstrate the significant advantage of being subject to the gospel over being under the demands of the law of Moses. These two covenants are symbolically identified – the law is referred to as Mount Sinai and the covenant as the heavenly or new Jerusalem. From the first comes bondage under the law of performances and ordinances, but from the second comes freedom through the fullness of the gospel. The allegory is extended by using the family of Abraham. The Mosaic law is likened unto Ishmael, son of the bondwoman, who persecuted Isaac. The Abrahamic covenant is like the son of the freewoman, and consequently the first (the law of Moses) was cast out. But Sarah's son came under the Abrahamic covenant and was to inherit all the blessings promised to Abraham (Gen 26:1-4) Studies in the Scriptures, 6:95)

Galatians 5

Stand fast in gospel liberty—Seek faith, love, Christ, and the Spirit—The works of the flesh and the fruits of the Spirit set forth.

1 ^aSTAND fast therefore in the ^bliberty wherewith Christ hath made us ^cfree, and be not ^dentangled again with the yoke of ^ebondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is ^acircumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the ^alaw; ye are fallen from ^bgrace.

5 For we through the Spirit wait for the hope of righteousness by ^afaith.

6 For in Jesus Christ neither ^acircumcision ^bavaileth any thing (has any power, validity, service), nor uncircumcision; but ^cfaith which worketh by ^dlove.

7 Ye did run well; who did hinder you that ye should not ^aobey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have ^aconfidence in you through the Lord, that ye ^bwill be none otherwise minded (will take no other view, will not have a different opinion.): but he that ^ctroubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the ^aoffence (stumbling block, cause of misery) of the cross ceased.

12 I would they were even ^acut off which ^btrouble you.

13 For, brethren, ye have been called unto ^aliberty; only *use* not liberty for an occasion to the flesh, but by love ^bserve one another.

14 For all the ^alaw is fulfilled in one word, *even* in this; Thou shalt ^blove thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, ^aWalk in the ^bSpirit, and ye shall not fulfil the ^clust of the flesh. (Keep the commandments after baptism and thus gain the promised companionship of the Holy Ghost. DNTC, 2:482)

17 For the flesh lusteth against the ^aSpirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. (It is a constant warfare... The spirit that is put into man is pure and holy; but through the power of evil with the flesh, it is more or less contaminated, influenced, seduced, and brought into bondage by the evil that exists upon the earth. Let the spirit overcome and come off conqueror. Brigham Young, JD 7:268)

18 But if ye be ^aled of the Spirit, ye are not under the ^blaw.

19 Now the works of the ^aflesh are manifest, which are *these*; (Works of flesh:) Adultery, ^bfornication, ^cuncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, ^astrife, seditions, heresies,

21 ^aEnvyings, murders, ^bdrunkenness, ^crevellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the ^afruit of the ^bSpirit is ^clove, ^djoy, ^epeace, ^flongsuffering, ^ggentleness, goodness, ^hfaith,

23 ^aMeekness, ^btemperance: (self control) against such there is no law. (Joseph Fielding Smith: There is nothing more important in the lives of members of the Church than to have the gift of the Holy Ghost. Answers to Gospel Questions, 2:114)

24 And they that are Christ's have crucified the flesh with the ^aaffections (sufferings, afflictions, passions) and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, ^aprovoking one another, envying one another. (Man is a dual being, and his life a plan of God. That is the first fundamental fact to keep in mind. Man has a natural body and a spiritual body... Man's body, therefore is but the tabernacle in which his spirit dwells. Too many, far too many, are prone to regard the body as the man, and consequently to direct their efforts to the gratifying of the body's pleasures its appetites, its passions. David O. McKay, Improvement Era, Sept. 1949, p. 558)

Galatians 6

Bear one another's burdens—As ye sow, so shall ye reap—Be not weary in well doing.

1 BRETHREN, if a man be ^aovertaken in a ^bfault, (transgression, trespass) ye which are spiritual, ^crestore such an one in the spirit of meekness; ^dconsidering (watching) thyself, lest thou also be tempted. (I charged the saints not to follow the example of the adversary in accusing the brethren and said, 'If you do not accuse each other, God will not accuse you. If you have no accuser you will enter heaven, and if you will follow the revelations and instructions which God gives you through me, I will take you into heaven as my back load. If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours – for charity covereth a multitude of sins. Joseph Smith, HC, 4:445)

2 Bear ye one another's ^aburdens, (Mosiah 18:8) and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man ^aprove his own ^bwork, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall ^abear his own burden.

6 Let him that is taught in the word ^acommunicate unto him that teacheth in all good things.

7 Be not ^adeceived; God is not ^bmocked: for whatsoever a man ^csoweth, that shall he also ^dreap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be ^aweary in well doing: for in due season we shall ^breap, if we faint not. (We must never put a timetable on the Lord. He is the Lord of the harvest, and in due time he will pay those who labor. It is only for us to know that we will be fully rewarded for what we do. Studies in Scriptures, 6:104. Spencer W. Kimball: The wicked may prosper for a time, the rebellious may seem to profit by their transgressions, but the time is coming when, at the bar of justice, all men will be judged, every man according to their works. No one will get by with anything. On that day no one will escape the penalty of his deeds, no one will fail to receive the blessings he has earned... There will be total justice. Miracle of Forgiveness, 305.)

10 As we have therefore opportunity, let us do ^agood unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer ^apersecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. (Those Galatian saints who advocated and practiced circumcision, did so to avoid persecution; they were not in fact attempting to keep the whole law of Moses, of which circumcision was the symbol. But, because they were compromising the gospel with the law of Moses, they were not and could not center their whole hearts on Christ and the salvation made possible through his atoning sacrifice. DNTC, 2:487)

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither ^acircumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, ^apeace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Sep 30-Oct 13
Ephesians
“For the Perfecting of the Saints”

OVERVIEW:

Do you see any connections between the messages in general conference and Paul’s Epistle to the Ephesians?

Record your impressions:

SCRIPTURES:

Ephesians 1

The dispensation of the fullness of times. Jesus Christ is our cornerstone. Unity between husband and wife and between parents and children. Putting on the new man and the whole armor of God.

Audience: Ephesus is located at an intersection of major trade routes and was a center of commercial trade. Paul spent about three years in Ephesus. The Book of Ephesians was written to gentile converts who were baptized members of the Church, not people who were converts from Judaism and who had once lived under the law of Moses. The Epistle is written in a general manner and lacks personal references, so it was probably sent to several congregations in the area.

Historical Background: During Paul’s third missionary journey, he spent about three years in Ephesus. This city was the site of a famous temple for the fertility goddess Diana. Paul’s mission had been so successful at turning people from idol worship to the worship of Jesus Christ that the craftsmen of the city who sold pagan statues created an uproar about the threat to their trade. Paul probably wrote the book of Ephesians during his first Roman imprisonment around A.D. 60-62.

Unique Features: The book of Ephesians addresses vital gospel principles. Among these are foreordination, the latter-day Restoration, and the Holy Spirit of Promise. Ephesians also addresses the importance of prophets and apostles, Church organization, and family relationships.

Theme: Much like today, the Church members of Paul’s day came from a variety of backgrounds. Paul reminded them of the uniting force of the gospel organization built on prophets and apostles, with Jesus Christ as the foundation. He counseled the members to be one in doctrine, righteousness, and family life.

Paul had labored about 30 years and was under house arrest. Nero was Caesar. Ephesians is one of the letters of imprisonment, probably about 61-62AD. It is Paul’s summation of the plan of salvation, encompassing the premortal, mortal, and postmortal estates of man. Some Bible scholars believe that Ephesians is the lost epistle to Laodicea (Col 4:16).

“Perhaps no other New Testament book contains so many doctrines that today are thought of as being distinctively Latter-day Saint as does Ephesians. In it we find reference to the doctrine of foreordination, the dispensation of the fullness of times, the importance of apostles and prophets in the church, the idea that there is only one true and unified church, and the doctrine that the organization of the church is essential. In this letter we find some of the most sublime teachings on the role of the family and the importance of proper family life that are found anywhere in scripture.” (Institute Manual, *The Life and Teachings of Jesus & his Apostles*, 2nd ed., p. 350)

Saints foreordained to receive the gospel—Gospel to be restored in latter-days—Saints sealed by Holy Spirit of Promise—They know God and Christ by revelation. (Paul was three years in Ephesus.)

1 PAUL, an apostle of Jesus Christ by the will of God, to the ^asaints which are at Ephesus, and to the faithful in Christ Jesus:

2 **Grace** be to you, and **peace**, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all ^aspiritual blessings in heavenly *places* in Christ:

4 **According as he hath ^achosen us in him ^bbefore the foundation of the world, that we should be ^choly and without blame before him in love:** (Neal A. Maxwell said: “The foreseeing of those who will accept the gospel in mortality, gladly and with alacrity, is based upon their parallel responsiveness in the premortal world...The Lord, who was able to say to his disciples, ‘Cast the net on the right side of the ship’ (John 21:6), knew beforehand that there was a multitude of fishes there. If he knew beforehand the movements and whereabouts of fishes in the little Sea of Tiberias, should it offend us that he knows beforehand which mortals will come into the gospel net? It does no violence even to our frail human logic to observe that there cannot be a grand plan of salvation for all mankind, unless there is also a plan for each individual. The salvational sum will reflect all its parts. Once the believer acknowledges that the past, present, and future are before God simultaneously—even though we do not understand how—then the doctrine of foreordination may be seen somewhat more clearly. For instance, it was necessary for God to know how the economic difficulties and crop failures of the Joseph Smith, Sr. family in New England would move this special family to the Cumorah vicinity where the Book of Mormon plates were buried. God’s plans could scarcely have so unfolded if—willy-nilly—the Smiths had been born Manchurians and if, meanwhile, the plates had been buried in Belgium!” (“A More Determined Discipleship,” *Ensign*, Feb. 1979, 71) In this great hall and listening this evening are thousands of future leaders of the Church who have been called out of the world and chosen by the Lord before the foundations of the world, as described by Abraham... I believe the Lord has brought forth special spirits who were reserved from before the world was to be strong and valiant in this difficult time of the world’s history... With all my heart I urge you to be worthy and true. CR, Sep-Oct 1995, 63-64.)

5 **Having ^apredestinated (foreordained) us unto the ^badoption of children by Jesus Christ to himself, according to the good pleasure of his will, (We were foreordained to be members of the Church. D&C 50:41-42 – You are of them that my Father hath given me; and none of them that my Father hath given me shall be lost. (Bruce R. McConkie said: “...it is clear that people do not all have the same talent for recognizing truth and believing the doctrines of salvation. Some heed the warning voice and believe the gospel; others do not. Some would give all they possess if they could but touch the hem of the garment of him who is the Way, the Truth, and the Life; others find fault with every word that falls from prophetic lips. Some forsake lands and riches, friends and families, to gather with the true saints; others choose to walk in the ways of the world and to deride the humble followers of Christ. Why? Why this difference in people? To this problem there is no easy answer. Every person stands alone in choosing his beliefs and electing the course he will pursue... But in the**

final sense the answer stems back to premortality. We all lived as spirit beings, as children of the Eternal Father, for an infinitely long period of time in the premortal existence. There we developed talents, gifts, and aptitudes; there our capacities and abilities took form; there, by obedience to law, we were endowed with the power, in one degree or another, to believe the truth and follow the promptings of the Spirit. And the talent of greatest worth was that of spirituality, for it enables us to hearken to the Holy Spirit and accept that gospel which prepares us for eternal life.” (*A New Witness for the Articles of Faith* [Salt Lake City: Deseret Book Co., 1985], 33.))

6 To the praise of the glory of his ^agrace, wherein he hath made us accepted in the beloved.

7 In whom we have ^aredemption through his blood, the ^bforgiveness of sins, according to the ^criches of his ^dgrace;

8 Wherein he hath abounded toward us in all ^awisdom and ^bprudence;

9 Having made known unto us the ^amystery of his ^bwill, according to his good pleasure which he hath purposed in himself: (LeGrand Richards said: “Isn’t that something to think about, when you hear that the Lord will reveal the mystery of His will? And that the mystery of His will has been revealed to His modern prophets of this day? And we have truths that no other church in this world knows anything about—we are the only church in the world that has a program to unite all that is in the kingdom of heaven with the kingdom of God here on this earth, looking to the final winding-up scenes when all the kingdoms of this world and the world to come will be under the supervision of our great King, the Savior of the world.” (“God Moves in a Mysterious Way His Wonders to Perform,” *Ensign*, May 1977, 62))

10 That in the ^adispensation of the fulness of times he might ^bgather together in one ^call things in Christ, both which are in heaven, and which are on earth; *even* in him: (This is a summary statement. Quote by TPJS. P. 168. Paul understood that his own dispensation would end in a general apostasy. (Acts 20:28-31) The fullness of the gospel would then be restored in a subsequent all-encompassing dispensation that would be the sum of all previous dispensations. Joseph Smith said: ‘...it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times.’ (D&C 128:18) “Adam holds the keys of the Dispensation of the Fulness of Times; i.e., the dispensation of all the times have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed. ‘Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the Dispensation of the Fulness of Times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.’ (Eph. 1:9-10.) Now the purpose in himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations. And again, God purposed in himself that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fulness and eternal glory, should be in Christ Jesus; therefore he set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them.” (*Discourses of the Prophet Joseph Smith*, compiled by Alma P. Burton [Salt Lake City: Deseret Book Co., 1977], 53. “**The dispensation of the fullness of times will bring to light the things that have been revealed in all former dispensations, also other things that have not been before revealed.**” Joseph Smith’s Commentary on the Bible, p. 176) While the dispensation in question began in 1820, the final glory of this dispensation has not yet been realized. The church’s

inauspicious beginning—with only six members in a small log cabin—will be contrasted to a great worldwide organization. The little stone ‘cut without hands’ may be a large boulder now but it has yet to become ‘a great mountain [which fills] the whole earth’ (Dan. 2:34-35). **We have not yet seen all that the Lord has in mind to restore, for the restoration of the city of Enoch, the restoration of the continents to their original positions (DC 133:23), and the purity of the Garden of Eden (2 Ne. 8:3), must all be restored.** As Elder McConkie put it: “It should be noted that Peter (Acts 3:21) does not say that all things must be restored before Christ comes, but that the age, era, period, or times in the earth’s history in which restoration is to take place must itself commence. That era did begin in the spring of 1820, but all things will not be revealed until after Christ comes. (D. & C. 101: 32-34.)” (*Mormon Doctrine*, 2nd ed., p. 796.) Joseph Smith said: **“The heavenly priesthood will unite with the earthly to bring about those great purposes. And whilst we are thus united in the one common cause to roll forth the kingdom of God, the heavenly priesthood are not idle spectators. The spirit of God will be showered down from above; it will dwell in our midst.** The blessings of the Most High will rest upon our tabernacles, and our name will be handed down to future ages. Our children will rise up and call us blessed, and generations yet unborn will dwell with peculiar delight upon the scenes that we have passed through, the privations that we have endured, the untiring zeal that we have manifested, the insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessings which they will realize, a work that God and angels have contemplated with delight for generations past, that fired the souls of the ancient patriarchs and prophets, a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family.” (Kent P. Jackson, *From Apostasy to Restoration* [Salt Lake City: Deseret Book Co., 1996], 258.) **“The work of the Lord in these last days is one of vast magnitude and almost beyond the comprehension of mortals. Its glories are past description and its grandeur unsurpassable. It has been the theme which has animated the bosom of prophets and righteous men from the creation of this world down through every succeeding generation to the present time. And it is truly the dispensation of the fulness of times, when all things which are in Christ Jesus, whether in heaven or on the earth, shall be gathered together in him, and when all things shall be restored, as spoken of by all the holy prophets since the world began. For in it will take place the glorious fulfillment of the promises made to the fathers, while the displays of the power of the Most High will be great, glorious, and sublime. . . . Here, then, beloved brethren, is a work to engage in worthy of archangels—a work which will cast into the shade the things which have heretofore been accomplished, a work which kings and prophets and righteous men in former ages have sought, expected, and earnestly desired to see, but died without the sight. And well will it be for those who shall aid in carrying into effect the mighty operations of Jehovah.”** (Kent P. Jackson, comp. and ed., *Joseph Smith’s Commentary on the Bible* [Salt Lake City: Deseret Book Co., 1994], 175.) **“We are the favored people that God has made choice of to bring about the latter-day glory. It is left for us to see, participate in, and help to roll forward the latter-day glory.”** (Kent P. Jackson, *From Apostasy to Restoration* [Salt Lake City: Deseret Book Co., 1996], 258.) **“This is the dispensation of the fullness of times, and we see running into it, as mighty streams rush into the ocean, all the former dispensations, putting us in touch with them, putting them in touch with us; and we see that God has had but one great purpose in view from the beginning, and that has been the salvation of His children. And now has come the final day, the final dispensation, when truth and light and righteousness must flood the earth.”** B.H. Roberts, CR, Oct, 1904, p. 73.)

11 In whom also we have obtained an inheritance, being ^apredestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who ^afirst trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the ^agospel of your salvation: in whom also after that ye believed, ye were ^bsealed with that holy Spirit of ^cpromise, (Joseph Smith said: **“Paul**

exhorts us to make our calling and election sure. This is the sealing power spoken of by Paul in other places. ‘In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory’ (Eph. 1:13-14), that we may be sealed up unto the day of redemption. This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know him (*who remain*) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation. (HC 3:379-80.)” (*Discourses of the Prophet Joseph Smith*, compiled by Alma P. Burton [Salt Lake City: Deseret Book Co., 1977], 150 - 151.)

14 **Which is the earnest** (down payment) of our inheritance (No one has yet received their eternal inheritance, because the earth has not yet been redeemed.) until the redemption of the **purchased possession**, (George Q. Cannon said: “God had given his Spirit to the Saints in that age, in confirmation of the truth of the words of his servants, and to assure them that the inheritance which had already been purchased by Jesus for all those who would obey the Gospel, should, in due time, be redeemed from the possession of those who wrongfully held it and bestowed upon His faithful Saints. **That ‘possession’ is the earth in its purified and celestialized condition together with the gift of eternal life to enable us to enjoy it; and, although neither the former nor latter-day Saints have yet received that inheritance for which both have been laboring, yet we, as well as they, have received the ‘earnest,’ or assurance of the Spirit that we shall yet possess it if we endure to the end.**” (Roy W. Doxey, comp., *Latter-day Prophets and the Doctrine and Covenants* [Salt Lake City: Deseret Book Co., 1978], 2: 216 - 217.)) unto the praise of his glory. (“**Though this passage refers specifically to being sealed up unto eternal life, I believe the principle is also true in regard to our qualifying for and cultivating the gift and influence of the Holy Ghost.** That is, the Lord sends to us ‘the earnest of the Spirit’ (2 Cor. 1:22) as an evidence that our lives are in order. **The Lord’s ‘earnest money’ on us, his down payment, his indication to us that he will save us, is the Holy Spirit. We know that we are on course when we have the companionship of the Spirit.** We know that our lives are approved of God when we have the companionship of the Spirit. We know that we are in Christ, in covenant, when we have the companionship of the Spirit. **And we know, I suggest, that we are saved when we truly have the constant companionship of the Spirit. If we live in such a way that we can take the sacrament worthily, hold and utilize a current temple recommend, maintain the gift and gifts of the Spirit (including the greatest gifts of faith, hope, and charity), and in all things yield our hearts to God (see Helaman 3:35; D&C 20:31), then we are in the line of our duty; we are approved of the heavens, and if we were to die suddenly, we would go into paradise and eventually into the celestial kingdom.**” (Robert L. Millet, *Within Reach* [Salt Lake City: Deseret Book Co., 1995], 78.))

15 Wherefore I also, after I heard of your ^afaith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 **That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of ^awisdom and ^brevelation in the knowledge of him:** (George F. Richards said: “There is in this thing called ‘Mormonism’ a spirit, a spiritual life, and I fear that many of us have not found it. I fear that we are too mechanical in our prayers, in our worship, and in our service of God. When this spirit is upon us we feel the truth and see the beauty of the gospel which we have received. Our souls are lighted up by it and we have the spirit of testimony and knowledge of the truth. It is the spirit of revelation, it is the spirit by which the Church and kingdom of God has been set up and by which the work has been conducted up to the present time. We can have this spirit with us and have its manifestation if we will live for it, my brethren and sisters. We must make these tabernacles of ours,

which are the temples of God, fit to receive the Holy Ghost that he may dwell within us, that we may be inspired by him in that which we have to do in life, to see aright, to feel aright, and to act aright, that our administrations and our lives may be acceptable unto God.” (*Conference Report, April 1926, Afternoon Session 147 - 148.*)

18 The eyes of your ^aunderstanding being ^benlightened; that ye may know what is the hope of his calling, and what the ^criches of the glory of his ^dinheritance in the saints,

19 And what *is* the exceeding greatness of his ^apower to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he ^araised him from the dead, and set *him* at his own right hand in the ^bheavenly *places*, **(Christ is over all.)**

21 Far above all principality, and power, and might, and dominion, and every ^aname that is named, not only in this world, but also in that which is to come:

22 And hath put ^aall *things* under his ^bfeet, and gave him *to be* the ^chead over all *things* to the ^dchurch,

23 Which is his body, the fulness of him that filleth all in all.

Ephesians 2

We are saved by grace through faith—Blood of Christ saves Jew and Gentile alike—Church is built upon foundation of apostles and prophets.

1 AND you *hath he quickened*, who were ^adead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this ^aworld, according to the prince of the power of the air, the spirit that now worketh in the children of ^bdisobedience: **(Satan)**

3 Among whom also we all had our conversation in times past in the ^alusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by ^bnature the children of wrath, even as others.

4 But God, who is rich in ^amercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath ^aquickened us together with Christ, **(by grace ye are saved;)**

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding ^ariches of his grace in *his* kindness toward us through Christ Jesus.

8 For by ^agrace are ye ^bsaved through ^cfaith; and that not of yourselves: (but) *it is the ^dgift of God:*

(“Are works unimportant, then? Doesn't it matter what we do? Of course works matter. Of course it matters what we do. But the scriptures attest again and again that it is not our works that save us.

Our works—our reception of the ordinances of salvation, our acts of goodness and benevolence, our contribution to the work of the kingdom—are necessary, but insufficient. As Elder McConkie

pointed out, our works, no matter how many or how good, are not enough. We are not saved by our works. Some people say that we are saved by the grace of Christ but exalted by our works. That also

is false. Our works evidence our faith in Christ and our desire to follow him and rely upon his

atoning grace. But there are simply not enough loaves of bread to bake or home teaching visits to make or

meetings to attend to save me from the woes of sin; such requires the mediation of a God.” (Robert L.

Millet, *Steadfast and Immovable: Striving for Spiritual Maturity* [Salt Lake City: Deseret Book Co., 1992],

119.) Bruce R. McConkie said: “Man cannot save himself. He cannot be saved by the works of the Mosaic

law; he cannot be saved by the works of the gospel. Man cannot resurrect himself; neither Mosaic works

nor gospel works can bring him forth from the grave. The resurrection comes by the grace of God; all men

are resurrected, and in that sense all are saved by grace alone. And further: No man can raise himself unto

eternal life; he cannot create a state of salvation and provide the means to obtain it. Man cannot create the

kingdom of God, nor can he save himself in such a kingdom. If it were not for the grace of God, as shown

forth in the redemption of his Son, there would be no eternal life. Neither the works of the Mosaic law nor the works of Christian righteousness, standing alone, without the grace of God as manifest in the sacrifice of his Son, could save a man. **Salvation does not come into being by the works of men; it comes because of Christ and his atonement.**” (A New Witness for the Articles of Faith [Salt Lake City: Deseret Book Co., 1985], 150.) Helaman 14:13 And if ye ^abelieve on his name ye will repent of all your sins, that thereby ye may have a remission of them through his ^bmerits. We are saved by the grace of Christ, not for anything we can do.)

9 Not of works, lest any man should ^aboast.

10 For we are his ^aworkmanship, created in Christ Jesus unto good ^bworks, which God hath before ordained that we should ^cwalk in them. (What then is grace? The term is derived from the Greek *charis*, which suggests condescension, kindness, generosity, charity, and so forth. In essence, divine grace consists of divine works. Broadly speaking, grace is everything the Father and the Son do to bring to pass the immortality and eternal life of man. Pertaining to man’s redemption, it is centered in the atonement and resurrection of Jesus Christ. While Paul uses the term grace ninety-five times in his letters, his critical passages on the subject are found in Romans 3:23-45 and 11:5-6, Galatians 2:21 and most especially, in Ephesians 2:8-10. **Paul wanted these Gentiles who had come out of heathenism to understand that the ultimate source of their salvation was Jesus Christ, not their own efforts or those ordinances however essential, they had received. Self-salvation, like self-righteousness, is an illusion for Jew and Gentile alike....Paul saw eye to eye with James. The issue was never faith or works, but faith *with* works. More to the point, it was the *right* faith with the *right* works. The Father foreordained precisely what those right works would be for the elect when he chose the elect “before the foundation of the world. Rodney Turner, Studies in Scriptures, 6:110-112. Paul declares that we were foreordained unto good works. While we may think of foreordination in terms of being foreordained to perform a certain mission, to fulfill a certain calling, or to receive the priesthood, Paul tells us that we were foreordained to be good people who do good things. We were created ‘unto good works,’ to be kind to others, to be as Christ who ‘went about doing good’ (Acts 10:38). On this subject the scriptures declare: ‘Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness’ (DC 58:27). ‘...put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit’ (DC 11:12).)**

11 Wherefore remember, that ye *being* (were) in time past Gentiles in the flesh, who are called ^aUncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and ^astrangers from the ^bcovenants of promise, having no ^chope, and ^dwithout God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our ^apeace, who hath made both one, and hath broken down the middle ^bwall of partition *between us*; (The wall that kept the Gentiles out of the sacred place that only Jews could enter. The atonement of Christ breaks down the partition both between Jew and Gentile and between man and God. “As can be noted in the outline of this letter, Paul is pointing out that the gentiles who accept the gospel are now brought in and made part of the ‘covenant people.’ In the great temple of Jerusalem, the temple proper was shielded from gentile influences. A special barrier was erected, and if a gentile passed beyond it, he could be put to death. Archaeologists have even found one of the marble blocks of this barrier with this inscription: ‘Let no foreigner enter within the screen and enclosure surrounding the sanctuary. Whosoever is taken so doing will be the cause that death overtaketh him.’ It will be remembered that it was the accusation that Paul had ignored this warning and brought gentiles beyond the barrier that led to the riot and his arrest (Acts 21:28).” (Institute Manual,

The Life and Teachings of Jesus & his Apostles, 2nd ed., p. 351) See below for temple picture and the small wall surrounding the temple.



Gentile wall around the Temple.

15 Having ^aabolished in his flesh the enmity, *even* the law of commandments *contained* in ^bordinances; for to make in himself of twain one ^cnew man, *so* making peace;

16 And that he might ^areconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more ^astrangers and foreigners, but ^bfellowcitizens with the ^csaints, and of the ^dhousehold of God; (Christ had reconciled Jew and Gentile to God and to one another.)

20 And are built upon the foundation of the ^aapostles and ^bprophets, (necessary officers in the true Church of Jesus Christ Bruce R. McConkie said: “Where there are apostles and prophets, there is the Church and kingdom of God on earth; and where these are not, the true Church and the divine kingdom are not present. How can a church be the Lord's Church unless it receives revelation from him? Who can head up the Lord's work on earth if there are no prophets? Who can preach and teach true doctrines without prophetic insight? Who can perform the ordinances of salvation with binding certainty and sealing surety unless they are legal administrators endowed with power from on high? And so it is written that Christ ‘gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers’—all given as ‘gifts unto men.’ For what purpose? They are given ‘for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.’ How long are they to remain in the Church? ‘Till we all come in the unity of the faith’; until that millennial day when every living soul is converted to the truth; until righteous men are prepared to receive their own instructions direct from the Lord.” (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 69-70.) Neal A. Maxwell said: “The significant words directed by the Lord

through the Apostle Paul tell us why Christ established the Church with its foundation of apostles and prophets, with Jesus Christ Himself as the chief cornerstone (Ephesians 2:20). The Church was established 'for the perfecting of the saints,' the very process of our becoming men and women of Christ. The Church is established 'for the work of the ministry' and for the 'edifying of the body of Christ,' the members of the Church. This was necessary too in order for us to have a 'unity of the faith' and also 'of the knowledge of the son of God.' In addition we are urged to strive to progress 'unto a perfect man, unto the measure of the stature of the fulness of Christ.' (Ephesians 4:12-13.) Without the Church and its Apostles and prophets we could, in fact, be severely 'tossed to and fro,' being 'carried about with every wind of doctrine.' We could be manipulated 'by the sleight of men' and their conspiracies and cunning craftiness (Ephesians 4:14).

True Christianity thus requires real authority, real verity, real orthodoxy, and real unity! Then let the storms and the winds come, including the various 'winds of doctrine.'" (*Men and Women of Christ* [Salt Lake City: Bookcraft, 1991], 15.)) **Jesus Christ himself being the chief 'corner stone;**

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: (Paul knew that the church was destined to become much more than a human enterprise, however elaborate, clothed in clerical robes. When finally completed, the "building" and each man and woman in it would be nothing less than a holy temple in which God, through the Holy Ghost, would dwell. It was for this reason that the church had to be built upon the solid foundation of apostles and prophets, who would not only teach correct principles and administer correct ordinances, but who would also safeguard those principles and ordinances against heresy." Rodney Turner, *Studies in Scriptures*, 6:114)

22 In whom ye also are builded together for an habitation of God through the Spirit.

Ephesians 3

Gentiles are fellowheirs with Israel—The love of Christ passeth all understanding.

1 FOR this cause I Paul, the prisoner of Jesus Christ for (among) you Gentiles,

2 ~~If ye have heard of~~ (For) the ^adispensation of the grace of God which is given me to you-ward:

3 ~~How~~ (As ye have heard) that by revelation he made ^aknown unto me the **mystery (of Christ)**; (as I ^bwrote ~~afore~~ (before) in few words, (Paul mentions 3 mysteries in Ephesians. The first mystery pertains to proselytizing period called "the times of the Gentiles." The second is the dispensation of the fullness of times. (Eph 1:10) The third is marriage and the church. (Eph 6:5-9) Rodney Turner, *Studies in Scriptures*, 6:115)

4 Whereby, when ye read, ye may understand my knowledge in the ^amystery of Christ) (**"Paul employs the term *mystery* twenty times in his letters in discussing Christ, the gospel, the resurrection, Israel, the Gentiles, speaking in tongues, iniquity, and godliness. A mystery is a divine secret or unknown truth. Three mysteries are discussed in Ephesians. The first mystery pertains to a process that began in the days of the apostolic church. For the first time since the Flood, the non-Israelitish nations (Gentiles) were to be given the opportunity to receive the gospel and be adopted into immortal Israel. (Rom. 11:11-26; 1 Ne. 10:12-14.) In doing so, they would partake of 'the unsearchable riches of Christ.'** (Eph. 3:2-8.) **This proselytizing period is called 'the times of the Gentiles.'** (Luke 21:24; D&C 45:25-30.)" (Rodney Turner in *Studies in Scripture, Vol. 6: Acts to Revelation*, ed. by Robert L. Millet, [Salt Lake City: Deseret Book Co., 1987], 115.))

5 Which in other ages was not made known unto the sons of men, as it is now ^arevealed unto his holy apostles and ^bprophets by the Spirit;

6 That the ^aGentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this ^agrace given, that I should preach among the Gentiles the unsearchable ^briches of Christ;

9 And to make all *men* see what *is* the fellowship of the ^amystery, which from the beginning of the world hath been hid in God, who ^bcreated all things by ^cJesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal ^apurpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the ^aFather of our Lord Jesus Christ, (Paul is saying that Christ and God the Father are two distinct persons.)

15 Of whom the whole ^afamily in heaven and earth is named, (“Paul said, ‘I bow my knees,’ as do we all, ‘unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named’ (Eph. 3:14-15). In a manifestation to Brigham Young after his death, Joseph Smith told his successor to be sure to instruct the Saints to keep the Spirit of the Lord, promising that if they would do so, ‘they will find themselves just as they were organized by our Father in Heaven before they came into the world. Our Father in Heaven organized the human family, but they are all disorganized and in great confusion.’ Brigham also said that Joseph showed him the pattern, ‘how they were in the beginning.’ He said that he could not describe it but that there must yet be ‘a perfect chain from Father Adam to his latest posterity.’ During an illness, Jedediah M. Grant visited the spirit world two nights in succession. He reported a perfect order and government that existed there, saying that the ‘righteous gathered together,’ that there were ‘no wicked spirits among them,’ and that they were ‘organized in family capacities.’ ‘To my astonishment,’ he said, ‘when I looked at families there was a deficiency in some, there was a lack, for I saw families that would not be permitted to come and dwell together, because they had not honored their calling here.’” (Robert L. Millet and Joseph Fielding McConkie, *The Life Beyond* [Salt Lake City: Bookcraft, 1986], 101.) Joseph Fielding Smith said: “Is there a family in heaven and in earth? Yes. That family is composed of those who go to the temple of the Lord and there are sealed or married for time and for all eternity according to the law of the Lord. Marriage is to be eternal, just as the Lord declares here in the words that I have read, and when a man and a woman go to the house of the Lord and are married for time and for all eternity, they take upon them certain covenants that they will be true and faithful in that union... Children born in that union will be the children of that father and mother not only in mortal life but in all eternity, and they become members of the family of God in heaven and on earth, as spoken of by Paul, and that family order should never be broken.” (Conference Report, April 1961, Second Day—Morning Meeting 49.))

16 That he would grant you, according to the ^ariches of his glory, to be ^bstrengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being ^arooted and ^bgrounded in love, (Neal A. Maxwell said: “We must deepen our faith until it becomes the real thing. Otherwise, when the heat of the day comes, if we are not, to use Peter and Paul’s words, ‘grounded,’ ‘rooted,’ ‘established,’ and ‘settled,’ we will wither under the scorching summer of circumstances.” (*We Talk of Christ, We Rejoice in Christ* [Salt Lake City: Deseret Book Co., 1984], 10.))

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the ^alove of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (George F. Richards said: “More than forty years ago I had a dream, which I am sure was from the

Lord. In this dream I was in the presence of my Savior as he stood in mid-air. He spoke no word to me, but my love for him was such that I have not words to explain. I know that no mortal man can love the Lord as I experienced that love for the Savior unless God reveals it unto him. I would have remained in his presence, but there was a power drawing me away from him, and as a result of that dream I had this feeling, that no matter what might be required at my hands, what the gospel might entail unto me, I would do what I should be asked to do, even to the laying down of my life. And so when we read in the scriptures what the Savior said to his disciples: ‘In my Father’s house are many mansions: . . . I go to prepare a place for you . . . that where I am, there ye may be also,’ (John 14:2,3.) I think that is where I want to be. If only I can be with my Savior and have that same sense of love that I had in that dream, it will be the goal of my existence, the desire of my life.” (Conference Report, October 1946, Afternoon Meeting 139.)

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, ^aworld without end. Amen.

Ephesians 4

There is one Lord, one faith, one baptism—Apostles and prophets essential to the Church—Saints exhorted to live righteously—They are sealed unto the day of redemption.

1 I THEREFORE, the prisoner of the Lord, beseech you that ye walk ^aworthy of the ^bvocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, ^aforbearing one another in love;

3 Endeavouring to keep the ^aunity of the Spirit in the bond of peace.

4 *There is* (In) one ^abody, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one ^afaith, one ^bbaptism, (There is only one true church.)

6 One God and ^aFather of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given ^agrace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ^aascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He ~~that~~ (who) descended is the same also ~~that~~ (who) ^aascended up *far above* (into heaven, to glorify him who reigneth over) all heavens, that he might fill all things.)

Scripture Mastery: 11 **(What are the church leaders identified? Which church leaders can we do without?)** And he ^agave some, ^bapostles; and some, ^cprophets; and some, ^devangelists; and some, ^epastors and ^fteachers; (Why are there so many keys on a piano? Let’s say that you know how to play just three of the keys, but you do it very well. Why is that not enough? Baptism is one key, faith in Christ another, a correct understanding of the Godhead is another key. The full keyboard provides the harmony of gospel principles necessary for exaltation.)

12 **(What is the purpose of church leaders?)** For the ^aperfecting of the saints, for the work of the ministry, for the ^bedifying of the body of Christ: (In addition to apostles and prophets, Christ provided evangelists (patriarchs), pastors (bishops) and teachers in his church for the “perfecting of the saints, for the work of the ministry, for the edifying (upbuilding) of the body of Christ.” The word “perfecting” implies oneness. A divided church, much less a fragmented Christianity, can never become perfect. Christ declared, “I say unto you, be one, and if ye are not one, ye are not mine.”

D&C 38:27. The hallmark of the true church is unity. Rodney Turner, Studies in Scriptures, 6:114)

13 **(How long will we need our church leaders?)** Till we(, in the unity of the faith,) all come *in-the* *unity of the faith, and of* (to) the ^bknowledge of the Son of God, unto a ^cperfect man, unto the measure of the stature of the fulness of Christ:

14 **(What would happen if we didn't have our church leaders?) That we henceforth be no more** ^achildren, tossed to and fro, and carried about with every wind of ^bdoctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; (“The authorities which the Lord has placed in his Church constitute for the people of the Church, a harbor, a place of refuge, a hitching post, as it were. No one in this Church will ever go far astray who ties himself securely to the Church Authorities whom the Lord has placed in his Church. This Church will never go astray; the Quorum of the Twelve will never lead you into bypaths; it never has and never will. There could be individuals who would falter; there will never be a majority of the Council of the Twelve on the wrong side at any time. The Lord has chosen them; he has given them specific responsibilities. And those people who stand close to them will be safe. And, conversely, whenever one begins to go his own way in opposition to authority, he is in grave danger. I would not say that those leaders whom the Lord chooses are necessarily the most brilliant, nor the most highly trained, but they are the chosen, and when chosen of the Lord they are his recognized authority, and the people who stay close to them have safety.” Spencer W. Kimball, CR, April 1951, p. 104)

15 But speaking the ^atruth in love, may grow up into him in all things, which is the ^bhead, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other ^aGentiles walk, in the ^bvanity of their ^cmind,

18 Having the ^aunderstanding darkened, being alienated from the life of God through the ^bignorance that is in them, because of the ^cblindness of their ^dheart:

19 Who being ^apast ^bfeeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have *heard* (learned) him, and have been taught by him, as the truth is in Jesus:

22 *That ye aput off* (And now I speak unto you) concerning the former conversation(, by exhortation, that ye put off) the ^bold man, which is corrupt according to the deceitful ^clusts;

23 And be renewed in the *spirit of your* mind (of the Spirit);

24 **And that ye put on the ^anew man, which after God is created in ^brighteousness and true holiness.** (Practicing Christians are good men and women. However, people can be good in the normative sense of the word without belonging to any religious organization. There are many good men and women who seldom, if ever, darken the doors of a church. However, the goal of the saint is not mere goodness, but holiness. And holiness requires not only personal morality but also those doctrines and ordinances through which the saint is endowed with the holiness of the Godhead. Only those who accept and live the fullness of the gospel of Jesus Christ can be sanctified. And only the sanctified are heirs of the celestial kingdom. They alone are members of the heavenly church, the Church of the Firstborn. They alone partake of the fullness of the grace of God.” Rodney Turner, Studies in Scriptures, 6:113)

25 Wherefore putting away ^alying, speak every man ^btruth with his neighbour: for we are members one of another.

26 *aBe ye angry, and sin not*: (Can ye be angry, and not sin?) let not the sun go down upon your ^bwrath:

27 Neither give place to the ^adevil.

28 Let him that stole ^asteal no more: but rather let him ^blabour, working with *his* hands (for) the thing(s) which *is* (are) good, that he may have to ^cgive to him that needeth.

29 Let no corrupt ^acommunication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And ^agrieve not the holy ^bSpirit of God, whereby ye are ^csealed unto the day of redemption.
31 Let all bitterness, and wrath, and ^aanger, and clamour, and ^bevil ^cspeaking, be put away from you, with all ^dmalice:
32 And be ye ^akind one to another, tenderhearted, ^bforgiving one another, even as God for Christ's sake hath forgiven you.

Ephesians 5

Saints exhorted to avoid uncleanness and walk uprightly—Husbands and wives should love each other.

1 BE ye therefore ^afollowers of God, as dear children;
2 And ^awalk in love, as Christ also hath loved us, and hath given himself for us an ^boffering and a ^csacrifice to God for a sweetsmelling ^dsavour.
3 But ^afornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh ^bsaints;
4 Neither ^afilthiness, nor ^bfoolish ^ctalking, nor jesting, which are not convenient: but rather giving of thanks.
5 For this ye know, that no ^awhoremonger, nor ^bunclean person, nor covetous man, who is an idolater, hath any ^cinheritance in the kingdom of Christ and of God.
6 Let no man ^adeceive you with vain words: for because of these things cometh the ^bwrath of God upon the children of ^cdisobedience. (Practicing sinners will not be saved in the kingdom of God.)
7 Be not ye therefore partakers with them.
8 For ye were sometimes darkness, but now *are* ye light in the Lord: walk as ^achildren of ^blight:
9 (For the fruit of the Spirit *is* in all ^agoodness and righteousness and truth;)
10 Proving what is acceptable unto the Lord.
11 And have no ^afellowship with the unfruitful works of ^bdarkness, but rather ^creprove *them*.
12 For it is a ^ashame even to speak of those things which are done of them in secret.
13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.
14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee ^alight.
15 See then that ye walk circumspectly, not as fools, but as wise,
16 Redeeming the time, because the days are evil.
17 Wherefore be ye not ^aunwise, but understanding what **(is)** the will of the Lord *is*.
18 And be not ^adrunk with wine, wherein is ^bexcess; but be filled with the Spirit;
19 Speaking to yourselves in psalms and ^ahymns and spiritual songs, singing and making ^bmelody in your heart to the Lord;
20 Giving ^athanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
21 ^aSubmitting yourselves one to another in the fear of God.
22 ^aWives, ^bsubmit yourselves unto your own husbands, as unto the Lord.
23 For the ^ahusband is the head of the wife, even as Christ is the ^bhead of the ^cchurch: and he is the saviour of the body. (“Can you find in all the holy scriptures where the Lord Jesus Christ ever failed his church? Can you find any scripture that says he was untrue to his people, to his neighbors, friends or associates? Was he faithful? Was he true? Is there anything good and worthy that he did not give? Then that is what we ask – what he asks of a husband, every husband. That is the goal. Can you think of a single exception in his great life? There should be none in yours.” Spencer W. Kimball, Address to Religious Educators, 12 Sep 1975, p. 3-5)
24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every

thing.

25 ^aHusbands, ^blove your ^cwives, even as Christ also loved the church, and gave himself for it; (There is a scripture which says, 'Greater love hath no man than this, that a man lay down his life for his friends.' (John 15:13) Your wife is your friend. You should be willing to go even to the extent of giving your life for her if the need should appear. Would you give your life for her? You need to ask yourself, 'Can I love my wife even as Christ also has loved the Church?' Can you think of how he loved the Church? Its every breath was important to him. Its every growth, its every individual, was precious to him. He gave to those people all his energy, all his power, all his interest. He gave his life – and what more could one give?" Spencer W. Kimball, Address to Religious Educators, 12 Sep 1975, p. 3-5. To put the principle in proper perspective, Paul draws an analogy between the relationship of a priesthood husband to his wife and of Christ to the church. Christ and the husband "in Christ" constitute the "head" in their respective callings. For marriage is more than a partnership; it is also a priesthood stewardship. Since every steward is accountable for his stewardship, he must be able to exercise righteous dominion over it. There can be no legitimate responsibility without legitimate authority...Husbands do not derive their authority from their sex, but from Christ. They are the "head" of their wives because Christ is their "head." A man's authority and the right to exercise that authority in righteousness originates in Christ, not in the man. Consequently, a wife's commitment to her husband imposes a profound obligation on him to be worthy of her commitment. To justify the wife's commitment, Paul commands, Husbands, love your wives, even as Christ also loved the church, and gave himself for it; So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Rodney Turner, Studies in Scriptures, 6:117)

26 That he might ^asanctify and ^bcleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his ^awife loveth himself.

29 For no man ever yet ^ahated his own ^bflesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are ^amembers of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be ^aone flesh.

32 This is a great ^amystery (the most sacred ordinance - In keeping with his emphasis on the "mysteries" or ordinances of the Gospel, Paul indicates that marriage is the "great mystery" (in Greek, the *megamysterion* or highest and greatest ordinance). Certainly he did not mean that marriage is a great secret or a mystery that needs a solution. What he means here is that marriage is the highest and holiest ordinance of the Gospel: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" 95:3:32). For what cause? For the fulfillment of the plan of the Father, the plan that provides for eternal love and its truest expression, "eternal lives" (D&C 132:19-20, 24). Breck England, Meridian Magazine, Lesson 39): but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the ^awife *see* that she ^breverence *her* husband. (In the scriptures there are only a few passages where the Lord tells us to love something with all our hearts: Loving the Lord and loving our wife: D&C 42: 22 Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else. Sisters, what would it be like to be married to the Savior? Brethren, what would it be like if you were a husband like the Savior?)

Ephesians 6

Children should honor their parents—Servants and masters judged by the same law—Saints should put on the whole armor of God.

1 ^aCHILDREN, ^bobey your parents in the Lord: for this is right.

2 ^aHonour thy father and mother; (which is the first commandment with promise;)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye ^afathers, ^bprovoke not your ^cchildren to wrath: but bring them up in the nurture and admonition of the Lord.

5 ^aServants, be obedient to them that are *your* ^bmasters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the ^aservants of Christ, doing the ^bwill of God from the heart;

7 With good will doing ^aservice, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he ^areceive of the Lord, whether *he* *be* bond or free.

9 And, ye ^amasters, do the same things unto them, forbearing threatening: knowing that your ^bMaster also is in heaven; neither is there ^crespect of persons with him. (“The important thing was not their transitory situations in life, but their conduct toward one another in those situations. The same principle applies in the parent-child relationship, where one is also temporarily subordinate to another. It is right for children to obey their parents, in the Lord. It is wrong for fathers to be overbearing and to provoke their children to anger and rebellion.” Rodney Turner, *Studies in Scriptures*, 6:116-17)

10 Finally, my brethren, be ^astrong in the Lord, and in the power of his might.

11 **Put on the whole ^aarmour of God, that ye may be able to stand against the wiles of the devil.**

12 **For we ^awrestle not ^bagainst ^cflesh and blood, but against principalities, against powers, against the ^drulers of the ^edarkness of this world, against spiritual ^fwickedness in high places.** (The war in heaven is still going on, it’s just moved to earth. “Being spiritual enemies, they must be fought with spiritual weapons.” Rodney Turner, *Studies in Scriptures*, 6:121)

13 Wherefore take unto you the whole armour of God (the armor used is both offensive and defensive), that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your **loins** (virtue and chastity “Now the loins in that part of the body between the lower rib and the hip in which you will recognize are the vital organs which have to do with reproduction...he was saying that that part of the body was one of the most vulnerable.” Harold B. Lee, *Feet Shod with the Preparation of the Gospel of Peace*, Speeches of the Year, 1954, p. 2-7) ^agirt about with **truth** (“Truth, the Lord said, is knowledge of things as they are, things as they were and things as they are to come...What is going to guide us along the path of proper morals or proper choices? It will be the knowledge of truth.” Ibid. *Scriptures and living prophets.*), and having on the **breastplate** (“...over the heart...the heart has always been used to typify our conduct.” Ibid.) of **righteousness**; (Having learned truth we have a measure by which we can judge between right and wrong and so our conduct will always be gauged by that thing which we know to be true.” Ibid.)

15 And your **feet** (“suggesting the feet as the objectives, the goals of life which we should have guarded by some kind of armour and protected from getting off on the wrong foot.” Ibid.) **shod with the preparation of the gospel of ^apeace**; (“How fortunate are you if in your childhood in the home of your father and mother you were taught the doctrine of repentance, faith in Christ, the Son of the Living God; the meaning of baptism and what you gain by the having the laying on of hands for the gift of the Holy Ghost. Fortunate is the child who has been taught to pray and who has been given those steps to take on through life.” Ibid.)

16 Above all, taking the **shield of ^afaith**, wherewith ye shall be able to quench all the fiery ^bdarts of the

wicked.

17 And take the **helmet** (“...our head, our thoughts.” Ibid.) of **salvation** (“Saved from death and saved from sin. When these two things are missing from this earth and when it has been sanctified and cleansed of its impurity, this shall be the place of salvation.” Ibid.), and the **sword of the Spirit** (“...which is the word of God. I can’t think of any more powerful weapons than faith a knowledge of the scriptures in the which are contained the Word of God.” Ibid), **which is the word of God:** (In our day, it is clear that the "armor of God" is more than just a figure of speech. Elder Carlos E. Asay teaches that the armor of God is a token of the promise of eternal life: "There is, however, another piece of armor worthy of our consideration. It is the special underclothing known as the temple garment, or garment of the holy priesthood, worn by members of The Church of Jesus Christ of Latter-day Saints who have received their temple endowment. This garment, worn day and night, serves three important purposes: it is a reminder of the sacred covenants made with the Lord in His holy house, a protective covering for the body, and a symbol of the modesty of dress and living that should characterize the lives of all the humble followers of Christ. The white garment symbolizes purity and helps assure modesty, respect for the attributes of God, and, to the degree it is honored, a token of what Paul regarded as taking upon one the whole armor of God. Garments bear several simple marks of orientation toward the gospel principles of obedience, truth, life, and discipleship in Christ. The real battles of life in our modern day will be won by those who are clad in a spiritual armor—an armor consisting of faith in God, faith in self, faith in one's cause, and faith in one's leaders. The piece of armor called the temple garment not only provides the comfort and warmth of a cloth covering, it also strengthens the wearer to resist temptation, fend off evil influences, and stand firmly for the right." Asay, Carlos E. “The Temple Garment: ‘An Outward Expression of an Inward Commitment,’ ” *Ensign*, Aug. 1997, 19.)

18 ^aPraying (This is the final piece of armor, prayer.) always with all prayer and supplication in the Spirit, and watching thereunto with all ^bperseverance and supplication for all saints; (Spencer W. Kimball: It is extremely difficult, if not impossible, for the devil to enter a door that is closed. He seems to have no keys for locked doors. But if a door is slightly ajar, he gets his toe in, and soon this is followed by his foot, then by his leg and his body and his head, and finally he is in all the way. Lucifer readily becomes the master when one succumbs to his initial blandishments [flattery]. Soon then the conscience is stilled completely, the evil power has full sway, and the door to salvation is closed until a thorough repentance opens it again. The Miracle of Forgiveness, 215-16. President Gordon B. Hinckley: The war goes on. It is as it was in the beginning... It is an ongoing battle... We cannot be unclean and expect the help of the Almighty... You cannot afford to partake of things that will weaken your minds and your bodies. These include cocaine, crack, alcohol, tobacco. You cannot be involved in immoral activity. You cannot do these things and be valiant as warriors in the cause of the Lord... We are engaged in a great eternal struggle that concerns the very souls of the sons of daughters of God. We are not losing. We are winning. We will continue to win if we will be faithful and true. We can do it. We must do it. We will do it. CR, Oct 1986, 57.)

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the ^amystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak ^aboldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, ^aTychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in ^asincerity. Amen.

Oct 14-20
Philippians; Colossians
“I Can Do All Things through Christ Which Strengtheneth Me”

OVERVIEW:

When was the last time you read the spiritual impressions you have recorded during your study of the New Testament? It might be helpful to review the promptings you’ve been receiving.

Record your impressions:

SCRIPTURES:

Philippians 1

Historical Background: Philippi was located in eastern Macedonia (northern Greece) on a major highway that linked Rome and Asia. This was the first city in Europe to receive the gospel. A woman named Lydia and her household were Paul’s first converts there. Approximately ten years after his first missionary visit to Philippi, Paul was preaching the gospel as a prisoner in Rome. The Philippians, hearing of Paul’s situation, sent Epaphroditus bearing gifts for him. He was to stay with Paul and assist him as needed. But a life-threatening illness forced Epaphroditus to return home. Paul sent this letter of thanksgiving and counsel to the Philippian Saints sometime around A.D. 60-62.

Theme: (This Epistle is a letter of friendship, full of affection, confidence, good counsel and good cheer. It is the happiest of St. Paul’s writings, for the Philippians were the dearest of his children in the faith. It admits us to his prison meditations and communings with his Master. We watch his spirit ripening through the autumn hours when patience fulfilled in him its perfect work. (J.R. Dummelow, A Commentary on the Holy Bible, 969)

Paul encourages the Philippian Saints to follow Jesus Christ. Paul reminds the Colossians that redemption comes only through Christ. Paul teaches the Colossians what they should do as the elect of God. Paul encourages Philemon to be forgiving toward Onesimus, a runaway slave.

These epistles, along with Ephesians, are known as the prison epistles. He most likely wrote these during his imprisonment in Rome. The books of Philippians, Colossians, and Philemon tell us some of the things we must do to have the strength of Christ at work in our lives.

(Bruce R. McConkie: Philippians is a sweet and refined statement into which a number of gospel doctrines are woven. And our Bible is greatly enriched by its presence there. DNTC, 2:525. Paul’s letters to the Philippian and Colossian saints, as well as his personal letter to Philemon, were written while he was in the bonds of captivity. It is generally supposed that they were written during his first Roman imprisonment, though many have argued that they might have been written while Paul was imprisoned in Corinth, or Ephesus, or even Caesarea. Bruce Satterfield, Meridian Magazine, lesson 40.)

(This letter to the Philippian saints has been called the “happy letter.” In Acts 16 when Paul was unjustly accused, illegally beaten, and unlawfully imprisoned, he terrified city officials by announcing that he was a Roman. (See Acts 16:22-37) (Lydia was Paul’s first convert in Philippi.) It may be that Paul’s price for silence regarding this breach of Roman law was that the rulers leave the church in Philippi alone. There are no great problems addressed in this letter, no stirring calls to repentance, no reproof nor rebuke, but rather a gentle admonition to the believers to “be filled with the fruits of righteousness.” (1:11) Those fruits can fill our lives only as we follow Christ implicitly. Philippians suggests at least five wonderful ways to do that. (Ted Gibbons, LDS Living, Lesson 40.)

Missionaries often have a favorite city in which they ministered. Philippi may be Paul’s favorite missionary city.

All that happened to Paul furthered the gospel cause—Our conduct should be as becometh the gospel.

1 PAUL and Timotheus (Timothy), the ^aservants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi (The City was founded by Philip, the father of Alexander the Great around 350 BC.

Northeastern Greece, near Bulgaria.), with the ^bbishops and ^cdeacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for (the steadfastness of) you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will ^aperform (complete or accomplish) *it* until the day of Jesus Christ:

7 Even as it is ^ameet (just, right) for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and ^bconfirmation (establishment, strengthening) of the gospel, ye all are partakers of my ^cgrace. (Paul has no concern for their welfare, because they are all faithful to the gospel.)

8 For God is my ^arecord (witness), how greatly I long after you all in the ^bbowels (affections, compassions) of Jesus Christ.

9 And this I pray, that your ^alove may abound yet more and more in knowledge and *in* all judgment;

10 That ye may ^aapprove (prove, put to the test) things that are excellent; that ye may be ^bsincere (pure, spotless) and without offence till the day of Christ;

11 Being filled with the fruits of ^arighteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have ^afallen (come) out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the ^apalace, and in all other *places*; (Paul has become famous because of his imprisonments.)

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without ^afear. (Paul has set a good example of not being afraid to preach the gospel.)

15 Some indeed preach Christ even of envy and ^astrife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. (The question we must ask ourselves here is this one: “What kind of Christ does my life preach?” If someone were to learn all he or she would ever know about Christ from watching me follow him and live his gospel, how accurate would his perception be? Do we preach a Christ

of contention and strife, or a Christ of love and good will? Ted Gibbons, LDS Living, Lesson 40)

19 For I know that this shall turn to my salvation through your ^aprayer, and the supply of ^bthe Spirit of Jesus Christ (The light of Christ, DNTC, 2:529),

20 According to my earnest expectation and *my* ^ahope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be ^bmagnified in my body, whether *it be* by life, or by death.

22 But if I live in the flesh, *this is* (ye are) the fruit of my labour: yet what I shall choose I ~~am not~~ (know) not.

21 For ~~to~~ me to live *is* (to do the will of) Christ, and to die *is* (my) gain.

23 ~~For~~ (Now) I am ^ain a strait betwixt two (hard pressed to choose), having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to ^aabide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing (with me) may be more abundant in Jesus Christ for ~~me by~~ my coming to you again.

27 ~~Only~~ (Therefore) let your conversation be as it becometh the gospel of Christ (The Greek verb translated “conversation,” *politeuethē*, literally means ‘to live or conduct oneself as a citizen.’ It seems obvious that through the use of this word, Paul was attempting to transfer the Philippians pride as citizens to their new community of saints, hoping to unify them in love and allegiance. Bruce Satterfield, Meridian Magazine, Lesson 40): that whether I come and see you, or else be absent, I may hear of your affairs, that ye ^astand fast in one spirit, with ^bone ^cmind ^dstriving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: ~~which is to them an evident token of perdition,~~ (who reject the gospel, which bringeth on them destruction;) but ~~to you of~~ (you who receive the gospel,) salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to ^asuffer for his sake;

30 Having the same conflict which ye saw in me, and now ~~hear~~ (know) *to be* in me.

Philippians 1

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29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to ^asuffer for his sake;

30 Having the same conflict which ye saw in me, and now ~~hear~~ (know) *to be* in me.

Philippians 2

Saints should be of one mind and one spirit—Every knee shall bow to Christ—Saints must work out their salvation—Paul faces martyrdom with joy.

1 IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any ^abowels (tender affections of the heart and compassion) and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same ^alove, *being* of ^bone ^caccord, of one mind.

(Unity)

3 Let nothing *be done* through ^astrife or vainglory; but in lowliness of mind let each ^besteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the ^aform of God, thought it not robbery to be ^bequal with God: (As man is, God once was. As God is, man may be. Wherein, then, lies our Lord's equality with his God and our God? Is it not in that Jesus, crowned now himself with exaltation, has received from the Father all knowledge, all truth, all wisdom, and all power? Is it not in the same sense that all of the sons of God, as joint-heirs with Christ, shall receive all that the Father hath? Is it not in that, treading in the tracks of the Father, those who are adopted as his sons gain exaltation of their own? TPJS, p.347-348)

7 But made himself of no reputation, and took upon him the form of a ^aservant, and was made in the likeness of men:

8 And being found in ^afashion (outward appearance) as a man, he ^bhumbled himself, and became ^cobedient unto ^ddeath, even the ^edeath of the cross.

9 Wherefore God also hath highly ^aexalted him, and given him a ^bname which is above every name:

10 That at the ^aname of Jesus every ^bknee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ is ^aLord, to the glory of God the Father.

(Isaiah 45:22-23: 22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. 23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. How appropriate for Paul, knowing the Lord Jesus was the Lord Jehovah, to apply Isaiah's pronouncement to Christ. And how appropriate also for Christ himself to say to Joseph Smith that 106...when Christ shall have subdued all enemies under his feet, and shall have perfected his work; 107 When he shall deliver up the kingdom, and present it unto the Father, spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. 108 Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. 109 But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore; 110 And heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; D&C 76:106-110, DNTC 2:534)

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, ^awork out your own ^bsalvation with fear and trembling. (We can't possibly save ourselves. This is an exhortation to demonstrate by activity, by thoughtful, obedient effort the reality of faith. But this must be done with a consciousness that absolute dependence upon self may produce pride and weakness that will bring failure. With fear and trembling we should seek the strength and grace of God for inspiration to obtain the final victory. David O. McKay, CR, April 1957, p. 7)

13 For it is God which worketh in you both to will and to do of *his* good pleasure. (With God's help we can be saved, after all we can do. Bruce R. McConkie: To claim for ourselves the cleansing power of his blood, we must believe in him and in his Father, repent of our sins, covenant in the waters of baptism to

love and serve them all our days, and then receive the gift of the Holy Ghost. Thereafter... we must walk in the light, keep the commandments, and overcome the world. Such is the plan of salvation for all men in all ages. Such is the plan that has been revealed from age to age so that fallen man might work out his salvation with fear and trembling before the Lord. CR, Oct 1979, 81)

14 Do all things without murmurings and ^adisputings:

15 That ye may be blameless and harmless, the ^asons of God, without rebuke, in the midst of a crooked and perverse ^bnation (generation), among whom ye ^cshine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. (2 Nephi 31:17-21: 17 Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. 18 And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive. 19 And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save. 20 Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. 21 And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen)

17 Yea, and if I be ^aoffered ~~upon the~~ (a) sacrifice ~~and~~ (upon the) service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all ^aseek their ^bown, not the things which are Jesus Christ's.

22 But ye know the ^aproof (trial) of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you ^aEpaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all ^agladness; and ^bhold such in ^creputation (honor):

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your ^alack of service toward me.

Philippians 3

Paul sacrifices all things for Christ—True ministers set examples of righteousness.

1 FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, ~~but~~ (and) for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision (Mutilators, performing circumcision unnecessarily).

3 For we are the ^acircumcision, which ^bworship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the ^cflesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an ^aHebrew of the Hebrews; as touching the law, a ^bPharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have ^asuffered the ^bloss of all things, and do count them *but* ^cdung, (refuse) that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the ^arighteousness which is of God by faith: (Joseph Smith said in the Lectures on Faith No 5: 5. For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also -- counting all things but filth and dross for the excellency of the knowledge of Jesus Christ -- requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when those sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God. 6. For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator were he to say that he would be a partaker of His glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God. 7. Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life. 8. It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtain faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him. 9. It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, He is to gather together His saints who have made a covenant with him by sacrifice.

Psalms 1:3, 4, 5: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." 10. Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith: therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist. Lectures on Faith, p. 58-60)

10 That I may know him, and the power of his resurrection, and the ^afellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the ~~dead~~ (just).

12 Not as though I had already attained, either were already ^aperfect: but I ^bfollow (press forward) after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 **Brethren, I count not myself to have apprehended: but *this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,***

14 I ^apress toward the mark for the ^bprize of the high calling of God (We can become like God.) in Christ Jesus.

15 Let us therefore, as many as be ^aperfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. (Paul taught the necessity of pressing towards the goal of becoming one with God, the Father. He stated, "I press toward the mark for the prize of the high calling of God in Christ Jesus." He then said, "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you" (Philippians 3:15). The Greek word translated perfect is *teleios*. Elder Russell M. Nelson spoke of the meaning of this word in General Conference: "Teleios is an adjective derived from the noun *telos*, which means 'end. The infinitive form of the verb is *teleiono*, which means 'to reach a distant end, to be fully developed, to consummate, or to finish.' Please note that the word does not imply 'freedom from error'; it implies 'achieving a distant objective.' In fact, when writers of the Greek New Testament wished to describe perfection of behavior—precision or excellence of human effort—they did not employ a form of *teleios*; instead, they chose different words." The same word was used by the Savior in the Sermon on the Mount when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Hence, to be perfect means to continue to the desired end and do not quit along the way. But to achieve the desired perfection or end—that is to be like God—Paul explained the necessity to continue the holy walk until the end. He taught them to continue in what you have been given: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing" (Philippians 3:16). Bruce Satterfield, Meridian Magazine, Lesson 40)

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be ^afollowers together of me, and mark them which walk so as ye have us for an ^bensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, ~~that they are~~ (as) the enemies of the cross of Christ:

19 Whose ^aend *is* destruction, whose God *is* their belly, ^band ~~whose~~ (who) glory *is* in their ^cshame, who mind earthly things.)

20 **For our conversation is in heaven;** (In this verse, "conversation" translates *politeuma*, which literally is "commonwealth state." Paul is saying that regardless of what nation the saints of the Church belong to, their first allegiance is to the kingdom of God. Therefore, their conduct ought to reflect an allegiance and

loyalty to God and not to the kingdoms of this world. Bruce Satterfield, Meridian Magazine, Lesson 40) from whence also we look for the ^aSaviour, the Lord Jesus Christ:

21 Who shall ^achange our ^bvile (humble, of low estate) body, ^cthat it may be fashioned like unto his glorious ^dbody, according to the working whereby he is able even to ^esubdue all things unto himself.

Philippians 4

Stand fast in the Lord—We believe in being honest, true, and chaste.

1 THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so ^astand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true ^ayokefellow, (associate) (In light of the special relationship Paul had with the Philippian church, one of the saints addressed in the Philippian letter deserves special attention. In his letter, Paul made special reference to a woman at Philippi calling her his “true yokefellow” (Philippians 4:3). My first professor of Greek, Wilford Griggs, wrote of this verse in an “I have a question” response in the *Ensign* several years ago. As part of his answer to the question, “Was Paul married?”, Bro. Griggs wrote: “*Gnésie syzuge*, the words translated ‘true yokefellow,’ are here taken as feminine, and is a noun that means ‘wife.’ Ancient commentators believed that Paul was addressing his wife (e.g., Clement of Alex., Strom. 3:53:1, and Origen, Comm. in Ep. ad. Rom. 1:1), and this is the most sensible translation of the Greek in this context. If he were married at the time, one would expect Paul to leave his wife with a faithful group of saints, where she would least suffer from want and lack of support during his absence. Both her presence in Philippi and the love of the members there for Paul would account for the constant communication with the apostle, and, if this interpretation is true, it is natural that Paul would ask his wife to assist some of the women who had done so much on his behalf.” C. Wilfred Griggs, “I Have a Question,” *Ensign*, Feb. 1976, p. 36. Bruce Satterfield, Meridian Magazine, Lesson 40) help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the ^bbook of life.

4 Rejoice in the Lord always: *and* again I say, Rejoice.

5 Let your ^amoderation (gentleness) be known unto all men. The Lord *is* at hand.

6 ^aBe *beareftul* (afflicted) for nothing (don't be unduly concerned about anything); but in every thing by ^cprayer and supplication with ^dthanksgiving let your requests be made known unto God.

7 And the ^apeace of God, which passeth all ^bunderstanding, shall ^ckeep (guard) your hearts and minds through Christ Jesus. (Milton R. Hunter: Our Savior declared to a modern prophet:... he who doeth works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. (D&C 59:23) The peace spoken of in this modern revelation is the peace that results from a clear conscience. It is that peace which comes when one stands void of offense against God and man. CR, Oct 1966, 40 James E. Faust: One reason for the spiritual sickness of our society is that so many do not know or care about what is morally right and wrong. So many things are justified on the basis of expediency and the acquiring of money and goods. In recent times, those individuals and institutions that have had the courage to stand up and speak out against adultery, dishonesty, violence, gambling, and other forms of evil are often held up to ridicule. Many things are just plain and simply wrong, whether they are illegal or not. Those who persist in following after the evil things of the world cannot know the peace of God which passeth all understanding. CR. Apr 1992, 5.)

8 Finally, brethren, whatsoever things are ^atrue, whatsoever things *are* ^bhonest, whatsoever things *are* ^cjust, whatsoever things *are* ^dpure, whatsoever things *are* ^elovely, ^fwhatsoever things *are* of good report; if *there be* any ^gvirtue, and if *there be* any praise, ^hthink on these things. (Article of Faith 13. The gospel embraces

all truth. Every good thing comes from God. If the world has any edifying principle, any sound practice, any true doctrine, it is automatically accepted by the true Church. Converts to the Church never forsake anything they believe which is good and true; they simply gain the added light and knowledge which God has given by revelation to his servants the prophets. DNTC, 2:543. What have we gained from the world? Sunday School, Scouting.)

9 Those things, which ye have both learned, and ^areceived, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your ^acare of me hath flourished again; wherein ye were also careful, but ye ^blacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be ^acontent.

12 I know both how to be ^aabased (**humble**), and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through ^aChrist which ^bstrengtheneth me.

14 Notwithstanding ye have well done, that ye did ^acommunicate (**participate**) with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. (Of all the congregations Paul had organized, only the Philippian congregation remembered Paul in his times of trouble by sending him needed physical and financial help.)

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire ^afruit that may abound to your account.

18 But I have all, and ^aabound: I am full, having received of ^bEpaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your ^aneed according to his ^briches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of ^aCaesar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

Colossians 1

Historical Background: Colosse (along with the larger neighboring cities of Hierapolis and Laodicea) was a successful mercantile city in Asia Minor. The record is silent as to how the gospel was introduced to the Colossians. Paul referred to a local member named Epaphras as a faithful minister of Christ. This man may have been converted by Paul in Ephesus during Paul's third missionary journey. It is believed that Epaphras took the gospel home to Colosse and it spread throughout the region. Just as the gospel flourished, however, so did an odd blend of Jewish religion and Greek philosophy. In time, this heresy made inroads into the congregations of the Saints. Epaphras, unable to deal with the growing acceptance of false religion, visited Paul in Rome for counsel on how to combat the threat. Paul wrote this letter sometime around A.D. 60-62)

Theme: The effect of the encroaching heresy was to diminish the preeminence of Jesus Christ. Paul corrected this false idea by teaching that Christ is the very image of God, that He is the Creator, the Head of the Church, the first to be resurrected, a member of the Godhead, the Redeemer, and the hope of the gospel, which ye have heard.

Paul encourages the Philippian Saints to follow Jesus Christ. Paul reminds the Colossians that redemption comes only through Christ. Paul teaches the Colossians what they should do as the elect of God. Paul encourages Philemon to be forgiving toward Onesimus, a runaway slave.

These epistles, along with Ephesians, are known as the prison epistles. He most likely wrote these during his imprisonment in Rome. The books of Philipians, Colossians, and Philemon tell us some of the things we must do to have the strength of Christ at work in our lives.

(Paul's letters to the Philippian and Colossian saints, as well as his personal letter to Philemon, were written while he was in the bonds of captivity. It is generally supposed that they were written during his first Roman imprisonment, though many have argued that they might have been written while Paul was imprisoned in Corinth, or Ephesus, or even Caesarea. Bruce Satterfield, Meridian Magazine, lesson 40.)

(Though it is difficult to determine the date and the precise location of Paul's whereabouts, it is likely that Colossians was written from Rome in about AD 60 while in prison. It would appear that Paul had not visited Colossae prior to his writing this letter. Not many years later, the town was ruined by an earthquake and its site was not excavated until the nineteenth century. This letter is one additional evidence of the impending apostasy that would engulf the Christian church after the death of the apostles. The message to the Colossians can be summarized in three major topics: the preeminence of Christ, false doctrines that seek to undermine the doctrine of Christ, and principles that will help us become like Christ. Clyde J. Williams, Studies in Scriptures, 6:136-7)

(From Paul's response, however, we can determine the following elements and teachings of the Colossian heresy. [1] The Colossian saints had strict rules regarding what could be eaten and drunk and religious festivals that they could participate in (Col. 2:16-17), and circumcision (Col. 2:11; 3:11). [2] They were highly ascetic—self-denial (2:21, 23). [3] There was some form of angel worship (2:18). That is, appealing to certain good angels for protection against evil spirits. [4] They claimed to have certain hidden or secret knowledge (2:2-3, 18). [5] They often relied on human wisdom, knowledge and tradition, rather than from the doctrines and revelations of Church leaders (2:4,8). And finally, [6] the Colossian saints minimized the role and mission of Jesus Christ (1:15-20; 2:2-3,9). Bruce Satterfield, Meridian Magazine, Lesson 40)

Redemption comes through Christ—He created all things, is in the image of God, and is the Firstborn of the Father.

1 PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,
2 To the saints and faithful brethren in Christ which are at Colosse: **Grace** *be* unto you, and **peace**, from God our Father and the Lord Jesus Christ.
3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,
4 Since we heard of your ^afaith in Christ Jesus, and of *the* **(your)** ^blove *which ye have* to all the saints,
5 For the ^ahope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the ^bgospel;
6 Which is come unto you, ^aas ~~#is~~ in all **(generations of)** the world **(in all dispensations)**; and bringeth forth ^bfruit, as *it doth* also in you, since the day ye heard *of it*, and knew the ^cgrace of God in truth:
7 **As ye also learned of ^aEpaphras our dear fellowservant, who is for you a faithful minister of Christ;** **(Epaphras was probably the branch president of Colosse, who came to Paul to ask his help.)**
8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the ^aknowledge of his ^bwill in all wisdom and spiritual ^cunderstanding;

10 That ye might ^awalk ^bworthy of the Lord unto all ^cpleasing, being fruitful in every good work, and increasing in the ^dknowledge of God; (Elder Bruce R. McConkie said that it is the spiritual understanding or knowledge that “sets the saints apart from the world. Others may equal or excel them in scientific knowledge, in philosophical comprehension, or in any of the things of the world, but only the saints of God do or can understand the things of God, for these come by revelation. For instance, only the saints understand the atonement, comprehend the doctrines of salvation, enjoy the gifts of the Spirit, receive the spiritual rebirth, exercise faith unto life and salvation, and have a sure hope of eternal life. DNTC, 3: 23-24)

11 ^aStrengthened with all might, according to his ^bglorious ^cpower, unto all patience and longsuffering with ^djoyfulness;

12 Giving ^athanks unto the Father, which hath ^bmade us meet (qualified us) to be partakers of the ^cinheritance of the saints in light:

13 Who hath delivered us from the power of ^adarkness, and hath translated *us* into the ^bkingdom of his dear ^cSon:

14 In whom we have ^aredemption through his blood, *even* the ^bforgiveness of sins:

15 Who is the ^aimage of the invisible ^bGod, (Christ is in the image of God) the ^cfirstborn of ^devery creature: (all creation) (Jesus is the firstborn in the spirit. He is the literal Son of God the Father, the Only Begotten or firstborn of the Father in the flesh. He is the firstborn from the dead. Clyde J. Williams. Studies in the Scriptures, 6:138)

16 For by him were all ^athings ^bcreated, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or ^cprincipalities, or powers: all things were ^dcreated by him, and for him:

17 And he is before all things, and by him all things ^aconsist.

18 **And he is the ^ahead of the body, the church: who is the beginning, the ^bfirstborn from the dead; that in all *things* he might have the preeminence.**

19 **For it pleased *the Father* that in him should all ^afulness dwell;** (See 2:9 also. Bruce R. McConkie said: “In other words, in Christ is found every godly attribute in its perfection, which means that the Father dwells in him and he in the Father.” (The Promised Messiah, p. 128) This same promise – that the father can dwell in us – is offered to all people. As we perfect our lives, we can become one with the Father and the Son. Joseph Smith said: “All those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ, possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fullness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.” Lectures on Faith 5:2. Clyde J. Williams, Studies in Scriptures, 6:139)

20 And, having made peace through the blood of his cross, by him to ^areconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. (Through the atonement of Christ, coupled with obedience to the laws and ordinances of the gospel, men are reconciled to God and to Christ. DNTC, 3:27.)

21 And you, that were ^asometime (formerly) ^balienated and enemies in *your* mind by wicked works, yet now hath he reconciled (Even wicked men (through repentance) are reconciled to God through Christ. DNTC, 3:27)

22 In the body of his flesh through ^adeath, to present you holy and ^bunblameable and unproveable in his sight:

23 If ye ^acontinue in the faith (Reconciliation remains in force only on the condition of continued obedience. DNTC, 3:27) ^bgrounded (established and steadfast) and settled, and *be not* ^cmoved away from

the ^dhope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; (Will everyone hear the gospel message? Did we hear the gospel in our premortal life? Will everyone hear the gospel message, either in this life of the spirit world? What Paul probably wrote was that the gospel shall be preached to every creature which is under heaven. This is what we commonly say today to emphasize the importance of the gospel message and the universality of its application. However, two truths are known with reference to who has and who will hear the gospel: 1. Every living soul did hear the gospel in pre-existence, and 2. Every living soul shall hear the gospel again, either in this life or in the spirit world before the day of resurrection and judgment. This same gospel was revealed to Adam and to all of the saints of old. Christ restored it in the meridian of time. Paul and the ancient apostles preached it to the extent of their strength and abilities. And it has been restored again, for the last time, through Joseph Smith, in this final dispensation. With its restoration has come the decree that it shall be preached in every nation and among every people before the Second Coming of Christ. All men however will not hear it while in mortality. Rather, untold hosts will hear the message in the spirit world, for the eternal decree is that “there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.” D&C 1:2. DNTC, 3:27-28) whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the ^aafflictions of Christ in my flesh for his body’s sake, which is the church:

25 Whereof I am made a minister, according to the ^adispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the ^amystery which hath been hid from ages ^aand from generations, but now is made ^bmanifest to his saints:

27 To whom God would make ^aknown what *is* the ^briches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we ^apreach, ^bwarning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

Colossians 2

Fulness of Godhead dwells in Christ—Beware of deceit by traditions of men—The handwriting against us was nailed to cross of Christ.

1 FOR I would that ye knew what great ^aconflict (anguish) I have for you, and *for* them at ^bLaodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of ^aunderstanding, to the acknowledgement of the mystery of God (and of Christ), *hand of* (who is of God, even) the Father, *and of Christ*;

3 In whom are hid all the ^atreasures of ^bwisdom and ^cknowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your ^aorder, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so ^awalk ye in him:

7 ^aRooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with ^bthanksgiving.

8 Beware lest any man ^aspoil you through ^bphilosophy and vain ^cdeceit, after the ^dtradition of men, after the rudiments of the ^eworld, and not after Christ. (Study the scriptures. Don’t let the philosophies of men lead you astray. Joseph B. Wirthlin: Jesus Christ is infinitely more than a great teacher and philosopher... As

part of the plan, Jesus offered to atone for the sins of all mankind and bear the suffering for those sins, satisfying the law of justice if the sinners repent. He also offered his mortal life, was crucified, and became the first to be resurrected, making possible the literal resurrection of all of our Father's children... He is our Mediator with the Father and our Exemplar in all things. His loving kindness toward us is beyond our comprehension. CR, Oct 1994, 49)

9 For in him dwelleth all the ^afulness of the Godhead bodily. (Christ does not lack anything.)

10 **And ye are ^acomplete in him**, which is the head of all ^bprincipality and power: (My grace is sufficient. Christ can solve our problems much easier than we or the world can.)

11 In whom also ye are circumcised with the ^acircumcision made without hands, in putting off the ^bbody of the sins of the flesh by the circumcision of Christ:

12 **^aBuried with him in ^bbaptism, wherein also ye are ^crisen with *him* through the faith of the ^doperation of God, who hath raised him from the dead.**

13 **And you, being dead in your sins and the uncircumcision of your flesh, hath he ^aquickened** (caused to become alive) **together with him, having forgiven you all trespasses;**

14 ^aBlotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore ^ajudge you in ^bmeat, or in drink, or in respect of an holyday, or of the new moon, or of the ^csabbath *days*:

17 Which are a ^ashadow of things to come; but the body *is* of Christ.

18 Let no man ^abeguile you of your reward in a voluntary ^bhumility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the ^aHead, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be ^adead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ^bordinances,

21 ~~(Which are after the doctrines and commandments of men, who teach you to)~~ ^aTouch not; taste not; handle not;

22 (All those things) Which ~~all~~ are to perish with the using; ~~after the acommandments and bdoctrines of men?~~

23 Which things have indeed a she(o)w of wisdom in will worship, and humility, and neglecting ~~of~~ the body (as to satisfying the flesh); not in any hono~~r~~ to ~~the satisfying of the flesh~~ (God).

Colossians 3

Some lives are hid with God in Christ—Saints exhorted to be holy and to serve the Lord Jesus Christ.

1 IF ye then be ^arisen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your ^aaffection (mind) on ^bthings ^cabove, not on things on the ^dearth.

3 For ye are ^adead, (dead to sin and sealed up to eternal life) and your life is hid with Christ in God.

(Calling and election is made sure. On May 16, 1843, Joseph Smith gave the following interpretation of Paul's phrase: "Putting my hand on the knee of William Clayton, I said: 'Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the priesthood unto eternal life, having taken the step necessary for that purpose.'" History of the Church, 5:391, DNTC, 3:34-35)

4 When Christ, *who is* our ^alife, shall ^bappear, then shall ye also appear with him in ^cglory.

5 ^aMortify therefore your ^bmembers which are upon the earth; fornication, uncleanness, ^cinordinate affection, evil concupiscence, (A strong desire, especially sexual desire; lust.) and ^dcovetousness, which is ^eidolatry:

6 For which things' sake the ^awrath of God cometh on the children of ^bdisobedience:

7 In the which ye also walked ^asome time (formerly), when ye lived in them.

8 But now ye also ^aput off all these; ^banger, wrath, ^cmalice, ^dblasphemy, filthy ^ecommunication out of your mouth.

9 ^aLie not one to another, seeing that ye have put off the ^bold man with his deeds;

10 And have put on the ^anew *man*, which is renewed in knowledge after the ^bimage of him that ^ccreated him:

11 Where there is neither ^aGreek nor Jew, ^bcircumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all. (Paul urged the humane treatment of slaves: 1 Cor 12:13, Gal 3:28, Col 3:11. Nowhere does he ever denounce the institution of slavery as such.)

12 Put on therefore, as the ^aelect of God, **holy** and beloved (The following are the attributes we need to develop to obtain our calling and election. The attributes of godliness:), ^bbowels of ^cmercies, ^dkindness, ^ehumbleness of mind, ^fmeekness, longsuffering:

13 ^aForbearing one another, and ^bforgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*. (Ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. I, the Lord will forgive whom I will forgive, but of you it is required to forgive all men. D&C 64:9-10)

14 And above all these things *put on* ^acharity, which is the bond of perfectness.

15 And let the ^apeace of God rule in your hearts, to the which also ye are called in one body; and be ye ^bthankful.

16 Let the ^aword of Christ dwell in you richly in all ^bwisdom; ^cteaching and admonishing one another in psalms and ^dhymns and spiritual songs, singing with grace in your hearts to the Lord. (“Sometimes I feel that we get nearer to the Lord through music than perhaps through any other thing except prayer.” President J. Reuben Clark, CR, Oct 1936, p. 111)

17 And whatsoever ye do in word or deed, ^ado all in the name of the Lord Jesus, giving ^bthanks to God and the Father by him.

18 **^aWives, submit yourselves unto your own husbands, as it is fit in the Lord.** (In Greek the word submit does not imply that women are inferior to men. Rather, it means a willingness to put one-self under the guidance or direction of another. The same word is used in Luke 2:51 wherein Luke portrays how Jesus returned to Nazareth with Mary and Joseph where he was subject unto them. In any organization, including that of the family, someone must govern; and Paul here suggests that man has that priesthood assignment and that the woman should recognize it and submit herself to it. In the very next verse, Paul charges the man to love his wife; so he provides no justification for verbal or physical abuse or for a dictatorship of any kind in the home. Institute Manual, The Life and Teachings of Jesus and the Apostles, p. 345)

19 **^aHusbands, ^blove your wives, and be not bitter against them.**

20 **^aChildren, ^bobey your parents in all things: for this is well pleasing unto the Lord.**

21 **^aFathers, ^bprovoke not your children to ^canger, lest they be discouraged.** (President Kimball said: “Family life is the best method for achieving happiness in this world, and it is a clear pattern...of what is to be in the next world.” Ensign, November 1978, p. 103)

22 ^aServants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in ^bsingleness of heart, ^cfearing God:

23 And whatsoever ye do, do *it* ^aheartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall ^areceive the ^breward of the ^cinheritance: for ye ^dserve the Lord Christ.

25 But he that doeth ^awrong shall receive for the wrong which he hath done: and there is no ^brespect of persons.

Colossians 4

Saints exhorted to be wise in all things—Luke and others salute the Colossians.

1 ^aMASTERS, give unto *your* servants (slaves) that which is just and equal; knowing that ye also have a ^bMaster in ^cheaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a ^adoor of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 ^aWalk in ^bwisdom toward them that are without, redeeming the time.

6 Let your ^aspeech *be* always with grace, seasoned with ^bsalt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With ^aOnesimus, a faithful and beloved brother, who is *one of you*. They shall make known unto you all things which *are done here*.

10 ^aAristarchus my fellow-prisoner saluteth you, and ^bMarcus, ^csister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the ^acircumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 ^aEpaphras, who is *one of you*, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great ^azeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and ^aDemas, greet you.

15 Salute the brethren which are in ^aLaodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the ^aepistle from Laodicea. (This may be a lost epistle, or the epistle to the Ephesians.)

17 And say to ^aArchippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the ^ahand of me Paul. Remember my ^bbonds. Grace *be* with you. Amen.

Oct 21-27
1 and 2 Thessalonians
“Be Not Soon Shaken in Mind, or Be Troubled”

OVERVIEW:

If we do not record the impressions we receive from the Spirit, we might forget them. What does the Spirit prompt you to record as you read 1 and 2 Thessalonians?

Record your impressions:

SCRIPTURES:

1 Thessalonians 1

Audience: Many believe it to be his earliest Epistle.

Historical Background: The Thessalonian church had its beginnings during Paul’s second missionary journey. Soon after leaving Philippi, Paul arrived in Thessalonica, a major port city and trade center on the northwest corner of the Aegean Sea. On three successive Sabbaths he preached the gospel of Jesus Christ in Jewish synagogues with a good measure of success. However, some unbelieving Jews, moved with envy, gathered a hostile crowd that sought to assault Paul and his companions and any others who sympathized with them. Paul, concerned for the safety of the new converts, agreed to leave. He continued his missionary journey and at some point sent Timothy back to Thessalonica to strengthen the young church. Later Timothy joined Paul at Corinth to report on the condition of the Thessalonian church. Paul wrote this letter from Corinth around A.D. 50-51 to counsel the Thessalonian Saints regarding the concerns reported by Timothy.

Theme: Paul wrote this letter to encourage the Thessalonians to live worthy lives in preparation for the coming of the Lord, and to relieve their concerns about relatives who had died without a knowledge of the gospel.

The gospel comes both in word and in power. (These are most likely Paul’s first epistles. Those scriptures marked in red in these next two chapters are attributes that missionaries should have, and we should have, as we teach the gospel to our neighbors.)

(Salutation)

1 PAUL, and ^aSilvanus, (Silas) and ^bTimotheus, (Timothy) (servants of God the Father and the Lord Jesus Christ,) ^cunto the ^dchurch of the ^eThessalonians *which is in God the Father and in the Lord Jesus Christ:* Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

(Thanksgiving)

2 We give ^athanks to God always for you all, making mention of you (all,) in our prayers (to God for you);
 3 Remembering without ceasing your work of ^afaith, and ^blabour of love, and ^cpatience of hope in our Lord Jesus Christ, in the sight of God and our Father;
 4 Knowing, brethren ^abeloved, your ^belection of God. (beloved of God, your election)
 5 For our ^agospel ^bcame not unto you in ^cword only, but also in ^dpower, and in the ^eHoly Ghost, and in much assurance; as ye know what ^fmanner of men we were among you for your sake. (Anyone can have the word, but the power comes from God. This power is the priesthood and the Holy Ghost.)
 6 And ye became ^afollowers (imitators) of us, and of the Lord, having received the word in much ^baffliction, with ^cjoy of the Holy Ghost: (No one ever receives the gospel until he gains a revelation from the Holy Ghost; the gospel is a spiritual matter and comes only by the power of the Spirit. DNTC, 3:43)
 7 So that ye were ^aensamples to all that believe in Macedonia and Achaia.
 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every ^aplace your faith to(ward) God-ward is spread abroad; so that we need not to speak any thing.
 9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from ^aidols to serve the ^bliving and true God;
 10 And to wait for his Son from ^aheaven, whom he raised from the dead, *even* Jesus, which ^bdelivered us from the ^cwrath to come.

1 Thessalonians 2

True ministers preach in a godly manner—Converts are the glory and joy of missionaries.

(Missionaries' visit)

1 FOR yourselves, brethren, know our ^aentrance in unto you, that it was not in vain:
 2 But even after that we had suffered before, and were shamefully ^aentreated, as ye know, at Philippi, we were bold in our God to ^bspeak unto you the gospel of God with much contention.
 3 For our exhortation *was* not of ^adeceit, nor of uncleanness, nor in ^bguile:
 4 But as we were ^aallowed (approved, found worthy, chosen) of God to be ^bput in ^ctrust with the gospel, even so we ^dspeak; not as ^epleasing men, but God, which ^ftrieth our hearts.
 5 For neither at any time used we ^aflattering words, as ye know, nor a cloke of ^bcovetousness; God *is* witness:
 6 Nor of men sought we ^aglory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.
 7 But we were gentle among you, even as a nurse cherisheth her children:
 8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own ^asouls, because ye were dear unto us.
 9 For ye remember, brethren, our labour and ^atravail: (toil) for ^blabouring night and day, because we would not be ^cchargeable (burdensome) unto any of you, we preached unto you the gospel of God.
 10 Ye *are* ^awitnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:
 11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his ^achildren,
 12 That ye would ^awalk ^bworthy of God, who hath called you unto his kingdom and glory. (You were foreordained to join the Church and to receive eternal life. DNTC, 3:45)

(Reception of the Gospel)

13 For this cause also ^athank we God without ceasing, because, when ye received the word of God which

ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became ^afollowers (imitators) of the churches of God which in Judaea are in Christ Jesus: for ye also have ^bsuffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both ^akilled the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 ^aForbidding us to speak to the Gentiles that they might be saved, to fill up their sins ^balway: for the wrath is come(ing) upon them to the uttermost. (Why should the Jews seek to prevent the spread of the gospel, not alone among themselves and their kindred, but among the Gentiles, also? Is not this very manifestation of hatred and venom an evidence of the divinity of the work? How could so much hatred and bitterness against the truth be kept alive unless Satan was stirring them up, using persecution as a tool to fight the truth? DNTC, 3:46)

(Concern for welfare of the Saints)

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your ^aface with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his ^acoming?

20 For ye are our glory and joy.

1 Thessalonians 3

Saints exhorted to perfect that which is lacking in their faith.

1 WHEREFORE when we could no longer forbear, we thought it good to be left at ^aAthens alone;

2 And sent ^aTimotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to ^bestablish you, and to comfort you concerning your faith:

3 That no man should be ^amoved (disturbed, perturbed) by these ^bafflictions: for yourselves know that we are ^cappointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the ^atempter have ^btempted (put to trial, test) you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were ^acomforted over you in all our ^baffliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

(Thanksgiving and blessing)

9 For what thanks can we render to God again for you, for all the ^ajoy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your ^aface, and might ^bperfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and ^aabound in ^blove one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the ^acoming of our Lord Jesus Christ with all his ^bsaints. (President Brigham Young said: “Do not be too anxious for the Lord to hasten this work. Let our anxiety be centered upon this one thing, the sanctification of our own hearts, the purifying of our own affections, the preparing of ourselves for the approach of the events that are hastening upon us. This should be our concern, this should be our study, this should be our daily prayer... Seek to have the Spirit of Christ, that we may wait patiently the time of the Lord and prepare ourselves for the times that are coming. This is our duty.” JD, 9:3)

1 Thessalonians 4

Saints exhorted to be holy, sanctify themselves, and love one another—The Lord shall come and the dead shall rise.

(Sexual purity)

1 FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have ^areceived of us how ye ought to ^bwalk and to ^cplease God, *so* ye would ^dabound more and more.

2 For ye know what commandments ^awe gave you by the Lord Jesus.

3 For this is the will of God, *even your ^asanctification*, (To be sanctified is to become clean, pure, and spotless; to be free from the blood and sins of the world; to become a new creature of the Holy Ghost, one whose body has been renewed by the rebirth of the Spirit. Sanctification is a state of saintliness, a state attained only by conformity to the laws and ordinances of the gospel. The plan of salvation is the system and means provided whereby men may sanctify their souls and thereby become worthy of a celestial inheritance. DNTC, 3:49) that ye should ^babstain from ^cfornication: (immorality)

4 That every one of you should know how to possess his ^avessel (body) in ^bsanctification and honour;

5 Not in the ^alust (passion of lust) of concupiscence (to desire ardently), even as the ^bGentiles which ^cknow not God:

6 That no *man* ^ago beyond (take advantage of, wrong) and defraud his brother in ^bany matter (the matter): because that the Lord *is* the ^cavenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto ^auncleanness, but unto holiness. (Remember, brethren, that he has called you unto holiness and, need we say, to be like him in purity. How wise, how holy, how chaste, and how perfect, then, you ought to conduct yourselves in his sight. Joseph Smith’s Commentary on the Bible, p. 183)

8 He therefore that ^adespiseth, (rejects, sets aside, violates) ^bdespiseth not man, but God, who hath also given unto us his ^choly Spirit.

(Brotherly love)

9 But as touching ^abrotherly love ye need not that I write unto you: for ye yourselves are ^btaught of God to ^clove one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye ^astudy (strive, endeavor earnestly) to be quiet, and to do your own business, and to ^bwork with your own ^chands, as we commanded you;

12 That ye may walk ^ahonestly toward them that are without, and *that* ye may have lack of nothing.

(Christ’s Second Coming)

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye ^asorrow not, even as others which have no ^bhope.

14 For if we believe that Jesus died and rose again, even so them also which ^asleep in Jesus will God bring with him. (The living are caught up to meet their returning Lord, and with him they shall return to live on this earth, which will then be changed and receive its paradisiacal glory. When the living arrive at the age of a tree, 100 years, they shall be changed from mortality to immortality in the twinkling of an eye and shall then reign as kings and priests in exalted glory. (D&C 101:23-31) Also at our Lord's return, the righteous dead shall come forth from their graves with celestial bodies to meet their God. They, then, as kings and priests shall live and reign with Christ on earth in resurrected glory for a thousand years. Thus the saints, whether they sleep in the Lord or live in the flesh until he comes, shall inherit glory and honor and salvation at his Coming. The formal, shall we even say ritualistic judgment, when all stand before his bar, shall not take place until after the millennium, after all have come forth from their graves. DNTC, 3:52)

15 For this we say unto you by the word of the Lord, ^athat ~~we which~~ (they who are) are alive ~~and remain unto~~ (at) the coming of the Lord shall not ^cprevent (precede, make progress over) them ~~which~~ (who remain unto the coming of the Lord, who) are asleep.

16 For the Lord himself shall ^adescend from heaven with ^ba shout (a cry of command, a cheer), with the voice of the ^carchangel, and with the ^dtrump of God: and the dead in Christ shall ^erise first: (The righteous dead shall come forth in the resurrection of the just; wicked men shall rise second, in the resurrection of the unjust. The catching up of the living saints shall take place at the same time the righteous dead are resurrected. DNTC, 3:52)

17 ^aThen ~~we which~~ (they who) are alive ~~and remain~~ shall be ^bcaught up together with them in (to) the clouds, (with them who remain) to meet the ^cLord in the ^dair: and so shall we ^eever be (ever) with the ^fLord.

18 Wherefore comfort one another with these words.

1 Thessalonians 5

Saints shall know the season of the Second Coming of Christ—Live as becometh saints—Rejoice evermore—Despise not prophesyings.

1 BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the ^aday of the Lord so cometh as a ^bthief in the night. (To those who are not watching. To the members of the Church, He will not come as a thief in the night.)

3 For when they shall say, Peace and ^asafety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not ^bescape.

4 But ye, brethren, are not in ^adarkness, that that ^bday should overtake you as a thief. (He shall come as a thief in the night, unexpectedly and without warning, to the world, to those who are in spiritual darkness, to those who are not enlightened by the power of the Spirit. But his coming shall not overtake the saints as a thief, for they know and understand the signs of the times. DNTC, 3:54)

5 Ye are all the ^achildren (sons) of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not ^asleep, as *do* others; but let us ^bwatch and be ^csober. (sober, vigilant, circumspect)

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

(Various Christian duties)

8 But let us, who are of the day, be ^asober, putting on the ^bbreastplate of ^cfaith and love; and for an helmet, the ^dhope of salvation.

9 For God hath not appointed us to ^awrath, but to obtain ^bsalvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should ^alive together with him.

11 Wherefore ^acomfort (exhort, console, encourage) yourselves together, and ^bedify one another, even as also ye do.

12 And we beseech you, brethren, to know them which ^alabour among you, and are over you in the Lord, and admonish you;

13 And to ^aesteem them very highly in love for their work's sake. *And* be at ^bpeace among yourselves. (Members of the Church are to highly esteem the ecclesiastical leaders who preside over them. Criticism, faultfinding, backbiting, and gossip should be done away with, and an attitude of helpfulness, honest praise, kindness, and forbearance should prevail. This same respect and honor is to be given to all who labor to build up the kingdom. How is such honor for those who bear the priesthood to be obtained? For the men in the Church the following advice is of great value: "If you will honor the Holy Priesthood in yourself first, you will honor it in those who preside over you and in those who administer in the various callings throughout the Church." Joseph F. Smith, *A Journey to the South*, p. 106)

14 Now we exhort you, brethren, ^awarn them that are ^bunruly, ^ccomfort (encourage, console) the ^dfeebleminded, (faint-hearted, despondent) ^esupport (care for) the ^fweak, (infirm, doubting, timid) be patient toward all *men*.

15 See that none ^arender ^bevil for evil unto any ^cman; but ever follow that which is good, both among yourselves, and to all *men*.

16 ^aRejoice evermore.

17 ^aPray without ceasing.

18 In every thing give ^athanks: for this is the will of God in Christ Jesus concerning you.

19 ^aQuench (extinguish, hinder, suppress) not the ^bSpirit.

20 Despise not prophesyings.

21 ^aProve all things (examine, put to the test); hold fast that which is good.

22 ^aAbstain from all ^bappearance (kinds) of ^cevil.

(Blessing)

23 And the very God of peace ^asanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it*.

(Salutation)

25 Brethren, pray for us.

26 Greet all the brethren with an holy ^akiss. (salutation)

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

2 Thessalonians 1

Audience: Paul wrote this letter around A.D. 50-51.

Historical Background: The similarities between this letter and 1 Thessalonians are so strong that many believe they were written within six months of each other. Paul wrote it soon after hearing the reports of Silas and Timothy when they returned from delivering his first letter.

At his Second Coming the Lord Jesus will take vengeance upon the ungodly.

(Salutation)

1 PAUL, and Silvanus, and Timotheus, ^athe servants of God the Father and our Lord Jesus Christ, ^aunto the ^bchurch of the Thessalonians in God our Father and the Lord Jesus Christ:
2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

(Thanksgiving)

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;
4 So that we ourselves glory in you in the ^achurches of God for your ^bpatience (endurance) and faith in all your ^cpersecutions and tribulations that ye endure:

(Judgment)

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also ^asuffer:
6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;
7 And to you who are troubled ^arest with us, when the ^bLord Jesus shall be ^crevealed from heaven with his mighty ^dangels, (Second Coming)
8 In flaming ^afire taking ^bvengeance on them that know not God, and that ^cobey not the ^dgospel of our Lord Jesus Christ:
9 Who shall be ^apunished with ^beverlasting ^cdestruction from the presence of the Lord, and from the glory of his (everlasting) power;
10 When he shall come to be ^aglorified in his ^bsaints, and to be admired in all them that believe (because our testimony among you was believed) in that day.
11 Wherefore also we pray always for you, that our God would count you ^aworthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:
12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the ^agrace of our God and the Lord Jesus Christ.

2 Thessalonians 2

Apostasy is to precede the Second Coming—Gospel prepares men for eternal glory.

(Second Coming - Apostasy)

Scripture Mastery: 1 NOW we beseech you, brethren, ^aby (concerning) the coming of our Lord Jesus Christ, and by our gathering together unto him,
2 That ye be not soon shaken in mind, ^aor be troubled (by letter, except ye receive it from us), neither by spirit, nor by word, nor by ^bletter as from us, as that the ^cday of Christ is at hand.
3 Let no man deceive you by any means: ^afor ~~that day shall not come, except there~~ (shall) come a ^bfalling away first, (apostasy of the early Christian church) and that ^cman of ^dsin (Satan) be revealed, (Paul's promise that the man of sin must be revealed before our Lord could return from the millennial era has been abundantly fulfilled. At a conference of the Church held June 3, 1831, the man of sin was revealed in that some of the brethren were overcome by devils whom the Prophet rebuked and cast out HC, 1:175, DNTC, 3:63) the son of perdition; (Satan) (The Greek word Paul uses is *apostasia*, the word from which we derive the words apostasy, apostatize, and apostate. The literal meaning of the word is to revolt, but in secular Greek usage it meant political revolt or the changing of governmental forms. The passage here is a reference to the apostasy that was to occur before the Lord returns to the earth to rule and reign in majesty and power. New Testament Study Guide, p. 276. Between the first and second personal ministries of the Lord Jesus on planet earth, the gospel was to be lost, darkness was to cover the earth, and Satan was to

have control and dominion over the hearts and minds of men. DNTC, 3:63 **Is there enough time for you to serve missions and have families, or is the Second Coming happening soon?** Elder Boyd K. Packer: Everything that I have learned from the revelations and from life convince me that there is time and to spare for you to carefully prepare for a long life. One day you will cope with teenage children of your own. That will serve you right. Later, you will spoil your grandchildren, and they in turn will spoil theirs. If an earlier end should happen to come to one, that is more reason to do things right. CR, Apr 1989, 72. **What do you say to someone who said they went to a fireside where the speaker said he had a dream about the Second Coming and was told to teach the Saints certain things they must do to be ready?** Elder Boyd K. Packer: We are entitled to personal revelation. However, unless, we are set apart to some presiding office, we will not receive revelations concerning what others should do. Occasionally someone will claim to have received authority to teach and bless without having been called and set apart. That is why the process of sustaining those called to office is so carefully protected in the Church – that all might know who has authority to teach and to bless. An unusual spiritual experience should not be regarded as a personal call to direct others. It is my conviction that experiences of a special, sacred nature are individual and should be kept to oneself. CR, Oct 1989, 17. **What would you say if someone told you that the signs of the Second Coming were almost all fulfilled, great catastrophes were coming, and if Church members did not get their food storage now it would be too late?** Elder Neal A. Maxwell: Over the sweep of Christian history, some believers have, by focusing on a few prophecies while neglecting others, prematurely expected the Second Coming. Today, while we are obviously closer to that great moment, we are in the same danger. In the context of such cautions, I have no hesitancy in saying that there are some signs – but certainly not all – suggesting that summer is nigh. Members of the Church need not and should not be alarmists. They need not be deflected from quietly and righteously pursuing their daily lives. CR, Apr 1988, 6-8. Brigham Young: Are you prepared for the day of vengeance to come, when the Lord will consume the wicked by the brightness of his coming? No. then do not be too anxious for the Lord to hasten his work. Let our anxiety be centered upon this one thing, the sanctification of our own hearts, the purifying of our own affections, the preparing of ourselves for the approach of the events that are hastening upon us. This should be our concern, this should be our study, this should be our daily prayer.. Seek to have the Spirit of Christ, that we may wait patiently the time of the Lord, and prepare ourselves for the times that are coming. This is our duty. JD, 9:3)

(Sons of Perdition)

4 Who ^aopposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know ^awhat withholdeth (the one who possesses, holds in firm grasp, restrains.) that he might be ^brevealed (disclosed, discovered, manifested) in his time.

7 ^aFor the ^bmystery of ^ciniquity (lawlessness) doth already work(, and he it is who now worketh, and Christ suffereth him to work): ~~only ^dhe who now letteth will let,~~ (he who now possesses, holds in firm grasp, restrains.) until (the time is fulfilled that) he (shall) be taken out of the way. (This has reference to Satan, who will be taken out of the way, or bound, after the Lord's return.)

8 And then shall that ^aWicked (lawless one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his ^bcoming:

9 *Even him,* (Yea, the Lord, even Jesus) whose coming is (not until) after (there cometh a falling away, by) the working of Satan with all ^apower and ^bsigns and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be ^adamned (brought to account, trial) who ^bbelieved not the truth, but had pleasure in unrighteousness.

(Thanksgiving)

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning ^achosen you to salvation through ^bsanctification of the Spirit and belief of the truth: (Members of the Church were foreordained to be saved in the celestial kingdom; they were chosen in the pre-existence to gain eternal life. DNTC, 3:64)

14 Whereunto he called you by our ^agospel, to the obtaining of the glory of our Lord Jesus Christ.

(Blessing)

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath ^aloved us, and hath given *us* everlasting ^bconsolation and good hope through ^cgrace,

17 Comfort your hearts, and stablish you in every good word and work.

2 Thessalonians 3

Pray for the triumph of the gospel cause—Paul preaches the gospel of work—Be not weary in well doing.

(Request for Prayer)

1 FINALLY, brethren, pray for us, that the word of the Lord ^amay have *free* course, (may progress freely, rapidly) and be glorified, even as *it is* with you:

2 And that we may be delivered from ^aunreasonable (unsuitable, absurd, improper) and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from ^aevil. (the evil one, the devil)

4 And we have ^aconfidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord ^adirect your hearts into the ^blove of God, and into the patient waiting for Christ.

(Instruction concerning idlers)

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye ^awithdraw yourselves from every brother that walketh ^bdisorderly, and not after the tradition which he received of us. (Enemies from within, traitors to the Cause, cultists who pervert the doctrines and practices which lead to salvation, often draw others away with them, and added souls lose their anticipated inheritance in the heavenly kingdom. When cultists and enemies become fixed in their opposition to the Church, and when they seek to convert others to their diverse positions, the course of wisdom is to avoid them, as Paul here directs, and to leave them in the Lord's hands. DNTC, 3:66)

7 For yourselves know how ye ought to ^afollow us (imitate): for we ^bbehaved not ourselves disorderly among you; (Harold B. Lee: Now the only safety we have as members of this church is to do exactly what the Lord said to the Church in that day when the Church was organized. We must learn to give heed to the words and commandments that the Lord shall give through his prophet... you may not like what comes from the authority of the Church. It may contradict your political views. It may contradict your social views. It may interfere with some of your social life. But if you listen to these things, as if from the mouth of the Lord himself... the gates of hell shall not prevail against you. CR, Oct 1970, 152)

8 Neither did we eat any man's bread ^afor nought (undeservedly, gratuitously); but wrought with ^blabour

and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not ^apower, (authority) but to make ourselves an ^bensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not ^awork, neither should he eat.

11 For we hear that there are some which walk among you ^adisorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own ^abread.

13 But ye, brethren, be not ^aweary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an ^aenemy, but ^badmonish *him* as a ^cbrother.

(Blessing)

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

(Salutation)

17 The salutation of Paul with mine own ^ahand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

Oct 28-Nov 3
1 and 2 Timothy; Titus; Philemon
“Be Thou an Example of the Believers”

OVERVIEW:

Sometimes it’s helpful to approach your scripture study with one or more questions in mind. Invite the Spirit to guide you to answers as you study, and record any inspiration you receive.

Record your impressions:

SCRIPTURES:

1 Timothy 1

Audience: This letter, together with 2 Timothy and Titus, are known as the pastoral letters because they provide significant counsel to those serving as pastors or leaders in the Church.

Historical Background: Timothy was born in Lystra. His father was Greek. He grew up under the watchful care of his righteous Jewish mother and grandmother. They taught him the scriptures from his youth. Paul invited Timothy to serve with him during his second missionary journey. From that time on, Timothy served faithfully as a missionary and Church leader. Paul wrote this letter while he was between his first and second Roman imprisonments, probably about A.D. 64. During this time Paul traveled to the regions where he had established branches of the Church, strengthening them in the faith. At some point Paul assigned Timothy to watch over the Church in Ephesus, with the specific assignment to stop the growth of false doctrine.

Theme: In this letter, Paul counseled Timothy regarding how the Church should function and how members should interact with one another. He insisted that Church leaders should set an appropriate example for members to follow.

Timothy’s young age made it difficult for older and more prominent members of the Church to accept his leadership.

Learn and teach true doctrine. Be a good example. Follow after righteousness and deny ungodliness.

Instructions on how to lead the Church, how to straighten out difficulties. Duties of a bishop and the deacon. Teach sound doctrine. These are pastoral epistles, feeding the lambs of the Church. Warns against busybodies, those who bring contention. Timothy and Titus were probably the equivalent of a stake president or area authorities. Titus was on Crete, Timothy was at Ephesus.

These are the last epistles written by Paul. First Timothy and Titus were written after Paul was released from prison. Second Timothy was written when Paul was back in prison in Rome, not long before his death.

Introduction

Much of Paul's message to faithful Timothy is one of warning concerning the current and impending apostasy which was and would be besetting the church of the meridian saints, and would be a major concern for those who would be living in the last days. Paul's love for Timothy and care for him to remain faithful and true to the bedrock values of his grandmother Lois and his mother Eunice (2 Timothy 1:5) are evident throughout the two letters. **Timothy is a type of each of us living in the latter days. Paul, with all the prophets of old and of modern day, wants the saints to be faithful and true from youth on until we have "fought a good fight," and finished the course, and that we can truly say, "I have kept the faith"** (2 Timothy 4:7). Scott Facer Proctor, Meridian Magazine, Lesson 40.

Exhortation to teach true doctrine only—Christ came to save repentant sinners.

Philippians 2:19-22 – Paul commends Timothy and speaks highly of him (19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will naturally care for your state. 21 For all seek their own, not the things which are Jesus Christ's. 22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.)

1 PAUL, an apostle of Jesus Christ by the commandment of God ~~our Saviour~~, and (the) Lord Jesus Christ, (our Savior and) *which is* our hope;

2 Unto ^aTimothy, ^bmy (a true son according to) ^cown (lawful, true) son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they ^ateach no ^bother doctrine, (We all need to know of a surety the doctrine. Our doctrine must be pure and precise and if it is not, then someone ought to correct us. **"True doctrine, understood, changes attitudes and behavior. The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior."** (Boyd K. Packer, (Little Children," Ensign (November 1986): 16, 17.) M. Russell Ballard: Those who teach must make sure the doctrine remains pure and that it is taught. Teach by the Spirit, using the scriptures and the approved curriculum. Do not introduce or dwell on speculative and questionable topics... In a world that is filled with sin, conflict, and confusion, we can find peace and safety in knowing and living the revealed truths of the gospel. CR, Oct 1993, 104.)

4 Neither give heed to ^afables and endless genealogies, which ^bminister (offer, present) ^cquestions, rather than godly ^dedifying which is in faith: *so do*. (This reference is probably to exaggerated stories of the heroes and patriarchs of early Hebrew history, such stories being at that time very popular among the Jews. Paul's denunciation of endless genealogy was not of the scriptural and spiritually rewarding study of one's ancestry, but was a criticism of the self-deceptive practice of assuming that one can be saved by virtue of one's lineage. LDS Bible Dictionary, p. 678)

5 **Now the end of the ^acommandment is ^bcharity out of a ^cpure heart, and of a good conscience, and of faith unfeigned:**

6 From which some having ^aswerved (missed the mark) have ^bturned aside unto ^cvain (vain, idle, fruitless discussion) jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they ^aaffirm. (strongly assert.) (Beginning of the apostasy)

8 But we know that the law *is* good, if a man use it lawfully;

9 **Knowing this, that the ^alaw is not made for a ^brighteous man, but for the ^clawless and ^ddisobedient,** (the righteous don't need laws, they are governed by higher principles) for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For ^awhoremongers, for ^bthem (homosexuals) that ^cdefile themselves with mankind (homosexuality), for

^dmenstealers (kidnappers), for liars, for perjured persons, and if there be any other thing that is contrary to sound ^cdoctrine;

11 According to the glorious gospel of the blessed God, which was committed to my ^atrust.

12 And I thank Christ Jesus our Lord, who hath ^aenabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a ^ablasphemer, and a ^bpersecutor, and ^cinjurious (violent): but I obtained ^dmercy, because I did *it* ^cignorantly in unbelief.

14 And the ^agrace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful ^asaying, and worthy of all acceptation, that Christ Jesus came into the world to ^bsave ^csinners; of whom I am chief.

16 Howbeit for this cause I obtained ^amercy, that in me first Jesus Christ might shew forth all ^blongsuffering, for a ^cpattern to them which should hereafter believe on him to life everlasting. (If he'll save me, he'll save anyone.)

17 Now unto the ^aKing eternal, ^bimmortal, invisible, the ^aonly wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the ^aprophecies which went before on thee, that thou by them mightest war a good warfare;

19 ^aHolding faith, and a good conscience; which some having put away concerning faith have made ^bshipwreck:

20 Of whom is ^aHymenaeus and ^bAlexander; whom I have ^cdelivered unto Satan, that they may learn not to blaspheme. (Two apostates)

1 Timothy 2

We should pray for all men—Christ is our mediator—Women should dress modestly—Women blessed in childbearing—Admonished to continue in faith, charity, holiness.

1 I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving $\text{\textcircled{e}}$ thanks, be made for all men;

2 For ^akings, and *for* all that are in authority; that we may lead a quiet and ^bpeaceable ^clife in all godliness and ^dhonesty. (dignity, gravity)

3 For this *is* good and acceptable in the sight of God our Saviour;

4 **^aWho ^bwill have ^call men to be ^dsaved, and to come unto the knowledge of the truth** (which is in Christ Jesus, who is the Only Begotten Son of God, and ordained to be a Mediator between God and man; who is one God, and hath power over all men). (All people will have a chance to be saved. **Everyone has the capacity to be exalted.**)

5 **For *there is* ^aone God, and one ^bmediator between God and men, the man Christ Jesus;** (D&C 45:3-5 - 3 Listen to him who is the advocate with the Father, who is pleading your cause before him— 4 Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; 5 **Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.**)

6 **Who ^agave himself a ^bransom for all, to be ^ctestified in due time.**

7 Whereunto I am ^aordained a ^bpreacher, and an ^capostle, (I speak the truth in Christ, *and* ^dlie not;) a teacher of the ^eGentiles in faith and ^fverity. (truth)

8 I ^awill (desire) therefore that men ^bpray every where, lifting up holy ^chands, without wrath and ^ddoubting. (dispute, contention, doubt)

9 In like manner also, that ^awomen adorn themselves in ^bmodest ^capparel, with ^dshamefacedness (modesty, reverence) and sobriety; not with ^ebroided (platted, braided) (braided) hair, or gold, or pearls, or costly array;

10 But (which becometh women professing ^agodliness) with good works.

11 **Let the woman learn (It was not the custom of the day for women to be taught. Paul is encouraging women to learn.) in ^asilence (tranquil, calm) with all subjection.**

12 **But (For) I suffer not a woman to ^ateach, nor to ^busurp (exercise dominion) authority over the man, (Not men, generally, but this has to do with priesthood authority) but to be in ^csilence. (quietness, tranquility)** (Joseph Fielding Smith said: **Times have changed from what they were in the days of Paul. The counsel that Paul gave in the branches of the Church in his day was in strict conformity to the law of the times in which he lived.** Answers to Gospel Questions, 3:65-66)

13 For Adam was first ^aformed, then Eve.

14 **And Adam was not deceived, but the woman being ^adeceived was in the ^btransgression.** (When Adam and Eve received the first commandment, they were in a transitional state, no longer in the spirit world but with physical bodies not yet subject to death and not yet capable of procreation. **They could not fulfill the Father's first commandment without transgressing the barrier between the bliss of the Garden of Eden and the terrible trials and wonderful opportunities of mortal life. For reasons that have not been revealed, this transition, or "fall," could not happen without a transgression—an exercise of moral agency amounting to a willful breaking of a law (see Moses 6:59). This would be a planned offense, a formality to serve an eternal purpose. The Prophet Lehi explained that "if Adam had not transgressed he would not have fallen" (2 Ne. 2:22), but would have remained in the same state in which he was created. "And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin" (2 Ne. 2:23). But the Fall was planned, Lehi concludes, because "all things have been done in the wisdom of him who knoweth all things" (2 Ne. 2:24). It was Eve who first transgressed the limits of Eden in order to initiate the conditions of mortality. Her act, whatever its nature, was formally a transgression but eternally a glorious necessity to open the doorway toward eternal life. Adam showed his wisdom by doing the same. And thus Eve and "Adam fell that men might be" (2 Ne. 2:25). Some Christians condemn Eve for her act, concluding that she and her daughters are somehow flawed by it. Not the Latter-day Saints! Informed by revelation, we celebrate Eve's act and honor her wisdom and courage in the great episode called the Fall (see Bruce R. McConkie, "Eve and the Fall," *Woman*, Salt Lake City: Deseret Book Co., 1979, pp. 67-68). **Joseph Smith taught that it was not a "sin," because God had decreed it (see *The Words of Joseph Smith*, ed. Andrew F. Ehat and Lyndon W. Cook, Provo, Utah: Religious Studies Center, Brigham Young University, 1980, p. 63). Brigham Young declared, "We should never blame Mother Eve, not the least" (in *Journal of Discourses*, 13:145). Elder Joseph Fielding Smith said: "I never speak of the part Eve took in this fall as a sin, nor do I accuse Adam of a sin. ... **This was a transgression of the law, but not a sin ... for it was something that Adam and Eve had to do!**" (Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols., Salt Lake City: Bookcraft, 1954-56, 1:114-15). Dallin Oaks, "The Great Plan of Happiness," *Ensign*, Nov. 1993, 72)****

15 Notwithstanding ^ashe (they) shall be saved in ^bchildbearing, if they continue in faith and charity and ^choliness with ^dsobriety. (modesty)

1 Timothy 3

Qualifications set forth for bishops and deacons—Great is the mystery of godliness.

1 THIS is a true ^asaying, If a man desire the office of a ^bbishop, he desireth a good work. (The qualifications for a bishop: Handbook of instructions, letters from the first presidency. In Acts 20:28-30, Paul holds a meeting of bishops and warns that wolves will enter the fold, even among the bishops. So Paul is telling Timothy here to call good men to be the bishops of the church. 28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.)

2 A bishop then must be ^ablameless, the husband of one wife (A better interpretation would be: sexual loyalty to the lawful spouse. Bruce Van Orden, Studies in the Scriptures, 6:182), vigilant, ^bsober (temperate, circumspect), of good behaviour, given to ^chospitality, apt to ^dteach;

3 Not given to ^awine, no ^bstriker (bully, violent person), not greedy of ^cfilthy lucre; (President Spencer W. Kimball said: **Filthy lucre is blood money**; that which is obtained through **theft and robbery**. It is that obtained through **gambling or the operation of gambling establishments**. Filthy lucre is that had **through sin or sinful operations** and that which comes from the **handling of liquor, beer, narcotics and those other many things which are displeasing in the sight of the Lord**. Filthy lucre is that money which comes **from bribery, and from exploitation**. **Compromise money** is filthy; **graft money** is unclean, **profits and commission derived from the sale of worthless stocks** are contaminated as is the money derived from other **deceptions, excessive charges, oppression to the poor and compensation which is not fully earned**. I feel strongly that **men who accept wages or salary and do not give commensurate time, energy, devotion, and services are receiving money that is not clean**. Certainly those who deal in the forbidden are recipients of filthy lucre. CR Oct, 1953, p. 52) but patient, not a brawler, not covetous;

4 One that ^aruleth well his own ^bhouse, having his ^cchildren in subjection with all gravity;

5 (For if a man know not how to ^arule his own house, how shall he take care of the church of God?)

6 Not a ^anovice, (recent convert) lest being lifted up with ^bpride he fall into the ^ccondemnation of the devil.

7 Moreover he must have a good ^areport of them which are ^bwithout (outside the faith); lest he fall into reproach and the ^csnare of the devil.

8 Likewise ~~must~~ the ^adeacons (must) *be* ^bgrave, (honorable, dignified) not ^cdoubletongued, (deceitful) not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure ^aconscience.

10 And let these also first be ^aproved; then let them use the office of a deacon, being *found* blameless.

11 ^aEven so (women in like manner) *must their* ^bwives *be* ^cgrave, (honorable, dignified) not ^dslanderers, ^esober (temperate, vigilant, circumspect), ^ffaithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. (In that day a man was not considered qualified to take part in the ministry until he was thirty years old. Noah was only ten years old when we was given the priesthood under the hands of Methusaleh. D&C 107:52. Bruce A. Van Orden, Studies in the Scriptures, 6:183)

13 For they that have used the office of a deacon well ^apurchase (earn, acquire for themselves good standing rank) to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 ^aBut if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the ^bchurch of the living God, ~~the pillar and~~ ^eground of the ^dtruth.

16 (The pillar and ground (foundation) of the truth is,) And without controversy great is the ^amystery of godliness:(,) ^bGod was ^cmanifest in the ^dflesh, ^ejustified (approved by the) in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, ^freceived up into glory. (Why is it that many men do not believe and accept the gospel? Why are there so few, among the many, who actually know and

understand the doctrines of salvation? How is it that only a handful out of the billions of earth's inhabitants know the truth about God and his laws? Why is religion a hidden mystery to mankind generally? One of the main reasons is that **religion is not a matter of reason alone; it is not based on or comprehended by the power of intellectuality.** Because a man has a bright mind, because he is a profound scholar, because he knows or has discovered great truths in any of a hundred fields, does not mean he knows or understands religious truths. True religion comes from God by revelation. It is manifest to and understood by those with a talent for spirituality. It is hidden, unknown, and mysterious to all others. To comprehend the things of the world, one must be intellectually enlightened; to know and understand the things of God, one must be spiritually enlightened. One of the great fallacies of modern Christendom is turning for religious guidance to those who are highly endowed intellectually rather than to those who comprehend the things of the Spirit, to those who receive personal revelation from the Holy Ghost. True religion, for instance, embraces the verity that God is a Holy Man, that we are his spirit offspring, that his Firstborn in the spirit was his Only Begotten in the flesh, that through faith men may become like Christ, that eternal life is gained through the continuation of the family unit in eternity. None of these truths are born of reason alone; all spring from revelation. None sinks into the heart of a true believer because of intellectual capacity; all have the ring of truth to those who are spiritually endowed, who are born again, who are alive to the things of the Spirit. DNTC, 3:83-84)

1 Timothy 4

Paul describes the latter-day apostasy—Christ is the Savior of all men, specially of those that believe.

1 NOW the Spirit speaketh expressly, (this message is so clear from the Spirit) that in the ^alatter times some shall ^bdepart from the faith, giving heed to ^cseducing (deceitful) spirits, and ^ddoctrines of devils;

2 Speaking ^alies in ^bhypocrisy; having their ^cconscience seared with a hot iron; (desensitized)

3 ^aForbidding to ^bmarry, and commanding to ^cabstain from ^dmeats, (extremists. Bruce R. McConkie “Many who practice celibacy do so out of an excessive religious devotion and with the idea in mind that they are serving their Maker. In reality they are forsaking some of the most important purposes of their creation for a man-made, uninspired system. Indeed, Paul says of this practice of celibacy that it consists in ‘giving heed to seducing spirits, and doctrines of devils.’ (1 Tim. 4:1-3.)” (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 119.) The Proclamation on the Family is so important in our day.) which God hath ^ecreated to be received with ^fthanksgiving of them which believe and know the truth.

4 For every ^acreature (creation) of God is ^bgood, and nothing to be refused, if it be received with ^cthanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, ^awhereunto (which thou hast followed closely) thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth ^alittle: (a little while) (Exercises must be done daily or it doesn't help. So also spiritual things, reading the scriptures, going to the temple, etc., must be done regularly.) but ^bgodliness is profitable unto all things, having promise of the life that now is, and of that which is to come. (The word order as arranged in the KJV is an unfortunate one, for it conveys something different from what was intended. Literally the Greek reads, “Bodily exercise for a little is profitable, but godliness for all things profitable is.” The meaning is not that physical exercise is worthless, but, rather, that its

usefulness is limited; it is profitable only in a few ways. But godliness (or spiritual exercise) has unlimited usefulness; it is profitable in every way. Physical exercise profits the body, which shall perish, but godliness profits both the body and the spirit. Institute Manual, p. 363)

9 This is a faithful saying and worthy of all acceptance.

10 For therefore we both ^alabour and suffer ^breproach, because we ^ctrust in the living God, who is the ^dSaviour of all men, specially of those that ^ebelieve.

11 These things command and teach.

12 **Let no man ^adespise thy youth; but be thou an ^bexample of the believers**, in word, in ^cconversation (conduct, behavior), in charity, in spirit, in faith, in ^dpurity.

13 Till I come, give attendance to ^areading, to exhortation, to doctrine.

14 **^aNeglect not the ^bgift that is in thee, (The gift of the Holy Ghost.) which was given thee by ^cprophecy, with the ^dlaying on of the ^ehands of the ^fpresbytery (elder).** (Gordon B. Hinckley: "Timothy was called just the way you were, by the spirit of prophecy with the laying on of the hands of the presbytery. Who are the presbytery? The elders of the Church who set you apart." (*Teachings of Gordon B. Hinckley* [Salt Lake City: Deseret Book Co., 1997], 359.))

15 ^aMeditate upon these things; give thyself wholly to them; that thy ^bprofiting (progress, advancement) may ^cappear (be manifest in all) to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both ^asave thyself, and them that hear thee.

1 Timothy 5

Saints are to care for their worthy poor—Policies concerning elders are set forth.

1 ^aREBUKE not an elder, but ^bintreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as ^asisters, with all purity.

3 Honour ^awidows that are widows indeed.

4 But if any widow have ^achildren or ^bnephews (grandchildren, descendants), let them learn first to shew ^cpiety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, (Widows who had no means of support except from the Church. DNTC, 3:90) and ^adesolate (left alone), trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth ^ain ^bpleasure (wantonly) is dead while she liveth.

7 And these things ^agive (instruct, command) in charge, that they may be blameless.

8 But if any ^aprovide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. (President Kimball said: No true Latter-day Saint, while physically or emotionally able will voluntarily shift the burden of his own or his family's well-being to someone else. So long as he can, under the inspiration of the Lord and with his own labors, he will supply himself and his family with the spiritual and temporal necessities of life. CR, Oct. 1977, p.124)

9 Let not a widow be taken into the number under threescore (60) years ^aold, having been the wife of one man, (To qualify for church assistance, under the welfare system then in operation, widows were: To be in need; to be without children or relatives who could support them; to be 60 years of age; to have been faithful to their husbands; to have lived the gospel in general, as shown by the fact of rearing children, of lodging strangers, of washing the clothes of the saints, of relieving the afflicted, and of general proper living. Young widows were counseled to marry again and raise families. DNTC, 3:91)

10 Well reported of for good works; if she have brought up children, if she have ^alodged strangers, if she have ^bwashed the saints' ^efeet (clothes), if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having ^adamnation (judgment, condemnation), because they have cast off their first faith.

13 And withal they learn *to be* ^aidle, wandering about from house to house; and not only idle, but tattlers also and ^bbusybodies, speaking things which they ought not.

14 I ^awill (desire) therefore that the younger ^bwomen marry, bear ^cchildren, guide the ^dhouse, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them ^arelieve them, and let not the church be ^bcharged (burdened down, troubled); that it may relieve them that are widows indeed. (Today, the welfare system is different: D&C 104:15 And it is my purpose to provide for my saints, for all things are mine. 16 **But it must needs be done in mine own way**; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low. 17 For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. 18 Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. D&C 42:30-31:30 And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. 31 And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall appoint or has appointed and set apart for that purpose.)

17 Let the ^aelders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not ^amuzzle the ox that treadeth out the corn. And, The ^blabourer is worthy of his ^creward (wage).

19 Against an elder receive not an accusation, but before two or three ^awitnesses.

20 **Them that sin ^arebuke before all, that others also may fear.** (Public sins should be dealt with publicly. D&C 42:90 And if thy brother or sister offend many, he or she shall be chastened before many. 91 And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God.)

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect ^aangels, that thou observe these things ^bwithout (apart from prejudice) preferring one before another, doing nothing by partiality.

22 ^aLay ^bhands suddenly on no ^cman, (Church leaders should be seasoned, tried, and worthy.) neither be ^dpartaker of other men's sins: keep thyself ^epure.

23 Drink no longer water, but use a little wine (unfermented fruit juice) for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they ^afollow after (appear later).

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

1 Timothy 6

The love of money is the root of all evil—Fight the good fight of faith—Trust not in worldly riches.

1 LET as many ^aservants (slaves) as are under the ^byoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are ^abrethren; but rather do

them^b service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man^a teach otherwise, and consent not to^b wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is^a proud, knowing nothing, but^b doting (obsessed with questions) about^c questions and^d strifes of words, whereof cometh^e envy, strife, railings, ^fevil surmisings (wicked suspicions),

5 Perverse^a disputings of men of corrupt minds, and destitute of the truth, supposing that^b gain is godliness: from such withdraw thyself.

6 But^a godliness with^b contentment is great gain.

7 For we brought^a nothing into *this* world, and it is certain we can carry nothing out.

8 And having^a food and raiment let us be therewith^b content.

9 But^a they (those desiring to be rich) that will be^b rich fall into^c temptation and a snare (Hugh Nibley: **Of all the devil's arrows, this has ever proven the most deadly and effective...The people 'do not understand the power of the devil and how liable they are to be decoyed.' Wealth is a pleasant and heady narcotic that gives the addict an exhilarating sense of power accompanied by a growing deadening of feeling for anything of real value. It seals up the heavens and closes the mind to revelation; it takes possession of the heart and darkens the spirit; it works by deception, bewitching the nations ('Revelation 18:23); it becomes an obsession—'We wish the wealth or things of the world; we think about them morning, noon, and night; they are first in our minds when we awake in the morning, and the last thing before we go to sleep at night'; it gives a false sense of security.**)

(*Approaching Zion*, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1989], 39 - 40.)), and *into* many foolish and hurtful^d lusts, which drown men in destruction and^e perdition.

10 For the^a love of^b money is the root of all evil (Gordon B. Hinckley: "'For the love of money is the root of all evil.' That's true. You get your mind on the things of the world and you lose the Spirit of the Lord in your work. **It isn't money that He's talking about, it's the love of money, it's the covetousness, it's the greed, it's the desire to have more than you need which becomes the root of all evil.** I hope you'll remember that all the days of your life." (*Teachings of Gordon B. Hinckley* [Salt Lake City: Deseret Book Co., 1997], 708 - 709.) Dallin H. Oaks "There is nothing inherently evil about money. The Good Samaritan used the same coinage to serve his fellowman that Judas used to betray the Master. It is 'the *love of money* [which] is the root of all evil.' (1 Tim. 6:10; italics added.) The critical difference is the degree of spirituality we exercise in viewing, evaluating, and managing the things of this world and our experiences in it. If allowed to become an object of worship or priority, money can make us selfish and prideful, 'puffed up in the vain things of the world.' (Alma 5:37.) In contrast, if used for fulfilling our legal obligations and for paying our tithes and offerings, money can demonstrate integrity and develop unselfishness."

("Spirituality," *Ensign*, Nov. 1985, 63): which while some^c coveted after, they have^d erred (wandered, apostatized) from the faith, and pierced themselves through with many^e sorrows.

11 But thou, O man of God, flee these things; and follow after^a righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on^a eternal life, whereunto thou art also called, and hast^b professed a good profession before many witnesses.

(Bruce R. McConkie: "'Fight the good fight of faith, lay hold on eternal life.' (1 Tim. 6:11–12.) So wrote our fellow apostle to those who had accepted the Son of God...And so say we to all those today who have in like manner taken upon themselves the name of Christ and enlisted in the cause of truth and righteousness: Be valiant. Fight a good fight. Stand true. Keep the commandments. Overcome the world. Speaking of himself and the great warfare with the world which he had won, Paul said: 'I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give

me at that day: and not to me only, but unto all them also that love his appearing.’ (2 Tim. 4:7–8.) **As members of the Church, we are engaged in a mighty conflict. We are at war. We have enlisted in the cause of Christ to fight against Lucifer and all that is lustful and carnal and evil in the world. We have sworn to fight alongside our friends and against our enemies, and we must not be confused in distinguishing friends from foes.** As another of our ancient fellow apostles wrote: ‘Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.’ (James 4:4.) The great war that rages on every side and which unfortunately is resulting in many casualties, some fatal, is no new thing. **There was war even in heaven, when the forces of evil sought to destroy the agency of man, and when Lucifer sought to lead us away from the path of progression and advancement established by an all-wise Father. That war is continuing on earth, and the devil is still wroth with the Church and goes forth ‘to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.’** (Rev. 12:17.) And it is now as it has always been. The Saints can only overcome him and his forces ‘by the blood of the Lamb, ... by the word of their testimony,’ and if they love ‘not their lives unto the death.’ (Rev. 12:11.) Now there neither are nor can be any neutrals in this war. **Every member of the Church is on one side or the other... We are either for the Church or we are against it. We either take its part or we take the consequences. We cannot survive spiritually with one foot in the Church and the other in the world. We must make the choice. It is either the Church or the world. There is no middle ground. And the Lord loves a courageous man who fights openly and boldly in his army.”** (“Be Valiant in the Fight of Faith,” *Ensign*, Nov. 1974, 33–34))

13 I give thee charge in the sight of God, who ^aquickeneth (brings to life) all things, and *before* Christ Jesus, who before ^bPontius Pilate ^cwitnessed (testified) a good confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 ^aWhich in his times he shall she(o)w, *who is* the blessed and only ^bPotentate, the ^cKing of kings, and Lord of lords;

16 ~~Who only hath ^aimmortality, dwelling in the ^blight which no man can approach unto; whom no man hath ^cseen, nor can see: to whom *be* honour and power everlasting. Amen. (Whom no man hath seen, nor can see, unto whom no man can approach, only he who hath the light and the hope of immortality dwelling in him.)~~ **(Here is an obvious error in the KJV of the Bible. To assert that Christ only has immortality is to run counter to the whole doctrine of the resurrection, which is that unnumbered hosts of resurrected persons have attained immortality. And here also is a marvelous illustration of the inspiration attending the Prophet’s Biblical revisions. By the simple expedient of rearranging some phrases and adding a few words, verses 15 and 16 shed a flood of gospel light where before there was darkness and confusion. DNTC, 3:95)**

17 Charge them that are ^arich in this world, that they be not highminded, nor trust in uncertain ^briches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to ^adistribute, willing to ^bcommunicate; **(Franklin D. Richards: “...every man who has property and means should live so as to obtain wisdom to know how to use them in the best possible way to produce the greatest amount of good for himself, for his family, for his fellowmen, and for the kingdom of God. Again quoting from President Young: ‘When this people are prepared to properly use the riches of this world for the building up of the Kingdom of God, He is ready and willing to bestow them upon us. I like to see men get rich by their industry, prudence, management and economy, and then devote it to the building up of the Kingdom of God upon the earth.’” (JD, vol. 2, pp. 114–15.) Andrew Carnegie, one of this country’s great philanthropists, stated his attitude toward wealth as follows: ‘This, then, is held to be the duty of the man of wealth: First, to set an example of modesty, unostentatious living, shunning display or**

extravagance; to provide moderately for the legitimate wants of those dependent upon him; and after doing so to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community—the man of wealth thus becoming the mere trustee and agent for his poorer brethren, bringing to their service his superior wisdom, experience, and ability to administer, doing for them better than they would or could do for themselves.’ (*The Gospel of Wealth.*) With this philosophy of wealth in mind, one might properly say, ‘What I am worth is what I am doing for other people.’ In many respects the real test of a man is his attitude toward his earthly possessions.” (“The Law of Abundance,” *Ensign*, June 1971, 46))

19 ^aLaying up in ^bstore for themselves a good foundation ^cagainst the time to come (for the future), that they may lay hold on ^deternal life.

20 O Timothy, keep that which is committed to thy ^atrust, avoiding profane *and* vain babblings, and ^boppositions (disputations of what is falsely called knowledge) of science falsely so called: (Bruce R. McConkie: “Is there a conflict between science and religion? The answer to this basic query depends entirely upon what is meant by and accepted as science and as religion. It is common to say there is no such conflict, meaning between true science and true religion—for one truth never conflicts with another, no matter what fields or categories the truths are put in for purposes of study. But there most certainly is a conflict between science and religion, if by science is meant (for instance) the theoretical guesses and postulates of some organic evolutionists, or if by religion is meant the false creeds and dogmas of the sectarian and pagan worlds. ‘Oppositions of science falsely so called’ were causing people to err ‘concerning the faith’ even in the days of Paul. There is, of course, no conflict between revealed religion as it has been restored in our day and those scientific realities which have been established as ultimate truth. The mental quagmires in which many students struggle result from the acceptance of unproven scientific theories as ultimate facts, which brings the student to the necessity of rejecting conflicting truths of revealed religion. If, for example, a student accepts the untrue theory that death has been present on the earth for scores of thousands or millions of years, he must reject the revealed truth that there was no death either for man or animals or plants or any form of life until some 6000 years ago when Adam fell. As a matter of fact, from the eternal perspective, true science is part of the gospel itself; in its broadest signification the gospel embraces all truth. When the full blessings of the millennium are poured out upon the earth and its inhabitants, pseudo-science and pseudo-religion will be swept aside, and all supposed conflicts between science and religion will vanish away.” (*Mormon Doctrine*, 2nd ed., p. 681.))

21 Which some professing have erred concerning the faith. (This should have been translated: Turn a deaf ear to...the contradictions of so-called ‘knowledge’, for many who lay claim to it have shot wide of the faith. Bruce A. Van Orden, *Studies in the Scriptures*, 6:181. Bruce R. McConkie: Teachers in the church represent the Lord in their teaching. The Church is the Lord’s; the doctrine is the Lord’s. Teachers speak at the invitation of the Lord and are appointed to say what he wants said, nothing more and nothing less. There is no freedom to teach or speculate contrary to the revealed will. Those who desire to express views contrary to gospel truth are at liberty to find other forums or to organize churches of their own. But in God’s Church, the only approved doctrine is God’s doctrine. DNTC, 3:70-71) Grace *be* with thee. Amen.

2 Timothy 1

Historical Background: Paul finished his ministry in Rome. Thirty years of strenuous service as an Apostle of the Lord Jesus Christ had transformed Saul of Tarsus into Paul, toe candidate for a crown of righteousness. This second imprisonment was difficult. Friends deserted him and others betrayed him; only Luke, Paul confided to Timothy, remained true. Still, despite the encircling gloom, Paul remained faithful and courageous to the end. Facing certain conviction and execution, he declared, “I have fought a good

fight, I have finished my course, I have kept the faith.” He wrote this letter shortly before his execution in about A.D. 65.

Theme: Paul wrote 2 Timothy primarily to give his last instructions to a favorite son in the faith. The letter is positive despite Paul’s circumstances. He encourages Timothy to be faithful, reminds him of the eternal blessings that come to the “good soldier of Jesus Christ,” and once again warns of the encroaching evils of false doctrine. Paul wrote that we gain salvation through the grace of God and through applying the true doctrines taught both in the scriptures and by living prophets.

Second Timothy was written when Paul was back in prison in Rome, not long before his death.

Introduction

Much of Paul's message to faithful Timothy is one of warning concerning the current and impending apostasy which was and would be besetting the church of the meridian saints, and would be a major concern for those who would be living in the last days. Paul's love for Timothy and care for him to remain faithful and true to the bedrock values of his grandmother Lois and his mother Eunice (2 Timothy 1:5) are evident throughout the two letters. **Timothy is a type of each of us living in the latter days. Paul, with all the prophets of old and of modern day, wants the saints to be faithful and true from youth on until we have "fought a good fight," and finished the course, and that we can truly say, "I have kept the faith"** (2 Timothy 4:7). Scott Facer Proctor, Meridian Magazine, Lesson 40.

Christ brings immortality and eternal life through the gospel—Be strong in the faith.

This is probably Paul’s last letter.)

1 PAUL, an apostle of Jesus Christ by the will of God, **according to the ^apromise of life which is in Christ Jesus, (the promise of eternal life)**

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure ^aconscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother ^aEunice; and I am persuaded that in thee also. **(Faith runs in families. In general, though not invariably, the Lord sends a faith-endowed spirit into a household of faith. DNTC, 3:99)**

6 Wherefore I put thee in remembrance that thou ^astir (rekindle, revive) up the ^bgift of God, which is in thee by the putting on of my ^chands.

7 **For God hath not given us the spirit of ^afear; but of ^bpower, and of ^clove, and of a sound mind.**

8 **Be not thou therefore ^aashamed of the ^btestimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;** (President Hinckley said: Who among us can say that he or she has not felt fear? I know of no one who has been entirely spared. Some, of course, experience fear to a greater degree than do others. Some are able to rise above it quickly, but others are trapped and pulled down by it and even driven to defeat. We suffer from the fear of ridicule, the fear of failure, the fear of loneliness, the fear of ignorance. Some fear the present, some the future. Some carry the burden of sin and would give almost anything to unshackle themselves from those burdens, but fear to change their lives. Let us recognize that fear comes not of God, but rather that this gnawing, destructive element comes from the adversary of truth and righteousness. Fear is the antithesis of faith. It is corrosive

in its effects, even deadly. Ensign, October 1984, p. 2)

9 **Who hath saved us, and called us with an holy ^acalling, not according to our works, but according to his own purpose and ^bgrace, which was given us in Christ Jesus before the world began, (He whom the Lord calls, he qualifies. Our callings are a result of foreordination, not necessarily anything we have done to deserve them.)**

10 But is now made ^amanifest by the appearing of our Saviour Jesus Christ, who hath abolished ^bdeath, and hath brought ^clife and ^dimmortality to light through the gospel: **(Eternal life is the name given to the kind of life that our Eternal Father lives. The word eternal, as used in the name eternal life, is a noun and not an adjective. Thus, God's life is eternal life, eternal life is God's life – the expressions are synonymous. DNTC, 3:101)**

11 Whereunto I am ^aappointed a preacher, and an ^bapostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ^aashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the ^aform (sketch, model, example) of ^bsound (uncorrupted) words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which ^adwelleth in us.

15 This thou knowest, that all they which are in Asia be ^aturned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft ^arefreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find ^amercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well. (Those who are merciful will obtain mercy.)

2 Timothy 2

Christ gives eternal glory to the elect—Shun contention and seek godliness.

1 THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to ^ateach others also.

3 Thou therefore endure ^ahardness (afflictions, vexations), as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also ^astrive (compete in a contest) for ^bmasteries, ~~yet~~ is he (is) not ^ccrowned, except he strive lawfully.

6 The husbandman that laboreth must be first ^apartaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was ^araised from the dead according to ~~my~~ (the) ^bgospel:

9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound. (Paul back in prison.)

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 ~~#~~ (For this) is a faithful saying: ~~For~~ if we be ^adead with *him*, we shall also live with *him*:

12 If we ^asuffer (endure, remain constant), we shall also ^breign with *him*: if we ^cdeny *him*, he also will deny us:

13 If we ^abelieve not (are unfaithful), yet he abideth faithful: he cannot ^bdeny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they ^astrive (dispute not about words, or trivialities) not about words to no profit, *but* to the subverting of the hearers.

(Contention is of the devil.)

15 ^aStudy to shew thyself approved unto God, a workman that needeth not to be ashamed, ^brightly (setting forth without perversion, distortion) dividing the word of truth. (Not all truth is of equal value. Some scientific truths may benefit men in this life only; the truths of revealed religion will pour out blessings upon them now and forever. But even revealed truth is not all of the same worth. Some things apply only to past dispensations, as the performances of the Mosaic system; others are binding in all ages, as the laws pertaining to baptism and celestial marriage. DNTC, 3:105-6.)

16 But shun profane *and* ^avain babblings (vain disputation): for they will increase unto more ^bungodliness.

17 And their ^aword (teaching will spread like gangrene) will eat as doth a canker (The Greek word for gangrene, not just a painful sore but is associated with the death of living cells and tissues from lack of blood. Contention and arguments choke off the life giving spiritual sustenance of the Holy Ghost and bring death to spirituality.): of whom is ^bHymenaeus and Philetus;

18 Who concerning the truth have ^aerred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, **The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.**

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of ^aearth (clay, earthenware); and some to honour, and some to dishonour. (There are all kinds of people in the church, good and evil, clean and unclean, righteous and wicked. DNTC, 3:196)

21 If a man therefore purge himself from these, he shall be a ^avessel unto honour, ^bsanctified, and ^cmeet (useful, profitable) for the master's use, *and* prepared unto every good work.

22 Flee also youthful ^alusts (impure, violent desires): but follow ^brighteousness, faith, charity, ^cpeace, with them that call on the Lord out of a ^dpure heart.

23 But ^afoolish and unlearned ^bquestions avoid, knowing that they do gender ^cstrifes.

24 And the servant of the Lord must not ^astrive; but be gentle unto all *men*, apt to ^bteach, patient,

25 In ^ameekness ^binstructing those that oppose themselves; if God ^cperadventure (perchance) will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken ^acaptive by him at his will.

2 Timothy 3

Paul describes apostasy and perilous times of the last days—The scriptures guide man to salvation.

Scripture Mastery: 1 THIS know also, that in the ^alast days perilous ^btimes shall come.

2 For men shall be lovers of their own selves, ^acovetous, boasters, ^bproud, blasphemers, ^cdisobedient to parents, ^dunthankful, unholy,

3 Without ^anatural ^baffection (Without natural affection—"an inevitable result of demeaning the family unit so that it is no longer deemed to be the basic unit of society." DNTC, 3:85),

^ctrucebreakers, ^dfalse accusers (slanderers), ^eincontinent (without self control), fierce, despisers of those that are good,

4 ^aTraitors, ^bheady (rash, reckless), ^chighminded (puffed up, conceited), lovers of ^dpleasures more than lovers of God; (our day)

5 Having a ^aform of godliness, but ^bdenying the power thereof: from such turn away. (Boyd K. Packer: Paul taught that a knowledge of the scriptures was our immunization against these [latter-day] evils. CR, Apr 1985, 42. President Ezra Taft Benson: This is an answer to the great challenge of our time. The word of God, as found in the scriptures, in the words of living prophets, and in personal revelation, has the power to fortify the Saints and arm them with the Spirit so they can resist evil, hold fast to the good, and find joy in this life. Ensign, May 1986, 80.)

6 For of this sort are they which creep into houses, and lead captive silly ^awomen laden with sins, led away with divers ^blusts, (Sin laden souls are easily led away from the truth. DNTC, 3:111)

7 Ever ^alearning, and never able to come to the ^bknowledge of the ^ctruth.

8 Now as Jannes and Jambres withstood Moses, so do these also ^aresist the truth: men of ^bcorrupt minds, reprobate concerning the faith. (Jannes and Jambres were the two Egyptian magicians who opposed Moses.)

9 But they shall proceed no further: for their ^afolly shall be manifest unto all *men*, as theirs also was.

10 But thou hast ^afully (followed closely, conformed to) known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what ^apersecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live ^agodly in Christ Jesus shall ^bsuffer ^cpersecution.

13 But (For) evil men and ^aseducers (diviners, imposters, cheats) shall wax worse and worse, deceiving, and being deceived. (The apostasy was coming.)

14 But ^acontinue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a ^achild thou hast known the holy ^bscriptures, which are able to make thee ^cwise unto ^dsalvation through faith which is in Christ Jesus. (The scriptures are a solution to the many problems that will be faced in the last days.)

Scripture Mastery: 16 (And) ^aAll ^bscripture ~~is~~ given by ^cinspiration of God, (D&C 68:1 MY servant, Orson Hyde, was called by his ordination to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them. 2 And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth— 3 And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost. 4 **And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.) and is ^dprofitable (beneficial or useful for instruction) for ^edoctrine, for ^freproof, for correction, for ^ginstruction in ^hrighteousness:** (Harold B. Lee sounded the warning in this way: “If we are not reading the scriptures daily, our testimonies are growing thinner, our spirituality isn’t increasing in depth.” (Seminar for Regional Representatives of the Twelve, Dec. 12, 1970)

17 That the man of God may be ^aperfect (suited, ready, complete), th(o)roughly furnished unto all ^bgood works.

2 Timothy 4

A solemn charge to preach the gospel in a day of apostasy—Paul and all saints assured of exaltation.

1 I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall ^ajudge the quick and the dead at his appearing and (in) his kingdom;

2 ^aPreach the word; ^bbe ^cinstant (urgent, earnest) in season, (those who are) out of season; ^dreprove, rebuke, exhort with all longsuffering and doctrine.

3 **For the time will come when they will not ^aendure sound ^bdoctrine; but after their own ^clusts shall they heap to themselves ^dteachers, having itching ears; (The last days.)**

4 **And they shall turn away *their* ears from the ^atruth, and shall be turned unto ^bfables.** (Elder McConkie explained: "All false doctrines are fables. That is, they are stories which have been imagined, fabricated, and invented as opposed to the gospel which is real and true. Apostasy consists in turning from true doctrine to fables." DNTC, 3:109. President Spencer W. Kimball: God made me that way, some say, as they rationalize and excuse themselves for their perversions. I can't help it, they add. This is blasphemy. Is man not made in the image of God, and does he think God to be that way? Man is responsible for his own sins. It is possible that he may rationalize and excuse himself until the groove is so deep he cannot get out without great difficulty, but this he can do. Temptations come to all people. The difference between the reprobate and the worthy person is generally that one yielded and the other resisted. Ensign, November 1980, p. 97. If we follow the living prophet, we will not be led astray. President Wilford Woodruff: The Lord will never permit me or any other man who stands as President of this Church to lead you astray. Excerpts from Three Addresses by President Wilford Woodruff regarding the Manifesto following Official Declaration 1 in the Doctrine and Covenants.)

5 But ^awatch thou in all things, endure afflictions, do the work of an ^bevangelist, ^cmake (fulfill your ministry) full proof of thy ministry.

6 **For I am now ready to be offered, and the time of my departure is at hand. (Paul's calling and election had been made sure. He was sealed up unto eternal life. He had kept the commandments, been tried at all hazards, and the Lord had given him the promise: Son, Thou shalt be exalted. And since no man is or can be exalted alone, this is one of the crowning reasons why we know Paul was married. DNTC, 3:116)**

7 **I have fought a good ^afight, I have ^bfinished *my* course, I have kept the faith:**

8 **Henceforth there is laid up for me a ^acrown of ^brighteousness, which the Lord, the righteous ^cjudge, shall give me at that day: and not to me only, but unto all them also that love his appearing.** (No one

who believes the account will doubt for a moment this assertion of Paul which was made, as he knew, just before he was to take his leave of this world. Though he once, according to his own word, persecuted the Church of God and wasted it, yet after embracing the faith his labors were unceasing to spread the glorious news. And like a faithful soldier, when called to give his life in the cause which he had espoused, he laid it down, as he says, with an assurance of an eternal crown. Follow the labors of this apostle from the time of his conversion to the time of his death, and you will have a fair sample of industry and patience in promulgating the gospel of Christ. Whipped, stoned, and derided, the moment he escaped the hands of his persecutors he as zealously as ever proclaimed the doctrine of the Savior. And all may know that he did not embrace the faith for the honor of this life, nor the gain of earthly goods. What, then, could have induced him to undergo all this toil? It was, as he said, that he might obtain that crown of righteousness from the hand of God. No one, we presume, will doubt the faithfulness of Paul to the end. None will say that he did not keep the faith, that he did not fight the good fight, that he did not preach and persuade to the last. And what was he to receive? A crown of righteousness. **Reflect for a moment brethren, and enquire whether you would consider yourselves worthy for a seat at the marriage feast with Paul and others like him if you have been unfaithful. Had you not fought the good fight and kept the faith, could you expect to receive? Have you a promise of receiving a crown of righteousness from the hand of the Lord with the Church of the Firstborn? Here, then, we understand that Paul rested his hope in Christ, because he had kept the faith and loved his appearing; and from his hand he had a promise of receiving a crown of righteousness.** Joseph Smith, Evening and Morning Star, March 1834, p. 144.)

9 Do thy diligence to come shortly unto me:

10 For ^aDemas hath ^bforsaken me, having loved this present ^cworld, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only ^aLuke is with me. **Take ^bMark, and bring him with thee: for he is profitable to me for the ministry. (Paul and Mark reconciled their differences.)**

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the ^abooks, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his ^aworks:

15 Of whom be thou ware ^aalso; for he hath greatly ^awithstood (opposed, resisted) our words.

16 At my first ^aanswer (defense) no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their ^bcharge.

17 Notwithstanding the ^aLord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 **And the Lord shall deliver me from every evil work, and will ^apreserve (save, rescue) *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.**

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The ^aLord Jesus Christ *be* with ~~thy spirit~~ (you, and) Grace *be* with you. Amen.

(In his talk in April of 1997, President Hinckley said: “I picture Paul as the old, battered teacher of truth. He writes to his young friend, in whom he has confidence and for whom he has a great love . . . Paul was persecuted and driven; he was hated and despised. Eventually his life was taken because he fearlessly bore witness of the Redeemer of all men. We must be prepared to do likewise.” (C.R., Priesthood Session, April ,1997))

(Luke concludes his record with Paul under Roman guard in the greatest Gentile city. This was an important time for letter writing. It is thought that the books of Philemon, Colossians, Ephesians, and Hebrews were written during this two year period. Imprisoned from about AD 61-63, Paul was released and later wrote his epistles to Titus and Timothy (*Understanding Paul*, 396-7). So his ministry is far from over as the narrative ends. What we really want to know is what happened to Paul in the closing moments of his life. Tradition states that he was beheaded in Rome by the order of Nero. But we wish we knew more.

“Paul’s arrival in Rome brings the reader to the end of the book of Acts, but not necessarily to the end of the life of the apostle. Luke concludes: ‘And Paul dwelt two whole years in his own hired house, and received all that came in unto him.’ (Acts 28:30.)

“Why doesn’t the account continue? If Paul had lost his case—and his life—before the emperor, an account of his martyrdom would have been a most appropriate seal for his testimony and ministry. However, he [must] not have died at this time. Neither Felix, nor Festus, nor Agrippa deemed Paul guilty of crime, let alone worthy of death. Furthermore, Paul is rather optimistic about his own future in the so-called ‘prison epistles’ written during this time from Rome. (See Philip. 1:21-26; Philip. 2:23-24; Philem. 1:22.)

“A number of other evidences hint that Paul was acquitted and traveled for some time before another imprisonment and death. Paul’s letters to Timothy and Titus do not fit into the chronology of Acts, and therefore must have been written later. From these epistles one notes that Paul visited Ephesus (see 1 Tim. 1:3; 1 Tim. 3:14-15), Miletus (see 2 Tim. 4:20), Troas (see 2 Tim. 4:13), Corinth (see 2 Tim. 4:20), Nicopolis (see Titus 3:12), and Crete (see Titus 1:5). The prison epistles show that Paul also intended to travel to Philippi (see Philip. 1:26; Philip. 2:24) and Colossae (see Philem. 1:22) if he was acquitted. In Romans 15:24, 28, Paul writes of a planned trip to Spain; and Clement, bishop of Rome at the end of the first century A.D., spoke of Paul traveling ‘to the limits of the west,’ which would certainly refer to Spain. [Rom. 15:24, 28] (See 1 Clement 5:7.) Tradition is substantially uniform, however, in stating that some time in the later part of Nero’s reign Paul was executed in Rome. Behind him he left the rich treasures of his epistles and the record of his faithful friend Luke, which portrays an example of devoted service and missionary zeal that 20 centuries of time have only burnished brighter.” (C. Wilfred Griggs, “Paul: The Long Road from Damascus,” *Ensign*, Sept. 1975, 57)

As the narrative of Paul’s ministry comes to an end, we are struck by his unparalleled diligence. Perhaps the best epilogue to the book of Acts was written by Paul himself:

‘Of the Jews five times received I forty *stripes* save one.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

In journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.’ (2 Cor 11:24-27)

‘For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished *my* course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day’ (2 Tim 4:6-8).

May those of us who have been asked to endure so much less, be inspired by Paul to do more—so that in our final moments, we may also confidently declare, ‘I have fought a good fight, I have finished my course, I have kept the faith.’

Spencer W. Kimball said: “I have a great admiration and affection for our brother Paul, our fellow apostle. He was so dedicated, so humble, so straightforward. He was so eager, so interested, so consecrated. He must have been personable in spite of his problems, for the people hung onto him with great affection when he was about to leave them. I love Paul, for he spoke the truth. He leveled with people. He was interested in them. I love Paul for his steadfastness, even unto death and martyrdom. I am always fascinated with his recounting of the perils through which he passed to teach the gospel to member and nonmember.” (*Conference Report, April 1969, Afternoon Meeting 29 - 30.*)

Additional Reading: Bible Dictionary

THE FOURTH GROUP

Titus, 1 and 2 Timothy

These epistles, known as the pastoral epistles, deal mainly with questions relating to the internal discipline and organization of the Christian body and with the ideal of the pastoral office. We learn from them that Paul was set free from his first imprisonment in Rome, and revisited his old friends in Greece and Asia Minor. During this interval of freedom 1 Tim. and the epistle to Titus were written.

1 Timothy (see also *Timothy*).

In the course of his travels after his first imprisonment Paul came to Ephesus, where he left Timothy to check the growth of certain unprofitable forms of speculation, intending (1 Tim. 3: 14) afterwards to return. As a delay might occur, he writes to him, perhaps from Macedonia (1 Tim. 1: 3), to give him counsel and encouragement in the fulfillment of his duty.

Analysis of 1 Timothy

1. Salutation (1 Tim. 1: 1-2).
2. Foolish speculations and legalism to be kept in check as dangerous to the simplicity of the gospel (1 Tim. 1: 3-20).
3. Directions about public worship, and about the character and conduct of ministers (1 Tim. 2: 1 - 3: 13).
4. Summary of the Christian's creed (1 Tim. 3: 14-16).
5. Warning against foolish asceticism (1 Tim. 4: 1-16).
6. Hints to Timothy about the treatment of his flock (1 Tim. 5: 1 - 6: 2).
7. Warnings against various dangers (1 Tim. 6: 3-19).
8. Conclusion (1 Tim. 6: 20-21).

Epistle to Titus (see also *Titus*).

Analysis of Titus

1. Salutation (Titus 1: 1-4).
2. Qualifications of an elder (Titus 1: 5-9).
3. Discipline in the Cretan Church (Titus 1: 10-16).
4. Proper treatment of various classes of Christians (Titus 2: 1-15).
5. General exhortation (Titus 3: 1-11).
6. Personal messages (Titus 3: 12-15).

2 Timothy was written during Paul's second imprisonment, shortly before his martyrdom. It contains the apostle's last words, and shows the wonderful courage and trust with which he faced death.

Analysis of 2 Timothy

1. Salutation (2 Tim. 1: 1-2).
2. Charge to Timothy (2 Tim. 1: 3-14).
3. The desertion by old friends, and the faithfulness of others (2 Tim. 1: 15-18).
4. Various warnings and directions (2 Tim. 2: 1-26).
5. Dangers ahead and how to meet them (2 Tim. 3: 1 - 4: 5).
6. Paul's confidence in the face of death (2 Tim. 4: 6-8).

7. A message to friends (2 Tim. 4: 9-12).

Characteristics of the Fourth Group. The pastoral epistles, being addressed to men engaged in the ministry of the Church, are occupied mainly with questions relating to the internal discipline and organization of the Christian body and with the ideal of the pastoral office. The development and training of the life of godliness have taken the place of instruction in the faith. At the same time it is striking to notice the way in which Paul emphasizes the universality of God's saving purpose (1 Tim. 2: 4; 1 Tim. 4: 10; Titus 2: 11; Titus 3: 4), and the bounty shines out in every part of his creation (1 Tim. 4: 4; 1 Tim. 6: 13, 17).

Summary: It is from Paul's writings that we learn the most about the N.T. Church, but it must be remembered that they were written for the use of men who were already members of the Church. The N.T. presupposes on the part of its readers at least an elementary knowledge of gospel truth. Paul's life is characterized by an extraordinary zeal for the Lord. His greatest contribution is what he tells us about Jesus.

Titus 1

Audience: Titus was a Greek convert and a faithful fellow laborer with Paul in spreading the gospel and organizing the Church.

Historical Background: Sometime after being released from his first Roman imprisonment, Paul visited the island of Crete with Titus. Paul was unable to remain on the island, so he left Titus there to set the Church in order. Paul's letter, written to strengthen and encourage Titus, provides definite instructions about the duties of those who minister in the Church. Specifically, the Apostle warns Titus to beware of false ministers and doctrines. He also speaks about the character and conduct befitting one who is called to priesthood leadership. This letter was written approximately A.D. 64.

Theme: Like Timothy, Titus had a difficult assignment. The main challenge that confronted him and the new leaders he would appoint lay in ensuring that the doctrine remained pure among the new members. Like so many other congregations of Saints, the branch in Crete was ravaged with false teachers and doctrines. Some of them were unruly teaching things which they ought not, for filthy lucre's sake. Paul encouraged Titus to be vigilant in sustaining the faith, to appoint strong and appropriate leaders, and to teach the Saints the way to salvation.

(Bruce R. McConkie: Titus is the epistle of obedience. Writing in his old age, Paul seems increasingly impressed by the Spirit to counsel his beloved Titus, and through him all the saints, of the overpowering need to walk in paths of truth and righteousness... Titus is written to and for the saints. It is a sermon of practical exhortation to those in the fold, a common sense approach to the problem of living in the world without being of the world. DNTC, 3:119)

Eternal life promised before the world began—Qualifications of bishops given—Unto the pure all things are pure.

1 PAUL, a ^aservant of God, and an ^bapostle of Jesus Christ, according to the faith of God's ^celect, and the acknowledging of the truth which is after godliness;

2 In ^ahope of ^beternal life, which God, that cannot ^clie, ^dpromised before the world began; (We were

promised eternal life in the premortal world. We were taught the gospel and promised through our obedience and foreordained to eternal life.)

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, ^amine (a true son according to) own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in ^aorder the things that are wanting, and ^bordain ^celders in every city, as I had ^dappointed (directed, ordered) thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of ^ariot (debauchery or insubordination) or unruly.

7 For a ^abishop must be blameless, as the ^bsteward of God; not ^cselfwilled (obstinate, arrogant), not soon ^dangry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of ^ahospitality, a lover of ^bgood (what is good) men, sober, just, holy, ^ctemperate (self controlled);

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to ^aconvince the ^bgainsayers (those who deny, contradict). (Those who speak against something in order to enrich oneself at the expense of others. Institute Manual, p. 374)

10 For there are many unruly and ^avain (idle speakers, disputers) talkers and ^bdeceivers, specially they of the ^ccircumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy ^alucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, ^aslow (lazy gluttons) bellies. (Idle bellies, or lazy gluttony that leads to extreme obesity.)

13 This witness is true. Wherefore ^arebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish ^afables, and ^bcommandments of men, ^cthat (who reject, repudiate the truth) turn from the truth.

15 ^aUnto the pure (, let) all things ~~are~~ (be) ^bpure: but unto them ~~that~~ (who) are ^cdefiled and unbelieving ~~is~~ nothing (is) pure; but even their ^dmind and ^econscience is ^fdefiled.

16 They ^aprofess that they ^bknow God; but in ^cworks they ^ddeny *him*, (people who say the right things but don't live the teachings.) being abominable, and ^edisobedient, and unto every good work ^freprobate (unfit, worthless).

Titus 2

Saints should live righteously, deny ungodliness, and seek the Lord.

1 BUT ^aspeak thou the things which become sound ^bdoctrine:

2 That the ^aaged men be ^bsober (circumspect), grave, ^ctemperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not ^afalse ^baccusers (slanderers, traitors, devils), not given to much wine, teachers of good things;

4 That they may teach the young ^awomen to be sober, to ^blove their husbands, to love their children,

5 *To be* discreet, ^achaste, ^bkeepers at ^chome (housekeepers, guards), good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, ^agravity (dignity, respectfulness), ^bsincerity,

8 ^aSound speech, that cannot be ^bcondemned; that he that is ^cof the contrary part (an opponent, enemy) may

be ashamed, having no evil thing to say of you.

9 Exhort ^aservants to be obedient unto their own masters, *and* to please *them* well in all *things*; not ^banswering (arguing against, opposing, contradicting) again;

10 Not ^apurloining (misappropriating, robbing), (secret rather than open theft.) but shewing all good fidelity; that they may ^badorn (honor, put in order) the doctrine of God our Saviour in all things.

11 For the ^agrace of God ^bthat (which) bringeth salvation (to all men,) hath appeared ~~to all men~~;

12 Teaching us that, denying ^aungodliness and ^bworldly ^clusts, we should live ^dsoberly, ^erighteously, and godly, in this present world;

13 Looking for that blessed hope, and the ^aglorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave ^ahimself for us, that he might ^bredeem us from all iniquity, and ^cpurify unto himself a ^dpeculiar people, ^ezealous of good works.

15 These things speak, and exhort, and ^arebuke with all ^bauthority. Let no man ^cdespise (disregard) thee.

Titus 3

Saints must live righteously after baptism.

1 PUT them in mind to be ^asubject to ^bprincipalities and powers, to obey magistrates, to be ready to every good work,

2 To ^aspeak evil of no man, to be ^bno brawlers (not quarrelsome), *but* gentle, shewing all ^cmeekness unto all men.

3 For we ourselves also were ^asometimes (once formerly) foolish, ^bdisobedient, deceived, serving divers ^clusts and pleasures, living in ^dmalice and envy, hateful, *and* hating one another. (We were once outside the faith ourselves.)

4 But after that the kindness and love of God our Saviour toward man appeared, (But have now been rescued.)

5 Not by works of ^arighteousness which we have done, but according to his ^bmercy he saved us, by the ^cwashing of regeneration, and ^drenewing of the Holy Ghost; (Foreordained to salvation.)

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being ^ajustified by his grace, we should be made ^bheirs according to the hope of eternal life.

8 ***This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good ^aworks. These things are good and profitable unto men. (Now that you are in the church, remain faithful. Endure to the end. Dallin H. Oaks: We testify that being cleansed from sin through Christ's atonement is conditioned upon the individual sinner's faith, which must be manifested by obedience to the Lord's command to repent, be baptized, and receive the Holy Ghost. Nephi taught, "for we know it is by grace that we are saved, after all we can do: (2 Nephi 25:23). And what is all we can do? It surely includes repentance and baptism, keeping the commandments, and enduring to the end. CR. Apr 1998, 76-77)***

9 But avoid ^afoolish questions, and genealogies, and ^bcontentions, and strivings about the law; for they are unprofitable and vain. (Missionaries are to preach the gospel not debate.)

10 A man that is an ^aheretick after the first and second ^badmonition reject;

11 Knowing that he that is such is ^asubverted (perverted, changed), and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ^aours (our people) also learn to maintain ^bgood works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

Philemon 1

Audience: The letter is addressed to Philemon, a member of the Church and owner of the slave Onesimus, one of Paul's converts.

Historical Background: Philemon was a resident of Colosse and was probably also one of Paul's converts. He was a zealous member who generously lent his house and means for the use of the Church. Paul made it clear in this letter that he entertained the notion of keeping Onesimus – Philemon's runaway slave – with him, for he was a valuable friend. Paul could not do so, however, since the young convert-slave was the property of someone else. The punishment for a runaway slave was death. Paul begged Philemon to receive Onesimus as he would receive Paul himself.

Theme: Paul desired his new convert to return home and make amends with his owner. He wrote this letter to plead his cause, hoping that Philemon would accept him back into his good graces. Although returning to his master would result in the loss of his nowfound freedom from slavery, Onesimus had found another freedom that only comes through the gospel of Jesus Christ.

The book of Philemon gives one of the finest explanations of the meaning of forgiveness and repentance that can be found in Paul's writings. The Apostle stands revealed as a model of Christlike love and compassion. Encased in prison walls, Paul reveals his tender feelings as he pleads the cause of poor runaway who has no one but Paul to recommend him.

Paul encourages the Philippian Saints to follow Jesus Christ. Paul reminds the Colossians that redemption comes only through Christ. Paul teaches the Colossians what they should do as the elect of God. Paul encourages Philemon to be forgiving toward Onesimus, a runaway slave.

These epistles, along with Ephesians, are known as the prison epistles. He most likely wrote these during his imprisonment in Rome. The books of Philippians, Colossians, and Philemon tell us some of the things we must do to have the strength of Christ at work in our lives.

(Paul's letters to the Philippian and Colossian saints, as well as his personal letter to Philemon, were written while he was in the bonds of captivity. It is generally supposed that they were written during his first Roman imprisonment, though many have argued that they might have been written while Paul was imprisoned in Corinth, or Ephesus, or even Caesarea. Bruce Satterfield, Meridian Magazine, lesson 40.)

The gospel changes a servant into a brother. (Philemon lived in Colosse. He was, in the pattern of the day, a slave owner. In fact the Roman Empire at this time included about 10,000,000 slaves. One of Philemon's slaves, Onesimus, had apparently stolen something from him (see v. 18) and then had run away to Rome where he met Paul and was converted. Under Roman law, Onesimus's actions were punishable by death, but Paul wrote to ask Philemon to forgive whatever debt Onesimus owed, and to accept him as a brother in Christ. In fact. Paul offered himself as surety for the loss suffered by Philemon: "If he hath wronged thee, or oweth thee ought, put that on mine account." (Philemon 1:18) Ted Gibbons, LDS Living, Lesson 40. Onesimus brought this letter to Paul.)

1 PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved (sister) Apphia, (Most likely Philemon's wife. Paul would have addressed his letter to Philemon's wife whose mutual consent as the lady of the house would be properly sought regarding the freeing of a slave.) and ^aArchippus (Probably Philemon's son.) our fellowsoldier, and to the church in thy house: (The saints probably met in Philemon's house. Since the letter is addressed to all the saints in Colossae, Paul is trying to teach these principles to more than just Philemon.)

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the ^acommunication (participation) of thy faith may become ^beffectual (active) by the acknowledging of every good thing which is in you in Christ Jesus. (A better translation of this might be: I pray that the participation of thy faith may become active by the acknowledging of every good thing which is in you in Christ Jesus. David R. Seely, Studies in the Scriptures, 6:170)

7 For we (Paul and Timothy) have great joy and consolation in thy love, because the ^abowels (affections, compassion) of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin (command) thee that which is convenient, (required or fitting) ("In other words, Paul could have ordered Philemon to do his duty. But he would rather make his request "for love's sake." David R. Seely, Studies in the Scriptures, 6:171)

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, (between 55 and 60 years old) and now also a prisoner of Jesus Christ.

10 I beseech thee for my son ^aOnesimus, whom I have begotten in my bonds: (The attitude of the law toward the slave was expressed in the formula... the slave has no right. The master's power was unlimited. He might mutilate, torture, or kill the slave at his pleasure... Tracking fugitive slaves was a trade. Recovered slaves were branded on the forehead, condemned to double labor, and sometimes thrown to the beasts in the amphitheatre. The slave population was enormous. Some proprietors had as many as twenty thousand. Marvin R. Vincent, Word Studies in the New Testament, 3:519)

11 Which in time past was to thee unprofitable, but now profitable to thee and to me: (Paul would have liked to have kept Onesimus with him, but knew it was illegal to keep a runaway slave. It was a capital offense to keep a slave who ran away.)

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy ^amind (assent, suggestion) would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, (slave) but above a servant, a ^abrother beloved, (Onesimus was converted by Paul.) specially to me, but how much more unto thee, both in the flesh, and in the Lord? (It was customary to give slaves nicknames that had special meanings. Onesimus in Greek means "useful.")

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ^aought, (something) put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides. (Paul has taught Philemon the gospel and helped in his conversion process, and he owes Paul a lot. Therefore, forgive this slave his wrongs. Since Paul had not been to Colossae, yet, he must have met Philemon somewhere else. Christianity was the source of the abolishment of slavery in the world. "Although Christianity at the time of Paul was not able to abolish the institution of slavery, which was so deeply ingrained into society, Paul boldly teaches the doctrine that just as before

God all are alike – black and white, bond and free, male and female – so are we as his children brothers and sisters. Throughout the course of history this principle, imbedded in Christianity from the beginning, has slowly but surely resulted in the eradication of slavery. David R. Seely, Studies of the Scriptures, 6:173)

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your ^aprayers I shall be given unto you.

(By adding this final touch to his personal appeal for Onesimus, Paul may be indirectly advising Philemon that he would indeed follow up on the situation, perhaps with a personal visit to Philemon's house, to see how the matter turned out. In the words of one commentator, referring to Paul's carefully constructed and sustained requests, "How could anyone resist such an appeal?" David R. Seely, Studies in the Scriptures, 6:173)

23 There salute thee ^aEpaphras, my fellowprisoner in Christ Jesus;

24 Marcus, Aristarchus, ^aDemas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be* with ~~your spirit~~ (you). Amen.

(At the end of the chapter is written: Written from Rome to Philemon, by Onesimus, a servant." In the Marcionite tradition this subscript reads that the epistle was written from Ephesus. Because of this and Paul's mention of great hardship in Ephesus (1 Cor 15:32) some have postulated that one of the unspecified imprisonments referred to in 2 Corinthians 11:23 was at Ephesus. Proponents of this hypothetical imprisonment at Ephesus, which is in the same geographical vicinity as Colossae, claim that this would help to explain how Onesimus and Paul met, Paul's seeming reference in Philemon 1:22 to an imminent visit, and to the fact that Epaphras is a "fellowprisoner" with Paul – without having to suppose that Paul was much farther away in Rome. David R. Seely, Studies in the Scriptures, 6:175)

Nov 4-10
Hebrews 1-6
Jesus Christ, “the Author of Eternal Salvation”

OVERVIEW:

Recording spiritual impressions helps you recognize what the Holy Ghost wants to teach you. Acting on your impressions demonstrates your faith that those promptings are real.

Record your impressions:

SCRIPTURES:

Hebrews 1

Author and Date: Since about A.D. 400 the book of Hebrews has traditionally been ascribed to Paul. There are, however, some who question Paul’s authorship of this Epistle because its style and language are so different from Paul’s other letters. It is generally agreed that even if the pen was not Paul’s, the ideas were, because the doctrines in Hebrews agree with those found in Paul’s other letters. When the Prophet Joseph Smith made inspired revisions of the Bible he did not question Paul’s authorship. For instance, the Prophet taught: It is said by Paul in his letter to the Hebrew brethren, that Abel obtained witness that he was righteous. TPJS, 59. The dating of this Epistle is also uncertain. But since Hebrews makes no mention of the destruction of the temple, which occurred in A.D. 70, and always refers to the temple in the present tense, it is assumed this letter was written before that time. Also, if Paul was the author, it must have been written before his death in about A.D. 65.

Audience: This Epistle draws heavily on Old Testament themes and practices. Therefore it is likely that the intended audience was Jewish (Hebrew) Christians.

Historical Background: As we have seen in Acts and in the Epistles we have already studied, there was often sharp disagreements between gentile and Jewish Christians over whether or not Saints were subject to the law of Moses. One reason the book of Hebrews was written was to encourage Jewish converts to remain faithful to the gospel and not revert to their Old Testament way of life. As it became clear that Mosaic rituals were done away in Christ’s atoning sacrifice, an interesting pair of questions arose: If we accept the truth that the law of Moses is no longer binding on Christians, what is the true value of the Old Testament? and how should it be interpreted? With a few possible exceptions, the only scriptures available to the Christians at this early date were what we now call the Old Testament. The New Testament was in the process of preparation, and nearly three centuries passed before it was accepted as a standard. Hebrews appears to have been written, at least in part, to answer the question of how Christians were to view the Old Testament and the law of Moses. Christ and His gospel were to have precedence over the old law.

Theme: Paul taught the Colossian Saints that they should give thanks unto the Father who sent His Firstborn Son that in all things he might have the preeminence. The book of Hebrews adds to this theme the

fact that Jesus Christ, under the Father, is superior to all things. He is therefore authorized to fulfill the old covenant of the law and administer the new covenant of the gospel. As one Latter-day Saint educator wrote: Hebrews is to the New Testament what Leviticus is to the Old: Leviticus announces the Mosaic system, while Hebrews explains it. In it, Paul shows how the gospel grew out of the soil of the Levitical order. By the light of the gospel restored in his day, he shows how the Levitical system was intended as a bridge by which those in the wilderness of carnality could cross over to the rest of the Lord.

Jesus Christ is the Only Begotten of the Father. The Melchizedek Priesthood is part of the fullness of the gospel. The gospel of Jesus Christ is the new covenant between God and his children. Those who exercise faith in Jesus Christ will inherit a place in the kingdom of God. God will keep his promises. Whom the Lord loves he chastens. This epistle is Paul's testimony of Jesus Christ. Paul refers to the Old Testament to convince the Jews that Jesus is the Christ. Some scholars believe that Luke may have helped Paul to write this epistle.

Introduction

“Sent from: Paul, in Italy and probably at Rome.

Sent to: ‘The Hebrews,’ possibly those who helped Paul in the Judean imprisonment.

Date: Possibly A. D. 62.

Purpose: To warn Jewish Christians against falling from the faith and to reconvince them that Christ and his gospel are above the law of Moses.

Main themes: Christ's authority and mission; faithfulness and first principles; Melchizedek priesthood; Christ's atonement; faith and endurance.

Background: Reason for Writing

“...Who were these Jews who first read this letter? The answer must come from the letter itself, since no information on the circumstances of writing is in Acts or early Christian sources...Like the Corinthians, the Hebrews had to go back and relearn the ‘first principles’ at a time when their gospel growth should have been advanced (Heb. 5:12-14). They were ‘dull of hearing’ (Heb. 5:11), which shows that Paul had particular information that worried him. What were their problems? One was living the gospel, a problem common to most branches of the Church in the letters. But the long arguments of reconversion center around Jewish ritual. The Hebrews overstressed the Levitical priesthood that operated the temple and the daily sacrifices that were superseded by Christ's great sacrifice. Chapters 7 through 10 are written for Jews who did not believe that Christ's coming outdated temple sacrifice. After the third journey Paul returned to Jerusalem and shared in temple sacrifice to show that he respected his Hebrew heritage (Acts 20). But it was another thing to believe that sacrifices were part of Christ's gospel, the Jewish heresy that this book combats.” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 195 - 196.)

Bruce R. McConkie said: “Paul is at his theological best in Hebrews...as an inspired theologian, Paul takes the revelations of the past, the dead letter of the ancient law, and ties it into the living Christianity of the present. He shows how the gospel grew out of the preparatory law which prevailed in Israel and which in fact had as its purpose the preparing of the way before the coming of that Prophet who led Israel of old and was the Author of both covenants...In Hebrews we learn that Jesus was made a little lower than Elohim; that he has precedence over the angels; that he took upon himself mortality to bring salvation to man. In Hebrews our understanding is refreshed with the knowledge that salvation is available through his intercession; that he sacrificed himself for the sins of the world; that by his blood the saints are sanctified. In it we are taught that the Mosaic ordinances prefigured his ministry; that his gospel was offered to ancient

Israel; that he is the Mediator of the new covenant. There is no other Biblical source for detailed knowledge of the Holy Priesthood; of Christ's status as the great High Priest and the Apostle of our profession; of the oath which God swore that his Son would be a priest forever after the order of Melchizedek. **And nowhere else in the Bible do we find the oath and covenant of the priesthood set forth; or that through this priesthood the gospel is administered; or that it is the power whereby eternal life is gained.**" (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 133-135.)

None of the books in the New Testament, the Gospels included, are more Christ centered than Paul's epistle to the Hebrews. In it, Paul seeks to show Christ as the fulfillment of the Mosaic system. The imagery of the Mosaic system finds its reality in Jesus of Nazareth and his atoning sacrifice...As Christ was a living, moving, breathing revelation of his Father, so all who would be saved must be the same. This principle of similitude, or oneness, is the key that unlocks the book of Hebrews. Joseph F. McConkie, *Studies in Scriptures*, 6:192)

The Son is in the express image of the person of the Father—Christ is the Only Begotten Son and thus above the angels.

1 GOD, who ^aat sundry times (in many locations and various ways) and in divers manners spake in time past unto the ^bfathers by the ^cprophets, (Elder William Grant Bangerter said at General Conference: **"One of the principal purposes of this general conference of the Church is to announce again that God has raised up a prophet by whom he declares his will to the peoples of this world.** This means that not only is the prophet sent to those who accept his words, such as the members of the Church, but also he is speaking in the name of God to all the inhabitants of the earth. He says, as did an ancient prophet, 'Hear, O heavens, and give ear, O earth: for the Lord hath spoken' (Isa. 1:2). He has been sent especially to you who do not believe in God or in prophets. Wouldn't you like to know what he is saying? He says that in these last days God has restored the ancient gospel in its fulness and wishes to make a new covenant with all people. He says that Jesus Christ will shortly come again to the earth to save and judge the world and that we should all get ready. Now whether you believe it or not, this is earthshaking news." ("The Voice of the Lord Is unto All People," *Ensign*, Nov. 1979, 9))

2 Hath in these last days spoken unto us by *his* ^aSon, whom he hath ^bappointed ^cheir of all things, by whom also he ^dmade the ^eworlds; (Christ is the God of the Old Testament. Christ is better than the prophets of old. Bruce R. McConkie said: **"We are blessed with the knowledge that ours is not the only inhabited earth. Rather, Christ acting under the direction of the Father is the Creator of worlds without number.** Moses was permitted to see many of these earths, to learn that they are inhabited by the spirit children of the Father, and to receive the revelation that it is the Lord's work and glory to bring to pass the immortality and eternal life of the inhabitants of all these earths. (Moses 1:27-41; D. & C. 76:22-24; John 1:1-5; Heb. 1:1-4; *Doctrines of Salvation*, vol. 1, pp. 72-74.)" (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 212.))

3 **Who being the brightness of his** ^aglory, and the express image of his ^bperson, (Joseph Smith wrote in the John Wentworth letter written in 1842: **I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day.** Christ, who is the image of man, is also the express image of his Father's person. So says Paul. For in him, Christ, dwell "the fullness of the Godhead bodily" [Col 2:9]. Why? Because he was "the brightness of his glory, and the express image of his person." What person? God's person. Joseph Smith's *Commentary on the Bible*, p. 186. The First Presidency wrote: "Jesus Christ, the Son of God, is 'the express image' of His Father's person (Hebrews 1:3). He walked the earth as a human being, as a perfect man, and said, in answer to a question put to Him: 'He that hath seen

me hath seen the Father' (John 14:9). This alone ought to solve the problem to the satisfaction of every thoughtful, reverent mind. The conclusion is irresistible, that if the Son of God be the express image (that is, likeness) of His Father's person, then His Father is in the form of man; for that was the form of the Son of God, not only during His mortal life, but before His mortal birth, and after His resurrection. It was in this form that the Father and the Son, as two personages, appeared to Joseph Smith, when, as a boy of fourteen years, he received his first vision. Then if God made man—the first man—in His own image and likeness, he must have made him like unto Christ, and consequently like unto men of Christ's time and of the present day. That man was made in the image of Christ, is positively stated in the Book of Moses: 'And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness; and it was so... And I, God, created man in mine own image, in the image of mine Only Begotten created I him, male and female created I them' (2:26, 27). "The Father of Jesus is our Father also. Jesus Himself taught this truth, when He instructed His disciples how to pray: 'Our Father which art in heaven,' etc. Jesus, however, is the firstborn among all the sons of God the first begotten in the spirit, and the only begotten in the flesh. He is our elder brother, and we, like Him, are in the image of God. All men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity." (JOSEPH F. SMITH, JOHN R. WINDER, ANTHON H. LUND, from James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. (Salt Lake City: Bookcraft, 1965-75), 4: 206.) and upholding all things by the word of his ^cpower, ("The Father had given [Jehovah] all power and all authority in the universe. Jesus was 'the brightness of [the Father's] glory, and the express image of his person,' who upholds 'all things by the word of his power.' (Heb. 1:3.) Such divine acts as the creation of worlds without number, the governing of the earth and millions of others like it, the revelation to the prophets, and the atonement for all of God's children were entrusted into the hands of Jesus Christ, Jehovah, the Lord God of the universe, the Father of heaven and earth. Jesus was, as Paul taught, 'in the form of God' and 'thought it not robbery to be equal with God.' (Philip. 2:6.) How mighty this man was as a spirit son of God in premortality that the Father would endow him with all of the attributes of deity save only those that pertain to the possession of a physical body. How we, his spirit siblings but spiritual underlings, must have stood in awe of him as we followed him in the course that the Father laid out for his children. How we must have admired the indescribable wisdom with which, even then, he administered the Father's plan. How we must have marveled at the unutterable courage with which he stepped forward to accept the burden of the holy atonement. **If the present sensitivities that we feel for him, his sacred eternal work, and his gospel plan are any indication of the admiration that we had at that time in his presence, then heaven is a glorious place indeed. And if it is glorious because of the presence of the Son there, how glorious it must be because of the presence of the Father, the source of all glory in eternity.**" (Kent P. Jackson and Robert L. Millet, eds., *Studies in Scripture, Vol. 5: The Gospels* [Salt Lake City: Deseret Book Co., 1986], 1 - 2.) when he had by himself ^dpurged (made purification, expiation for) our sins, sat down on the ^eright hand of the ^fMajesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent ^aname than they. (B. H. Roberts said: "In this passage the superiority of Jesus over the angels is manifested in four ways: first, by the direct affirmation of God, that he was made 'better' than the angels; second, that by inheritance he obtained a more exalted name; third, that the angels are commanded to worship him; fourth, God, the Father, addressing Jesus, said, 'Thy throne, O God, is for ever and ever.' In this passage the Father directly addresses Jesus by the title 'God.' And as God is exalted above all angels, Jesus must be superior to angels, for he is 'God.'" (*The Mormon Doctrine of Deity* [Salt Lake City: Deseret News, 1903], 73 - 75.))

5 For unto which of the angels said he at any time, Thou art my ^aSon, this day have I begotten thee? And again, I will be to him a ^bFather, and he shall be to me a Son?

6 And again, when he bringeth in the ^afirstbegotten into the world, he saith, ^bAnd let all the angels of God

^cworship him(, who maketh his ministers as a flame of fire).

7 And of the angels he saith, ~~Who maketh his angels spirits, and his ministers a flame of fire.~~ (Angels are ministering spirits.)

8 But unto the Son *he saith*, Thy ^athrone, O God, (The Father is saying that Christ is God) *is* for ^bever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. (Psalms 104) (John Taylor said: “Paul, when speaking of Jesus Christ, gives us to understand that he is the Firstborn of every creature, for by him were all things made that were made, and to him pertains all things; he is the head of all things; he created all things, whether visible or invisible, whether they be principalities, powers, thrones, or dominions; all things were created by him and for him, and without him was not anything made that was made. (Col. 1:13–19; Heb. 1:1–3; John 1:1–3; D&C 76:24). If all things were created by him and for him, this world on which we stand must have been created by him and for him; if so, he is its legitimate, its rightful owner and proprietor, its lawful sovereign and ruler ...” (“My Friend, My Savior, My Lord, My God’: Latter-day Prophets Bear Testimony of Jesus Christ,” *New Era*, Dec. 1979, 8))

9 Thou hast loved ^arighteousness, and hated iniquity; **therefore God, *even thy God, hath anointed thee with the oil of gladness*** (Psalms 45:6-7) above thy fellows. (To king David it was revealed that the Father would anoint the Son with ‘the oil of gladness’ (see Ps. 45:6-7). This answers an important question. The title of *Christ* means “the Anointed One.” That is an important and well-known concept, but equally important is to know who anointed him and with what he was anointed. **Paul tells us that Elohim anointed Jehovah ‘with the oil of gladness.’ Just as with all other priesthood ordinations, the anointing is performed with holy oil, in this case, ‘the oil of gladness,’ a term which is symbolic of the Holy Spirit. Hence, Christ was anointed by the Father with the Holy Ghost according to the scripture, ‘God anointed Jesus of Nazareth with the Holy Ghost and with power’ (Acts 10:38).**)

10 And, Thou, Lord, in the beginning hast laid the ^afoundation of the earth; and the heavens are the works of thine ^bhands:

11 They shall perish; but thou remainest; and they all shall ^awax old (grow old, become worn) as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my ^aright hand, until I make thine enemies thy footstool?

14 Are they not all ^aministering ^bspirits, sent forth ^cto minister (for service) for them who shall be heirs of salvation? (These angels are under the direction of Michael or Adam, who acts under the direction of Christ. Joseph Smith’s Commentary on the Bible, p. 186. Parley P. Pratt said: “Angels are of the same race as men. They are, in fact, men who have passed from the rudimental state to the higher spheres of progressive being. Some have died and risen again to life, and are consequently possessed of a divine, human body of flesh and bones, immortal and eternal. They eat, drink, sing and converse like other men. Some of them hold the keys of Apostleship and Priesthood, by which they teach, instruct, bless, and perform miracles and many mighty works. Translated men, like Enoch, Elijah, John the Apostle, and three of the Apostles of the Western Hemisphere, are also like angels. Angels are ministers, both to men upon the earth, and to the world of spirits. They pass from one world to another with more ease, and in less time than we pass from one city to another. They have not a single attribute which man has not. But their attributes are more matured, or more developed, than the attributes of men in this present sphere of existence. Whenever the keys of Priesthood...are enjoyed by man on the earth, the people thus privileged, are entitled to the ministering of angels.” (*Key to the Science of Theology/A Voice of Warning* [Salt Lake City: Deseret Book Co., 1965], 113.))

Hebrews 2

Jesus came to suffer death and save men—He came to make reconciliation for the sins of the people.

1 THEREFORE (Because Christ is better than the prophets, better than the angels, is God...) we ought to give the more ^aearnest ^bheed to the things which we have heard, lest at any time we should let *them* slip. (lost through neglect)

2 For if the word spoken by angels was steadfast, and every transgression and ^adisobedience received a ^bjust recompence of reward;

3 How shall we ^aescape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with ^asigns and ^bwonders, and with divers miracles, and gifts of the Holy Ghost, according to his own ^cwill?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak. **(Bruce R. McConkie said: “Now, if our fathers were condemned for transgressing and disobeying the law which came from angels through Moses, how much greater shall be our condemnation if we fail to live that gospel which came from the Lord himself through apostles and prophets.” (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 143.)**

6 But one in a certain place testified, saying, What is ^aman, that thou art mindful of him? (We are children of God.) or the son of man, that thou visitest him? (Psalms 8:4)

7 Thou madest him a little lower than the ^aangels (Heb-gods, GR- angels); thou crownedst him with glory and honour, and didst set him over the works of thy hands: (because of Jesus' mortality)

8 Thou hast put all things in subjection under his ^afeet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. (Paul understands the meaning of the psalm. He understands that Adam was made lord over all the earth, that man was given dominion over the animals and all earthly things. Hence, God 'hast put all things in subjection under his feet.' But Paul sees a deeper meaning. He understands that the psalmists' question 'what is...the son of man, that thou visitest him?' has reference to the Son of Man, another name for the Son of God. He understands that while man may have dominion over earthly things, it is Christ who has dominion over heavenly things. Hence, 'we see not yet all things put under [man's feet],' for man has no dominion over death or sin, but lives in fear and bondage to both (v. 15). But the Son of Man hath been made a little lower than the angels being born as a mortal and suffering death that he may put all things—both earthly and heavenly—under his feet. Since Adam was given dominion over the earth, he must turn that dominion over to Christ at the meeting at Adam Ondi-Ahman.)

9 But we see Jesus, who was made a little ^alower than the ^bangels (only during his mortality) ^cfor (through) the suffering of ^ddeath, ^ecrowned with glory and honour; that he by the ^fgrace of God should taste ^gdeath for every man.

10 For ^ait became him (it was fitting, suitable, proper for him), for whom *are* all things, and by whom *are* all ^bthings, in bringing many sons unto glory, to make the ^ccaptain of their salvation ^dperfect through sufferings. (Spencer W. Kimball said: “Perfection is a long, hard journey with many pitfalls. It's not attainable overnight. Eternal vigilance is the price of victory. Eternal vigilance is required in the subduing of enemies and in becoming the master of our lives. It cannot be accomplished in little spurts and disconnected efforts. There must be constant and valiant, purposeful living—righteous living. Do we have the power to attain this kind of abundance? The psalmist was inspired to write: 'What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made

him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.' (Ps. 8:4–6.) There are those today who say that man is the result of his environment and cannot rise above it. Those who justify mediocrity, failure, immorality of all kinds, and even weakness and criminality are certainly misguided. Surely the environmental conditions found in childhood and youth are an influence of power. But the fact remains that every normal soul has its free agency and the power to row against the current and to lift itself to new planes of activity and thought and development. Man can transform himself. Man must transform himself." ("The Abundant Life," *Ensign*, Oct. 1985, 5))

11 For both he that sanctifieth and they who are ^asanctified *are* all of ^bone: for which cause he is not ashamed to call them 'brethren, ("Paul cited Old Testament texts to sustain his argument that we and Christ are children of the same Father. It was prophesied, Paul noted, that the Christ would not be ashamed to declare the name of God unto his 'brethren' of the 'church' (Heb. 2:12; Ps. 22:22), and that Christ would be called upon to 'trust' as with all of God's 'children' (Heb. 2:13; Ps. 18:2; Isa. 8:18). Though he is God's son, Christ did not take upon himself the 'nature of angels.' (Heb. 2:16.) It was for him to work out his salvation with fear and trembling like the rest of God's children, 'in all things.' **Paul said, 'it behooved him to be made like unto his brethren.'** (Heb. 2:17.) **Were this not the case, Christ's life would be of little value to us as an example. We could not be expected to pattern our lives after someone whose nature was so very different from our own that following in his footsteps would be impossible.** It is our kinship with Christ, our descent from the same Father, that gives meaning to the divine plan for the salvation of men. We too are in the image and likeness of God (Gen. 1:26; Mosiah 7:27; D&C 20:18); we too are heirs, even joint-heirs with Christ; we too may receive of his fullness (D&C 93:19), sit upon thrones (D&C 132:19), and become equal with him 'in power, and in might, and in dominion' (D&C 76:95). Thus, salvation comes to us as it did to Christ, by becoming one with the Father. The whole system of salvation centers in the doctrine of oneness and unity. As Christ is the revelation and manifestation of the Father, so we too are to be manifestations of the Father. As Christ was a living, moving, breathing revelation of his Father, so all who would be saved must be the same. This principle of similitude, or oneness, is the key that unlocks the book of Hebrews." (Joseph F. McConkie, *Studies in Scripture, Vol. 6: Acts to Revelation*, ed. by Robert L. Millet [Salt Lake City: Deseret Book Co., 1987], 195.)

12 Saying, I will declare thy ^aname unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my ^atrust in him. And again, Behold I and the children which God hath given me.

14 ^aForasmuch (Since) then as the children are partakers of ^bflesh and blood, he also himself likewise took part of the same; that through death he might ^cdestroy him that had the power of ^ddeath, that is, the ^edevil; (Jesus is our personal Savior. He lived, he died, he knows us. John Taylor said: "'Jesus descended below all things, that he might be raised above all things.' He took upon him a body, that he might die as a man, and 'that through death, he might destroy him that had the power of death, that is, the Devil.' Hebrews 2:14. Having conquered Death, then, in his own dominions, burst the barriers of the tomb, and ascended with his body triumphant to the right hand of God, he has accomplished a purpose which God had decreed from before the foundation of the world, 'and opened the kingdom of heaven to all believers.' Hence man, through obedience to the Gospel, is placed in a position to be an adopted son of God, and have a legitimate right to his Father's blessings, and to possess the gift of the Holy Ghost. And the Apostle says, that 'If the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' Romans 8:11 Thus, as Jesus vanquished death, so may we; as he overcame, so may we; and, if faithful, sit with him upon his throne, as he has overcome, and sat down upon his Father's throne. Revelation 3:21 Thus, man will not only be raised from degradation, but will also be exalted to a seat among the intelligences which surround the throne of God. This is one great object of our coming here and taking bodies." (*The Government of God* [Liverpool: S. W. Richards, 1852], 33 - 34.))

15 And deliver them who through fear of death were all their lifetime subject to ^abondage.

16 For verily he took not on *him the nature* (likeness) of ^aangels; but he took on *him the* ^bseed of Abraham. (a little lower than the angels. “Note Paul's words: ‘For verily he took not on him the nature of angels; but he took on him the seed of Abraham.’ **That means that he did not come into this world with a wall around him that would shield him from pain and sorrow and temptation; rather, he came with the feeling, warmth, concern, and sensitivity common to other human beings.** ‘Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.’ (Heb. 2:16-18.) Paul also wrote that Jesus ‘was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.’ (Heb. 4:15-16.) ...The Prophet Joseph Smith taught that Jesus ‘descended in suffering below that which man can suffer; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be’ (*Lectures on Faith* 5:2). **Because Jesus knew more he felt more; he understood more; he suffered more; and he could be tempted more than any other person. It seems that the number and severity of the temptations that one experiences are in proportion to one's knowledge and perception.** A person with greater capacity may be called on to endure greater temptations. On the other hand, the joys and the rewards for that same person are also greater... The foregoing passages of scripture show that Jesus denied himself of things that his mortal nature may have desired and yet were wrong for him; and he became spiritually strong as a result of that denial.” (Robert J. Matthews, *Behold the Messiah* [Salt Lake City: Bookcraft, 1994], 254-255.))

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make ^areconciliation for the sins of the people. (Bruce R. McConkie said: “Paul's epistle to the Hebrews takes on a whole new meaning when it is read and studied with an understanding of the sacrificial system and the temple rites that prevailed in the day of Jesus. Our apostolic friend begins his epistle—as it is the nature and disposition of a true apostle to do—by announcing that the Great Elohim, the God to whom the Hebrews prayed in times past, sent his Son into the world; that the Son was in the express image of the Father's person; and that he came as promised in the holy scriptures. The Son is identified by name as the Man Jesus—the Captain of their salvation, who came to destroy death—who ‘took on him the seed of Abraham,’ so that ‘in all things’ being ‘made like unto his brethren, . . . he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.’ (Heb. 2:16-18.) As we have seen, the high priests in Israel, on the Day of Atonement and at other times, through their sacrificial offerings made ‘reconciliation for the sins of the people.’ That is, by the shedding and sprinkling of the blood of bullocks and goats an atonement was wrought and the sins of the people were forgiven. It is this same prerogative that Paul is now claiming for another of Abraham's seed.” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 1: 142.))

18 For in that he himself hath suffered being ^atempted (tried, subjected to trial), he is able to ^bsuccour them that are tempted. (He knows more about temptation than all of the rest of us, because he never gave in to them. Jesus suffered more contradiction and temptation than anyone else on earth. “Stated simply, Jesus Christ's empathy for us in our suffering does not come only through revelation (‘the Spirit knoweth all things’) but from actual experience (‘according to the flesh’). Because of his own experience with pain and sorrow—his descent ‘below all things’ (D&C 88:6)—he knows ‘how to succor his people in their infirmities.’ To succor is to bring help or relief to someone in distress. Truly, the Savior does understand our pain and undoubtedly weeps with us in our extremities. He will bring peace, the healing of the soul, to those who trust in him.” (Larry E. Dahl, “The Morning Breaks, the Shadows Flee,”

Ensign, Apr. 1997, 18–19) “While the Savior knew all things in the Spirit (Alma 7:13), he also knew the pains, infirmities, and temptations of man as experienced in the flesh. He never allowed godly power to insulate pain and affliction and weakness of man traverse and engulf his physical frame. Paul observed that he became ‘like unto his brethren, that he might be a merciful and faithful high priest’ (Hebrews 2:17). The refiner’s fire of human experience confirmed in his godly nature the tenderness of heart, the softness of soul, that made the Savior not only just but merciful, not only omnipotent but compassionate. Elder Neal A. Maxwell gave this insight into the relationship between the Atonement and the Savior’s succoring powers: ‘His empathy and capacity to succor us—in our own sickness, temptations, or sins—were demonstrated and perfected in the process of the great atonement.’ He also said, ‘The marvelous atonement brought about not only immortality but also the final perfection of Jesus’ empathetic and helping capacity.’” . . . No mortal can cry out, ‘he does not understand my plight for my trials are unique.’ There is nothing outside the scope of the Savior’s experience. As Elder Maxwell observed, ‘None of us can tell Christ anything about depression.’ As a result of his mortal experience, culminating in the Atonement, the Savior knows, understands, and feels every human condition, every human woe, and every human loss. He can comfort as no other. He can lift burdens as no other. He can listen as no other.” (Tad Callister, *Infinite Atonement*, pp. 207-9))

Hebrews 3

Christ is the Apostle and High Priest of our profession—Jesus, being the Son is more than a servant—Now is the time and the day of our salvation.

1 WHEREFORE, holy brethren, partakers of the heavenly calling, ^aconsider the ^bApostle and ^cHigh Priest of our profession (testimony), Christ Jesus; (James E. Talmage said: “The word ‘apostle’ is an Anglicized form derived from the Greek *apostolos*, meaning literally ‘one who is sent,’ and connoting an envoy or official messenger, who speaks and acts by the authority of one superior to himself. In this sense Paul afterward applied the title to Christ as one specially sent and commissioned of the Father.” (*Jesus the Christ*, 212) Orson Pratt “The first officers placed in the kingdom of God are apostles. . . Paul informs us that Jesus Himself was an apostle. Holding the office Himself, He had the most perfect right to confer the same calling upon others; hence He first *chose* them, and then *ordained* them; after this He sent them forth to preach (Matthew 10).” (*Orson Pratt’s Works* [Salt Lake City: Deseret News Press, 1945], 41 - 42.))

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For ~~this man~~ (he) was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honoꝛ than the house. (“The epistle to the Hebrews was probably written to Jewish Christians who were struggling with the issue of the Law of Moses and its fulfillment in the gospel of Christ. This epistle is an extended essay on the superiority of Christ and the gospel to Moses and the institutions of the Mosaic Law. The author emphasizes the superiority of Christ to angels (Heb. 1–2) and to Moses (Heb. 3), his superiority as a high priest to the Jewish high priests (Heb. 4–5), the superiority of his Melchizedek Priesthood to the priesthood of Aaron (Heb. 7), and the superiority of his sacrifice and covenant to those of the Mosaic Law (Heb. 8–9).” (Stephen E. Robinson, “The Law after Christ,” *Ensign*, Sept. 1983, 72)

4 For every house is builded by some *man*; but he that built all things *is* God.

5 And Moses verily *was faithful* in all his house, as a ^aservant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own ^ahouse; whose ^bhouse are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. (“Now Paul is saying that the Meridian Saints are the Lord’s house, among whom is Christ the Lord who excels even Moses in glory and greatness. Moses was the servant in

the house for his day and age, but Christ is the Son who made the house and whose it is.” (*Doctrinal New Testament Commentary*, 3:147))

7 Wherefore (as the ^aHoly Ghost saith, ^bTo day if ye will hear his voice,

8 ^aHarden not your hearts, as in the ^bprovocation, in the day of temptation in the wilderness: (See verse 15)

9 When your fathers tempted me, ^aproved me, and saw my works forty years.

10 Wherefore I was grieved with that ^ageneration, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I swear in my wrath, They shall not ^aenter into my ^brest.) (If you don't meet the requirements of a goal, should be given the reward anyway? Tell story of passing CPA exam. Israel wandering in the wilderness. 'Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. Therefore, he took Moses out of their midst, and the Holy Priesthood also' (D&C 84:23-25).)

12 Take heed, brethren, lest there be in any of you an evil ^aheart of ^bunbelief, in ^cdeparting (apostatizing, withdrawing from) from the living God.

13 But ^aexhort one another daily, while it is called ^bTo day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence ^astedfast unto the end;

15 While it is said, To day if ye will hear his voice, ^aharden not your hearts, as in the ^bprovocation.

(“Camped in the hot, waterless wilderness of southern Palestine, the Israelites challenged Moses, saying, ‘Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?’ (Exodus 17:3). This complaint might have been understandable had these people never seen the hand of God in their lives, but this incident occurred after the miraculous Passover, after their passage through the Red Sea dry shod, and after the outpouring of manna and quail from heaven. In response to the Israelites' faithlessness, an exasperated Moses cried out to the Lord, ‘What shall I do unto this people? they be almost ready to stone me’ (Exodus 17:4). The Lord answered: ‘Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah’ Psalm 95 provides the linguistic link that identifies this incident as the Provocation: Psalm 95:7-11: 7 For he *is* our God; and we *are* the people of his pasture, and the ^asheep of his hand. ^bTo day if ye will ^chear his ^dvoice, 8 ^aHarden not your heart, as ^bin the ^cprovocation, *and as in* the day of ^dtemptation in the wilderness: 9 When your fathers tempted me, ^aproved me, and saw my work. 10 ^aForty years long was I ^bgrieved with *this* ^cgeneration, and said, It *is* a people that do err in their heart, and they have not known my ways: 11 Unto whom I swear in my wrath that they should not ^aenter into my ^brest.).

The event at Meribah is the Provocation mentioned throughout the Bible. In that incident, the Lord tested the faith of the children of Israel and their willingness to accept his love and grace. Grace is the Lord's divine enabling power, given to humankind to help them with all the challenges of their lives; grace ultimately empowers them to lay hold on heaven itself. But the Israelites' response to the Lord's abundant generosity illustrates a religious paradox: God offers his children grace, but the children will not seek it; God offers his children heaven, but the children will not enter in.” (M. Catherine Thomas, *Thy People Shall Be My People and Thy God My God: The 22d Annual Sidney B. Sperry Symposium* [Salt Lake City: Deseret Book Co., 1994], 167.)

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose ^acarcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of ^aunbelief.

Hebrews 4

The gospel was offered to ancient Israel—Saints enter into the rest of the Lord—Though tempted in all points, Jesus was without sin.

1 LET us therefore fear, lest, a promise being left *us* of entering into his ^arest, any of you should seem to come short of it. (Joseph Fielding Smith said: “**No man can obtain that exaltation without receiving the covenants that belong to the priesthood. No woman can obtain this great honor and glory without receiving the blessings of faith, repentance and baptism, confirmation, and obedience to the covenants that are promised her and her husband in the temple of the Lord.** Otherwise, there would be no progress, that is, to the fulness. No man who is not willing to continue, even though he be a member of the Church, in receiving these covenants, and taking upon him these blessings and powers which the Lord has offered unto him by covenant, will ever reach the fulness. All such will be barred. There will come a certain place which they cannot pass. The fulness of knowledge, and understanding, and wisdom, by which men may become perfect even as God is perfect, can only be gained by a strict adherence to those eternal laws upon which this great blessing is based. **We fall short through lack of faithfulness if we refuse to receive covenants and take upon ourselves obligations that pertain to the exaltation. There will be a bar that will prevent us from continuing to that fullness.**” (*Doctrines of Salvation*, 3 vols., edited by Bruce R. McConkie [Salt Lake City: Bookcraft, 1954-1956], 2: 45.))

2 For unto us was the ^agospel (rest) preached, as well as unto them: (Joseph Smith said: “We find also, that when the Israelites came out of Egypt they had the Gospel preached to them, according to Paul in his letter to the Hebrews, which says: ‘For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it’. It is said again, in , that the law (of Moses, or the Levitical law) was ‘added’ because of transgression. What, we ask, was this law added to, if it was not added to the Gospel? It must be plain that it was added to the Gospel, since we learn that they had the Gospel preached to them. From these few facts, we conclude that whenever the Lord revealed Himself to men in ancient days, and commanded them to offer sacrifice to Him, that it was done that they might look forward in faith to the time of His coming, and rely upon the power of that atonement for a remission of their sins.” (*Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 59.)) but the word preached did not profit them, not being mixed with ^bfaith in them that heard *it*. (Today we still need to have faith in the gospel.)

3 ^aFor we ~~which~~ (who) have believed do enter into rest, as he said, As I have sworn in my wrath, If they (harden their hearts they shall not enter into my rest; also, I have sworn, If they will not harden their hearts, they) shall enter into my ^brest: (“**The rest here referred to is not physical rest, for there is no such thing as physical rest in the Church of Jesus Christ. Reference is made to the spiritual rest and peace which are born from a settled conviction of the truth in the minds of men.** We may thus enter into the rest of the Lord today, by coming to an understanding of the truths of the gospel.” (Joseph F. Smith, *Gospel Doctrine*, p. 126. The ancient prophets speak of “entering into God’s rest”; what does it mean? To my mind, it means entering into the knowledge and love of God, having faith in his purpose and in his plan, to such an extent that we know we are right, and that we are not hunting for something else, we are not disturbed by every word of doctrine, or by the cunning and craftiness of men who lie in wait to deceive... The man who has reached that degree of faith in God that all doubt and fear have been cast from him, he has entered into God’s rest, rest from doubt, from fear, from apprehension of danger, rest from the religious turmoil of the world. *Gospel Doctrine*, 58.) “As a further extension, ‘The rest of the Lord, in eternity, is to

inherit eternal life, to gain the fulness of the Lord's glory. (D&C 84:24.)' (Bruce R. McConkie, *Mormon Doctrine*, 2nd ed., p. 633.)" (J. Lewis Taylor, "New Testament Backgrounds: Hebrews," *Ensign*, Apr. 1976, 59)) although the works (of God) were (prepared, (or finished,)) from the foundation of the world.

4 For he spake in a certain place of the ^aseventh *day* on this wise, And God did rest the seventh day from all his works.

5 ^aAnd in this *place* again, If (they harden not their hearts) they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and ^athey (those who formerly were taught the gospel) to whom it was first preached entered not in because of ^bunbelief: (disobedience, unbelief, obstinacy)

7 Again, he ^alimiteth (appoints, decrees, constitutes) a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will ^bhear his voice, ^charden not your hearts.

8 For if ^aJesus (Joshua) had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God. (There is a better rest. God's rest. Rest from doubt, religious turmoil in the world. Secure in our testimony.)

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. (One of the goals of discipleship is to submit our will to the will of the Father. This means, in part, that we bury our own agenda and adopt the Lord's. It means that our personal desires are replaced with divine desires. It means that the carnal mind is replaced with the mind of Christ. Paul also explains that it means that we stop doing our own work and start doing the work of the Lord. Once we cease from always being concerned about our 'own works,' we can focus on that work which ironically brings us rest. Hence the invitation, 'Come unto me all ye that labour and are heavy laden [with your own works], and I will give you rest. Take my yoke [the work of the Lord] upon you...and ye shall find rest to your souls. For my yoke is easy, and my burden is light.' (Matt. 11:28-30))

11 Let us ^alabour (hasten, be eager) therefore to enter into that rest, lest any man fall after the same example of ^bunbelief. (obstinacy, disobedience)

12 For the ^aword of God *is* ^bquick, (living) and powerful, and sharper than any two-edged ^csword, ^dpiercing even to the dividing asunder ^eof ~~soul~~ (body) and spirit, and of the joints and marrow, and *is* a ^fdiscerner of the ^gthoughts and ^hintents of the heart. (Dallin H. Oaks said: "Paul warned the Hebrews that God 'is a discerner of the thoughts and intents of the heart,' and 'all things are naked and opened unto the eyes of him.' In other words, **God judges us not only for our acts, but also for the desires of our hearts.** He has said so again and again. This is a challenging reality, but it is not surprising. Agency and accountability are eternal principles. We exercise our free agency not only by what we do, but also by what we decide, or will, or desire. Restrictions on freedom can deprive us of the power to do, but no one can deprive us of the power to will or desire. Accountability must therefore reach and attach consequences to the desires of our hearts. This principle applies both in a negative way—making us guilty of sin for evil thoughts and desires—and in a positive way—promising us blessings for righteous desires." ("The Desires of Our Hearts," *Ensign*, June 1986, 64–65))

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the ^aeyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the ^aheavens, Jesus the Son of God, let us hold fast *our* profession (testimony).

15 For we have not an high priest ^awhich cannot be touched with the feeling of our infirmities; (unable to sympathize with our frailties, imperfections) ("We have not an high priest which cannot be touched with the feeling of our infirmities; but was *in all points tempted like as we are*, yet without sin.' Because he 'was in all points tempted like as we are,' **our Savior understands our situation, knows from his own personal experience what we struggle against, and can sympathize with us and have compassion on us.** Thus, when I am tempted, I don't have to appeal to some distant entity who has never been in my shoes.

I can take my problems to a high priest, Jesus, who *can* ‘be touched with the feeling of [my] infirmities’—because he has been where I am. I can share my problems with a compassionate God who knows from experience what I am talking about and understands from experience what I am going through. There may be certain aspects of his nature that the rest of us do not fully share, but there is no aspect of our human nature that he does not share. And that is good news.” (Stephen E. Robinson, *Believing Christ: The Parable of the Bicycle and Other Good News* [Salt Lake City: Deseret Book Co., 1992], 115.) **but was in all points^b tempted like as we are, yet without^c sin.** (Howard W. Hunter **“It is important to remember that Jesus was capable of sinning, that he could have succumbed, that the plan of life and salvation could have been foiled, but that he remained true. Had there been no possibility of his yielding to the enticement of Satan, there would have been no real test, no genuine victory in the result. If he had been stripped of the faculty to sin, he would have been stripped of his very agency.** It was he who had come to safeguard and ensure the agency of man. He had to retain the capacity and ability to sin had he willed so to do. As Paul wrote, ‘Though he were a Son, yet learned he obedience by the things which he suffered’; and he ‘was in all points tempted like as we are, yet without sin’. He was perfect and sinless, not because he had to be, but rather because he clearly and determinedly wanted to be. As the Doctrine and Covenants records, ‘He suffered temptations but gave no heed unto them’ (D&C 20:22).” (*The Teachings of Howard W. Hunter*, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1997], 4.) Harold B. Lee said: “As we read the story of the life of the Savior we are impressed by the fact that he was stirred by human emotions, just as we are. I wonder if he was not angered when he saw the money-changers making his Father's house a den of thieves. When the hypocritical Pharisees challenged him because he healed a man with a withered hand on the Sabbath day, the gospel writer records that he looked on them ‘with anger being grieved because of their hardness of heart.’ ... Yes, Jesus was ‘tempted as we are in all things’ yet he was without sin. Although he was moved by human emotions throughout his life, there was an essential difference between his expression of them and ours. His emotions were always under control. Frequently ours are uncontrolled and end in bitterness that endangers our own souls. He could hate sin yet have compassion on the sinner. He was angered at the narrowness and bigotry that closed men's minds to truth, yet he was patient in his teachings. He loved all mankind and jealously shepherded them against the evils of the day.” (*Decisions for Successful Living* [Salt Lake City: Deseret Book Co., 1973], 42 - 43.))

16 Let us therefore come boldly unto the throne of^a grace, (Bruce R. McConkie said: “It is pleasing to that God whose we are when we fast and pray and seek his blessings; when we plead with all the energy of our souls for those things we so much desire; when, as Paul says, we ‘come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.’ (Heb. 4:16).” (“Patterns of Prayer,” *Ensign*, May 1984, 32)) **that we may obtain mercy, and find grace to help in time of need.** (Confidently. Harold B. Lee said: “[Speaking of Heb. 4:16] Now, that is the invitation to come to Him when we are faced with problems too much for human skill or for human wisdom, and we will thereby find the answer more divine than human intelligence can understand... Those timeless words should be written upon the tablets of our hearts: to likewise give us courage to withstand in our time of need.” (*The Teachings of Harold B. Lee*, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1996], 129, 190.))

Mercy is the spirit of compassion, tenderness, and forgiveness. It is one of the attributes of God.

Hebrews 5

Ministers must be called of God as was Aaron—Christ was a priest forever after the order of Melchizedek—Jesus Christ is the author of eternal salvation.

1 FOR every high priest (...though they were not high priests as we know them today, rather, they were presiding priests of the Aaronic order. They are similar to our Presiding Bishop.) taken from among men is ^aordained for men in things *pertaining* to God, that he may offer both gifts and ^bsacrifices for sins: (Paul is not speaking of the office of high priest in the Melchizedek priesthood. There was one man who held the office of high priest as the presiding authority of the Levitical priesthood. The Bible Dictionary explains: “Under the law of Moses the presiding officer of the Aaronic Priesthood was called the high priest. The office was hereditary and came through the firstborn among the family of Aaron, Aaron himself being the first high priest of the Aaronic order...The high priest’s main duties, in addition to the duties of a regular priest, were to perform the service of the Day of Atonement; to inquire God’s will by the Urim and Thummim in the breastplate of his office; and to offer sacrifices on Sabbaths, new moons, and yearly festivals. He also had to offer a meat offering twice daily for himself (Lev. 6:19-23).” (Bible Dictionary: High Priest))

2 Who can have ^acompassion on the ignorant, and on them that are ^bout of the way (straying, wandering); for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for ^asins. (Yom Kippor, the Day of Atonement. The high priest goes into the holy of holies once a year.)

Scripture Mastery: 4 And no man taketh this ^ahonour (the priesthood) unto himself, (even Jesus had to be ordained) but he that is ^bcalled of God, as was ^cAaron. (Show a diploma. What is required to receive one of these? What is required to issue one? How would you like to be operated on by a doctor who printed his own license without ever going to medical school? The same principle applies to priesthood authority. We must receive proper authority to obtain the priesthood. Boyd K. Packer: The priesthood cannot be conferred like a diploma. It cannot be handed to you as a message or sent to you in a letter. It comes only by proper ordination. An authorized holder of the priesthood has to be there. He must place his hands upon your head and ordain you. CR, Oct 1981, 46-47. We believe that no man can administer salvation through the gospel to the souls of men in the name of Jesus Christ except he is authorized from God by revelation or by being ordained by someone whom God hath sent by revelation...And I would ask, how was Aaron called, but by revelation? Joseph Smith’s Commentary on the Bible, p. 186. David O. McKay said: “This question of divine authority is one of the important factors which distinguish the Church of Jesus Christ from the Protestant creeds of Christendom. In plain, unmistakable terms the Church declares that ‘a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof.’ (Articles of Faith, No. 5.) In this declaration the Church but reiterates the words of one who bore Christ’s authority in the Meridian of Time, and who, in writing upon this very question, said, ‘And no man taketh this honour unto himself, but he that is called of God, as was Aaron.’ Herein lies one secret of the strength of this great latter-day work. Its origin consists not in the whims, the desires, or the aspirations of men, but in the order and the will of Christ himself, the author of our eternal salvation. If one man could assume the right to speak in the name of the Lord, other men would have the same privilege. These many men, all presuming to say, ‘Thus saith the Lord,’ yet not seeing ‘eye to eye’ on important elements of God’s kingdom, the inevitable result would be confusion, and sincere men and women would be driven from, not attracted to Christ’s Church, yet eventually would be made to suffer for not having obeyed the principles of life and salvation. “Yet the real cause of their failure to accept these eternal principles would be the fact that unauthorized men arrogated to themselves the right to officiate in things pertaining to God. Herein lies the explanation of the discordant condition existing among jarring creeds in the so-called Christian world today. Men who have no right so to do are officiating in the name of Christ. The result, of course, is confusion. Whatever else may be said of the Prophet Joseph Smith, the strength of his position in regard to divine authority must be recognized.” (Gospel Ideals: Selections from the Discourses of David O. McKay [Salt Lake City: Improvement Era, 1953], 166.) Robert E. Wells said: “Any ordinances performed without that authority are as invalid as

a forged signature on a loan. Many baptisms and confirmations and other ordinances are performed by well-meaning people, but if those people lack the proper authority, they have no promise that the ordinance will be validated in this or the next life. Many, we fear, will be disillusioned when they arrive on the other side and find that the ordinances performed for them were invalid and the authority those who performed the ordinances thought they had is nonexistent. Sincerity or faith alone is not enough.” (*The Mount and the Master* [Salt Lake City: Deseret Book Co., 1991], 201.)

5 So also Christ glorified not himself to be made an high priest; (But as pertaining to his mortal ministry, Christ our Lord received the Melchizedek Priesthood here on earth, and was ordained to the office of a high priest therein, thus setting an example for others and being in all things the Prototype of salvation. With reference to the mortal receipt of that holy order which is his, and which he had afore used to create this and an infinite number of other worlds, and which he had in fact given to Melchizedek in the first instance, the Prophet says: “If a man gets the fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. TPJS, p. 308. DNTC, 3:157) but he that said unto him, Thou art my ^aSon, to day have I begotten thee. (Bruce R. McConkie said: “True ministers...never call themselves; they do not and cannot endow themselves with divine authority. They must be called of God. Even Christ ‘glorified not himself to be made an high priest’ (Heb. 5:5); even he was called and given power and sent forth by his Father. Those who are called of God thus become his servants, his agents, his ambassadors. They are sent forth to do what he wants done and to represent him. Their words are his words and their acts his acts; when they serve within the field and scope of their authorization, it is as though the Lord himself had said or done whatever is involved.” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 2: 308.))

6 As he saith also in another *place*, Thou art a ^apriest ^bfor ever after the order of ^cMelchisedec.

7 ^aWho in the days of his flesh, when he had offered up ^bprayers and supplications with ^cstrong (mighty, powerful supplication) crying and tears unto him that was able to save him from death, and was heard ^din that he feared; (because of his piety, reverence) (“What kind of a man was this Melchizedek? ...The Joseph Smith Translation provides an additional 16 verses in Genesis 14 (Gen. 14:25–40) ...As a child Melchizedek had such faith as to stop the mouths of lions and quench the violence of fire (see also JST, Heb. 5:7). He was ordained a high priest after the order of the Son of God. He was a prophet like unto Enoch who had power through his faith over the elements, over the nations of the earth, and the power to stand in the presence of God ‘by the will of the Son of God which was from before the foundation of the world’ (JST, Gen. 14:31). In addition to his biblical title ‘King of peace’ (Heb. 7:2), in the Joseph Smith Translation of Genesis 14:33 [Gen. 14:33] we learn Melchizedek was called by his people ‘the Prince of peace,’ another title identifying him as a type foreshadowing the ministry of Jesus Christ.” (David Rolph Seely, “The Joseph Smith Translation: ‘Plain and Precious Things’ Restored,” *Ensign*, Aug. 1997, 14) JST Hebrews 5:7 Footnote: Does verse 8 refer to Melchizedek or Christ? The footnote states that verses 7 and 8 “are a parenthesis alluding to Melchizedek and not to Christ.” Yet, many prophets and apostles (e.g. *Ensign*, Nov. 1977, 73) have spoken of verse 8 in reference to the Savior. How can we resolve this conflict? Robert J. Matthews explained it as follows: “The reference to Melchizedek was undoubtedly inserted because Melchizedek was a type or a foreshadowing of Christ...Hence, Hebrews 5:7–8, while referring specifically to Melchizedek, has equal, though indirect, application to Jesus Christ because Melchizedek typifies Christ.” (Robert J. Matthews, “I Have a Question,” *Ensign*, Aug. 1987, 21) In many instances, the Joseph Smith Translation focuses not on Paul’s original intent as much as it protects us against Satan’s distortion of the scriptures. This footnote provides a good example. Satan’s henchmen might argue that if Christ *learned obedience*, then he must have been *disobedient* at some point. Those who would detract from Christ’s perfect sinless life could use this scripture to argue that he was not perfect in

mortality. Joseph Smith's translation anticipates this Satanic ploy and gives us scriptural ammunition to fight it. However, if you understand the verse as Paul intended, it may be correctly applied to Jesus Christ. In this context, what does it mean when Christ *learned obedience* by the things which he suffered? Does it mean he was ever disobedient? Of course not! It means that he grew 'grace for grace.' It means that the physical suffering of Christ taught him what it meant to be obedient to the Father not just in the spiritual sense but in the physical sense. Prior to his mortal advent, he knew perfect obedience in the Spirit, but he had not yet experienced it in the flesh. His physical suffering was a learning experience for him just as it can be for us. Correctly understood, Paul never intended to imply that Christ had ever been *disobedient*. Did Jesus ever commit sin? (Heb. 5:8–9.) Because of Hebrews 5:8–9, which says that Jesus 'learned ... obedience by the things which he suffered' and was 'made perfect,' some have suggested that he was not always sinless in mortality. In response, Elder Bruce R. McConkie has written: 'Christ always was perfect in that he obeyed the whole law of the Father at all times and was everlastingly the Sinless One. See Heb. 4:14–16; Heb. 5:1–3. But on the other hand he was made perfect, through the sufferings and experiences of mortality, in the sense that he thereby died and was resurrected in glorious immortality.' (*Doctrinal New Testament Commentary*, 3:158.)" (J. Lewis Taylor, "New Testament Backgrounds: Hebrews," *Ensign*, Apr. 1976, 59))

8 Though he were a Son, yet ^alearned he ^bobedience by the things which he ^csuffered; (endured Neal A. Maxwell said: "**Suffering is a hard way to learn, but perhaps the only way for us to learn certain things, for deep insights do not come to an outsider; they come from being inside certain experiences. Obedience permits us to hear things we would not otherwise be able to listen to, because we would so easily be offended.** In Proverbs we read that a wise reprovener is heard only by 'an obedient ear.' (Proverbs 25:12.)" (*Wherefore, Ye Must Press Forward* [Salt Lake City: Deseret Book Co., 1977], 44.) Harold B. Lee said: "So it is in our day. God grant that you and I may learn obedience to God's will, if necessary by the things which we suffer. One of the things that characterizes us as Saints, as King Benjamin told us, was to be 'submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.' (Mosiah 3:19.)" (*Conference Report, October 1965, Afternoon Meeting 130 - 131.*))

9 And being made ^aperfect, (Spencer W. Kimball said: "...ridiculous is the idea that any of us can rise to the eternal heights without disciplining ourselves and being disciplined by the circumstances of life. The purity and perfection we seek is unattainable without this subjection of unworthy, ungodlike urges and the corresponding encouragement of their opposites. We certainly cannot expect the rules to be easier for us than for the Son of God, of whom it is recorded: 'Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him.' (Heb. 5:8-9.) 'Unto all them that obey him'—these are the operative words for us. And obedience always involves self-discipline. So does repentance, which is the way to annul the effects of a previous lack of obedience in one's life. The dividends from both obedience and repentance amply repay the effort." (*The Miracle of Forgiveness* [Salt Lake City: Bookcraft, 1969], 28)) he became the ^bauthor of eternal ^csalvation unto all them that obey him;

10 ^aCalled of God an ^bhigh priest after the order of Melchisedec.

11 Of whom we have many things to say, and ^ahard to be ^buttered (difficult to be explained), seeing ye are dull of ^chearing.

12 For when for the time ye ought to be teachers (They were the first ones to have the gospel and have now slipped back.), ye have need that one teach you again which *be* the first principles of the oracles (revelations) of God; and are become such as have need of ^amilk, and not of strong meat.

13 For every one that useth ^amilk *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil. (James E. Faust said: "There is a defense mechanism to discern

between good and evil. It is called conscience. It is our spirit's natural response to the pain of sin, just like pain in our flesh is our body's natural response to a wound—even a small sliver. Conscience strengthens through use. Paul told the Hebrews, 'But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.' (Heb. 5:14.) Those who have not exercised their conscience have 'their conscience seared with a hot iron.' (1 Tim. 4:2.) A sensitive conscience is a sign of a healthy spirit." ("A Crown of Thorns, a Crown of Glory," *Ensign*, May 1991, 68))

Hebrews 6

Let us go on to perfection—Sons of perdition crucify Christ afresh—God swears with an oath that the faithful shall be saved.

1 THEREFORE (not) ^aleaving the principles of the doctrine of Christ, (^bhaving left behind the beginning of the doctrine) (The doctrine of Christ is faith in the Lord Jesus Christ, repentance, baptism, receiving the Holy Ghost and enduring in righteousness to the end. See 2 Nephi 31:21) let us go on unto ^bperfection; not laying again the foundation of ^crepentance from dead works, and of faith toward God,

2 Of the ^adoctrine of ^bbaptisms, (^bBaptisms of water and of the Spirit.) "[Joseph Smith] said that the plural term 'baptisms' in this passage had reference to baptism for the living, baptism for the dead, and rebaptism. (Hebrews 6:1-2.)" (Hyrum L. Andrus and Helen Mae Andrus, comps., *They Knew the Prophet*, p. 87)) and of ^claying on of ^dhands, and of (^ethe) resurrection of the dead, and of eternal judgment. (Joseph Smith said: "The doctrine of the Resurrection of the Dead & Eternal Judgment are necessary to preach among the first principles of the gospel of Jesus Christ." (*The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph*, compiled and edited by Andrew F. Ehat and Lyndon W. Cook [Provo: BYU Religious Studies Center, 1980], 4.))

3 ^aAnd ~~this will we do,~~ (^bwe will go on unto perfection) if God permit.

4 For ~~it is~~ (^bhe hath made it) impossible for those who were once ^aenlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have ^atasted the good word of God, and the powers of the ^bworld to come,

6 If they shall ^afall away, to ~~renew them~~ (^bbe renewed) again unto repentance; seeing they ^bcrucify to themselves the Son of God afresh, and put *him* to an open ^cshame. (Joseph Fielding Smith said: "These who are to be so severely punished must first have the testimony of the gospel and by the power of the Holy Ghost know that Jesus is the Christ, the Only Begotten Son of God. Afterwards if they sin and openly and wilfully turn against the truth and deny Christ, they assent unto his death, and this is equivalent to crucifying him again and the shedding of innocent blood, and they put him to open shame." (*Answers to Gospel Questions*, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 1: 63.) Joseph Smith said: "...according to the Scripture, if men have received the good word of God, and tasted of the powers of the world to come, if they shall fall away, it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put Him to an open shame...the power of Elijah cannot seal against this sin, for this is a reserve made in the seals and power of the Priesthood." (*Teachings of the Prophet Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 338.))

7 For the (^bday cometh that the) earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs ^ameet (^bsuitable, fit, proper) for them (^cwho dwelleth thereon,) by whom it is ^bdressed, (^ccultivated, tilled) (^dwho now) receiveth blessing(s) from God: (^eshall be cleansed with fire.)

8 ~~But~~ (^bFor) that which beareth thorns and briers *is* rejected, and *is* nigh unto ^acursing; whose (^btherefore they who bring not forth good fruits, shall be cast into the fire, for their) end *is* to be burned. (The herbs and briers analogy is akin to the sheep and the goats. The sheep will be found righteous and inherit a place at the right hand of Christ at the final judgment. The goats will be found unworthy, except to be burned (Matt.

25:31-46). The herbs are the sheep. They will be redeemed and inherit one of three glorious kingdoms. The briers are the sons of perdition, who are ‘the only ones who shall not be redeemed in the due time of the Lord’ (D&C 76:38).)

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not ^aunrighteous $\text{t}\theta$ (, therefore he will not) forget your work and ^blabour of ^clove, which ye have shew^(o)ed toward his ^dname, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same ^adiligence to the full assurance of hope unto the end:

12 That ye be not ^aslothful, but followers of them who through ^bfaith and ^cpatience inherit the ^dpromises. (Neal A. Maxwell said: “Is it any wonder, then, if, in His plan, our ‘faith and patience’ are regularly tried? (See Mosiah 23:21.) Paul confirms that those who ‘inherit the promises’ are those who have triumphed ‘through faith and patience’ (Hebrews 6:12). Abraham ‘obtained the promise,’ but only ‘after he had patiently endured’ (Hebrews 6:15). Long-suffering, endurance, and patience are designed to be constant companions, as are faith, hope, and charity. “While a person is thinking his way through his particular hesitations or reservations about faith, he might ask, ‘Does God really know what I am passing through?’ The answer is ‘Yes!’ He knows!” (Lord, Increase Our Faith [Salt Lake City: Bookcraft, 1994], 39.))

13 For when God made promise to Abraham, because he could ^aswear (promise, confirm by an oath) by no greater, he ^bswore by himself,

14 Saying, Surely blessing I will ^abless thee, and multiplying I will multiply thee.

15 And so, after he had patiently ^aendured, he obtained the promise. (Calling and election made sure.)

16 For men verily swear by the greater: and an ^aoath for confirmation *is* to them an end of all ^bstrife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his ^acounsel (design, purpose), ^bconfirmed *it* by an ^coath:

18 That by two immutable things, (God swore a dual oath; that is, twice in the same promise he swore in his own name that Abraham and his seed should be blessed. DNTC, 3:165) in which *it was* impossible for God to ^alie, we might have a strong consolation, who have fled for ^brefuge to lay hold upon the ^chope set before us:

19 Which *hope* we have as an ^aanchor of the soul, both sure and stedfast, and which entereth into that within the ^bveil; (Neal A. Maxwell said: “Having ultimate hope does not mean we will always be rescued from proximate problems, but we will be rescued from everlasting death!” (“Brightness of Hope,” *Ensign*, Nov. 1994, 35))

20 Whither the forerunner is for us entered, *even* Jesus, made an ^ahigh priest for ever after the order of Melchisedec. (Bruce R. McConkie said: “As the high priest in Israel passed through the veil into the holy of holies on the day of atonement, as part of the cleansing rites which freed Israel from sin (Lev. 16), so Jesus has entered into heaven to prepare the way for those who through obedience to his laws become clean and pure.” (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 165.))

Nov 11-17
Hebrews 7-13
“An High Priest of Good Things to Come”

OVERVIEW:

As you read Hebrews 7–13, you may receive impressions through the Holy Ghost. Consider ways you can record them; for example, you could record them in this outline, in the margins of your scriptures, or in the Gospel Library app.

Record your impressions:

SCRIPTURES:

Hebrews 7

The Melchizedek Priesthood brings exaltation and administers the gospel—It is received with an oath and covenant—Superiority of the Melchizedek over the Aaronic Priesthood—Salvation comes through the intercession of Christ. (“There are many informative concepts about the priesthood in this chapter, such as the ideas that perfection comes through the Melchizedek Priesthood (Heb. 7:11–12), that the Melchizedek Priesthood is not restricted to one lineage (Heb. 7:13–15), that the priesthood is eternal (Heb. 7:16–17), that it is received with an oath and a covenant (Heb. 7:20–21), and that Christ’s priesthood function continues eternally (Heb. 7:27–28). This chapter could best be understood as a typology, with Melchizedek, the great high priest, being a ‘type’ of Christ—and the order of the priesthood held by Melchizedek and his people being typical of the order of the priesthood held by Jesus Christ and his disciples.” (James A. Carver, “I Have a Question,” *Ensign*, Jan. 1986, 55))

(Who was Melchizedek?) 1 FOR this Melchisedec, (Now this Melchizedek was a king over the land of Salem; (Jerusalem) and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness; But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.’ (Alma 13:17-18.)) king of Salem, ^apriest of the most high God, (Melchizedek was both a king and a priest. In this respect, he is a type for Christ, who was also both a king and a priest. Being a king and a priest is the natural consequence of exercising the fullness of the Melchizedek priesthood, and all holders of this priesthood are given the promise that they will someday be kings and priests unto the Most High God.) who met Abraham returning from the slaughter of the kings, and blessed him;(His position in the priestly hierarchy of God’s earthly kingdom was like unto that of Abraham, his contemporary whom he blessed and upon whom he conferred the priesthood. D&C 84:14. Which ^aAbraham received the priesthood from ^bMelchizedek, who received it through the lineage of his fathers, even till ^cNoah; DNTC, 3:166. “The names Melchizedek and Salem suggest the uniqueness of the king of Salem and his people. In fact, the very name Melchizedek consists of the two Hebrew words *malkî* (‘king’) and *sedeq* (‘righteousness’), implying

the king of Salem's faith in God—'My king is righteousness.' 1 Similarly, the Apostle Paul interpreted Melchizedek as 'King of righteousness' (Heb. 7:2). Salem, the name of Melchizedek's land or city, may mean 'peace' or 'peaceful.' The Bible Dictionary in the LDS edition of the Bible identifies Salem as Jerusalem. Biblical text discloses that Melchizedek was the righteous leader of a group of people who earned a reputation for peace and stability. Thus, in the midst of violent and chaotic times dominated by warring tribal factions, Melchizedek and Salem indeed appear unique." (Dennis A. Wright, " 'None Were Greater': A Restoration View of Melchizedek," *Ensign*, Feb. 1998, 30))

(Who had greater authority, Melchizedek or Abraham?) 2 To whom also Abraham gave a ^atenth part of all; first being by interpretation King of ^brighteousness, and after that also King of ^cSalem, which is, King of peace; (Melchizedek was the presiding authority of God on earth in the day of Abraham, and as such the great patriarch paid tithes to and was blessed by Melchizedek. DNTC, 3:168)

(Notice the changes made by the JST.) 3 (For this Melchizedek was ordained a priest after the order of the Son of God, which order was) ^awithout father, without mother, without descent, having neither ^bbeginning of days, nor end of life; ~~but~~ (And all those who are ordained unto this priesthood are) made like unto the Son of God; abid(ing)eth a ^cpriest continually. (It was righteousness that qualifies one for the priesthood, not descent from Levi. Joseph F. McConkie, *Studies in Scriptures*, 6:202 D&C 107: 2 Why the first is called the ^aMelchizedek Priesthood is because ^bMelchizedek was such a great high priest. 3 Before his day it was called *the ^aHoly Priesthood, after the ^bOrder of the Son of God*. 4 But out of ^arespect or ^breverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood.)

4 Now consider how great this man *was*, unto whom even the ^apatriarch Abraham gave the tenth of the spoils. (For Paul's audience, Abraham is the pinnacle of religious history. He is the father of all righteousness whose supremacy is without dispute. Yet, Paul is proving that Melchizedek was even greater than Abraham. He also has to prove that Melchizedek's priesthood was superior to the Levitical tradition. The Jewish mind is going to be resistant to these ideas, especially because the scriptural record of Melchizedek is so scant. Hence, Paul invites, 'Now consider how great this man was.' Of Melchizedek, Alma declared, 'there were many before him, and also there were many afterwards, but none were greater' (Alma 13:19). He was superior to Abraham because Abraham paid tithes to him. He was superior because Abraham was blessed by him, 'And without all contradiction the less is blessed of the better.')

5 And verily they that are of the sons of ^aLevi, who receive the ^boffice of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: (And what of Levi? The Jewish traditions appropriately held that Levi was inferior to Abraham. If Abraham were inferior to Melchizedek, then logic would dictate that Levi and the Levitical priesthood were inferior to Melchizedek and the Melchizedek priesthood. Paul expresses this idea with the figurative notion that Levi also paid tithes to Melchizedek, being yet unborn 'in the loins of his father.')

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he (Levi) was yet in the loins of his father (Abraham), when Melchisedec met him (Abraham).

(Paul notes that there are two priesthoods or divisions of priesthood.) 11 If therefore ^aperfection were by the ^bLevitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the ^apriesthood being changed, there is made of necessity a change also of the law. (The law of Moses was fulfilled so the higher priesthood came. James E. Talmage said: "The authority of

administration in the Temples of Solomon, Zerubbabel, and Herod, was that of the Lesser or Aaronic Priesthood; for the Higher or Melchizedek Priesthood, otherwise known as the Holy Priesthood after the order of the Son of God, had been taken from Israel with Moses. The temples of the present are administered under the greater authority. The importance of the distinction between these two orders of Priesthood may warrant a further consideration in this place. That the two are essentially separate and distinct is made plain by Paul in his epistle to the Hebrews.” (*The House of the Lord* [Salt Lake City: Deseret Book Co., 1968], 197.)

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of ^aJuda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
16 Who is made, not after the law of a ^acarnal commandment (Aaronic priesthood), but after the power of an endless life (Melchizedek priesthood). Joseph Smith said: “The power of the Melchizedek Priesthood is to have the power of ‘endless lives.’... What was the power of Melchizedek? It was not [the] priesthood of Aaron. [Melchizedek was] a king and a priest to the Most High God. [It was] a perfect law of theocracy, holding keys of power and blessings. [He] stood as God to give laws to the people, administering endless lives to the sons and daughters of Adam [by] kingly powers of anointing...” (Kent P. Jackson, comp. and ed., *Joseph Smith's Commentary on the Bible* [Salt Lake City: Deseret Book Co., 1994], 192 - 193.))

17 For he testifieth, Thou *art* a priest for ever after the order of ^aMelchisedec.

18 For there is verily a disannulling of the commandment going before for the ^aweakness and unprofitableness thereof.

19 ^aFor the law (was administered without an oath and) made nothing ^bperfect, but (was only) the bringing in of a ^cbetter hope *did*; by the which we draw nigh unto God. (The Mosaic law was a schoolmaster.)

20 ~~And~~ Inasmuch as (this high priest was) not without an ^aoath, ~~he was made priest:~~ (Callings in the Aaronic Priesthood are conferred without an oath. DNTC, 3:172)

21 (For those ^apriests were made without an oath; (While the Melchizedek priesthood is ‘without father, without mother, without descent, having neither beginning of days, nor end of life,’ (v. 3) the Levitical priesthood was “with father, with mother, and with descent” for priesthood came by lineage not by righteousness. Furthermore, the Levitical priesthood had a beginning and it will have an end (D&C 13:1). [It will have an end in the sense that those who have the Aaronic Priesthood will receive the Melchizedek Priesthood and the functions of the Aaronic will no longer be needed. See below.] Paul notes another significant difference—namely, that priests of the Melchizedek priesthood receive a promise of God that they will be priests ‘for ever after the order of Melchisedec.’ The Levitical priests could not make this claim, being made priests ‘without an oath.’ However, consider the following regarding the eternal nature of the Aaronic Priesthood: The record of Joseph Smith that the Aaronic Priesthood is to remain on the earth "until the sons of Levi do offer again an offering unto the Lord in righteousness" (D&C 13, italics added) may suggest to some that the Aaronic Priesthood is only temporary. Oliver Cowdery's earlier account is perhaps a bit more precise, using the word "that" instead of "until." In a special conference held 21 October 1848 in Kanesville, Iowa (now Council Bluffs), Oliver Cowdery, who had been excommunicated 11 April 1838, arose to seek forgiveness of the Church and bore this testimony: "I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored the lesser or Aaronic Priesthood, and said to us at the same time, that it should remain upon the earth while the earth stands." This statement is consistent with the Lord's declaration that the Aaronic Priesthood "continueth and abideth forever with the priesthood which is after the holiest order of God" (D&C 84:18, italics added). There are several ways in which the Aaronic Priesthood may be considered eternal in duration. In one respect everyone who holds the Melchizedek Priesthood also holds

the Aaronic Priesthood for the following reasons: (1) The greater comprehends the lesser so that all who hold the Melchizedek Priesthood ipso facto hold the Aaronic Priesthood. (2) When a person receives the Aaronic Priesthood and subsequently receives the Melchizedek Priesthood, none of the former authority is taken away. In another respect it has been taught that the Church on earth, down to the office of Deacon, has been organized after the pattern of the Church which exists in Heaven. This would imply that somewhere in our Father's house, there is a place for the ministration of this lesser order of the priesthood. At least one realm in which this priesthood will minister is in the earths that will always be passing through a temporal existence. With respect to the functioning of the Aaronic Priesthood on this earth after it has "passed away" and become celestialized, Joseph Fielding Smith has explained, "As long as we have temporal things on the earth this priesthood is necessary. Eventually, when the earth is celestialized, I suppose all priesthood will be of the higher order." Studies in Scripture, 1:90-91) **but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)** (The oath and covenant of the priesthood pertains only to the Melchizedek Priesthood. D&C 84:33-44.)

22 By so much was Jesus made a (the) surety of a better ^atestament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable ^apriesthood.

25 Wherefore he (Jesus) is able also to save them ^ato the uttermost (perfectly) that ^bcome unto God by him, seeing he ever liveth to make ^cintercession for them.

26 ^aFor such an ^bhigh priest became us, *who is* holy, harmless, undefiled, ^cseparate from ^dsinners, and made ^ehigher than (ruler over) the ^fheavens;

27 ~~Who needeth not ^adaily,~~ (And not) as those high priests, ~~to offer~~ (who offered) up ^bsacrifice (daily), first for his (their) own sins, and then for the ~~people's~~ (sins of the people): for (he needed not to offer sacrifice for his own sins, for he knew no sins; but for the sins of the people. And) this he did ^conce, when he ^doffered up himself. (Jesus did not need to atone for his own sins first. Gerald N. Lund said: "The apostle Paul in the book of Hebrews drew heavily on the typology of the Day of Atonement to teach the mission of Christ. In that epistle he pointed out that Christ is the great 'High Priest' who, unlike the high priest of the Aaronic Priesthood, was holy and without spot and did not need to make atonement for his own sins before he could be worthy to officiate for Israel and enter the Holy of Holies (Heb. 3:1; 7:26). His perfect life was the ultimate fulfillment of the symbol of wearing white garments." (*Selected Writings of Gerald N. Lund: Gospel Scholars Series* [Salt Lake City: Deseret Book Co., 1999], 20.))

28 For the law maketh men high priests which have infirmity; but the word of the ^aoath, which was since the law, *maketh* the ^bSon, who is ^cconsecrated (perfected) for evermore. (Bruce R. McConkie said: "Thus far Paul has taught the principles involved. He has shown that Israel failed to enter into eternal glory through the law alone. He has shown that salvation did not come by the law of Moses alone. He has shown that the Messianic High Priest was needed to sacrifice himself for the sins of the people. Now he is prepared to show how each performance of the Mosaic sacrificial system bore record of and pointed to the great and eternal sacrifice of the promised High Priest. 'We have such a high priest,' he says, 'who is set on the right hand of the throne of the Majesty in the heavens.' (Heb. 8:1)" (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 1: 148.))

Hebrews 8

Christ offered himself as a sacrifice for sin—God promised to make a new covenant with Israel.

1 NOW of the things which we have spoken *this is* the sum: We have such an ^ahigh priest, who is set on the right hand of the throne of the Majesty in the heavens; ("Romans testified that Christ was 'at the right hand

of God' making 'intercession for us' (Rom. 8:34; also v. 27). And Hebrews unfolds the Atonement with the same picture of the Lord 'on the right hand of the throne of the Majesty in the heavens' (Heb. 8:1), living in eternity 'to make intercession for them' (Heb. 7:25). **Here is Christ the Advocate, one who walked unscorched through mortal fires. The Advocate is literally the Father's Counselor, who from personal understanding petitions for mercy for mortals. The Petitioner asks not through mere pleading, but because he can boldly certify that he has paid the price of sin. The great truths of modern revelation show why Christ is an effective advocate, for he satisfied justice (Alma 42:14-15) and in trembling pain 'suffered these things for all, that they might not suffer if they would repent' (D&C 19:16)...** Thus, Christ literally intervenes between the Father and mankind to produce harmony. He does more than seek peace and understanding—he pays the price necessary to bring forgiveness. He is the contributing Mediator, the effectual Savior." (*Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 216.))

2 A minister of the sanctuary, and of the ^atrue ^btabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to ^aoffer.

4 ~~"For if he were~~ (Therefore while he was) on earth, (he offered for a sacrifice his own life for the sins of the people. Now every) ~~he should not be a priest~~ (under the law), seeing that there are ^bpriests that (must needs) offer gifts(, or sacrifices,) according to the law:

5 Who serve unto the example and ^ashadow of heavenly things, as Moses was admonished of God when he was about to make the ^btabernacle: for, See, saith he, *that* thou make all things according to the ^cpattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the ^amediator of a **better ^bcovenant**, which was established upon better ^cpromises. (Jeffrey R. Holland said: "On those days when we have special need of heaven's help, we would do well to remember one of the titles given to the Savior in the epistle to the Hebrews. Speaking of Jesus' 'more excellent ministry' and why He is 'the mediator of a better covenant' filled with 'better promises,' this author—presumably the Apostle Paul—tells us that through His mediation and Atonement, Christ became 'an high priest of good things to come.' Every one of us has times when we need to know things will get better. Moroni spoke of it in the Book of Mormon as 'hope for a better world.' (Ether 12:4) For emotional health and spiritual stamina, everyone needs to be able to look forward to some respite, to something pleasant and renewing and hopeful, whether that blessing be near at hand or still some distance ahead. It is enough just to know we can get there, that however measured or far away, there is the promise of 'good things to come.' My declaration is that this is precisely what the gospel of Jesus Christ offers us, especially in times of need. There is help. There is happiness. There really is light at the end of the tunnel. It is the Light of the World, the Bright and Morning Star, the 'light that is endless, that can never be darkened.' It is the very Son of God Himself. In loving praise far beyond Romeo's reach, we say, 'What light through yonder window breaks?' It is the return of hope, and Jesus is the Sun. To any who may be struggling to see that light and find that hope, I say: Hold on. Keep trying. God loves you. Things will improve. Christ comes to you in His 'more excellent ministry' with a future of 'better promises.' He is your 'high priest of good things to come.'" ("An High Priest of Good Things to Come," *Ensign*, Nov. 1999, 36))

7 For if that first *covenant* had been ^afaultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of ^aJudah:

9 Not according to the ^acovenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will

put my ^alaws into their ^bmind, and write them in their ^chearts: and I will be to them a God, and they shall be to me a people: (Have you ever been in the temple and wondered, “why am I hearing the same thing over and over again?” We know that we learn by repetition, but something else is happening. God is fulfilling a promise he made to Jeremiah 2600 years earlier (Jer. 31:33). When you are in the temple, ask yourself if God isn’t putting his laws into your mind. Isn’t he writing his law in your heart? We can’t write down the temple ceremony, but the same finger which wrote the law of Moses in tablets of stone can write the law in our minds and hearts in the house of the Lord. Hence is the law, ‘written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.’ (2 Cor. 3:3, see also Ezek. 11:19-20))

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. (Bruce R. McConkie said: “After Israel had been subject to the law for nearly 900 years, the Lord, through Jeremiah, promised to make a new and better covenant with them, a gospel covenant, a covenant which would bring them into his presence so that all might know him. In using this prophecy of Jeremiah to show that Christ brought the new gospel covenant, Paul is doing the same thing in principle as the Mormon Elders do in quoting Biblical passages about the restoration of the gospel in the latter-days. ... That the glorious and full effect of the covenant promised through Jeremiah will come to pass during the millennium, is shown by the following statement of the Prophet about making one's calling and election sure: ‘This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation.’ (Teachings, p. 149.)” (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 180.))

12 For I will be merciful to their ^aunrighteousness, and their sins and their iniquities will I ^bremember no more.

13 In that he saith, A ^anew *covenant*, he hath made the first old. Now that which decayeth and waxeth ^bold is ready to ^cvanish away.

Hebrews 9

Mosaic ordinances prefigured Christ's ministry—Christ is the Mediator of the new covenant.

1 THEN verily the first ^a*covenant* had also ^bordinances of divine ^cservice, and a worldly sanctuary. (built on earth) (There were three main divisions in the tabernacle of Moses (the temple of Herod presumably was set up the same way). The first was an *outer courtyard* which contained the altar of sacrifice and the large laver for washing ordinances. This is where the Levites performed most of the animal sacrifice spoken of in the Mosaic Law. This area represented the telestial kingdom. The second division was called the *Holy Place*. Both the Holy Place and the Holy of Holies were contained in an enclosure within the courtyard—the two rooms being separated by an elaborate double veil. The Holy Place was a room which contained the altar of incense, the table of shewbread, and the golden candlestick. Paul refers to this room as the first tabernacle (v. 2,6). Performing ordinances in this room was common but still considered a privilege. This was the room Zacharias entered when ‘his lot was to burn incense when he went unto the temple of the Lord’ (Luke 1:9). This area represented the terrestrial kingdom. The third division was the *Holy of Holies*, the Most Holy Place, or ‘the Holiest of all’ (v. 3). **Paul refers to this place as “the second tabernacle” (v. 7). It contained the ark of the covenant and the holiest relics of the Mosaic tradition (v. 4).**

Representing the celestial kingdom, only the high priest was allowed to enter this room—and this was only allowed once a year. None of the other Levites were allowed to enter. Hence, the symbolism of the ancient tabernacle was that *neither the people nor the priests could be brought into the presence of God by the Law of Moses*. Paul doesn't miss the symbolism, declaring 'that the way into the holiest of all was not yet made manifest...Which was a figure for the time then present' (v. 8-9).

2 For there was a ^atabernacle (temple) made; the first (The Holy Place), wherein *was* the ^bcandlestick, and the ^ctable, and the ^dshewbread; which is called the sanctuary.

3 And after the second ^aveil, the tabernacle which is called the ^bHoliest of all (holy of holies);

4 Which had the golden censer, and the ^aark of the covenant overlaid round about with gold, wherein *was* the golden ^bpot that had manna, and ^cAaron's rod that budded, and the ^dtables of the covenant;

5 And over it the ^acherubims of glory shadowing the ^bmercyseat; of which we cannot now speak particularly. (Too sacred to talk about.)

6 Now when these things were thus ^aordained (prepared, built), the ^bpriests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the ^ahigh priest alone ^bonce every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost ~~this~~ signifying (this), that the way into the holiest of all was not yet made manifest, while as (yet) the first tabernacle was ~~yet~~ standing: (Christ brings us into the presence of the Father.)

9 Which *was* a ^afigure (similitude, type, parable) for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service ^bperfect, as pertaining to the conscience;

(**“Though Paul did not detail the meaning of each of these items associated with the temple, his purpose was to emphasize that each was intended as a witness of Jesus as the Christ.”** (Joseph F. McConkie in *Studies in Scripture, Vol. 6: Acts to Revelation*, ed. By Robert L. Millet, [Salt Lake City: Deseret Book Co., 1987], 203.))

10 Which ~~stood~~ (consisted) only in meats and drinks, and divers ^awashings, and ^bcarnal ^cordinances, ^dimposed on them until the time of reformation. (**“Paul named various of the Mosaic ordinances and performances and said they were a ‘shadow of heavenly things.’** (Heb. 8:4-5.) The ‘meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation,’ he said, were designed as ‘a figure for the time then present.’ He spoke of the various formalities involved in sprinkling blood as ‘patterns’ of things of a much higher nature. ‘The law,’ he said, was ‘a shadow of good things to come.’ (Heb. 9:1-10, 19-23; 10:1.) But perhaps Amulek's statement is the clearest and best of them all. He said: ‘This is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal.’ (Alma 34:14.)” (*The Promised Messiah: The First Coming of Christ* [Salt Lake City: Deseret Book Co., 1978], 417.))

11 But Christ being come an ^ahigh priest of good things to come, by a greater and more perfect ^btabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own ^ablood he entered in once into the ^bholy place, having obtained eternal ^credemption *for us*. (Once a year, a high priest entered the holiest place.

Symbolically, he was only allowed in once a year because it would only take one sacrifice of the Great High Priest to pass the impassable barrier—the veil of the temple. The Aaronic Priesthood had not the power to bring the children of Israel into the presence of God. Accordingly, none of the children of Israel or the priests were allowed past the veil. What would it take to break the barrier? How could the chosen people ever break through the veil? It would take the infinite and eternal sacrifice of the Son of God. His entering into the holy place and sitting at the right hand of the Father opened the holy of holies to all who would be his disciples. Hence, when the Great Sacrifice was complete, the veil of the temple was rent in two pieces. Was it the earthquake that tore the veil? The veil was suspended on two rods. An earthquake might have knocked it to the ground but it could not have

torn it in two, 'from the top to the bottom' (Matt. 27:51). Rather, the temple veil was torn by the hand of God—symbolizing that moment when the Great High Priest had broken the great barrier, when He had spilt the blood that could actually atone for sins, when the Law of Moses and its temple ordinances had finally been fulfilled. Bruce R. McConkie said: "Deity rent the veil of the temple 'from the top to the bottom.' The Holy of Holies is now open to all, and all, through the atoning blood of the Lamb, can now enter into the highest and holiest of all places, that kingdom where eternal life is found. Paul, in expressive language (Heb. 9 and 10), shows how the ordinances performed through the veil of the ancient temple were in similitude of what Christ was to do, which he now having done, all men become eligible to pass through the veil into the presence of the Lord to inherit full exaltation." (*Doctrinal New Testament Commentary*, 1:830.))

13 For if the ^ablood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the ^bpurifying of the flesh:

14 How much more shall the ^ablood of Christ, who through the eternal Spirit offered himself ^bwithout ^cspot (blameless) to God, ^dpurge your ^econscience from dead works to serve the living God?

15 And for this cause he is the ^amediator of the ^bnew ^ctestament (covenant), that by means of ^ddeath, for the redemption of the ^etransgressions that were under the first ^ftestament (covenant), they which are called might receive the ^gpromise of eternal ^hinheritance.

16 For where a ^atestament (covenant) is, there must also of necessity be the ^bdeath of the ^ctestator (victim).

17 For a ^atestament (covenant) is of force after ~~men are~~ (the victim is) dead: ^botherwise (since) it is of no strength at all while the ~~testator~~ (victim) liveth. (**"In other words, Christ had to die to bring salvation. The testament or covenant of salvation came in force because of the atonement worked out in connection with that death. Christ is the Testator. His gift, as would be true of any testator, cannot be inherited until his death. Christ died that salvation might come; without his death, he could not have willed either immortality or eternal life to men."**) (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 785.))

18 Whereupon neither the first ~~testament~~ (covenant) was dedicated without blood.

19 For when Moses had ^aspoken every precept to all the people according to the law, he took the ^bblood of calves and of goats, with water, and scarlet wool, and hyssop, and ^csprinkled both the book, and all the people,

20 Saying, This is the blood of the ~~testament~~ (covenant) which God hath enjoined unto you.

21 Moreover he sprinkled (likewise) with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without ^ashedding of blood is no ^bremission. (Joseph Fielding Smith said: **"Here is a clear statement that the remission of sins cannot come except by the shedding of blood.** In ancient times sacrifices were made by the shedding of the blood of clean animals. This shedding of blood was twofold in its application. It pointed forward to the great sacrifice that was to be made by our Redeemer, and it also became a purifying agency which helped to remind Israel of sins and how to overcome them. **Since it was by the creation of blood that mortality came, it is by the sacrifice of blood that the redemption from death was accomplished, and all creatures freed from Satan's grasp. In no other way could the sacrifice for redemption of the world from death be accomplished. Blood being the agent of mortality, it had to be returned to Satan and to death, whence it came.** Have we ever stopped to think of the deplorable condition this mortal world was in due to the partaking of the fruit by Adam?... "No doubt Satan felt that he had accomplished his purpose in bringing death, and therefore the entire posterity of Adam would become subject unto him. The Beloved Son of God was chosen before the foundation of the world to redeem mankind. It had to be a redemption by the shedding of blood; also it had to be by a God, who had power over death, one who could lay down his body by the shedding of his blood, and then take his body up again by the inherent power which was in him. Jesus obtained his blood from his mother Mary; he obtained his power over death from his Father.

Therefore he could and did voluntarily surrender himself to his enemies who crucified him by the shedding of his blood. When he arose from the tomb, he was free from blood, and his body had become subject to eternal law henceforth and forever.” (*Answers to Gospel Questions*, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 3: 109.)

23 *It was* therefore necessary that the ^apatterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the ^atrue; but into ^bheaven itself, now to appear in the ^cpresence of God for us:

25 Nor yet that he should offer himself often, as the ^ahigh priest entereth into the holy place every year with blood of others; (“...once a year on Yom Kippur, or the Day of Atonement...[the high priest] would make sacrifices for himself and his brother priests so as to make them symbolically worthy to perform their sacred functions. Then he would lay aside his priestly robes, don a simple white tunic in preparation for the sacrifice itself, and return to the outer court. Taking two pure and unblemished male goats, he would dedicate one to Jehovah and one to the evil one, Azazel, or the devil. The goat dedicated to Jehovah was then sacrificed in the outer court. Its blood was taken into the Holy of Holies and sprinkled on the mercy-seat and before the ark of the covenant. This symbolized that Israel’s sins were atoned for by sacrifice.” (Institute Manual, *The Life and Teachings of Jesus & his Apostles*, 2nd ed., p. 390))

26 For then must he often have suffered since the foundation of the world: but now once ^ain the ^bend of the world (meridian of time) hath he appeared to put away sin by the ^csacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once ^aoffered to ^bbear the ^csins of many; and ~~unto them that look for him shall~~ **he (shall) ^dappear the second time without sin unto salvation (unto them that look for him).** (“**As the pure sacrificial offering, Christ was beyond sin; thus, he gave for sin what sin could not rightfully claim. As the perfect high priest, he gave himself as the perfect offering. He was ‘holy, innocent, spotless, set apart from sinners’. He took on himself our blame, though ‘without spot’—or literally ‘blameless’ (Heb. 9:14). Thus, his culminating sacrifice superseded the daily sacrifices. That is the point of Paul’s long arguments—repeated altar slayings were no longer necessary, for Christ died ‘once’ for sins to bring forgiveness to all. That thought and number is restated over a half-dozen times in about three chapters, revealing Paul’s core message. Christ ‘offered one sacrifice for sins for ever’ Heb. 10:12.)**” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 217 - 218.) “The incompleteness of the priestly sacrifices, being offered annually, stands in contrast to the ‘infinite and eternal sacrifice’ (Alma 34:10) of Jesus Christ, the Great High Priest (see Heb. 3:1), and is further illustrated by the fact that Israel’s priests stood while offering sacrifice, whereas Jesus ‘offered one sacrifice for sins for ever’ and thereafter ‘sat down on the right hand of God’ (Heb. 10:12).” (“The Law of Sacrifice,” *Ensign*, June 1998, 29)

Hebrews 10

We are sanctified by the shedding of the blood of Christ—Superiority of his sacrifice—Those who fall from grace through wilful sin are damned—The just shall live by faith.

1 FOR the ^alaw having a ^bshadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered (continually) ^cyear by year ~~continually~~ make the comers thereunto perfect. **(The types and shadows of Mosaic rituals could not save, only Christ can save. We see the same shadowed symbolism in our day. Cast from the presence of the Almighty, the law of the gospel is for us ‘a shadow of good things to come.’ The sacrament is a shadow of the atoning sacrifice. Baptism is a shadow of our entrance into the kingdom and our commitment to discipleship. The**

celestial room is but a shadow of dwelling in the presence of God. In mortality, our vision is limited, seeing shadows as if looking ‘through a glass darkly’ (1 Cor. 13:12). But someday, we will see the Light of the World—not through a glass darkly, not as a shadow cast by the gospel of Christ—but ‘then face to face’ (1 Cor. 13:12).

2 For then would they not have ceased to be offered? because that the worshippers once ^apurged should have had no more ^bconscience of sins.

3 But in those ^asacrifices there is a ^bremembrance again made of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins. (The outward ordinances had no effect, but through faith in Christ. “It was not the blood of the animals that saved them (Hebrews 10:4) but rather what the blood stood for—the precious blood of the Messiah that would be shed in the meridian of time. If the people brought their offering in the right spirit, presented it to the priests, and repented fully of their transgression, a remission of sins followed. In our day, the Aaronic priest likewise officiates at the holy altar. We go to church, present our offering—a broken heart and a contrite spirit (3 Nephi 9:20; D&C 59:8)—and the priest officiates in our behalf. **It is not bread and water that save us but rather what the bread and water represent. If we can attend sacrament meeting with a broken heart and a contrite spirit (meaning that we are repentant and eager to rid ourselves of our sins), focus our thoughts and our feelings on the atoning offering of Christ our Savior, and covenant once again to keep the Lord's commandments and plead for his strength and goodness to enable us to do so, then healing and cleansing take place. It is as though we can enjoy a rebaptism every Sabbath. Participation in the ordinance of the sacrament is an occasion for meditation, introspection, self-analysis, and covenant renewal. It is an important reason for attending sacrament meeting.**” (Robert L. Millet, *Alive in Christ: The Miracle of Spiritual Rebirth* [Salt Lake City: Deseret Book Co., 1997], 142 - 143.))

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and ^asacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, (law of Moses) that he may establish the second. (Law of Christ)

10 By ~~the~~ which will we are ^asanctified through the ^boffering (once) ^cof the ^dbody of Jesus Christ ^eonce for all.

11 And every priest standeth ^adaily ministering and offering oftentimes the same sacrifices, which can never take away ^bsins:

12 But this man, after he had offered one ^asacrifice for sins for ever, sat down on the right hand of God;

13 ^aFrom henceforth ~~expecting till~~ (to reign until) his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the ^aHoly Ghost also is a ^bwitness to us: for after that he had said before,

16 *This is* the ^acovenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their ^bminds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where ^aremission of these *is, there is* no more offering for sin.

19 Having therefore, brethren, ^aboldness (license, authority) to enter into the ^bholiest by the **blood of Jesus**, (“The entrance of the high priest into the Holy of Holies and his passing through the sacred veil of the temple was a type for that future day when the Son of God would rend the veil to enter the heavenly temple and stand in the presence of God. Having satisfied the demands of justice through

his atoning sacrifice, Christ could now commence his great work of mercy and mediation in behalf of all whose labors attested that they had accepted him. By virtue of his mercy and grace, the faithful of all ages could now also enter into the holiest place. ‘So now, my friends,’ Paul explained, ‘the blood of Jesus makes us free to enter boldly into the sanctuary by the new, living way which he has opened for us through the curtain, the way of his flesh. We have, moreover, a great priest set over the household of God; so let us make our approach in sincerity of heart and full assurance of faith, our guilty hearts sprinkled clean, our bodies washed with pure water.’ (Heb. 10:19-22, New English Bible.) “The purpose of the atonement was to remove the effects of the Fall whereby men were cast out of the presence of God. Through his sacrifice, Christ opened the door through which we might return to the divine presence.” (Joseph F. McConkie in *Studies in Scripture, Vol. 6: Acts to Revelation*, ed. by Robert L. Millet, [Salt Lake City: Deseret Book Co., 1987], 199 - 200.)

20 By a new and living way, which he hath consecrated for us, through the ^aveil, that is to say, his flesh;

21 And *having* (such) an ^ahigh priest over the house of God;

22 Let us ^adraw ^bnear with a true heart in full assurance of ^cfaith, having our hearts ^dsprinkled (purified) from an evil ^econscience, and our bodies washed with pure water.

23 Let us hold fast the ^aprofession of *our* ^bfaith (hope) without wavering; (for he *is* faithful that promised;)

24 And let us ^aconsider (understand) one another to ^bprovoke unto love and to good works:

25 Not forsaking the ^aassembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

26 For if we ^asin ^bwilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, (**“When Paul is talking about willful sin, he is talking again about the sons of perdition not the average members of the church.** These individuals obtain a *perfect knowledge* of God and then sin willfully against that *perfect* knowledge. For them to willfully rebel is akin to treading ‘under foot the Son of God,’ counting ‘the blood of the covenant wherewith he was sanctified, and unholy thing’ (v. 29). Hence, Elder McConkie notes, ”There is no forgiveness for those who receive a *perfect* knowledge of the truth and who then sin wilfully and defy the truth. D. & C. 76:31-49.”) (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 192.) “It is not consistent with divine truth and mercy for the atonement of Christ to pay the debt of wilful sin after an individual has been sealed to eternal life. There is such a thing as man placing himself beyond the reach of Christ’s mercy and forgiveness. “There is a difference between wilful sin and sin committed inadvertently as a result of the weaknesses of the flesh. It is in cases of wilful sin that those who make their calling and election sure are visited with judgments. Having sealed some brethren at Kirtland to eternal life in 1833, Joseph Smith warned that ‘if any of them should *sin wilfully* after they were thus cleansed, and sealed up unto eternal life, they should be given over unto the buffetings of Satan until the day of redemption.” (Hyrum L. Andrus, *Principles of Perfection* [Salt Lake City: Bookcraft, 1970], 342 - 343.)

27 But a certain fearful looking for of judgment and fiery ^aindignation, which shall devour the adversaries.

28 He that ^adespised (rejected, violated) Moses’ law died without mercy under two or three witnesses:

29 Of how much sorer ^apunishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done ^bdespite (insult) unto the Spirit of grace? (“...where much is given, much is expected and required. Joseph Smith taught: ‘If men sin wilfully after they have received the knowledge of the truth, there remaineth no more sacrifice for sin.’ In the words of a modern apostle: ‘Suppose such persons become disaffected and the spirit of repentance leaves them—which is a seldom and almost unheard of eventuality—still, what then? The answer is—and the revelations and teachings of the Prophet Joseph Smith so recite!—they must then pay the penalty of their own sins, for the blood of Christ will not cleanse them.’ “When one is guilty of serious transgression and loses the right to the Spirit and the protective blessings of the priesthood, he is essentially ‘delivered unto the buffetings of Satan’ (D&C 132:26), such

that ‘Lucifer is free to torment, persecute, and afflict such a person without let or hindrance. When the bars are down, the cuffs and curses of Satan, both in this world and in the world to come, bring indescribable anguish typified by burning fire and brimstone’ (cf. D&C 78:12; 20-21; 9-10; 1 Cor. 5:1-5).” (Robert L. Millet and Kent P. Jackson, eds., *Studies in Scripture, Vol. 1: The Doctrine and Covenants* [Salt Lake City: Deseret Book Co., 1989], 520.))

30 For we know him that hath said, ^aVengeance *belongeth* unto me, I will ^brecompense, saith the Lord. And again, The Lord shall ^cjudge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great ^afight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took ^ajoyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring ^bsubstance. (Joseph Smith said: “...we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation. “This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. **An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life.** It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance. (Heb. 10:34.) “Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing (not merely believing) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. (2 Cor. 5:1.) **Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God they will grow weary in their minds, and faint.**” (*Lectures on Faith* [Salt Lake City: Deseret Book Co., 1985], 6:1-4.))

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 **For ye have need of ^apatience, that, after ye have done the ^bwill of God, ye might receive the ^cpromise.** (Neal A. Maxwell said: “Paul, speaking to the Hebrews, brings us up short by writing that even after faithful disciples have ‘done the will of God, ... ye have need of patience’ (Heb. 10:36). How many times have good individuals done the right thing only to break, or wear away, under the subsequent stress, canceling out much of the value of what they have already so painstakingly done? “Sometimes that which we are doing is correct enough but simply needs to be persisted in—patiently—not for a minute or a moment but sometimes for years. Paul speaks of the marathon of life and how we must ‘run with patience the race that is set before us’ (Heb. 12:1). Paul did not select the hundred-yard dash for his analogy! “The Lord has twice said: ‘And seek the face of the Lord always, that *in patience ye may possess your souls*, and ye shall have eternal life’ (D&C 101:38, italics added; see also Luke 21:19). **Could it be that only when our self-control has become total do we come into true possession of our own souls?**” (“Patience,” *Ensign*, Oct. 1980, 28))

37 For yet a little while, and he that shall come will come, and will not tarry. (The Second Coming of Christ.)

38 Now the just shall live by faith: but if *any man* ^adraw back, my soul shall have no pleasure in him.

39 But we are not of them who ^adraw back unto ^bperdition (ruin, destruction); but of them that believe to the saving of the soul.

Hebrews 11

By faith we understand the word and work of God—Faith of the ancients was centered in Christ—By faith men subdued kingdoms, wrought righteousness, and worked miracles.

(What is faith?) 1 NOW ^afaith is the ^bsubstance (assurance) (basis, foundation) of things ^choped for, the ^devidence (proof) of things not seen. (Alma 32: 21 And now as I said concerning faith—^afaith is not to have a perfect knowledge of things; therefore if ye have faith ye ^bhope for things which are ^cnot seen, which are

true. BIBLE DICTIONARY – **FAITH**: Faith is to hope for things which are not seen, but which are true (Heb. 11: 1; Alma 32: 21), and must be centered in Jesus Christ in order to produce salvation. To have faith is to have confidence in something or someone. The Lord has revealed himself and his perfect character, possessing in their fulness all the attributes of love, knowledge, justice, mercy, unchangeableness, power, and every other needful thing, so as to enable the mind of man to place confidence in him without reservation. Faith is kindled by hearing the testimony of those who have faith (Rom. 10: 14-17). Miracles do not produce faith but strong faith is developed by obedience to the gospel of Jesus Christ; in other words, faith comes by righteousness, although miracles often confirm one's faith. Faith is a principle of action and of power, and by it one can command the elements and/or heal the sick, or influence any number of circumstances when occasion warrants (Jacob 4: 4-7). Even more important, by faith one obtains a remission of sins and eventually can stand in the presence of God.

All true faith must be based upon correct knowledge or it cannot produce the desired results. Faith in Jesus Christ is the first principle of the gospel and is more than belief, since true faith always moves its possessor to some kind of physical and mental action; it carries an assurance of the fulfillment of the things hoped for. A lack of faith leads one to despair, which comes because of iniquity.

Although faith is a gift, it must be cultured and sought after until it grows from a tiny seed to a great tree. The effects of true faith in Jesus Christ include¹ an actual knowledge that the course of life one is pursuing is acceptable to the Lord (see Heb. 11: 4);² a reception of the blessings of the Lord that are available to man in this life; and³ an assurance of personal salvation in the world to come. These things involve individual and personal testimony, guidance, revelation, and spiritual knowledge. Where there is true faith there are miracles, visions, dreams, healings, and all the gifts of God that he gives to his saints. Jesus pointed out some obstacles to faith in John 5: 44 and John 12: 39-42 (cf. James 1: 6-8). The most complete and systematic exposition on faith is the Lectures on Faith, prepared for and delivered in the School of the Prophets in Kirtland, Ohio, in 1832. Other references to faith include JST Gen. 14: 26-36; Rom. 10: 14-17; 2 Cor. 5: 7; Eph. 2: 8-9; Heb. 11: 1-40; James 2: 14-26; 1 Pet. 1: 8-9; Enos 1: 6-8; Alma 32; Moro. 10: 11; D&C 46: 13-16. Boyd K. Packer: I recognize two kinds of faith. The first is the kind which is apparent in the world. It is the common denominator of most everything that goes on. It is the thing that lets us exist. It is the thing that gives us some hope of getting anything done. Everyone has it, some in a larger measure than others. The second kind of faith, remarkably rare, unusual to find, is the kind of faith that causes things to happen. Faith is a power as real as electricity except a thousand times more powerful. Now did you ever exercise faith – exercise it, practice it, you see, not just take it for granted? When you look at yourself, ask yourself how faithful are you? It is a first principle of the gospel according to the Lord. Is it a first principle in the gospel according to you? Your Articles of Faith, BYU Speeches of the Year, 21 Mar 1962, 8)

(Why did Paul list so many examples of people who have experienced faith?) 2 For by it the elders

^aobtained (received witness, testimony) a good ^breport.

3 Through faith we understand that the worlds were ^aframed by the ^bword of God, so that things which are seen were not made of things which do appear. (The creations were made with God's power. Joseph Smith said: "...faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the epistle to the Hebrews : 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.' "By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth, exist by reason of faith as it existed in HIM. "Had it not been for the principle of faith the worlds would never have been framed, neither would man have been formed of the dust. It is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things. Take this principle or attribute—for it is an attribute—from the Deity, and he would cease to exist. "Who cannot see, that if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? And if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavouring to teach to man." (*Lectures on Faith* [Salt Lake City: Deseret Book Co., 1985], 1:13-17.) "Faith, then, is the first great governing principle which has power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God. Without it there is no power, and without power there could be no creation nor existence!" (*Lectures on Faith* [Salt Lake City: Deseret Book Co., 1985], 1:24))

4 By faith ^aAbel offered unto God a more excellent ^bsacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. (Abel appeared to Paul. Joseph Smith said: "**How doth he yet speak? Why he magnified the priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness. And if this was not the case, I would ask, how did Paul know so much about Abel, and why should he talk about his speaking after he was dead? Hence, that he spoke after he was dead must be by being sent down out of heaven to administer.**" (*Discourses of the Prophet Joseph Smith*, compiled by Alma P. Burton [Salt Lake City: Deseret Book Co., 1977], 54.))

5 By faith ^aEnoch was ^btranslated that he should not see death; and was not found, because God had translated him: for before his translation he had this ^ctestimony, that he pleased God. (During the first 2200 or so years of the earth's history – that is, from the fall of Adam to the ministry of Melchizedek – it was a not an uncommon occurrence for faithful members of the Church to be translated and taken into the heavenly realms without tasting death. Since that time there have been occasional special instances of translation, instances in which a special work of the ministry required it. MD, p. 804-7)

6 But without ^afaith *it is* impossible to please *him*: for he that ^bcometh to God must believe that he is, and *that* he is a ^crewarder of them that ^ddiligently ^eseek him.

7 By faith ^aNoah, being ^bwarned of God of things not seen as yet, ^cmoved with fear (being cautious, reverent), prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the ^drighteousness which is by faith.

8 By faith ^aAbraham, when he was called to go out into a place which he should after receive for an ^binheritance, ^cobeyed; and he went out, not ^dknowing whither he went.

9 By faith he ^asojourned in the ^bland of ^cpromise, as *in* a strange country, dwelling in ^dtabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a ^acity (Abraham was looking for the City of Enoch.) which hath foundations, whose

builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. (Sarah had great faith.)

12 Therefore sprang there even of one, and him as good as dead, *æ* (as) *many* as the stars of the sky in ^amultitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the ^apromises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were ^bstrangers and pilgrims on the earth. (The evidence of things not seen. The eye of faith.)

14 For they that say such things declare plainly that they seek a ^acountry. (homeland, native place)

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better ^acountry, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By ^afaith Abraham, when he was ^btried, ^coffered up Isaac: and he that had received the ^dpromises offered up his only begotten *son*,

18 Of whom it was said, That in ^aIsaac shall thy ^bseed be called:

19 ^aAccounting (considering) that God *was able to raise him up, even from the dead; from whence also he received him in a figure.* (Abraham believed that even though he took Isaac's life, his faith was such that God would raise him from the dead.)

20 By faith Isaac ^ablessed Jacob and Esau concerning things to come.

21 By faith ^aJacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff. (Patriarchal blessings come by faith.)

22 By faith ^aJoseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith ^aMoses, when he was born, was hid three months of his parents, because they saw (that) *he was a ^bproper (peculiar) (handsome) child*; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years (of discretion), refused to be called the ^ason of Pharaoh's daughter;

25 Choosing rather to ^asuffer affliction with the ^bpeople of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the ^areproach of Christ greater ^briches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the ^apassover, and the sprinkling of ^bblood, lest he that destroyed the firstborn should touch them. (If they of the chosen seed had not believed in their hearts that the Lord Jehovah would spare their firstborn sons, the angel of death would have taken them as he did the firstborn of Pharaoh and all the families of Egypt. DNTC, 3:213)

29 By faith they passed through the Red ^asea as by dry *land*: which the Egyptians assaying to do were drowned.

30 By faith the ^awalls of Jericho fell down, after they were compassed about seven days. (Faith is power.)

31 By ^afaith the harlot ^bRahab perished not with ^cthem that believed not (those who were unbelieving, disobedient), when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, (Gideon and the 300 warriors.) and of ^aBarak, (with the help of Deborah) and of Samson, and of ^bJephthae; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained ^apromises, stopped the mouths

of lions, (Bruce R. McConkie said: "Paul, very obviously knowing much more about Melchizedek than he happened to record in his epistles, gave as an illustration of great faith some unnamed person who 'wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire.' (Heb. 11:33-34.) From the Prophet's inspired additions to the Old Testament we learn that Paul's reference was to Melchizedek. 'Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.' (Inspired Version, Gen. 14:26.)" ("Melchizedek," *Mormon Doctrine*, 2d ed., [Salt Lake City: Bookcraft, 1966], 475.))

34 Quenched the violence of ^afire, escaped the edge of the sword, out of weakness were made ^bstrong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting ^adeliverance; that they might obtain ^ba better (the first) resurrection:

36 And others had trial of ^acruel ^bmockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were ^astoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a ^agood ^breport (testimony, witness) through faith, received not the promise:

40 ^aGod having ^bprovided (provided beforehand) some better thing for us, ~~that they without us should~~ (them through their sufferings, for without sufferings they could) not be made ^cperfect. ("In the King James Version it reads: 'God having provided some better thing for us, that they [referring to the dead who had had faith in the Savior] without us should not be made perfect.' Members of the Church frequently cite this verse in connection with salvation for the dead. However, the Joseph Smith Translation says: '**God having provided some better things for them through their sufferings, for without sufferings they could not be made perfect.**' This rendition is in harmony with the overall message of the chapter, which is not talking about those who died without the gospel but rather about those who were valiant in the gospel, even suffering and dying in defense of it. The JST rendition of verse 40 is thus consistent with the context of the chapter; the KJV rendition is not. "However, even though the Prophet Joseph Smith knew that had reference to earthly suffering, he still occasionally used the KJV passage for teaching about salvation for the dead." (*Selected Writings of Robert J. Matthews: Gospel Scholars Series* [Salt Lake City: Deseret Book Co., 1999], 310.))

Hebrews 12

Whom the Lord loveth he chasteneth—God is the Father of spirits—To see God, follow peace and holiness—Exalted saints belong to the Church of the Firstborn.

1 WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, (All the people he mentioned in the previous chapter.) let us lay aside every weight (get in condition for the race), and the ^asin which doth so easily ^bbeset us, and let us run with ^cpatience the race that is set before us,

2 Looking unto Jesus the ^aauthor and ^bfinisher (one who completes, perfects) of *our* faith; who for the joy that was set before him ^cendured the cross, despising the ^dshame, and is set down at the right hand of the ^ethrone of God. (Neal A. Maxwell: We must realize that the weight of the cross is great enough without our also carrying burdens that we could jettison through the process of repentance. Paul gave us wise counsel in this regard when he said: let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. It is much more difficult for us to carry the cross when our back is already bent with the burdens of bad behavior. Deposition of a Disciple, 75)

3 For consider him that endured such ^acontradiction (rebellion, opposition) of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, ^astriving against sin. (If Jesus could carry his tremendous burdens, we should carry our lighter ones.)

(Why do bad things happen to good people?) 5 And ye have forgotten the exhortation which speaketh unto you as unto children, **My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:** (“No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God...and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven...” Orson F. Whitney, as cited in Kimball, Faith Precedes the Miracle, p. 98)

6 For whom the Lord loveth he ^achasteneth, and scourgeth every son whom he receiveth.

7 If ye ^aendure ^bchastening, (correction, instruction) God dealeth with you as with ^csons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had ^afathers of our flesh which ^bcorrected us, and we gave them ^creverence: shall we not much rather be in ^dsubjection unto the ^eFather of ^fspirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his ^aholiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the ^apeaceable fruit of righteousness unto them which are ^bexercised (trained, disciplined) thereby. (D&C 101:4-5. We need to be chastened and tried. Richard G. Scott: No one wants adversity. Trials, disappointments, sadness, and heartache come to us from two basically different sources. Those who transgress the laws of God will always have those challenges. The other reason for adversity is to accomplish the Lord’s own purposes in our life that we may receive the refinement that comes from testing. It is vitally important for each of us to identify from which of these two sources come our trials and challenges, for the corrective action is very different. When you face adversity, you can be led to ask many questions... What am I to do? What am I to learn from this experience? What am I to change? Whom am I to help? How can I remember my many blessings in times of trial? Willing sacrifice of deeply held personal desires in favor of the will of God is very hard to do. Yet when you pray with real conviction, Please let me know They will, and May Thy will be done, you are in the strongest position to receive the maximum help from your loving Father. CR, Sep-Oct, 1995, 18)

12 Wherefore lift up the hands which hang down, and (strengthen) the ^afeeble knees;

13 And make straight paths for your feet, lest that which is lame (spiritually lame) be turned out of the way; but let it rather be ^ahealed.

14 Follow ^apeace with all men, and ^bholiness, without which no man shall ^csee the Lord:

15 Looking diligently lest any man ^afail (want, fall short of, lack) of the ^bgrace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his ^abirthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with ^atears. (This verse is poorly written. What Esau sought “carefully with tears” was not repentance, but the blessings of the birthright, which he had given up for a mess of pottage. DNTC, 3:228)

18 For ye are not come unto the ^amount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which ^avoice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount ^aSion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of ^bangels,

23 To the general assembly and church of the ^afirstborn, which are ^bwritten in heaven, and to God the ^cJudge of all, and to the ^dspirits of ^ejust men made perfect, (A great many men suppose there is no difference between an angel and a spirit of a just man made perfect, but Paul makes a distinction. He tells us that the Hebrew church had come into the presence of God and angels and to the spirits of just men made perfect. The spirit of a just man made perfect, if he made his appearance, would appear or be enveloped in flaming fire, and no man in this mortal state could endure it. But an angel could come and appear as another man. The spirits of just men are made ministering servants to those who are sealed unto life eternal...Angels have advanced higher in knowledge and power than spirits...Spirits can only be revealed in flaming fire, or glory. Angels have advanced farther, their light and glory being tabernacled, and hence [they] appear in bodily shape. Joseph Smith's Commentary on the Bible, p. 196-7)

24 And to Jesus the ^amediator of the ^bnew ^ccovenant, and to the ^dblood of sprinkling, that speaketh ^ebetter things than *that of* Abel.

25 See that ye refuse not him that speaketh. For if they ^aescaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I ^ashake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, ~~let us~~ (should) have grace, whereby we may serve God acceptably with ^areverence and godly ^bfear:

29 For our God *is* a consuming fire.

Hebrews 13

Marriage is honorable in all—Christ is the same everlastingly—How the saints are to offer acceptable sacrifices.

1 LET ^abrotherly ^blove continue.

2 Be not forgetful to ^aentertain ^bstrangers: for thereby some have entertained ^cangels ^dunawares. (Among those who serve God as angels, that is as his ministers and messengers, are righteous mortal men. And so Paul, with perfect propriety, counsels the Hebrew Saints to entertain other saints who may be serving on the Lord's errand as his messengers, his ministers, his angels. DNTC, 3:235. The three "angels" who met Abraham and ate with Lot, were holy men, according to Joseph Smith.)

3 Remember them that are in ^abonds, as bound with them; *and* them which ^bsuffer adversity, as being yourselves also ~~in~~ (of) the body.

4 ^aMarriage is honourable in all, and the bed undefiled: but ^bwhoremongers and ^cadulterers God will ^djudge.

5 ~~Let your conversation~~ (consecrations) *be* without ^acovetousness; *and be* ^bcontent with (giving) such things as ye have: for he hath said, I will never leave thee, nor ^cforsake thee. (Our contributions should be willing offerings.)

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. (Follow the counsel of the Brethren; give heed to the General Authorities; take direction from the bishop and stake president; pattern your faith after theirs; and follow their righteous examples. DNTC, 3:237)

8 Jesus Christ the ^asame yesterday, and to day, and for ever.

9 Be not ^acarried about with divers and strange ^bdoctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. (Paul is telling the Hebrew Saints to leave completely the dead letter of Mosaic performances.)

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might ^asanctify the people with **his own ^bblood**, ^csuffered ^dwithout (outside of) the gate. (Jesus was crucified outside the walls of the City of Jerusalem.)

13 Let us go forth therefore unto him without the camp, bearing his ^areproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the ^asacrifice of praise to God continually, that is, the ^bfruit of *our* lips giving thanks to his name.

16 But to do good and to ^acommunicate forget not: for with such ^bsacrifices God is well pleased.

17 ^aObey them that have the rule over you, and ^bsubmit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good ^aconscience, in all things willing to live ^bhonestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great ^ashepherd of the sheep, through **the blood of the ^beverlasting ^ccovenant**,

21 Make you perfect in every good ^awork to do his ^bwill, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

The book of Hebrews testifies that Jesus is the Christ.

Nov 18-24
James
“Be Ye Doers of the Word, and Not Hearers Only”

OVERVIEW:

As you read the Epistle of James, pay attention to phrases that stand out to you, and record them. How are you prompted to live these truths?

Record your impressions:

SCRIPTURES:

James (Hebrew-Jacob) 1

James 1-5 is notable for its emphasis on practical religion. If we have faith, we must show it through our works, for example by comforting and aiding those in need. For James faith is always accompanied by action. One of the most striking instances of such faith occurred when the boy Joseph Smith read in James 1:5: If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. Joseph felt prompted to go to the woods and inquire of the Lord which church was true. Heavenly Father rewarded his faith by appearing to him, together with Jesus Christ. The Father answered Joseph’s prayer by pointing to Jesus and saying, “This is My Beloved Son. Hear Him!”

We should endure afflictions patiently. We should pray to God in faith. We should control our tongue and be slow to wrath. We should be doers of the word showing our faith by our works. This epistle was written to the saints of the last days. This epistle, being general in nature, is almost like a talk on several topics. Because it was written to us, it is very timely for us today.

It is probable that the epistle was written in Jerusalem around AD 50-51. It may be one of the first epistles written in the church.

Elder McConkie said: To have a book written by the Lord’s brother, is akin to having one penned by the Master himself.

If any of you lack wisdom, let him ask of God—Resist temptation—Be ye doers of the word—How to recognize pure religion.

This James is the Lord’s half-brother. Josephus so says and other sources outside of the Bible. James was a witness of Christ’s ascension.

1 JAMES, (or Jacob in the Hebrew, the father of the tribes of Israel.) a ^aservant of God and of the Lord Jesus Christ, to the twelve tribes which are ^bscattered abroad, greeting. (To whom is the epistle written? Here’s a little play on words: The letter is to the twelve tribes. Who is the father of the twelve tribes? Israel.

His name previously was? Jacob. The English version of Jacob is James. So here James is saying, I, Jacob, to the twelve tribes. James – religious by nature; schooled in the strict Judaism of the day; converted after our Lord’s resurrection; and said to have died a martyr’s death – took upon himself the awesome responsibility to write an epistle to the saints in the dispensation of the fullness of times. Paul wrote to the saints of his own day, and if his doctrine and counsel blesses us of later years, so much the better. But James addressed himself to those of the twelve scattered tribes of Israel who belonged to the Church; that is, to a people yet to be gathered, yet to receive the gospel, yet to come into the fold of Christ; and if his words had import to the small cluster of saints in Judah and Benjamin who joined the Church in the meridian of time, so much the better. DNTC, 3:243.)

2 My brethren, count it all joy when ye fall into ^adivers ^btemptations (many afflictions);

3 Knowing *this*, that **the ^atrying (approval by trial) of your faith worketh ^bpatience.**

4 **But let patience have *her* (its) perfect work, that ye may be ^aperfect and entire, wanting nothing.** (Elder Boyd K. Packer said: Some are tested by poor health, some by a body that is deformed or homely. Others are tested by handsome and healthy bodies, some by the passion of youth, others by the erosions of old age. Some suffer disappointment in marriage, family problems, others live in poverty and obscurity. Some (perhaps this is the hardest test) find ease and luxury. All are part of the test, and there is more equality in this testing than sometimes we suspect. Ensign, November 1980, p. 21. Elder Orson F. Whitney said: No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God. Quoted in Spencer W. Kimball, Faith Precedes the Miracle, p. 98. **The Lord has reminded us that he will have a tried people.**

D&C 136: 31 My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion; and he that will not bear chastisement is not worthy of my kingdom.

D&C 98: 12 For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith. 13 And whoso layeth down his life in my cause, for my name’s sake, shall find it again, even life eternal. 14 Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. D&C 101:4 Therefore, they must needs be chastened and tried, even as

Abraham, who was commanded to offer up his only son. 5 For all those who will not endure chastening, but deny me, cannot be sanctified.)

Scripture Mastery: 5 ^aIf any of you lack ^bwisdom, let him ask of God, that ^cgiveth to all *men* liberally, and ^dupbraideth (reproaches, censures) not; and it shall be given him. (Written to Joseph Smith, and to all of us. This scripture launched the dispensation of the fullness of times. President Spencer W.

Kimball said: Because the fourteen year-old boy went out in the woods to pray, having read in the scriptures...because he did live the revelations from on high, we have the Church of Jesus Christ of Latter-day Saints. We have all of the blessings that can make us the happiest people in the whole world, because a boy of fourteen went out into the woods to pray. CR, Melbourne Australia Area Conference 1976, p. 23.

JS-H 1:12-13, 26: 12 **Never did any passage of scripture come with more power to the heart of man than this did at this time to mine.** It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. 13 At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to “ask of God,” concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. 26 I had found the testimony of James

to be true—that a man who lacked wisdom might ask of God, and obtain, and not be upbraided. **This single verse of scripture has had a greater impact and a more far reaching effect upon mankind than any other single sentence ever recorded by any prophet in any age. It might well be said that the crowning act of the ministry of James was not his martyrdom for the testimony of Jesus, but his recitation, as guided by the Holy Ghost, of these simple words which led to the opening of the heavens in modern times. And it might well be added that every investigator of revealed truth stands, at some time in the course of his search, in the place where Joseph Smith stood. He must turn to the Almighty and gain wisdom from God by revelation if he is to gain a place on that strait and narrow path.** DNTC, 3:246-7. **How has the First Vision affected your life? What might be different in your life if Joseph Smith had never followed the prompting of the Spirit to pray? How does asking for wisdom differ from what we often request in prayer? What is the difference between asking Heavenly Father to solve your problems and asking for the wisdom to deal with problems? How could asking for wisdom bring more power to our personal prayers?**

6 But let him ^aask in ^bfaith, nothing ^cwavering (doubting, hesitating). For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A ^adouble minded man *is* unstable in all his ways.

9 Let the brother of ^alow degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the ^agrass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the ^agrace (beauty of its appearance) of the fashion of it perisheth: so also shall the ^brich man fade away in his ways.

12 ^aBlessed *is* the man that ^bendureth (resisteth) temptation: for when he is ^ctried, he shall receive the ^dcrown of life, which the Lord hath promised to them that love him. (Overcoming temptation is an essential and necessary part of working out one's salvation. DNTC, 3:248)

13 Let no man say when he is tempted, I am tempted of God: for God cannot be ^atempted with ^bevil, neither tempteth he any man: (God permits temptation to occur but does not cause it. DNTC, 3: 249)

14 But every man is ^atempted, when he is **drawn away** (The word translated as *drawn out* was used in hunting and was the word which described what the hunter did when he lured wild game out of the safety of the thick brush into an area set with snares. The word *entice* came from fishing and meant, to bait or to catch with bait. The lusts of the flesh are designed to lure us out from the true safety of protective righteousness to become the victim of the evil hunter or fisherman. Institute Manual, p. 408.) of his own ^blust, and **enticed**.

15 Then when lust hath conceived, it bringeth forth ^asin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every ^agood ^bgift and every perfect ^cgift is from above, and ^dcometh down from the Father of ^elights, with whom is no ^fvariableness, neither shadow of turning. (God is the source of all that is good. The means used by Deity to send forth his gifts is the Spirit of Christ or the Light of Christ. DNTC, 3:250)

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to ^aspeak, ^bslow to ^cwrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay ^aapart (aside) all ^afilthiness and ^bsuperfluity (overabundance of malice, trouble, evil) of naughtiness, and receive with ^cmeekness the ^dengrafted (implanted, ingrafted) word, which is able to save your souls.

22 **But be ye ^adoers of the word, and not hearers only, deceiving your own selves. (What does it mean to be a doer of the word?)**

23 For if any be a ^ahearer of the word, and not a doer, he is like unto a man beholding his natural face in a ^bglass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect ^alaw of ^bliberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his ^atongue, but deceiveth his own heart, this man's religion *is* ^bvain. (useless, deceptive, erroneous)

(What is pure religion?) 27 Pure ^areligion and undefiled before God and the Father is this, To ^bvisit the ^cfatherless and ^dwidows in their ^eaffliction, and to keep himself ^funspotted from (the vices of) ^gthe ^hworld. (This may be interpreted as meaning that a person who is religious is thoughtful to the unfortunate, and has an inner spirit that prompts to deeds of kindness and to the leading of a blameless life; who is just, truthful; who does not, as Paul says, think more highly of himself than he ought to think; who is affectionate, patient in tribulation, diligent, cheerful, fervent in spirit, hospitable, merciful; and who abhors evil and cleaves to that which is good. The possession of such a spirit and feeling is a true sign that a person is naturally religious. Joseph Fielding Smith, Gospel Doctrine, p. 121)

James 2

God hath chosen the poor of this world rich in faith—Salvation gained by keeping the whole law—Faith without works is dead.

1 MY brethren, (ye cannot) ^ahave (not with partiality, have the faith of our Lord) ~~not~~ the faith of our ^bLord Jesus Christ, *the Lord* of Glory, with (and yet have) respect of (to) persons.

2 For (Now) if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a ^apoor man in ^bvile (dirty) raiment;

3 And ye have respect to him that weareth the ^agay (splendid) clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 ^aAre ye not then ~~partial~~ in yourselves (partial judges), and ~~are~~ become judges of evil (in your) thoughts?

5 Harken, my beloved brethren, Hath not God chosen the ^apoor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? (Riches are a curse and not a blessing when they lead men to live after the manner of the world and to treat others with partiality. DNTC, 3:255)

6 But ye have despised the poor. Do not rich men ^aoppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy ^aname by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt ^alove thy ^bneighbour as thyself, ye do well:

9 But if ye have ^arespect to persons, ye commit sin, and are convicted of the law as transgressors.

10 For whosoever shall (save in one point,) keep the ^awhole law, and yet ^boffend in one point, he is ^cguilty of all. (Any person who is exalted to the highest mansion has to abide a celestial law, and the whole law, too. I spoke to the people, showing them that to get salvation we must not only do some things, but everything which God has commanded. TPJS, 331-2. The fact is that one sin, without repentance, damns, whereas obedience to the whole law is required for salvation. DNTC, 3:256.)

11 For he that said, Do not commit ^aadultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of ^aliberty.

13 For he shall have ^ajudgment without ^bmercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 ^aWhat ~~doth it~~ profit (is it), my brethren, though (for) a man (to) say he hath ^bfaith, and have (hath) not works? can faith save him?

Scripture Mastery: 18 Yea, a man may say, ~~Thou hast faith, and I have works~~ (I will show thee I have faith without works; but I say,) ~~She(o)w me thy faith without thy works, and I will she(o)w thee my~~ ^afaith by my ^bworks. (If we say we have faith in Christ, but do not do the things he has asked us to do, we do not really have faith in him. If he tells us to be baptized into his church and we choose not to do it, we are showing him that we do not have faith in him. Faith is demonstrated through our obedience to the principles and ordinances of the gospel.)

15 (For) if a brother or ^asister be naked, and destitute of daily ^bfood,

16 And one of you say ~~unto them~~, Depart in peace, be ~~ye~~ warmed and filled; notwithstanding ~~ye~~ (he) ^agive ~~them~~ not those things which are needful to the body; what ~~doth it~~ profit (is your faith unto such)?

17 Even so ^afaith, if it ~~hath~~ (have) not ^bworks, is dead, being alone. (Faith and works are like two oars of a row boat. You need both to move forward.)

20 ~~But~~ (Therefore) wilt thou know, O vain man, that ^afaith without ^bworks is dead (and cannot save you)?

19 Thou believest ~~that~~ there is one God; thou doest well: the ^adevils also ^bbelieve, and tremble(; thou hast made thyself like unto them, not being justified).

21 Was not Abraham our father ^ajustified by works, when he had ^boffered Isaac his son upon the altar?

22 Seest thou how ~~faith~~ (works) wrought with his ~~works~~ (faith), and by ^aworks was faith made ^bperfect?

23 And the scripture was fulfilled which saith, Abraham ^abelieved God, and it was imputed unto him for ^brighteousness: and he was called the ^cFriend of God.

24 Ye see then how that by ^aworks a man is ^bjustified, (Lesson 36 included information about justification:

To be justified is to be pronounced innocent. Justification is a legal term that means to become acquitted from sin. It is the act by which a sinner is freed from the penalty of sin and is accepted by God as righteous. Justification does not come from the works that we do. It can only come through the grace of Jesus Christ. However, one must qualify for justification. It requires the sinner to exercise faith in the Lord Jesus Christ, repent of their sinful acts, and enter into a covenant with God through the ordinance of baptism. The Lord declared: "That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved" (D&C 20:25). The Book of Mormon emphasizes the necessity of repentance to appease the demands of justice as part of the justification process. Because Christ suffered the eternal consequences of our sins, repentance will release man from the grips of justice. Alma explained: "according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men . . . for except it were for these conditions, mercy could not take effect except it should destroy the work of justice" (Alma 42:13). "Wherefore, redemption cometh in and through the Holy Messiah," said Lehi, "Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered" (2 Nephi 2:6-7). Because of his sacrifice, Christ stands "betwixt them and justice" having "satisfied the demands of justice" (Mosiah 15:9). Thus, Amulek stated: "And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption." (Alma 34:8,15-16) The Prophet Joseph Smith taught: "To be justified before God we must love one another; we must overcome evil; we must visit the fatherless and the widow in their affliction, and we must keep ourselves unspotted from the world; for such virtues flow from the great fountain of pure religion, strengthening our faith by adding every good quality that adorns the children of the blessed Jesus. We can pray in the season of prayer; we can love our neighbor as ourselves, and be faithful in tribulation, knowing that the reward of such is greater in the kingdom of heaven. What a consolation! What a joy! TPJS, p. 76)

and not by faith only.

25 Likewise also ~~was not~~ ^aRahab the harlot (most likely inn keeper, not harlot) (was) ^bjustified by works, when she had received the messengers, and ~~had~~ sent *them* out another way?

26 **For as the body without the ^aspirit is ^bdead, so faith without ^cworks is dead also.**

James 3

By governing the tongue we gain perfection—Heavenly wisdom is pure, peaceable, and full of mercy.

1 MY brethren, ^abe not many ^bmasters, (strive not for the mastery,) knowing that (in so doing) we shall ^creceive the greater condemnation.

2 For in many things we ^aoffend (stumble, err) all. If any man ^boffend not in ^cword, the same is a ^dperfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the ^agovernor (helmsman, pilot) listeth.

5 Even so the tongue is a little member, and ^aboasteth great things. Behold, how great a ^bmatter (forest) a little fire kindleth! (Behold, how great a forest fire a tiny spark can start.)

6 And the ^atongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the ^atongue can no man tame; *it is* an ^bunruly (untameable, uncontrollable) evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith ^acurse we men, which are made after the ^bsimilitude of God.

10 Out of the same ^amouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

(Our ability and willingness to control our tongues is directly related to how much revelation the Lord is willing to give us. The Prophet Joseph Smith taught: The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them but reveal them; we do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord? TPJS, p. 195. President Brigham Young said: Should you receive a vision or revelation from the Almighty, one that the Lord gave you concerning yourselves, or this people, but which you are not to reveal on account of your not being the proper person, or because it ought not to be known by the people at present, you should shut it up and seal it as close, and lock it as tight as heaven is to you, and make it as secret as the grave. The Lord has no confidence in those who reveal secrets, for He cannot safely reveal Himself to such persons. That man who cannot know things without telling any other living being upon the earth, who cannot keep his secrets and those that God reveals to him, never can receive the voice of his Lord to dictate him and the people on this earth. JD, 4:288 How you speak says much about who you are. Clean and intelligent language is evidence of a bright and wholesome mind. Use language that uplifts, encourages, and compliments others. Do not insult others or put them down, even in joking. Speak kindly and positively about others so you can fulfill the Lord's commandment to love one another. When you use good language, you invite the Spirit to be with you. Always use the names of God and Jesus Christ with reverence and respect. Misusing their names is a sin. Profane, vulgar, or crude language or gestures, as well as jokes about immoral actions, are offensive to the Lord and to others. Foul language harms your spirit and degrades you. Do not let others influence you to use it. For the Strength of Youth, 22)

11 Doth a ^afountain (spring, well) send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good ^aconversation his works with ^bmeekness of wisdom.

14 But if ye have bitter envying and ^astrife in your hearts, ^bglory (do not assume superiority over) not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where ^aenvying and ^bstrife *is*, there *is* confusion and every evil work.

17 But the ^awisdom that is from above is first pure, then peaceable, gentle, *and* ^beasy (pliant, easily persuaded) to be intreated, full of ^cmercy and good fruits, without partiality, and without ^dhypocrisy.

18 And the fruit of ^arighteousness is sown in ^bpeace of them that make ^cpeace.

James 4

Wars are born of lusts—The friends of the world are the enemies of God—Sin is failure to walk in the light we have received.

1 FROM whence *come* ^awars and ^bfightings among you? *come they* not hence, *even* of your ^clusts (pleasures, gratifications, passions) that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ^aask, and receive not, because ye ^bask ^camiss (wickedly, wrongly), that ye may ^dconsume (waste, expend) *it* upon your ^elusts.

(How do we become friends to God?) 4 Ye ^aadulterers and adulteresses, (covenant breakers) know ye not that the friendship of the ^bworld is ^cenmity with God? whosoever therefore will be a friend of the world is the ^denemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to ^aenvy?

6 But he giveth more ^agrace. Wherefore he saith, God resisteth the ^bproud, but giveth grace unto the ^chumble.

7 ^aSubmit yourselves therefore to God. ^bResist the ^cdevil, and he will flee from you. (It is not until men dwell in celestial burnings that the devil, unable to stand the glory of such a world, flees from them in the true and ultimate sense of the word. DNTC, 3:266)

8 ^aDraw ^bnigh to God, and he will draw nigh to you. ^cCleanse *your* hands, ye sinners; and ^dpurify *your* hearts, ye double minded.

9 ^aBe afflicted (endure hardship, suffer harassment), and mourn, and ^bweep: let your laughter be turned to ^cmourning, and *your* joy to heaviness.

10 ^aHumble yourselves in the sight of the Lord, and he shall lift you up.

11 ^aSpeak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the ^blaw, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that ^ajudgest another?

13 Go to now, ye that say, To day or to ^amorrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a ^avapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your ^aboastings: all such rejoicing is evil.

17 Therefore to him that ^aknoweth to do good, and ^bdoeth it not, to him it is ^csin. (Sin is the transgression of divine law, as made known through the conscience or by revelation. A man sins when he violates his conscience, going contrary to light and knowledge – not the light and knowledge that has come to his neighbor, but that which has come to himself. He sins when he does the opposite of what he knows to be right. Up to that point he only blunders. One may suffer painful consequences for only blundering, but he cannot commit sin unless he knows better than to do the thing in which the sin consists. One must have a conscience before he can violate it. Orson F. Whitney, Saturday Night Thoughts, p. 239. Where there is no law given there is no punishment; and where there is no punishment there is no condemnation. 2 Ne. 9:25- Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him He that knoweth not good from evil is blameless. Alma 29:5- Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience. Hel 14:19 Therefore repent ye, repent ye, lest by knowing these things and not doing them ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death. 2 Ne 9: 26 For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel. 27 But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!)

James 5

Misery awaits the wanton rich—Await the Lord's coming with patience—The elders are to anoint and heal the sick.

1 GO to now, ye rich men, ^aweep and howl for your miseries that shall come upon you. (As with all men, those who have riches will be judged according to their works and gain either salvation or damnation as they may chance to merit. But the nature of fallen man is such that in the overwhelming majority of cases riches are far more of a hindrance than a help in attaining peace in this world and eternal life in the world to come. DNTC, 3:268)

2 Your ^ariches are corrupted, and your garments are motheaten.

3 Your ^agold and silver is ^bcankered (rusted, tarnished); and the ^crust (venom, poison) of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the ^ahire of the ^blabourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. (Together with verse 7, James is equating Jehovah and Jesus Christ as the same person. DNTC, 3:270)

5 Ye have lived ^ain pleasure (luxuriously, delicately) on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned and killed the just; and he doth not resist you.

(Here is a list of ways to be a friend to God.) 7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also ^apatient; ^bstablish (strengthen) your hearts: for the ^ccoming of the Lord draweth nigh.

9 ^aGrudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an ^aexample of ^bsuffering affliction, and of patience.

11 Behold, we count them ^ahappy which ^bendure. Ye have heard of the patience of ^cJob, and have seen the end of the Lord; that the Lord is very ^dpitiful, and of tender ^emercy.

12 But above all things, my brethren, ^aswear not, neither by heaven, neither by the earth, neither by any other ^boath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you ^aafflicted? let him pray. Is any merry? let him sing psalms.

14 **Is any ^asick among you? let him call for the ^belders of the church; and let them ^cpray over him, ^danointing him with oil in the name of the Lord:**

15 **And the ^aprayer of ^bfaith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be ^cforgiven him.** (Joseph Fielding Smith said: If by the power of faith and through the administration by the elders the man is healed, it is evidence that his sins have been forgiven. It is hardly reasonable to think that the Lord will forgive the sins of a man who is healed if he has not repented. Naturally he would repent of his sins if he seeks for the blessing by the elders. Doctrines of Salvation, 3:177-8. James' instructions support the idea that a spirit of faith and repentance is present with such forgiveness – the sick person is to call for the elders, the prayer is to be a prayer of faith and contrition is suggested by the “confess your faults” passage. Forgiveness is predicated upon law as are all other blessings and must be assumed in this instance. But what a great comfort it is to those who are repentant to know that when hearts are right, anointings are given, and healings are granted, not only the body but also the soul is made well. Larry Dahl, Studies in the Scriptures, 6:222. This is part – indeed, the most glorious part – of the ordinance of administering to the sick. The following explanation sets forth how this principle operates: It is an axiomatic gospel verity that the Spirit of the Lord will not dwell in an unclean tabernacle. The Spirit will not come to a man unless and until he is prepared by personal righteousness to have the companionship of that member of the Godhead. Thus to be worthy of baptism men must witness before the church that they have truly repented of all their sins, and precisely the same thing is involved in their preparation to partake of the sacrament. In other words, as a result of worthy baptism men stand clean before him if they fulfil the full law involved in partaking of the sacrament, for in each instance they are rewarded with the companionship of the Spirit, which companionship they cannot have unless they are cleansed and purified from sin. DNTC, 3:275. It is the policy of the Church that administration to the sick should be done at the request of the sick person or someone vitally concerned, so that it will be done in answer to faith. Those called to perform the ordinance should encourage the sick person to rely on the Lord's promises, *Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you.* Moro 7:26. If need be the sick person should be encouraged to keep the commandments so that he can have faith and be entitled to the blessings of the Lord. DNTC, 3:274.)

16 ^aConfess *your* faults one to another, and ^bpray one for another, that ye may be healed. **^cThe effectual ^dfervent ^eprayer of a righteous man availeth much.** (This book begins with the admonition to pray. And here is the conclusion of that opening statement. Truly the Prophet Joseph Smith is proof that the prayer of a righteous man avails much. Men should, in wisdom, keep their own faults to themselves, in an organized system of confession as part of the law of forgiveness. DNTC, 3:276)

17 Elias (Elijah – 1 Kings 17:18) was a man subject to like ^apassions as we are, and he prayed earnestly that it might not rain: and it ^brained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 **Let him know, that he which ^aconverteth the sinner from the error of his way shall ^bsave a soul**

from death, and shall hide a multitude of sins. (Every person who is beginning the long journey of emancipating himself from the thralldom of sin and evil will find comfort in the thought expressed by James. We could expand it somewhat and remind the transgressor that every testimony he bears, every prayer he offers, every sermon he preaches, every scripture he reads, every help he gives to stimulate and raise others – all these strengthen him and raise him to higher levels. The proper motivation for missionary work of any kind, as for all Church service, is of course love for fellowmen, but always such work has its by-product effect on one's own life. Thus as we become instruments in God's hands in changing the lives of others our own lives cannot help but be lifted. One can hardly help another to the top of the hill without climbing there himself. The Miracle of Forgiveness, p. 205. **Truly a multitude of sins is hidden – not winked at or covered over, but dealt with, repented of, and forgiven, not to be mentioned again.** Larry Dahl, Studies in the Scriptures, 6:222. By reclaiming an erring brother, we save both him and ourselves. Our sins are hidden (remitted) because we ministered for the salvation and blessing of another member of the kingdom. In principle this special reward for Christ's ministers applies also to those who preach the gospel and bring souls into the kingdom. The minister is rewarded with salvation and, of necessity, in the process, is freed from his own sins. D&C 4:1-4. Joseph B. Wirthlin: The simple fact is this: anything that does not draw us closer to God takes us away from Him. We have no middle ground, no foggy gray area where we can sin a little without suffering spiritual decline. That is why we must repent and come to Christ daily on submissive knees so that we can prevent our bonfires of testimony from being snuffed out by sin. CR, Oct 1992, 48.)

James was taken before the Sanhedrin, sentenced to death, and executed by stoning in AD 62.

Nov 25-Dec 1
1 and 2 Peter
“Rejoice with Joy Unspeakable and Full of Glory”

OVERVIEW:

As you read the Epistles of Peter, you may receive promptings to act. Record these promptings while you are “yet in the Spirit” (D&C 76:80) so you can accurately capture what you are being taught.

Record your impressions:

SCRIPTURES:

1 Peter 1

Audience: The book of 1 Peter was addressed to the Saints in five provinces in Asia Minor.

Historical Background: In Peter’s day the Roman government displayed a general tolerance for all religions, including Christianity. The Church was under a divine commission to preach the gospel unto all the world, and it began by circulating the gospel message throughout the Roman Empire. Although the gospel was spread by peaceful means, the message proclaiming the coming of the risen Christ as the King of Kings was not a favorable message to the Roman monarchs. In A.D. 64 a fire destroyed much of Rome. The emperor Nero was implicated in the tragedy despite his efforts to help those who became homeless because of it. In an effort to divert the blame, Nero pointed an accusing finger at the Christians. Soon the Saints throughout the empire were persecuted because of hatred and misunderstandings. This change from tolerance to hostility provoked great anxiety among the Saints. About the same time, Peter wrote to encourage the Saints in their sufferings and to remind them of the eternal reward for their faithfulness. Peter wrote this letter from Babylon, which probably means Rome.

Unique Features: In this Epistle, Peter included some of the most revealing statements in the Bible about salvation for the dead.

Live in faith and holiness as a chosen generation. Follow the Savior’s example in enduring trials and persecution. Partake of the divine nature and strive to make your calling and election sure. Resist false teachers and those who deny the Second Coming.

Peter’s writings seem to be more patient than when Jesus was on earth. These epistles are close to the end of Peter’s life. He has learned a lot since his call to the apostleship. About 30 years have passed. Peter was one whom Jesus could trust to give the keys of the kingdom.

No New Testament author emphasized the peculiar nature of saints, and the ways in which they differ from the world, with more clarity and beauty than Peter. Joseph Smith said of him, “Peter penned the most sublime language of any of the apostles” (May 17, 1843, DHC 5:392. Teachings, p. 301.)

The trial of our faith precedes salvation—Christ foreordained to be the Redeemer. First Peter was probably written from Rome ca AD 62-63.

1 PETER, an apostle of Jesus Christ, to the ^astrangers (strangers because he hadn't met them yet.) scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 ^a**Elect according to the ^bforeknowledge of God the Father, through ^csanctification of the Spirit** (To be sanctified is to become clean, pure, and spotless; to be free from the blood and sins of the world; to become a new creature of the Holy Ghost, one whose body has been renewed by the rebirth of the Spirit. Sanctification is a state of saintliness, a state attained only by conformity to the laws and ordinances of the gospel. The plan of salvation is the system and means provided whereby men may sanctify their souls and thereby become worthy of a celestial inheritance. DNTC, 3:49), **unto ^dobedience and ^esprinkling of the ^fblood of Jesus Christ: Grace unto you, and peace, be multiplied.** (We learn from Abraham 2:22, that in the premortal existence, the spirit offspring of God were not all the same. Abraham saw that there were both noble and great and less than noble and great spirits in the premortal realm. President Joseph Fielding Smith explained: "The spirits of men had their free agency, some were greater than others, and from among them the Father called and foreordained his prophets and rulers. Jeremiah and Abraham were two of them. . . . The spirits of men were not equal. They may have had an equal start, and we know they were all innocent in the beginning; but the right of free agency which was given to them enabled some to outstrip others, and thus, through the eons of immortal existence, to become more intelligent, more faithful, for they were free to act for themselves, to think for themselves, to receive the truth or rebel against it." Joseph Fielding Smith, *Doctrines of Salvation*, 1:59. **Those who were more valiant in the premortal world earned certain blessings in mortality. One of the major blessings they earned is the right to have access to the gospel in mortality. To ensure this right, the valiant of God's spirit children were foreordained to be born into a particular lineage: the House of Israel. "There was a group of tested, tried and proven souls before they were born into the world," Elder Melvin J. Ballard taught. "And the Lord provided a lineage for them. That lineage is the House of Israel, the lineage of Abraham, Isaac and Jacob and their posterity. Through this lineage were to come the true and tried souls that had demonstrated their righteousness in the spirit world before they came here. We came through that lineage. Our particular branch is the House of Joseph through his son Ephraim. That is the group from whence shall come the majority of the candidates for celestial glory."** Melvin J. Ballard, *Three Degrees of Glory*, p. 20. Likewise, President Harold B. Lee taught: "It would seem very clear, then, that those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born into the most illustrious lineage of any of those who came upon the earth as mortal beings. All these rewards were seemingly promised, or foreordained, before the world was. **Surely these matters must have been determined by the kind of lives we had lived in that premortal spirit world.** Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn't it just as reasonable to believe that what we have received here in this earth [life] was given to each of us according to the merits of our conduct before we came here?" *Understanding Who We Are Brings Self Respect*, Ensign, Jan 1974, p. 4-5. As members of the House of Israel, the valiant were rightful heirs of the gospel. Of this Elder McConkie stated: **"Israel is an eternal people. Members of that chosen race first gained their inheritance with the faithful in the pre-mortal life. Israel was a distinct people in pre-existence. Many of the valiant and noble spirits in that first estate were chosen, elected, and foreordained to be born into the family of Jacob, so as to be natural heirs of all of the blessings of the gospel."** DNTC, 2:284 This is the election of grace Paul spoke of. Elder McConkie explained further: "This election of grace is a very fundamental, logical, and important part of God's dealings with men through the ages. **To bring to pass the salvation of the greatest possible**

number of his spirit children the Lord, in general, sends the most righteous and worthy spirits to earth through the lineage of Abraham and Jacob. This course is a manifestation of his grace or in other words his love, mercy, and condescension toward his children. "This election to a chosen lineage is based on pre-existent worthiness and is thus made "according to the foreknowledge of God." (1 Pet. 1:2.) Those so grouped together during their mortal probation have more abundant opportunities to make and keep the covenants of salvation, a right which they earned by pre-existent devotion to the cause of righteousness. As part of this election, Abraham and others of the noble and great spirits were chosen before they were born for the particular missions assigned them in this life. (Abra. 3:22-24; Rom. 9.) "As with every basic doctrine of the gospel, the Lord's system of election based on pre-existent faithfulness has been changed and perverted by an apostate Christendom. So absurd have been the false conclusions reached in this field that millions of sincere though deceived persons have devoutly believed that in accordance with the divine will men were pre-destined to receive salvation or damnation which no act on their part could change. (Teachings, p. 189.) "Actually, if the full blessings of salvation are to follow, the doctrine of election must operate twice. First, righteous spirits are elected or chosen to come to mortality as heirs of special blessings. Then, they must be called and elected again in this life, an occurrence which takes place when they join the true Church. (D. & C. 53:1.) Finally, in order to reap eternal salvation, they must press forward in obedient devotion to the truth until they make their "calling and election sure" (2 Pet. 1), that is, are "sealed up unto eternal life." (D. & C. 131:5.) MD, p. 216 The LDS Bible Dictionary states that the election of grace "has reference to one's situation in mortality; that is, being born at a time, at a place, and in circumstances where one will come in favorable contact with the gospel. This election took place in the premortal existence." Election LDS Bible Dictionary, p. 662-3.)

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant ^amercy hath ^bbegotten us again unto a ^clively (living) ^dhope by the resurrection of ^eJesus Christ from the dead, (to verse 19) (Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. TPJS, 298)

4 To an ^ainheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
5 Who are kept by the ^apower of God through ^bfaith unto salvation ^cready (prepared) to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a ^aseason, if need be, ye are in heaviness through manifold ^btemptations: (trials, afflictions)

7 That the ^atrial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the ^bappearing (revelation) of Jesus Christ: (Our trials help to perfect us.)

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet ^abelieving, ye rejoice with joy unspeakable and full of glory: (By successfully passing through our trials, we obtain the promise and joy.)

9 Receiving the ^aend (object) (goal, purpose, consummation) of your ^bfaith, *even* the ^csalvation of *your* souls.

10 ~~Of~~ (Concerning) which ^asalvation the ^bprophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what (time), ~~or~~ (and) what manner of ~~time~~ (salvation) the Spirit of Christ which was in them did signify, when it ^atestified beforehand the ^bsufferings of Christ, and the ^cglory ~~that~~ (which) should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have ^apreached the gospel unto you with the Holy Ghost sent down from heaven; which things the ^bangels desire to look into.

13 Wherefore gird up the loins of your mind, be ^asober, and hope ^bto the end (perfectly, completely) for the

^cgrace that is to be brought unto you at the revelation of Jesus Christ;
 14 As obedient children, not fashioning yourselves according to the former ^alusts in your ^bignorance:
 15 But as he which hath called you is holy, so be ye ^aholy in all manner of ^bconversation; (conduct)
 16 Because it is written, Be ye holy; for I am ^aholy. (Consecrated for a sacred purpose. Set apart.)
 17 And if ye call on the Father, who without respect of persons judgeth according to every man's ^awork,
 pass the time of your sojourning *here* in ^bfear:
 18 Forasmuch as ye know that ye were not ^aredeemed with corruptible things, *as* silver and gold, from your
^bvain (erroneous, fruitless) conversation *received* by ^ctradition from your fathers;
 19 But with the precious ^ablood of Christ, as of a ^blamb without ^cblemish and without spot:
 20 ^aWho verily was ^bforeordained (Having been foreknown before the foundation) before the foundation of
 the world, but was manifest in these last times for you,
 21 Who by him do believe in God, that raised him up from the dead, and gave him ^aglory; that your ^bfaith
 and ^chope might be in God.
 22 Seeing ye have ^apurified your ^bsouls in obeying the truth through the Spirit unto unfeigned ^clove of the
 brethren, *see that ye* ^dlove one another with a pure heart fervently:
 23 Being ^aborn again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and
^babideth for ever.
 24 For all ^aflesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the
 flower thereof falleth away:
 25 But the ^aword of the Lord endureth for ever. And this is the word which by the gospel is preached unto
 you.

1 Peter 2

Converts are newborn babes in Christ—He is the chief cornerstone—Saints hold a royal priesthood and are a peculiar people—We are in subjection to the laws of man.

1 WHEREFORE laying aside all ^amalice, and all ^bguile, and hypocrisies, and envies, and all evil
^cspeakings,
 2 As ^anewborn babes (newly baptized members), desire the ^bsincere (pure, genuine) ^cmilk of the word, that
 ye may grow thereby:
 3 If so be ye have ^atasted (experienced) that the Lord *is* gracious.
 4 To whom coming, *as unto* a living stone, disallowed indeed of men, but ^achosen of God, *and* precious,
 5 Ye also, as ^alively (living) stones, are built up a ^bspiritual ^chouse, an holy priesthood, to offer up ^dspiritual
^csacrifices, acceptable to God by Jesus Christ.
 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief ^acorner ^bstone, elect, precious:
 and he that ^cbelieveth on him shall not be ^dconfounded. (ashamed, disappointed)
 7 Unto you therefore ~~which~~ (who) believe *he is* precious: but unto them ~~which be~~ (who are) ^adisobedient,
 (who stumble at the word, through disobedience, whereunto they were appointed)
 8 And a ^astone of ^bstumbling, and a ^crock of ^doffence, ~~even to them which~~ ^estumble at the word, being
 disobedient: whereunto also they were ^fappointed. (Peter is quoting 3 Old Testament prophecies: 2 from
 Isaiah and one from Psalms: Isa. 28:16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a
 foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not
 make haste., Isa 8:14-15 14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of
 offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. 15 And many
 among them shall stumble, and fall, and be broken, and be snared, and be taken. and Psalms 118:22 The
 stone which the builders refused is become the head stone of the corner.)

7b (For) the stone which the builders ^bdisallowed, ~~the same is made~~ (is become) the head of the corner,
9 But ye *are* a ^achosen generation (The house of Israel both anciently, in the meridian of time, and now in these latter days. DNTC, 3:294), a ^broyal ^cpriesthood (Whenever the Lord has a people on earth he offers to make them a nation of kings and priests – not a congregation of lay members with a priest or a minister at the head – but a whole church in which every man is his own minister, in which every man stands as a king in his own right, reigning over his own family-kingdom. The priesthood which makes a man a king and a priest is thus a royal priesthood. We become kings and priests through the ordinances of the house of the Lord. DNTC, 3:294), an ^dholy ^enation, a ^fpeculiar (purchased, preserved, special possession or property) **people** (Russell M. Nelson: Thus we see that the scriptural term peculiar signifies “valued treasure,” “made” or “selected by God.” For us to be identified by servants of the Lord as his peculiar people is a compliment of the highest order. CR, Apr 1995, 44. In the Hebrew tongue, the word peculiar more closely means 'private property' or 'hidden treasure.' It means 'wealth' and is synonymous with 'precious jewel.' It also allies closely with being 'shut up,' meaning, separated from the world and impenetrable. Are we all those things to the Lord? Are we his 'peculiar people?' Do we live so that the world and the evils thereof do not penetrate our hearts or our homes? Scot Facer Proctor, Meridian Magazine, Lesson 43.); **that ye should shew forth the praises of him who hath called you out of ^gdarkness into his marvellous ^hlight** (Every person who accepts the gospel and joins the Church is called out of darkness. The light is the light of Christ. DNTC, 3:295):

10 **Which in time past *were* not a people, but *are* now the people of God** (Adopted into the family of God. DNTC, 3:295): **which had not obtained mercy, but now have obtained mercy.** (Justice is for the ungodly, mercy for the penitent. Mercy comes only to those who repent and live the gospel; all others are subject to the law of justice and pay the penalty for their own sins. DNTC, 3:295)

11 Dearly beloved, I beseech *you* as ^astrangers and ^bpilgrims (resident aliens, sojourners), ^cabstain from ^dfleshly ^elusts, which ^fwar against the soul; (There is an imperative need for fleshly lusts as part of the eternal plan. This very sphere of existence is deliberately designed as one in which all men will be subject to the appetites and passions and lusts of life. The issue is whether we take Peter’s counsel and abstain from these fleshly lusts or whether we follow the worldly course of appetite and indulgence. DNTC, 3:296)

12 Having your ~~conversation~~ **(conduct)** ^ahonest among the Gentiles: that, whereas they speak against you as evildoers (It is standard operating procedure for the unrepentant and sin-laden enemies of the truth to accuse the saints of evil-doing. DNTC, 3:296), they may by *your* good ^bworks, which they shall behold, glorify God in the day of visitation.

13 ^aSubmit yourselves to every ^bordinance of man for the Lord’s sake: whether it be to the king, as ^csupreme; (superior) **(Humble yourself and be baptized.)**

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. **(Obey the law of the land.)**

15 For so is the will of God, that with well doing ye may put to ^asilence the ^bignorance of foolish men:

16 As free, and not using *your* ^aliberty for a cloke of ^bmaliciousness, but as the ^cservants of God.

17 ^aHonour all *men*. Love the ^bbrotherhood. ^cFear God. Honour the ^dking.

18 ^aServants, *be* subject to *your* ^bmasters with all fear; not only to the good and gentle, but also to the ^cfroward. **(crooked, wicked)**

19 For this *is* ^athankworthy **(pleasing, gracious)**, if a man for conscience toward God endure ^bgrief, suffering wrongfully.

20 **For what glory *is it*, if, when ye be buffeted (being struck with fists) for your faults, ye shall take it ^apatiently? (So what if you take punishment for what you deserve patiently?) but if, when ye do well, and ^bsuffer *for it*, ye take it ^cpatiently, this *is* ^dacceptable (pleasing, gracious) with God. (The real test is when you do good and are punished. That’s the test. Peter is here describing the suffering of Jesus that he was a personal eyewitness of.)**

21 For even hereunto were ye called: because Christ also ^asuffered for us, leaving us an ^bexample, that ye should follow his steps:
 22 Who did no ^asin, neither was ^bguile found in his mouth:
 23 Who, when he was ^areviled, (The contemptuous scorn of the high priest) reviled not again; when he suffered, he threatened not; but ^bcommitted *himself* to him that judgeth righteously:
 24 Who his own self ^abare our ^bsins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose ^cstripes (bruise or bloody welt which results from lashing with a whip.) ye were healed.
 25 For ye were as ^asheep going astray; but are now returned unto the ^bShepherd and ^cBishop of your souls.

1 Peter 3

Husbands and wives should honor each other—Saints should live by gospel standards—Christ preached unto the spirits in prison.

1 LIKEWISE, ye ^awives, *be* in subjection to your own husbands; that, if any ^bobey not the word, they also may without the word be won by the ^cconversation (conduct) of the wives;

2 While they behold your ^achaste ^bconversation (conduct) *coupled* with fear.

3 (Let your) ~~Whose~~ ^aadorning ~~let it not be~~ (not) that outward ^aadorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the* ^aornament of a ^bmeeek (gentle, mild, forgiving) and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the ^aholy ^awomen (The Lord never sends apostles and prophets and righteous men to minister to his people without placing women of like spiritual stature at their sides. Adam stands as the great high priest, under Christ, to rule as a natural patriarch over all men of all ages, but he cannot rule alone; Eve, his wife, rules at his side, having like caliber and attainments to his own. Abraham is tested as few men have been when the Lord commands him to offer Isaac upon the altar; and Sarah struggles with like problems when the Lord directs that she withhold from the Egyptians her status as Abraham's wife. Isaac gains from the Lord the promise that his seed shall multiply as the stars of heaven; and Rebekah, his wife, receives a blessing of her own in which she is promised that she shall be the mother of thousands of millions. And so it goes, in all dispensations and at all times when there are holy men there are also holy women. Neither stands alone before the Lord. The exaltation of the one is dependent upon that of the other. DNTC, 3: 302) ^aalso, who ^btrusted in God, adorned themselves, being ^cin subjection (obedient, submissive to) unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose ^adaughters ye are, as long as ye do well, and are not afraid with any ^bamazement. (dismay, consternation)

7 Likewise, ye ^ahusbands, dwell with *them* according to ^bknowledge, giving ^chonour unto the ^dwife, as unto the weaker vessel, (It is the duty of a husband to love, cherish, and nourish his wife, and cleave unto her and none else. He ought to honor her as himself, and he ought to regard her feelings with tenderness, for she is his flesh and his bone, designed to be an help unto him both in temporal and spiritual things, one into whose bosom he can pour all his complaints without reserve, who is willing (being designed) to take part of his burden, to soothe and encourage his feelings by her gentle voice. It is the place of the man to stand at the head of his family and be lord of his own house, not to rule over his wife as a tyrant neither as one who is fearful or jealous that his wife will get out of her place and prevent him from exercising his authority. It is his duty to be a man of God – for a man of God is a man of wisdom – ready at all times to obtain from the scriptures, the revelations, and from on high, such instructions as are necessary for the edification and salvation of his household. And on the other hand, it is the duty of the wife to be in subjection to her

husband at all times, not as a servant, neither as one who fears a tyrant or a master, but as one who in meekness and the love of God regards the laws and institutions of heaven [and] looks up to her husband for instruction, edification, and comfort. Joseph Smith's Commentary on the Bible, p. 200.) **and as being heirs together** (Neither men or women are saved alone. Salvation is a family affair. The fullness of the blessings of the gospel come to men and women together; they grow out of the new and everlasting covenant of marriage. DNTC, 3:303) of the grace of life; (this refers to the eternal nature of the marriage covenant) that your ^fprayers be not hindered.

8 Finally, *be ye* all of ^aone mind, having ^bcompassion one of another, love as ^cbrethren, *be* ^dpitiful (tenderhearted, compassionate), *be* ^ecourteous:

9 Not ^arendering ^bevil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a ^cblessing.

10 For he that will love life, and see good days, let him ^arefrain his ^btongue from evil, and his lips that they speak no ^cguile:

11 Let him ^aeschew (turn away from, avoid) evil, and do good; let him seek ^bpeace, and ^censue (pursue, follow eagerly) it.

12 For the ^aeyes of the Lord *are* over the ^brighteous, and his ears *are open* unto their ^cprayers: but the face of the Lord *is* against them that do ^devil.

13 And who *is* he that will harm you, if ye be ^afollowers of that which is good?

14 But and if ye ^asuffer for ^brighteousness' sake, ^chappy *are ye*: and be not afraid of their terror, neither be troubled;

15 But ^asanctify (reverence as holy) the Lord God in your hearts: and *be* ready always to *give* ^ban answer (defense) (with meekness and fear) (reverence, fear) to every man that asketh (of) you a reason ~~of~~ (for) the ^chope that is in you ~~with~~ ^dmeekness and ^efear: (The true saints are an informed people. They know the doctrines of salvation and rejoice in the privilege of presenting them to their Father's other children. DNTC, 3:305)

16 Having a good ^aconscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good ^bconversation (conduct) in Christ.

17 For *it is* better, if the will of God be so, that ye ^asuffer for well doing, than for evil doing.

18 For Christ also ~~hath~~ once ^asuffered for sins, the just for the ^bunjust, ~~that he might bring us to God~~, being put to ^cdeath in the flesh, but quickened by the ^dSpirit: (that he might bring us to God.)

19 **By (For) which (cause) also he went and ^apreached unto the ^bspirits in ^cprison;** (Salvation for the dead is the system whereunder those who would have accepted the gospel in this life had they been permitted to hear it, will have the chance to accept it in the spirit world, and will then be entitled to all the blessings which passed them by in mortality. Doctrines of Salvation, 2:100-196, MD, p.673, DNTC, 3:308. **In the realm of departed spirits there are two divisions – paradise, where the spirits of the righteous go to await the day when they shall come forth in the resurrection of the just; and hell, where the spirits of the wicked go to be buffeted and tormented until that day when they shall come forth in the resurrection of the unjust. Our Lord did not go in person to the spirits in hell, which is the spirit prison as such. His ministry in the spirit world was among the righteous in paradise, but even these considered their disembodied state as one of bondage. Thus the designation spirit prison may be said to have two meanings – hell, which is the prison proper; and the whole spirit world, in the sense that all who are therein are restricted and cannot gain a fullness of joy until after their resurrection. D&C 93:33-34. DNTC, 3:309. The spirit world and spirit prison are one and the same place.** The general thought seems to be that the phrase "spirit prison" equates with hell or the place of torment. Such a conclusion, however, does not accord with scripture. Peter tells us that upon His death Christ went and "preached unto the spirits in prison." President Joseph F. Smith in his vision of the redemption of the dead tells us that Christ did not go to the ungodly or the unrepentant but to a vast assembly of the righteous.

These, he said, were “rejoicing in the hour of their deliverance from the chains of death.” The revelation then says that “the Son of God appeared, declaring liberty to the captives who had been faithful.” The promise that the prison of death would end comes to the righteous in and through Christ, who would redeem them from the dead. “For the dead had looked upon the long absence of their spirits from their bodies as a bondage” and as long as they remained in that state they could not receive a fullness of joy. Until we are resurrected we bear the burden of Adam’s fall. We are prisoners of death, and hence the same “spirit prison” serves appropriately as a designation for the entire spirit world. Joseph Smith said: **Hades, the Greek, or Sheol, the Hebrew, these two significations mean a world of spirits. Hades, Sheol, paradise, spirits in prison, are all one; it is a world of spirits. The righteous and the wicked all go to the same world of spirits until the resurrection.** TPJS, p. 310. Answers to Gospel Questions, p. 101-102. President Brigham Young has said-- “It reads that the spirit goes to God who gave it. Let me render this scripture a little plainer; when the spirits leave their bodies they are in the presence of our Father and God, they are prepared then to see, hear and understand spiritual things. **But where is the spirit world? It is incorporated within this celestial system. Can you see it with your natural eyes? No. Can you see spirits in this room? No. Suppose the Lord should touch your eyes that you might see, could you then see the spirits? Yes, as plainly as you now see bodies, as did the servant of Elijah. If the Lord would permit it, and it was his will that it should be done you could see the spirits that have departed from this world, as plainly as you now see bodies with your natural eyes.**” {Discourses of Brigham Young, p.376-377.} The Prophet Brigham Young said, “**Where is the spirit world? It is right here. Do the good and evil spirits go together? Yes they do. Do they both inhabit the same kingdom? Yes they do. Do they go to the Son? No. Do they go beyond the boundaries of this organized earth? No, they do not.**” Other prophets, seers and revelators have taught the same truth. In keeping with the revelation that in the mouth of two or three witnesses shall every truth be established, I’d also like to quote from the prophet, seer, and revelator, Parley P. Pratt. He made the following comment. “The spirit world is not the heaven where Jesus Christ, His Father, and other beings dwell who have by resurrection or translation ascended to eternal mansions and been crowned and seated on thrones of power. **As to the location of the post—earthly spirit world, it is here on the very planet where we were born. A veil is drawn between the one sphere and the others whereby all the objects in the spiritual sphere are rendered invisible to those in the temporal sphere.**” Ricks College Devotional, Daniel H. Ludlow, March 1995)

20 ^aWhich ~~some~~ ^btime (Some of whom) were ^cdisobedient (in the days of Noah), ~~when once~~ ^d(while) the ^elongsuffering of God waited ~~in the days of~~ ^fNoah, while the ark was a preparing, wherein few, that is, eight souls were ^gsaved by ^hwater. (These particular spirits, the souls of those who lived in Noah’s day were taught the gospel during their mortal probation. Their opportunity to believe and obey the truths of salvation came while they yet dwelt in mortality. Hence, even assuming they accept the truth in the spirit world, the highest inheritance available to them is the terrestrial kingdom; they are forever barred from that eternal life found only in the celestial kingdom of heaven. This limitation on the doctrine of salvation for the dead was revealed to Joseph Smith in the vision of the degrees of glory. Speaking of the terrestrial world, the Lord said: These are they who are the spirits of men kept in prison whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; Who received not the testimony of Jesus in the flesh, but afterwards received it. D&C 76:73-74. Thus: **There is no such thing as a second chance to gain salvation by accepting the gospel in the spirit world after spurning, declining, or refusing to accept it in this life.** It is true that there may be a second chance to hear and accept the gospel, but those who have thus procrastinated their acceptance of the saving truths will not gain salvation in the celestial kingdom of God. **The Prophet Joseph Smith said: All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge**

all men according to their works, according to the desire of their hearts. Teachings, p. 107. This is the only revealed principle by means of which the laws pertaining to salvation for the dead can be made available in the lives of any persons. **There is no promise in any revelation that those who have a fair and just opportunity in this life to accept the gospel, and who do not do it, will have another chance in the spirit world to gain salvation. On the contrary, there is the express stipulation that men cannot be saved without accepting the gospel in this life, if they are given opportunity to accept it.** DNTC, 3:312-313.)

21 The like figure whereunto *even* ^abaptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into ^aheaven, and is on the right hand of God; ^bangels and ^cauthorities and powers being made subject unto him.

1 Peter 4

Why gospel is preached unto the dead—Saints should speak as the oracles of God—The righteous will be tried and tested in all things.

1 FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same ^amind (intent, idea): ^bfor he (you) that hath (who have) suffered in the flesh hath ceased (should cease) from ^csin;

2 That he (you) no longer should live the rest of his (your) time in the flesh (, should live) to the ^alusts of men, but to the will of God.

3 For the time past of ~~our~~ life may suffice us to have wrought the will of the Gentiles, when we (ye) walked in lasciviousness, lusts, ^aexcess of wine, ^brevellings, banquetings, and ^cabominable ^didolatries:

4 Wherein they (speak evil of you,) think(ing) it strange that ye (you) run not with *them* to the same excess of riot, ~~speaking evil of you:~~

5 Who shall give account to him that is ready to ^ajudge the ^bquick (living) and the dead.

6 ~~For for this cause was~~ (Because of this, is) the ^bgospel ^cpreached also to them that are ^ddead, that they might be ^ejudged according to men in the flesh, but live (in the spirit) according to (the will of) God in the spirit. (Nothing shows forth more perfectly the complete justice, equity and mercy of God's dealings with men than the doctrine of salvation for the dead. Salvation is not limited to those who are born in a favored lineage. It is not reserved for people who chance to live in a day when there are prophets and apostles on earth who have authority from the Almighty to teach the doctrines and perform the ordinances of salvation. It is not for those only who learn of Christ and his laws in this life. It is available for all men, in all ages, and in all places. In the infinite wisdom of Him who knoweth all things and who seeks the salvation of all his children, it was ordained in the councils of eternity, before the foundations of this earth were laid, that every living soul, either in mortality or in the spirit world, would have a fair, a just, and an equitable opportunity to believe and obey those laws which lead to eternal life. DNTC, 3:316. God has administrators in the eternal world to release those spirits from prison. The ordinances being administered by proxy upon them, the law is fulfilled. Joseph Smith's Commentary on the Bible, p. 204. **If God is just, then all of his children must have an equal opportunity to accept or reject the gospel before the Day of Judgment.** As Latter-day Saints, we know that those who did not have the opportunity to accept the gospel in this life will have it in the spirit world before they are called forth from the grave. These, Peter said, will then "be judged according to men in the flesh." This statement means that the standard of discipleship is the same in this world and in the next. In principle it should be neither easier nor harder to exercise faith or to repent in the spirit world. Were that not the case, those in that estate could not be judged according to men in the flesh. For some it will be natural and easy to accept and live gospel

truths, for that will have been the practice of a lifetime. For others it will be very difficult to do so, for eschewing the things of the Spirit will have been the practice of a lifetime. We must allow, however, for circumstances in which people were prisoners to experiences in this life that prevented them from having a fair chance to embrace the gospel principles here. When they are freed from those bitter chains, many of them will seek the blessings of the gospel. **If those who have not heard the gospel are taken back into the presence of God at the time of death, they would have a decided advantage in accepting it when it was taught to them in the spirit world. If that were the case, they could not be judged according to men in the flesh. If the sacred truths of heaven are dispensed in this life according to the preparation we have made, we can have every assurance that the same will be the case in the spirit world. The memory of our premortal experience will be revealed to us only as we are worthy to receive it. This means that some will never have that knowledge restored to them.** The idea that at death our memory of the premortal existence is restored to us disrupts any notion that the blessings of the gospel are dispensed there as they are here or, as Peter said it, “according to men in the flesh.” Hell is simply the nation of departed spirits. Its cities have their ghettos but also their pleasant suburbs. **Kindred spirits by nature gather together.** Where honorable men and women have gathered, honor prevails. Where people of peace, virtue, and goodness choose to assemble, there such attributes will also be found. Others unlike them would be unwelcome and would seek society among those of like spirits. The description given by Joseph F. Smith of those present when Christ visited the spirit world states that the righteous were “gathered together in one place.” D&C 138:12-13. Joseph Fielding McConkie, *Answers to Gospel Questions*, p. 97-98, 105-108.)

7 But (to you,) the end of all things is at hand: be ye therefore sober, and ^awatch unto prayer. (As each faithful saint approaches the day of his departure to the paradise of God, it is as though he were prepared for the Lord’s Second Coming; it is as though the end of the world had come in his day. DNTC, 3:316)

8 And above all things have fervent charity among yourselves: ^afor ^bcharity shall ~~cover~~ the (preventeth a) multitude of sins.

9 Use ^ahospitality one to another without ^bgrudging.

10 As every man hath received the gift, *even so* ^aminister the same one to another, as good ^bstewards of the manifold grace of God.

11 If any man ^aspeak, *let him speak* as the ^boracles (an oracle) of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. (Speak by the power of the Holy Ghost.)

12 Beloved, think it not strange concerning the fiery ^atrial (warning that the saints of meridian times might be killed in fires or otherwise tried.) which is to try you, as though some strange thing happened unto you:

13 But ^arejoice, inasmuch as ye are ^bpartakers of Christ’s ^csufferings; that, when his glory shall be ^drevealed, ye may be glad also with exceeding joy.

14 If ye be ^areproached for the name of Christ, ^bhappy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men’s matters.

16 Yet if *any man suffer* as a ^aChristian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that ^ajudgment must begin at the house of God (And upon my house shall it begin, and from my house shall it go forth... D&C 112:24-26): and if *it first begin* at us, what shall the end *be* of them that ^bobey not the gospel of God?

18 And if the ^arighteous scarcely be saved, where shall the ^bungodly and the sinner appear?

19 Wherefore let them that suffer according to the ^awill of God commit the ^bkeeping of their souls *to him* in well doing, as unto a faithful Creator.

1 Peter 5

The elders are to feed the flock of God—Humility and godly graces lead to perfection.

1 **THE ^aelders** (By classing himself with his high apostolic calling as an elder, Peter dramatizes the pre-eminence of the priesthood over the offices in the priesthood – a principle which dignifies the status of all brethren who hold the holy priesthood and raises them, as it were, to apostolic stature. DNTC, 3:319. When we perform ordinances in the temple for brethren, which office in the priesthood are they ordained to? The office of an Elder. The Melchizedek Priesthood is necessary for exaltation. Certain offices are not. **Joseph Smith and Oliver Cowdery were ordained elders on April 6, 1830, thus obtaining the first ordained offices in the Church in this dispensation. Peter, James, and John had conferred the Melchizedek Priesthood upon them in [May or] June, 1829, but there were no offices in the priesthood until after the organization of the Church. It is not possible to hold an office in an organization that does not exist. Later, other offices came as the needs of the ministry required. Doctrines of Salvation, 3:147-9. Ordinations to offices must conform to the law of common consent. D&C 20:65 DNTC, 3:320.) which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a ^bpartaker of the glory that shall be revealed: **(Peter’s calling and election had been made sure; he had already received the promise of eternal life in the Father’s kingdom. 2 Peter 1:1-19. DNTC 3:320)****

2 ^aFeed (tend, superintend) the ^bflock of God which is among you, taking the ^coversight (overseeing, guarding, watching) *thereof*, not by constraint, but ^dwillingly; not for ^efilthy ^flucre, but of a ready mind;

3 Neither as being ^alords over *God’s* heritage, but being ^bensamples to the flock.

4 And when the chief ^aShepherd shall appear, ye shall receive a ^bcrown of ^cglory that fadeth not away. (Prepare for the Second Coming.)

5 Likewise, ye younger, ^asubmit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with ^bhumility: for God ^cresisteth (opposes, is adverse to) the ^dproud, and giveth grace to the ^ehumble.

6 ^aHumble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be ^asober, be ^bvigilant; because your adversary the ^cdevil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist ^astedfast in the faith, knowing that the same afflictions are ^baccomplished (laid up, endured by) in your brethren that are in the world.

10 But the God of all ^agrace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you ^bperfect (without defect), stablish, strengthen, settle *you* (without fear).

11 To him *be* glory and dominion for ever and ever. Amen.

12 By ^aSilvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at ^aBabylon, elected together with *you*, saluteth you; and *so doth* Marcus my son (Probably John Mark, who wrote the gospel of Mark).

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

2 Peter 1

Historical Background: Peter probably wrote his second Epistle from Rome sometime between A.D. 64 and 67. Unlike his first letter, which helped the Saints deal with external persecution, his second letter addressed the internal apostasy that threatened the future of the Church. False prophets and teachers were spreading damnable heresies, even denying the Lord that bought them.

Theme: The dominant theme in this letter is how one comes to a knowledge of our Lord Jesus Christ. The letter may be divided into three main sections. The first section teaches that we come to a knowledge of our Lord Jesus Christ by becoming partakers of the divine nature and having our calling and election made sure. The second section contrasts this true knowledge of Jesus Christ with the false knowledge and heresies perpetrated by apostates. The third section describes the hope that comes to those who acquire a true knowledge of the glorious return of the Lord to the earth, where the righteous will dwell. Peter wrote the letter to encourage the Saints to make their calling and election sure by faithfully living the gospel and growing in their knowledge of the Lord.

Peter exhorts the saints to make their calling and election sure—Prophecy comes by the power of the Holy Ghost. (There are three grand secrets lying in this chapter... which no man can dig out, unless by the light of revelation, and which unlocks the whole chapter... 1st key: Knowledge is the power of salvation. 2nd key: Make your calling and election sure. 3rd key: It is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you, You have a part and lot in that kingdom. Teachings, p. 304-6)

1 SIMON Peter, a ^aservant and an ^bapostle of Jesus Christ, to them that have obtained ^clike (equally precious) precious faith with us through the ^drighteousness ^eof God and our Saviour Jesus Christ: (of our God and Savior)

2 Grace and peace be multiplied unto you through the ^aknowledge of God, and of Jesus our Lord,
3 According as his divine power hath given unto us ^aall things that *pertain* unto ^blife and ^cgodliness, through the knowledge of him that hath called us ^dto (through, by) glory and ^evirtue:

4 Whereby are given unto us exceeding great and precious ^apromises: that by these ye might be ^bpartakers of the ^cdivine ^dnature, having ^eescaped the ^fcorruption that is in the world through ^glust. (The following is the list of those things that give us the divine nature – attributes of godliness. These attributes are cumulative, they build upon each other.)

(These eight items describe the divine nature:) 5 And beside this, giving all ^adiligence, add to your (1) faith (2) ^bvirtue; and to virtue (3) ^cknowledge; (Spiral upward, strengthening each of these along the way. As we increase virtue, knowledge, we increase faith, etc.)

6 And to knowledge (4) ^atemperance; (self control) and to temperance (5) ^bpatience; and to patience (6) ^cgodliness; (reverence, piety, godliness)

7 And to godliness (7) ^abrotherly ^bkindness; and to brotherly kindness (8) ^ccharity.

8 For if these things be in you, and ^aabound, they make *you that ye shall* neither be ^bbarren (idle, unprofitable, injurious) nor ^cunfruitful in the knowledge of our Lord Jesus Christ.

(Those that don't have these 8 attributes or diving nature:) 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

(The reward for those who have the divine nature:) 10 Wherefore the rather, brethren, give diligence to make (there's an effort involved) your calling and ^aelection sure: for if ye do these things, ye shall never ^bfall:

11 For so an entrance shall be ministered unto you abundantly into the ^aeverlasting ^bkingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it ^ameet (right, just, righteous), as long as I am in this ^btabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath ^ashewed me. (Peter knew his time was close to die.)

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised ^afables, when we made known unto you the power and coming of our Lord Jesus Christ, but were ^beyewitnesses of his majesty.

17 **For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my ^abeloved Son, in whom I am well pleased. (Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. TPJS, p. 298)**

18 **And this ^avoice which came from heaven we heard, when we were with him in the holy ^bmount. (The mount of transfiguration. It's one thing to read the account of others who have received knowledge of God, it's another for us to receive it ourselves. It's one thing to know there is a heaven, another to know you're going there.)**

19 **^aWe have also (therefore) a more ^bsure (knowledge of the) word of ^cprophecy; whereunto (to which word of prophesy) ye do well that ye take heed, as unto a light ~~that~~ (which) shineth in a dark place, until the day dawn, and the day ^dstar (Christ. The Second Coming of Christ.) arise in your hearts: (Make your calling and election sure. Patriarchal blessings are the road map to give direction to our lives, and the calling and election is arriving at the destination. To have one's calling and election made sure is to be sealed up unto eternal life; it is to have the unconditional guarantee of exaltation in the highest heaven of the celestial world; it is to receive the assurance of godhood; it is, in effect, to have the day of judgment advanced, so that an inheritance of all the glory and honor of the Father's kingdom is assured prior to the day when the faithful actually enter into the divine presence to sit with Christ in his throne, even as he is set down with his Father in his throne. Rev 3:21. DNTC, 3:330-331. It is the privilege of those who have their calling and election made sure, meaning those who are sealed up unto eternal life, meaning those who are sealed with that holy Spirit of promise, to receive the Second Comforter. The Second Comforter is Jesus Christ.)**

20 Knowing this first, that ^ano ^bprophecy of the ^cscripture is (given) of any private ^dinterpretation (will of man).

21 For the ^aprophecy came not in old time by the will of man: but holy men of God ^bspake *as they were* ^cmoved by the ^dHoly Ghost. (Delbert L. Stapley: If prophets speak by the power of the Holy Ghost then the Holy Ghost is required to interpret correctly the teachings of holy men. Therefore, those who do not possess the Spirit of God cannot comprehend the things of God. CR, Oct 1966, 113)

2 Peter 2

False teachers among the saints are damned—Lustful saints shall perish in their own corruption.

1 BUT there were ^afalse prophets also among the people, even as there shall be ^bfalse ^cteachers among you, who privily shall bring in ~~damnable~~ (abominable) heresies, even denying the Lord that ^dbought them, and bring upon themselves swift destruction. (Heresies are found in the church today. Elder Bruce R. McConkie June 1, 1980 gave a talk at BYU entitled the Seven Deadly Heresies. #1 - God is progressing in knowledge and is learning new truths. #2 - Heresy two concerns itself with the relationship between organic evolution and revealed religion and asks the question whether they can be harmonized. #3 - There are those who say that temple marriage assures us of an eventual exaltation. Some have supposed that couples married in the temple who commit all manner of sin, and who then pay the penalty, will gain their exaltation eventually. #4 - There are those who believe that the doctrine of salvation for the dead offers

men a second chance for salvation. #5 - There are those who say that there is progression from one kingdom to another in the eternal worlds or that lower kingdoms eventually progress to where higher kingdoms once were. #6 - There are those who believe or say they believe that Adam is our father and our god, that he is the father of our spirits and our bodies, and that he is the one we worship. #7 - There are those who believe we must be perfect to gain salvation. I do not think that the heresies I have named are common in the Church. I think that the great majority of the members of the Church believe and understand true doctrines and seek to apply true principles in their lives. Unfortunately, there are a few people who agitate and stir these matters up, who have some personal ax to grind, and who desire to spread philosophies of their own, philosophies that, as near as the judges in Israel can discern, are not in harmony with the mind and will and purpose of the Lord. It is incumbent upon us to believe the truth. We have the obligation to find out what is truth, and then we have the obligation to walk in the light and to apply the truths that we have learned to ourselves and to influence others to do likewise.)

2 And many shall follow their pernicious ways; by reason of whom the way of ^atruth shall be evil spoken of.

3 And through covetousness shall they with ^afeigned words make merchandise of you: whose ^bjudgment now of a long time lingereth not, and their ^cdamnation (destruction) slumbereth not.

4 For if God spared not the ^aangels that sinned, but cast *them* down to ^bhell, and delivered *them* into chains of darkness, to be reserved unto ^cjudgment;

5 And spared not the old world, but saved ^aNoah the eighth *person*, a preacher of ^brighteousness, bringing in the ^cflood upon the world of the ungodly;

6 And turning the cities of ^aSodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ^bensample (token, example) unto those that after should live ungodly;

7 And delivered just ^aLot, ^bvexed (oppressed by the outrageous behavior of the lawless) with the ^cfilthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, ^avexed (oppressed, afflicted) *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to ^adeliver the ^bgodly out of ^ctemptations, and to ^dreserve the unjust unto the day of ^ejudgment to be punished:

10 But chiefly them that ^awalk after the flesh in the ^blust of ^cuncleanness, and despise ^dgovernment (constituted authority). ^ePresumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities. (The basic reason for apostasy is succumbing to the lusts of the flesh.)

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as ^anatural brute beasts (Backsliding church members who are as creatures without reason. And how often apostasy is born of emotion, not of reason. DNTC, 3:360), made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly ^bperish in their own corruption;

13 And shall receive the ^areward of unrighteousness, *as they* that count it ^bpleasure to ^criot (The actual meaning is “to live delicately, live luxuriously, be given to a soft and luxurious life. Institute Manual, p. 423) in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have ^aforsaken the right ^bway, and are gone ^castray, following the way of ^dBalaam *the son of Bosor*, who loved the ^ewages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ^aass speaking with man’s voice forbad the madness of the prophet.

17 These are ^awells without water, clouds that are carried with a tempest; to whom the ^bmist of ^cdarkness is

reserved for ever.

18 For when they ^aspeak great swelling *words* of ^bvanity, they ^callure (entice, entrap) through the ^dlusts of the flesh, *through much* wantonness, those that were clean ^eescaped from them who live in error.

19 While they promise them ^aliberty, they themselves are the ^bservants (slaves) of ^ccorruption: for of whom a man is overcome, of the same is he brought in ^dbondage.

20 For if after they have ^aescaped the ^bpollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are ^cagain ^dentangled therein, and ^eovercome, the latter end is ^fworse with them than the beginning.

21 For it had been better for them not to have ^aknown the way of ^brighteousness, than, after they have known *it*, to ^cturn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own ^avomit again; and the sow that was ^bwashed to her wallowing in the mire. (Spencer W. Kimball: Having received the necessary saving ordinances – baptism, the gift of the Holy Ghost, temple ordinances and sealing – one must live the covenants made. He must endure in faith. No matter how brilliant was the service rendered by the bishop or stake president or other person, if he falters later in his life and fails to live righteously to the end, the good works he did all stand in jeopardy. In fact, one who serves and then falls away may be in the category spoken of by Peter, the dog turning to his vomit or the sow returning to her wallowing in the mire. Miracle of Forgiveness, 121)

2 Peter 3

Latter-day scoffers deny the Second Coming—Elements to melt at the coming of the Lord.

1 **THIS second epistle**, beloved, I now ^awrite unto you; in ~~both~~ which I stir up your pure minds by way of ^bremembrance:

2 That ye may be mindful of the words which were spoken before by the holy ^aprophets, and of the commandment of us the apostles of the Lord and Saviour:

3 ^aKnowing this first, that (in the last days) there shall come ~~in the last days~~ scoffers, walking after their own ^clusts,

4 (Denying the Lord Jesus Christ,) and saying, ^aWhere is the ^bpromise of his ^ccoming? for since the fathers fell asleep, all things (must) continue as ~~they were~~ (are, and have continued as they are) from the beginning of the creation.

5 For this they willingly are ^aignorant of, that ~~by the~~ ^bword of God (of old) the heavens ~~were of old~~, and the ^cearth standing (in the water and) out of the water ~~and in the water~~: (, were created by the word of God.)

6 ~~Whereby~~ (And by the word of God,) the world that then was, being ^aoverflowed with ^bwater, perished: (The flood actually occurred and completely covered the earth.)

7 But the heavens and the earth, which are now, (are kept in store) by the same word ~~are kept in store~~, reserved unto ^afire against the day of judgment and ^bperdition of ungodly men.

8 But (concerning the coming of the Lord), beloved, ~~be~~ (I would) not (have you) ignorant of this one thing, that one day *is* with the Lord as a thousand ^ayears, and a thousand years as one day.

9 **The Lord is not slack concerning his promise (and coming), as some men count slackness; but is ^alongsuffering to us-ward (toward us), not willing that any should ^bperish, but that all should come to ^crepentance.** (The Lord is not delaying his coming, except to give men a chance to repent. The half hour of silence in heaven mentioned in Revelation 8:1 - AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour. may mean that the judgments that should come upon men will be postponed for a period of 21 years (1/2 hour of God's time to man's 1,000 years would be about 21 years) to allow men the opportunity to repent before the Second Coming.)

10 **But the ^aday of the Lord will ^bcome as a thief in the night** (to the wicked, but the saints will know of **His coming**); in the which the heavens shall (shake, and the earth also shall tremble, and the mountains shall melt, and) ^cpass away with a great noise, and the ^delements shall ~~melt~~ (be filled) with fervent heat, the ^eearth also (shall be filled,) and the (corruptible) works ~~that~~ (which) are therein shall be burned up.

11 *Seeing* (If) then ~~that~~ all these things shall be dissolved (destroyed), what ^amanner of persons ought ye to be in *all-holy* ^bconversation (conduct) and godliness,

12 ^aLooking (unto, and preparing) for ~~and~~ ^bhasting unto the (day of the) ^ccoming of the ^dday of God (Lord), wherein the (corruptible things of the) heavens being on fire shall be dissolved, and the elements (mountains) shall melt with fervent heat?

13 Nevertheless (if) we (shall endure, we shall be kept), according to his promise. (And we) look for (a) new ^aheavens and a ^bnew ^cearth, wherein dwelleth ^drighteousness.

14 Wherefore, beloved, seeing that ye look for such things, be ^adiligent that ye may be found of him in peace, without ^bspot, and blameless.

15 And ^aaccount (count, regard) ~~that~~ (even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you,) the ^blongsuffering (and waiting) of our Lord ~~is~~ (for) salvation; ~~even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;~~

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they ~~that~~ (who) are unlearned and unstable ^awrest (twist, distort), as *they do* also the other ^bscriptures, unto their own destruction.

17 Ye therefore, beloved, ^aseeing ye know ~~these things~~ before (the things which are coming), beware lest ye also, being ^bled ^caway with the error of the wicked, fall from your own ^dste(a)dfastness.

18 But grow in ^agrace, and ~~in~~ the knowledge (The more sure word of prophecy, it's impossible to be saved in ignorance.) of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen. (Don't be discouraged, He is coming.)

Dec 2-8
1-3 John; Jude
“God is Love”

OVERVIEW:

As you read the Epistles of John and Jude, seek inspiration about how you can show your love to God. Record these impressions and act on them.

Record your impressions:

SCRIPTURES:

1 John 1

Author: John, one of the original Twelve Apostles of Jesus, is traditionally identified as the author of 1, 2, and 3 John. Although John’s name is never mentioned in these letters, there are three compelling clues that point to him as the author. First, early second-century writers referred to him as the author. Second, the letters include similar vocabulary and writing style to the Gospel of John. Third, the author wrote that he had seen and touched the body of Jesus, which was certainly true of the Apostle.

Audience: The audience for 1 John is not indicated explicitly in the letter. However, the contents indicate that John wrote to believers. It is possible that it was addressed to Saints in several locations. The letter provides little or no evidence on which to fix a place or time of writing. If the tradition of John’s long residence in Ephesus is correct, the letter could have been written from there between A.D. 70-100.

Historical Background: Deceivers arose among the early Saints. Their false doctrines are known to us as Gnosticism. John corrected the false teachings of the Gnostics by bearing powerful witness of the Savior’s physical existence.

(President Ezra Taft Benson: When we put God first, all other things fall into their proper place or drop out of our lives. Our love of the Lord will govern the claims for our affection, the demands on our time, the interests we pursue, and the order of our priorities. We should put God ahead of everyone else in our lives. CR, Apr 1988, 3) Manifestations of God’s love for us. The Savior’s love for us. Showing our love for Heavenly Father, Jesus and others. Walk in the light.

The letter seems to bear a close relationship to the Gospel of John, which is dated about AD 90 or 95. 1 John was probably written about AD 96. For sure it was written between 70 and 100. John spent the latter part of his life in and near Ephesus. His warning is against false teachers and false doctrines. We know these epistles were written by John because the word phrasing and language is similar to the Gospel of John.

(As far as the Biblical Dispensation is concerned, this treatise is probably the last recorded inspired writing of which we have record. DNTC, 3:371-2) The Book of Revelation was written first, then the Gospel of John, and then these epistles. These are the last words written by a prophet in the Bible. John presides over the Church for 1,800 years until the keys are given to Joseph Smith. Some taught that Jesus only seemed to have a physical body but did not. John refutes that in the first verse. Satan wanted the teaching out that God does not have a body, but it is Satan who actually does not have a body. The apostasy was already well underway. Peter and John were the only two Church Presidents at this time. In the First Epistle of John, John uses the word love 47 times.

Saints gain fellowship with God by obedience—We must confess our sins to gain forgiveness.

1 (Brethren, this is the testimony which we give of) ^aTHAT which was from the ^bbeginning, which we have heard, which we have seen with our eyes, which we have looked upon, (John was eyewitness of Jesus' life and his resurrection.) and our hands have handled, (John and other disciples touched Jesus' body following his resurrection.) of the ^cWord of life; (The language of the greeting is similar to John's Gospel. John 1:1-5 1 IN the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.)

2 (For the life was manifested, and we have seen *it*, and bear witness, and ^ashew (declare, announce, bring tidings) unto you that ^beternal life, which was with the Father, and was manifested unto us;)

3 That which we have ^aseen and heard declare we unto you, that ye also may have fellowship with us: (We may see the same things John and the other apostles have seen. "For God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them." TPJS, p. 149, DNTC, 3:374) and truly our ^bfellowship *is* with the ^cFather, and with his Son Jesus Christ.

4 And these things ^awrite we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is ^alight, and in him is no ^bdarkness at all. (This language is similar to the Gospel of John.)

6 If we say that we have fellowship with him, and ^awalk in ^bdarkness, we lie, and do not the truth:

7 But if we ^awalk in the light, as he is in the light, we have fellowship one with another, and the ^bblood of Jesus Christ his Son ^ccleanseth us from all sin. (John 1: 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.)

8 If we say that we have ^ano ^bsin, we ^cdeceive ourselves, and the truth is not in us. (All have sinned.)

9 If we ^aconfess our sins, he is faithful and ^bjust to ^cforgive us *our* sins, and to ^dcleanse us from all unrighteousness.

10 If we say that we have ^anot sinned, we make him a liar, and his word is not in us.

1 John 2

Christ is our Advocate with the Father—We know God by obedience—Love not the world—Antichrists shall come in the last days.

1 MY little children, these things write I unto you, that ye sin not. ^aAnd (But) if any man sin (and repent), we have an ^badvocate (intercessor, helper, comforter) with the Father, Jesus Christ the righteous:

2 And he is the ^apropitiation (pay) for our sins: and not for ours only, but also for *the sins of* the whole ^bworld. (John continued his teaching that salvation comes through Christ. "And if any man sin, we have an

advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 John 2:2-3). The Greek word translated “advocate” is *paraklatos*. It literally means “one who is called to someone’s aid”; “one who appears in another’s behalf, mediator, intercessor, helper.” The use of this word outside the New Testament gives the sense of a “person called in to help, summoned to give assistance.” The meaning is a “helper in court.” It is not necessarily a professional legal advisor but “is to be understood in the light of legal assistance in court, the pleading of another’s case.” This fits the meaning of John’s use of the word in 1 John. **The role of Jesus as an advocate is seen in the D&C 45:3-5: “Listen to him who is the advocate with the Father, who is pleading your cause before him—saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.”** As an advocate, Christ offers His sinless, infinite life for the life of those who believe on Him. As Lehi explained: “Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered” (2 Nephi 2:7). Bruce Satterfield, Meridian Magazine, Lesson 44.)

3 And hereby we do know that we know him, if we ^akeep his commandments. (Since the very fact of knowing God, in the ultimate and full sense, consists of thinking what he thinks, saying what he says, doing what he does, and of being like him, thus having exaltation or godhood – it follows that saved souls must advance and progress until they acquire his character, perfections, and attributes, until they gain his eternal power, until they themselves become gods. DNTC, 3:377. John 17: 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.)

4 He that saith, I know him, and keepeth not his ^acommandments, is a ^bliar, and the truth is not in him.

5 But whoso ^akeepeth his word, in him verily is the love of God perfected: hereby know we that we are ^bin him.

6 He that saith he ^aabideth in him ought himself also so to ^bwalk, even as he walked. (Put upon you the yoke of Christ.)

7 ^aBrethren, I write ~~no~~ (a) new commandment unto you, but an ~~old~~ (it is the same) commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, ^awhich thing (was of old ordained of God; and) is true in him and in you: because the ^bdarkness is ^cpast (passing away) (in you), and the true ^dlight now shineth.

9 He that saith he is in the **light**, and hateth his brother, is in darkness even until now.

10 He that ^aloveth his ^bbrother abideth in the **light**, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and ^awalketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. (John 1: 6 There was a man (John the Baptist) sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world.)

12 I ^awrite unto you, little ^bchildren, because your sins are forgiven you ^cfor his ^dname’s sake. (because of, through his name)

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written (Apparently John is saying: I now write you this Epistle, but I have already written you my Gospel. DNTC, 3:379) unto you, fathers, because ye have known him *that is* from the beginning. (John 1: 1 IN the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that

was made.) I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the ^aworld, neither the things *that are in* (of) the ^bworld. If any man love the world, the ^clove of the Father is not in him. (John's point here is at the heart of his writings. The first great commandment is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:27). When the things of the world become more important to us than God, then we have displaced God, violated the first commandment, and are guilty of worshiping other gods. President Spencer W. Kimball once stated: "Whatever thing a man sets his heart and his trust in most is his god; and if his god doesn't also happen to be the true and living God of Israel, that man is laboring in idolatry." Bruce Satterfield, Meridian Magazine, Lesson 44. No man can love God and rebel against him. Love is measured in obedience and service. DNTC, 3:379)

16 For all *that is* in the world, (that is of) the ^alust of the flesh, and the lust of the eyes, and the ^bpride (haughtiness, ostentation) of life, is not of the Father, but is of the ^cworld.

17 And the ^aworld ^bpasseth away, and the lust thereof: but he that doeth the ^cwill of God ^dabideth for ever.

18 Little children, it is the last time: and as ye have heard that ^aantichrist shall come, even now are there many ^bantichrists; whereby we know that it is the last time. (While we ordinarily associate the prefix anti with opposition and antagonism, the base meaning in Greek is "instead of" or "in place of." Thomas W. Mackay, Studies in Scriptures, 6:241. Anti Christ is an opponent of Christ. DNTC, 3:381.)

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an ^aunction (anointing) from the ^bHoly One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. (Truth is truth.)

22 Who is a ^aliar but he that denieth that Jesus is the Christ? He is ^bantichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the ^abeginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the ^apromise that he hath promised us, *even* ^beternal life.

26 These *things* have I written unto you concerning them that ^aseduce (deceive, lead astray, cause to wander) you.

27 But the anointing (The gift of the Holy Ghost. DNTC, 3:383) which ye have received of him abideth in you, and ye need not that any man ^ateach you: but as the same ^banointing ^cteacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence (then shall your confidence wax strong in the Lord), and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth ^arighteousness is ^bborn of him.

1 John 3

Sons of God shall become like Christ—Love for the brethren required to gain eternal life—Obedience assures us an answer to our prayers.

1 BEHOLD, what manner of ^alove the Father hath bestowed upon us, that we should be called the ^bsons (children) of God (children, people): therefore the ^cworld knoweth us not, because it knew him not. (The world does not understand the Latter-day Saints, because they don't know the true God.)

2 Beloved, (John was beloved of Christ, now calls us beloved) now are we the ^asons of God (children, people), and it doth not yet appear what we shall be: but we know that, when he shall ^bappear, we shall be ^clike him; for we shall ^dsee him as he is. (We shall be like Christ. We shall conform to his image and be glorified as he is. We shall have exaltation, for that is what he has; and he is like his Father. Thus, we also shall be as the Father, which accords with the Prophet's declaration: "God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself." TPJS, 354, DNTC, 3:385. Moroni 7: 48 Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen.)

3 And every man that hath this ^ahope (firm or confident expectation) in him ^bpurifieth himself, even as he is ^cpure. (We don't just automatically become like God, without effort on our part. Through our obedience to the ordinances and commandments, we become like God and change our nature to resemble him more closely.)

4 Whosoever committeth sin ^atransgresseth also the law: for ^bsin is the transgression of the law.

5 And ye know that he was manifested to take away our ^asins; and in him is no sin.

6 Whosoever abideth in him ^asinneth not: ^bwhosoever ^csinneth (continueth in sin) hath not seen him, neither ^cknown him. (All men sin, before and after baptism, but those saints who strive to keep the commandments, and are continually repenting and returning to the Lord, no longer continue in that course of sinful rebellion against God and his laws which was their lot before they were baptized for the remission of sins. Church members who do so continue in sin are members in name only; they do not receive the companionship of the Holy Ghost, through whose revelations alone can the Lord be known. DNTC, 3:386)

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that ^acommitteth (continueth in) ^bsin is of the devil; for the devil ^csinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the ^ddevil.

9 Whosoever is ^aborn of God ^bdoth not ^ccommit (continueth in) sin; for his seed (the Spirit of God) remaineth in him: and he cannot (continue in) sin, because he is born of God, (having received that holy Spirit of promise).

10 In this the children of God are ^amanifest (conspicuous, apparent), and the ^bchildren of the devil: whosoever doeth not ^crighteousness is not of God, neither he that loveth not his brother.

11 For this is the ^amessage (precept, doctrine) that ye heard from the beginning, that we should love one another.

12 Not as ^aCain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto ^alife, because we love the ^bbrethren. He that ^cloveth not *his* brother abideth in ^ddeath.

15 Whosoever ^ahateth his brother is a murderer (How strong is this doctrine! In the eternal perspective those who hate their fellowmen are murderers whether they shed blood in the literal sense or not. They have committed murder in their hearts and will be judged accordingly, even as those who look upon women in lust are numbered with and judged as adulterers. The deeds have been done in the heart. And so Jesus said of the devil: He was a murderer from the beginning, though that enemy of all righteousness did not personally shed blood either in pre-existence or after being cast down to earth. DNTC, 3:389): and ye know that no ^bmurderer hath eternal life abiding in him.

16 Hereby perceive we the ^alove ^bof God, (Christ,) because he laid down his life for us: and we ought to lay

down *our* lives for the brethren. (John 3: 16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.)

17 But whoso hath this world's good, and seeth his ^abrother have ^bneed, and ^cshutteth up his bowels of ^dcompassion (is hardhearted, void of compassion) from him, how dwelleth the love of God in him?

18 **My little children, let us not love in word, ^aneither in tongue (only); but in ^bdeed and in truth.**

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and ^aknoweth all things.

21 Beloved, if our heart condemn us not, *then* have we ^aconfidence toward God. (An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance. Lectures on Faith, 6:2)

22 And whatsoever we ^aask, we receive of him, because we ^bkeep his ^ccommandments, and do those things that are pleasing in his sight.

23 **And this is his ^acommandment, That we should ^bbelieve on the ^cname of his Son Jesus Christ, and ^dlove one another, as he gave us commandment.**

24 And he that keepeth his commandments ^adwelleth in him, and he in him. And hereby we know that he ^babideth in us, by the ^cSpirit which he hath given us.

1 John 4

Try the spirits—God is love and dwells in those who love him.

1 **BELOVED, believe not every ^aspirit, but ^btry (test, prove by trial, discern) the ^cspirits whether they are of God** (We may look for angels and receive their ministrations, but we are to try the spirits and prove them, for it is often the case that men make a mistake in regard to these things. God has so ordained that when he has communicated, no vision is to be taken but what you see by the seeing of the eye, or what you hear by the hearing of the ear. When you see a vision pray for the interpretation; if you get not this, shut it up; there must be certainty in this matter. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirits, both false and true...Not every spirit, or vision, or singing is of God. TPJS, p. 161-2. D&C 129: 4 When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you. 5 If he be an angel he will do so, and you will feel his hand. 6 If he be the spirit of a just man made perfect he will come in his glory; for that is the only way he can appear— 7 Ask him to shake hands with you, but he will not move, because it is contrary to the ^aorder of heaven for a just man to ^bdeceive; but he will still deliver his message. 8 If it be the ^adevil as an angel of light, when you ask him to shake hands he will offer you his hand, and you will not ^bfeel anything; you may therefore detect him. 9 These are three grand ^akeys whereby you may know whether any administration is from God.): **because many ^dfalse prophets are gone out into the world.** (It is evident from the apostles' writings that many false spirits existed in their day and had gone forth into the world, and that it needed intelligence which God alone could impart to detect false spirits and to prove what spirits were of God. The world in general has been grossly ignorant in regard to this one thing, and why should they be otherwise? For no man knows the things of God but by the spirit of God...Nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the spirit of God. Thousands have felt the influence of its terrible power and baneful effects; long pilgrimages have been undertaken, penances endure, and pain and misery and ruin have followed in the train. Nations have been

convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage, and desolation are the habiliments in which it has been clothed. The Turks, the Hindus, the Jews and the Christians, the Indians, in fact all nations have been deceived, imposed upon, and injured through the mischievous effects of false spirits. Joseph Smith's Commentary on the Bible, p. 211-13)

2 Hereby ^aknow ye the ^bSpirit of God: Every spirit that confesseth that Jesus Christ is come in the ^cflesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is ^anot of God: and this is that *spirit* of ^bantichrist, whereof ye have heard that it should come; and even now ^calready is it (is already) in the world. (The apostasy has started.)

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the ^aworld: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God ^aheareth us; he that is not of God heareth not us. Hereby ^bknow we the ^cspirit of truth, and the spirit of ^derror. (deception, wandering, sin) (To catch the full import of this inspired utterance, apply it to the Lord's people in this day: "We Latter-day Saints are of God; we alone have the truth; we alone have the gospel; we alone can save men in the celestial kingdom. Unless men hear us and receive our message they shall be damned. What we have is true, what the world has is error; all things are judged by the gospel standard which we have." How plainly and bluntly John and all the prophets speak as the Holy Ghost rests upon them. DNTC, 3:396)

7 Beloved, let us ^alove one another: for ^blove is of God; and every one that loveth is ^cborn of God, and knoweth God.

8 He that loveth not ^aknoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might ^alive through him.

10 Herein is love, not that we loved God, but that he ^aloved us, and ^bsent his Son *to be* the ^cpropitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 **^aNo man hath ^bseen God at any time(, except them who believe).** If we love one another, ^cGod ^ddwelleth in us, and his love is perfected in us.

13 Hereby know we that we ^adwell in him, and he in us, because he hath given us of his Spirit. (We know that God is in us because we have the gift of the Holy Ghost.)

14 And we have seen and do ^atestify that the Father ^bsent the Son *to be* the ^cSaviour of the ^dworld.

15 Whosoever shall ^aconfess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that ^adwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he ^ais, so are we in this world.

18 There is no ^afear in ^blove; but perfect ^clove casteth out fear: because fear hath ^dtorment (correction, punishment). He that feareth is not made perfect in love.

19 We ^alove him, because he first loved us. (Jeffrey R. Holland: Life has its share of some fear and some failure. Sometimes things fall short, don't quite measure up. Sometimes in both personal and public life, we are seemingly left without strength to go on. Sometimes people fail us, or economies and circumstances fail us, and life with its hardship and heartache can leave us feeling very alone. But when such difficult moments come to us, I testify that there is one thing which will never, ever fail us. One thing alone will stand the test of all time, of all tribulation, all trouble, and all transgression. One thing only never faileth – and that is the pure love of Christ. Only the pure love of Christ will see us through. It is Christ's love which suffereth long, and is kind. It is Christ's love

which is not puffed up nor easily provoked. Only his pure love enables him – and us – to bear all things, believe all things, hope all things, and endure all things. CR, Cot 1989, 32. This last statement aptly describes the love of God. His perfect, pure love has extended to all mankind the grace of salvation. But if that love is refused, so is the grace of God. This condition is taught throughout the scriptures. During the last several decades, a heresy regarding God’s love has surfaced. The heresy states that God’s love is unconditional. The heresy first started with humanist psychologists who invented the term. Unconditional love, they taught, is the love parents ought to have for their children. Eventually, the term was adopted into Christian dialogue to describe God’s love. However, the term is never found in the scriptures. Rather, it is a classic example of mingling the philosophies of men with scripture. This has been true even within the dialogue of the Church. However, in an attempt to eradicate this heresy through the teaching of correct doctrine, Elder Russell M. Nelson wrote an article that was published in the *Ensign*. Said he: “While divine love can be called perfect, infinite, enduring, and universal, it cannot correctly be characterized as *unconditional*. The word does not appear in the scriptures. On the other hand, many verses affirm that the higher levels of love the Father and the Son feel for each of us—and certain divine blessings stemming from that love—are *conditional*.” Elder Nelson taught that understanding the true nature of God’s love will guard against common fallacies that could lead to untoward behavior. Said he: “Understanding that divine love and blessings are not truly “unconditional” can defend us against common fallacies such as these: “Since God’s love is unconditional, He will love me regardless”; or “Since ‘God is love,’ He will love me unconditionally, regardless ” Elder Nelson continued, “These arguments are used by anti-Christians to woo people with deception. Nehor, for example, promoted himself by teaching falsehoods: He “testified unto the people that all mankind should be saved at the last day, for the Lord had created all men, and, in the end, *all men should have eternal life*” (Alma 1:4). Sadly, some of the people believed Nehor’s fallacious and unconditional concepts. Bruce Satterfield, *Meridian Magazine*, Lesson 44.)

20 If a man say, I love God, and ^ahateth his ^bbrother, he is a ^cliar: for he that loveth not his ^dbrother whom he hath seen, how can he love God whom he hath not ^eseen?

21 And this commandment have we from him, That he who ^aloveth God love his brother also.

1 John 5

Saints are born of God through belief in Christ—Water, blood, and Spirit testify of Christ—Belief in Christ required in order to gain eternal life.

1 WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we ^alove the ^bchildren of God, when we love God, and keep his commandments.

3 **For this is the ^alove of God, that we ^bkeep his commandments: and his commandments are not ^cgrievous (burdensome, oppressive).** (The issue is not the act of sin as such, but the feelings and desires which are uppermost in the heart of the one who is wrestling with whatever appetite of the flesh is involved. DNTC, 3:402)

4 For whatsoever is ^aborn of God ^bovercometh the world: and this is the ^cvictory that overcometh the world, *even* our faith.

5 Who is he that ^aovercometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that ^acame by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the ^bSpirit that beareth ^cwitness, because the Spirit is truth.

7 For there are three that bear record in heaven, the ^aFather, the Word, and the Holy Ghost: and these three

are ^bone. (From evidence of the original manuscripts, verses 7 and 8 may actually have not been written by John, but may have been added centuries later. Thomas W. Mackay, *Studies in Scriptures*, p. 238)

8 And there are three that bear witness in earth, the ^aSpirit, (gift of the Holy Ghost) and the water (baptism), and the ^bblood (atonement): and these three agree in one. (Just as there can be no mortal birth without: Water (the viable fetus being immersed in such in its mother's womb, and Blood (the life of the mortal body is in the blood, without which there is immediate death; and there can be no mortal birth as such without the loss of blood by the mother) and Spirit (the offspring of God which comes from pre-existence to dwell in the tabernacle of clay formed from the dust of the earth in the womb of the mother). So there can be no spiritual birth into the kingdom of heaven without: Water (baptism by immersion under the hands of a legal administrator) and Spirit (the cleansing power of the Holy Spirit which burns sin and iniquity out of the human soul as though by fire, thus making the soul fit to dwell with holy and pure beings in God's kingdom) and Blood (the shed blood of Him who poured out his soul unto death so that all of the terms and conditions of the plan of salvation would have force and validity and so that mortal man might be ransomed from the temporal and spiritual death brought into the world by the fall of Adam. Also: The symbolism here used helps center our attention in the atoning sacrifice of the Son. The same elements were there present. Spirit (in that our Lord voluntarily gave up the ghost, permitting his spirit to leave the body). Blood (in that he there completed the act, commenced in Gethsemane, of shedding his own blood for the sins of men) and Water (in that when one of the soldiers with a spear pierced his side... forthwith came there out blood and water. And he that saw it [John himself] bare record, and his record is true; and he knoweth that he saith true, that ye might believe. DNTC, 3:403. Moses 6:59 That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory; 60 For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;)

9 If we receive the ^awitness of men, the ^bwitness of God is greater: for this is the ^cwitness of God which he hath testified of his Son.

10 He that ^abelieveth on the Son of God hath the ^bwitness in himself: he that believeth not God hath made him a liar; because he believeth not the ^crecord (testimony, witness) that God gave of his Son.

11 And this is the record, that God hath given to us ^aeternal life, and this ^blife is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I ^awritten unto you that believe on the name of the Son of God; that ye may know that ye have eternal ^blife, and that ye may (continue to) believe on the name of the Son of God. (Same testimony John wrote in his gospel.)

14 And this is the confidence that we have in him, that, if we ask any thing according to his ^awill, he ^bheareth us:

15 And if we know that he hear us, whatsoever we ^aask, we know that we have the petitions that we ^bdesired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. **There is a sin unto death:** I do not say that he shall pray for it. **(In the sense that no murderer hath eternal life abiding in him, that is, that none guilty of pre-meditated murder can ever gain the celestial kingdom, murder is also a sin unto death. Such persons can never again enjoy spiritual life. It appears that there are some special circumstances under which adultery, in this sense, is also a sin unto death, as witness the Prophet's declaration: If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the**

celestial kingdom. It may be that there are other abominable things which men in certain circumstances can do which will bar them eternally from the receipt of spiritual life. MD, p. 737-8, Doctrines of Salvation, 2:92-94)

17 All unrighteousness is ^asin: and there is a ^bsin not unto death.

18 We know that whosoever is ^aborn of God ^bsinneth (continueth) not (in sin); but he that is begotten of God (and) ^ckeepeth (guards, shields) himself, and that ^dwicked one toucheth (overcometh) him not.

19 And we know that we are of ^aGod, and the whole ^bworld lieth in ^cwickedness. (There is only one true church and the rest of the world is wrong.)

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and ^aeternal life.

21 Little children, keep yourselves from idols. Amen. (Dummelow says: If, as seems likely, the Epistle of St. John's latest work, these are, in point of time, the last words of Holy Scripture. Dummelow, p. 1057, All of which to Latter-day Saints, singles out the concluding sentence of the Epistle as a message of supreme prophetic insight and warning to all those from John's day forward as long as time shall stand: DNTC, 3:372)

2 John 1

Audience: This Epistle was written to the elect lady and her children. It is unknown whether John was addressing specific people or speaking to the Church community in figurative language.

Historical Background: The background of 2 and 3 John is similar to that of John's first letter. It is supposed that these two letters were written about A.D. 85-95 somewhere in the Roman Empire.

Theme: The early Saints often housed and supported traveling Church leaders and teachers. False and apostate teachers advancing their Gnostic message also traveled and took advantage of the hospitality of Church members. John appealed to his readers to use discernment and avoid supporting these people, lest the Saints contribute to the promotion of heresy.

The letter seems to bear a close relationship to the Gospel of John, which is dated about AD 90 or 95. 1 John was probably written about AD 96. For sure it was written between 70 and 100. John spent the latter part of his life in and near Ephesus. His warning is against false teachers and false doctrines. We know these epistles were written by John because the word phrasing and language is similar to the Gospel of John.

(As far as the Biblical Dispensation is concerned, this treatise is probably the last recorded inspired writing of which we have record. DNTC, 3:371-2) The Book of Revelation was written first, then the Gospel of John, and then these epistles. These are the last words written by a prophet in the Bible. John presides over the Church for 1,800 years until the keys are given to Joseph Smith. Some taught that Jesus only seemed to have a physical body but did not. John refutes that in the first verse. Satan wanted the teaching out that God does not have a body, but it is Satan who actually does not have a body. The apostasy was already well underway. Peter and John were the only two Church Presidents at this time. In the First Epistle of John, John uses the word love 47 times.

John rejoices because the children of the elect lady (maybe his wife) are true and faithful. (Elder McConkie said: Why these two brief personal epistles? Their doctrinal content and historical recitations are, of course,

minimal. But they do add a unique contribution to the revealed word which well pays for their preservation... Brief, less significant than some portions of Holy Writ, these two lesser epistles of the Beloved John are yet of eternal worth, and the saints rejoice in the added perspective they give to the Bible as a whole. DNTC, 3:409)

1 **THE elder unto the elect lady** (An elect lady is a female of the Church who has already received, or who through obedience is qualified to receive, the fullness of the gospel blessings. This includes temple endowments, celestial marriage, and the fullness of the sealing power. She is one who has been elected or chosen by faithfulness as a daughter of God in this life, an heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the priesthood and thereby receive all that the Father hath. Mormon Doctrine, p. 217) **and her children, whom I love in the truth; (Is John writing a personal letter to a wife and expressing appreciation for their children? DNTC, 3:410)** and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. (Parents are happy when their children obey the commandments.)

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is ^alove, that we ^bwalk after his commandments. This is the commandment, That, as ye have heard from the ^cbeginning, ye should walk in it.

7 For many ^adeceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an ^bantichrist.

8 Look to yourselves, that we lose not those things which we have ^awrought (performed, acquired), but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* ^ahouse, neither bid him God speed:

11 For he that biddeth him God speed is ^apartaker of his evil deeds. (John is saying that saints should support only those who come teaching the gospel doctrine that Christ actually came in the flesh, suffered for mankind and was resurrected. Institute Manual, p. 437)

12 Having many things to write unto you, I would not ^awrite with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

3 John 1

John commends Gaius for his (maybe this is to John's wife) help to those who love the truth.

1 THE elder unto the wellbeloved Gaius, (Apparently John's wife. DNTC, 3:413) whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater ^ajoy than to hear that my ^bchildren ^cwalk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the ^abrethren, and to ^bstrangers;
6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the ^apreeminence among them, ^breceiveth us not. (In John's last letter, we have our last snapshot of the photo album that is the New Testament. Like any photo album, it gives us a view of things but not the whole story. Likewise, 3 John gives us a view of the apostasy tearing the Church apart. The view is not a pretty one. As part of this brief letter, John spoke of a Church leader name Diotrephes: "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (3 John 1:9). What a chilling picture. **Diotrephes not only refused to accept John as the head of the Church but spoke out against him and excommunicated those of his congregation who sustained John as head of the Christian church.** What a sad state of affairs. **With such attitudes as this, to whom could John give priesthood authority and keys. "With their rejection of John, they severed the final legitimate link of doctrinal and priesthood authority between Christ and the church that bore his name." Without such authority, the Church would cease to exist.** Shortly thereafter, the Church did cease to exist as the only true and living Church! Bruce Satterfield, Meridian Magazine, Lesson 44)

10 Wherefore, if I come, I will remember his deeds which he doeth, ^aprating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church. (Harold B. Lee: During the early days of the Church we passed through a period of slander and misrepresentation, and we can through. It drove us together because of enemies from the outside. And we survived it. We passed through a period of mobbing and driving, when lives were taken and blood was shed, and somehow the place of the martyr gave us strength. We passed through poverty, and we gained strength from the test of it. Then we passed through an age of what we might call apostasy, or betrayal from the inside – one of the severest tests through which we have passed. We are not going through another test – a period of what we might call sophistication. This is a time when there are many clever people who are not willing to listen to the humble prophets of the Lord. And we have suffered from that. It is rather a sever test. Sweet are the Uses of Adversity, The Instructor, 217)

11 Beloved, follow not that which is evil, but that which is good. He that doeth ^agood is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our ^arecord (*witness, testimony*) is true.

13 I had many things to write, but I will not with ink and pen ^awrite unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

Jude 1

Author: The author of Jude identified himself as the servant of Jesus Christ and brother of James. This Jude was most likely the half brother of Jesus. We have no indication of what office Jude held, but the Epistle itself suggests that he had a position of authority that qualified him to write letters of counsel.

Audience: As with the other General Epistles, little is known about the audience of the book of Jude. Jude merely addressed his writing to them that are sanctified by God the Father, and preserved in Jesus Christ.

Unique Features: Although it is one of the shortest books in the New Testament, Jude has information that is not found anywhere else in the Bible. Jude speaks of angels which kept not their first estate, of a confrontation between Michael and Lucifer over the body of Moses, and of a prophecy of Enoch about the Savior's Second Coming.

Theme: Jude wrote to urge his readers to be devoted in their defense of the faith in the midst of ongoing apostasy and to warn them against people in the Church who were trying to lead them into forbidden paths. Jude 4-9 is similar in wording to 2 Peter 2, but whereas Peter was prophesying of future apostasy, Jude spoke of the fulfillment of that prophecy.

Contend for the faith—Some angels kept not their first estate—Michael disputed about the body of Moses—Enoch prophesied of Second Coming—Mockers shall come in the last days. (Second Peter and Jude are companion epistles; they struggle with the same problem and come forth with the same answer. Apostasy and rebellion were happening in the Church. Peter and Jude testify that the Saints still had the truth. Jude may have had Peter's epistle before him, since many of his words are the same. DNTC, 3:415. Jude and Second Peter are two witnesses of the same principles. We need to pay close attention to Jude since his writing is a second witness of Peter's epistle. Jude's descendants are the only descendants of the early church leaders that are mentioned in other historical records. Jude's grandchildren were interviewed by the emperor to see if they would be a danger to his kingdom.)

1 ^aJUDE, (Called Judas by Matthew and Juda by Mark. A son of Joseph and Mary and one of the Lord's brothers. DNTC, 3:415) the ^bservant of (God, called of Jesus Christ, and brother of James (The Lord's brother, James the apostle. Jude is the half brother of Jesus.)), to them that (who) are sanctified (members of the church, beloved of God) by God (of) the Father, and preserved in Jesus Christ, *and called:*

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to ^awrite unto you of the common ^bsalvation (salvation is available to everyone), it was needful for me to write unto you, and exhort *you* that ye should ^cearnestly ^dcontend for the faith which was once delivered unto the saints.

4 For there are certain ^amen crept in unawares, who were before of old ordained to this condemnation, ^bungodly men, turning the grace of our God into ^clasciviousness (licentiousness), and ^ddenying the only Lord God, and our Lord Jesus Christ. (Those who deliberately tried to tear the church down.)

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having ^asaved the people out of the land of Egypt, afterward ^bdestroyed them that ^cbelieved not. (Even though the Lord preserved the Israelites out of Egypt, they were destroyed through disobedience.)

6 And the ^aangels which kept not (A conscious effort to rebel against the truth.) their ^bfirst ^cestate, (If there is a first estate, there's at least a second estate, and maybe a third.) but left their own habitation, he hath reserved in everlasting chains under darkness unto the ^djudgment of the great day. (The only Bible reference that mentions our first estate. It's also in Abraham. Joseph Smith said: At the first organization in heaven we were all present, and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it. We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. Teachings, p. 181)

7 Even as ^aSodom and Gomorrha, and the cities about them in like manner, giving themselves over to ^bfornication, and going after ^cstrange flesh, are set forth for an ^dexample, suffering the ^evengeance of eternal fire.

8 Likewise also these ^afilthy dreamers ^bdefile the flesh, despise dominion, and speak evil of dignities.

(slander celestial beings)

9 Yet ^aMichael the ^barchangel, when contending with the devil he disputed about the body of ^cMoses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. (Commentators assume, and it surely must have been so, that Jude had before him and was quoting from a then current apocryphal book, *The Assumption of Moses*, which has been preserved to us in fragmentary form only. This non-canonical work presents the doctrine that Moses was translated and taken up into heaven without tasting death. It appears that Satan – ever anxious to thwart the purposes of God – disputed about the body of Moses, meaning that he sought the mortal death of Israel’s lawgiver so that he would not have a tangible body in which to come – along with Elijah, who also was taken up without tasting death – to confer the keys of the priesthood upon Peter, James, and John. DNTC, 3:423)

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of ^aCain, and ran greedily after the error of ^bBalaam for reward, ^cand perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: ^aclouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering ^astars, to whom is reserved the blackness of darkness for ever.

14 And ^aEnoch also, the seventh from Adam, prophesied of these, saying, (A quote from 1 Enoch, an apocryphal book. Moses 7 includes parts from the book of Enoch.) Behold, the Lord ^bcometh with ten thousands of his ^csaints,

15 To ^aexecute ^bjudgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard ^cspeeches which ungodly sinners have spoken against him.

16 These are ^amurmurers, complainers, walking after their own ^blusts; and their mouth ^cspeaketh great swelling words, having men’s persons in admiration because of ^dadvantage (profit, gain). (From revelations given to Joseph Smith we know that the Book of Enoch will come forth in due course and that Enoch personally ministered to Jude and quoted the statement recorded in this epistle. Teachings, p. 170. DNTC, 3:425.)

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be ^amockers (those who deliberately seduce away from the church) in the ^blast time, who should ^cwalk after their own ungodly lusts.

19 These be they who ^aseparate themselves, sensual, having not the ^bSpirit. (apostasy occurs because of sin.)

20 But ye, beloved, ^abuilding up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have ^acompassion, making a difference:

23 And others save with fear (some are persuaded by fear, and some by love), pulling *them* out of the ^afire; hating even the ^bgarment spotted by the flesh. (Avoid any contact with sin.)

24 Now unto him that is able to keep you from falling, and to present *you* ^afaultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

Dec 9-15
Revelation 1-11
“Glory, and Power, Be unto...the Lamb for Ever”

OVERVIEW:

Consider writing down questions you have about what you read in Revelation. You can then search for answers to your questions or discuss them with a family member or in Church classes.

Record your impressions:

SCRIPTURES:

Revelation 1

The Book of Revelation is foremost a testimony of Jesus Christ. The letters were to be read aloud to the Saints in their meetings. He will come and prevail over all wickedness. John sees symbols that represent the Church. Letters written to the seven branches in Asia. Saints overcome Satan through the atonement.

The chief purpose of the Book of Revelation seems to be to prepare us for the last days and the Second Coming. Joseph Smith taught that **“the book of Revelation is one of the plainest books God ever caused to be written.”** TPJS, p. 290. Nephi wrote, **“the things which [John] shall write (How do we make sure we fulfill our mission? Obtain your patriarchal blessing.)** are just and true; and...at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure and most precious and easy to the understanding of all men.” 1 Nephi 14:23. Elder Bruce R. McConkie asked: **“Are we expected to understand the book of Revelation?”** and then responded, **“Certainly. Why else did the Lord reveal it? The common notion that it deals with beasts and plagues and mysterious symbolisms that cannot be understood is just not true. It is so far overstated that it gives an entirely erroneous feeling about this portion of revealed truth. If we apply ourselves with full purpose of heart, we can catch the vision of what the ancient Revelator recorded.”** Understanding the Book of Revelation, p. 87. The entire vision from beginning to end takes 317 verses, and yet John spends only eleven verses or about 3.5 percent on the first five thousand years of history, which is about 71 percent of the earth’s total seven thousand years of recorded history. The millennium itself is treated in only seven verses (Rev 20:1-7). **By far the largest portion of the book describes the events that immediately precede the second coming of the Savior.** Lund, *Seeing the Book of Revelation*, p. 51-52. Even though the book is written to seven branches of the Church in John’s day, it was written to the Saints of the last dispensation to give the Saints an understanding of the events of the last days. **The title of the book means “to reveal that which is hidden,” or “the uncovering of the unknown.”** Adam, Enoch, Nephi, Joseph Smith and others saw the same vision that John sees, but it was reserved for John to write the vision. **1 Nephi 14: 19 And I looked and beheld a man, and he was dressed in a white robe. 20 And the angel said unto me: Behold ^aone of the twelve apostles of the Lamb. (John the Beloved) 21 Behold, he shall ^asee and ^bwrite the ^cremainder of these things; yea, and also many things which have been. 22 And he shall also write concerning the end of the world. 23 Wherefore, the things which he shall write are**

just and true; and behold they are written in the ^abook which thou beheld proceeding out of the mouth of the Jew; and at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure, and most ^bprecious (We have over eight thousand manuscripts of the New Testament, no two of them alike. And the oldest one is from the third century...But all of our documents are copies of copies of copies. Nearly all of them come from the eighth and ninth centuries. Teachings of the Book of Mormon, 1:205) and easy to the understanding of all men. (Joseph Smith said: The Book of Revelation is one of the plainest books God ever caused to be written. TPJS, p. 290) 24 And behold, the things which this ^aapostle of the Lamb shall write are many things which thou hast seen; and behold, the remainder shalt thou see. (Nephi saw the remainder of the vision John saw, but was forbidden to write it.) 25 But the things which thou shalt see hereafter thou shalt not write; for the Lord God hath ordained the apostle of the Lamb of God that he should ^awrite them. 26 And also others who have been, (Like the brother of Jared, Adam, Enoch, Noah, Abraham, Moses, Joseph Smith and others.) to them hath he shown all things, and they have ^awritten them; and they are ^bsealed up to come forth in their purity, (Now the only way you can preserve a document in its purity is to bury it because as soon as you start copying, you start making mistakes. It always happens. You never have a pure document as long as it's in the hands of men. Teachings of the Book of Mormon, 1:206) according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel. 27 And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was ^aJohn, according to the word of the angel. 28 And behold, I, Nephi, am forbidden that I should write the remainder of the things which I saw and heard; wherefore the things which I have written sufficeth me; and I have written but a small part of the things which I saw. This book is apocalyptic, not just prophetic. It deals mostly with how God disrupts the history of the world. We will move from a telestial to a terrestrial sphere in an instant. We should be the best people to understand the Book of Revelation. D&C 29, 77, 88.

In my judgment the Gospel of John ranks far ahead of those of Matthew, Mark, or Luke; at least John's record of the life of our Lord is directed to the saints; it deals more fully with those things that interest people who have received the gift of the Holy Ghost, who have the hope of eternal life. But even ahead of his gospel account stands this wondrous work. The book of Revelation, or at least so it seems to those who are prepared to build on the foundations of the gospels and epistles and to go forward forever in perfecting their knowledge of the mysteries of the kingdom. (Elder Bruce R. McConkie, Ensign, September 1975, p. 85)

Joseph Smith History 1:74 - Our minds being now enlightened, we began to have the ^ascriptures laid open to our understandings, and the ^btrue meaning and intention of their more ^cmysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. (Because we have the gift of the Holy Ghost, the scriptures can be laid open to our understanding, too.)

Joseph Smith said: I make this broad declaration, that where God ever gives a vision of an image, or beast, or figure of any kind, he always holds himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in it. Don't be afraid of being damned for not knowing the meaning of a vision or figure where God has not given a revelation or interpretation on the subject. Words of Joseph Smith, p. 185-86.

(Symbols are the timeless and universal language in which God, in his wisdom, has chosen to teach his gospel and bear witness of his Son. They are the language of the scriptures, the language of revelation, the language of the Spirit, the language of faith. They are a language common to the Saints of all generations. Joseph Fielding McConkie, Gospel Symbolism, 1)

Audience: Revelation is addressed to seven branches of the Church in Asia Minor. However, the message of Revelation is not reserved exclusively for them. The Prophet Joseph Smith said, “John saw that only which was lying in futurity” TPJS, 289, which makes it of interest to Saints living in the latter days. The Lord revealed to Moroni that when latter-day Israel repents and once again acknowledges their covenants, then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people.

Historical Background: Revelation was written in a day of severe persecution against the Saints. Most likely this persecution was administered by Rome either during the reign of Nero (A.D. 54-68) or Domitian (A.D. 81-96). Domitian in particular persecuted those who did not worship gods approved by the state, and many who refused were executed or exiled during his reign. John wrote from the island of Patmos, a Roman penal colony, where he had been exiled for the word of God, and for the testimony of Jesus Christ. Along with heavy persecution from external forces, the early Church suffered from internal apostasy. Paul said that grievous wolves would enter in among you, not sparing the flock. By the late first century A.D. Paul’s prophecy had become a reality. The warning voice against false teachers and doctrines found in John’s epistles and in Revelation 2-3 reveals the extent to which apostasy had seeped into the Church in his day.

Theme: The message of Revelation is the same as that of all scripture: there will be an eventual triumph on this earth of God over the devil; a permanent victory of good over evil, or the saints over their persecutors, of the Kingdom of God over the kingdoms of men and of Satan. John extended the message of hope to all those who overcome the enticements of the world.

The book of Revelation can be divided into two sections: a vision of John’s day (chapters 1-3) and a vision of the future (chapters 4-22).

The past – Revelation 6:1-8; 12:7-11.

The present – Revelation 1-3; 6:9-11; 12:1-6, 12-17

The future – Revelation 4-5; 6:12-17; 7-11; 13-22

Christ chooses some as kings and priests unto God—Christ shall come again—John sees the Risen Lord.

1 ^aTHE ^bRevelation of Jesus Christ (John, a servant of God), which God gave (was given) unto him (of Jesus Christ), to ^cshow unto his ^dservants things which must ^eshortly come to pass; (The things which John saw had no allusion to the scenes of the days of Adam, Enoch, Abraham or Jesus, only so far as is plainly represented by John, and clearly set forth by him. John saw that only which was lying in futurity and which was shortly to come to pass. See Rev. 1:1-3 which is a key to the whole subject... Now, I make this declaration, that those things which John saw in heaven had no allusion to anything that had been on the earth previous to that time, because they were the representation of things which must shortly come to pass, and not of what has already transpired. TPJS, p. 289-90.) and (that) he sent and signified ^fby his ^gangel unto his servant John: (John is attesting to the authenticity of this epistle. The angel gave John a sign or a token to show he was sent from God.)

2 Who ~~ba~~(o)re record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. **(John didn't just see with his eyes, but he saw as God sees. He sees as the Lord wants him to see.)**

3 ^aBlessed ~~is he that~~ (are they who) ^breadeth, and they ~~that~~ (who) hear (and understand) the words of this prophecy, and keep those things which are written therein: for the ^ctime ~~is at hand~~ (of the coming of the Lord draweth nigh).

4 (Now this is the testimony of) JOHN to the (seven servants who are over the) ^aseven churches **(Seven means complete. This is therefore unto the Church today.)** ~~which are~~ in Asia: Grace ~~be~~ unto you, and peace, from him ~~which~~ (who) ^bis, and ~~which~~ (who) was, and ~~which~~ (who) is to come; ~~and from the seven~~ ^cSpirits ~~which are~~ (who hath sent forth his angel from) before his throne (Christ's throne located in the temple in heaven; which is John's name for the celestial kingdom. Understanding the Book of Revelation, p. 14); ~~(, to testify unto those who are the seven servants over the seven churches.)~~ **(These were actual church leaders of the time. Seven is symbolic, denoting wholeness and completeness. The seven churches may, therefore, represent the entire Church of Jesus Christ.** Understanding the Book of Revelation, p. 14)

5 ~~And from Jesus Christ, who is~~ (Therefore, I, John,) the faithful witness, ~~and~~ (bear record of the things which were delivered me of the angel, and from Jesus Christ) the ^afirst begotten of the dead (Christ was the first to be resurrected.), and the Prince of the kings of the earth. (And) Unto him ~~that~~ (who) loved us, (be glory); ~~and~~ (who) ^bwashed us from our sins in his own ^cblood,

6 ~~And hath made us~~ ^akings and ^bpriests unto God **(Those holding the fullness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings.** Joseph Smith, History of the Church, 5:555) ~~and~~ his Father; to him ~~be~~ ^cglory and ^ddominion (might, power) for ever and ever. Amen.

7 **(For,) Behold, he** ^acometh ~~with~~ (in the) clouds; ~~(with ten thousands~~ **(This is an ancient way of saying great numbers.)** of his saints in the kingdom, clothed with the glory of his Father.) **And every eye shall** ^bsee him, ~~and they~~ ~~also~~ ~~which~~ (who) pierced him: **(Every eye shall see Christ, both those living, those dead and those resurrected. Those who participated in Jesus' crucifixion. The greatest fear of the wicked will be to see Christ coming in his glory. He will tell the wicked to stay in their graves, and that he will return for them later. They will have fear of his judgment for 1000 years.)** ~~and all~~ ^ckindreds of the earth shall ^dwail because of him. **Even so, Amen.**

8 (For he saith,) I am ^aAlpha and Omega, the ^bbeginning and the ending, ~~saith~~ the Lord, ~~which~~ (who) is, and ~~which~~ (who) was, and ~~which~~ (who) is to come, the ^cAlmighty. (God wrote the symphony for the plan of the earth, and Christ is the conductor to execute the plan.)

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and ^apatience of Jesus Christ, was in the isle that is called Patmos, (a penal colony) for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the ^aLord's ^bday (Probably the Sabbath.), and heard behind me a great ^cvoice, as of a trumpet,

11 Saying, I am Alpha and Omega, the ^afirst and the last: and, What thou seest, ^bwrite in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto ^cThyatira, and unto Sardis, and unto Philadelphia, and unto ^dLaodicea.

12 And I turned to see (from whence) the voice (came) that spake ~~with~~ (to) me. And being turned, **I saw seven golden** ^acandlesticks; (Candlesticks carry light, they don't create it. Their function is to make it available, not to bring it into being. So by using seven candlesticks to portray the seven churches to whom John is now to give counsel, the Lord is showing that his congregations on earth are to carry his light to the world. DNTC, 3:442)

13 **And in the midst of the seven candlesticks** *one* like unto the ^aSon of man, (It's been about 60+ years

since John saw Christ resurrected.)^b clothed with a garment (Robes of the holy priesthood.) down to the foot, and girt about the paps with a golden girdle. **(This symbolism suggests that Christ visits his church and spends time with the righteous. Christ taught: Where two or three are gathered together in my name, there am I in the midst of them.** Understanding the Book of Revelation, p. 21-22.)

14 His head and *his* hairs *were* white like wool, as white as snow; and his ^aeyes *were* as a flame of ^bfire; (Similar imagery of the Savior in the vision that Joseph Smith had in the Kirtland Temple. D&C 110: 1 THE ^aveil was taken from our minds, and the ^beyes of our ^cunderstanding were opened. 2 We ^asaw the Lord ^bstanding upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure ^cgold, in color like amber. 3 His ^aeyes were as a flame of fire; the hair of his head was white like the pure snow; his ^bcountenance shone above the brightness of the sun; and his ^cvoice was as the sound of the rushing of great waters, even the voice of ^dJehovah, saying: 4 I am the ^afirst and the last; I am he who ^bliveth, I am he who was slain; I am your ^cadvocate with the Father.)

15 And his feet like unto fine brass, as if they burned in a furnace; and his ^avoice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged ^asword: and his ^bcountenance *was* as the ^csun shineth in his strength.

17 And when I ^asaw him, I fell at his feet as dead. And he laid his right hand (Like the comforting hand of a loving parent upon a troubled child.) upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that ^aliveth, and was ^bdead; and, behold, I am alive for ^cevermore, Amen; and have the ^dkeys of ^ehell (Hades, the place of departed spirits.) and of death. **(To hold keys is to have authority, power, and the right of presidency. He has complete power over all who inhabit the spirit world, including the hosts of evil beings.** Understanding the Book of Revelation, p. 25)

19 ^aWrite the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 (This is) The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven ^astars are the ^bangels (servants) of the seven churches: and the seven ^ccandlesticks which thou sawest are the seven churches.

Revelation 2

(Chapters 2 and 3 are the letters to the seven churches. They each follow the same basic pattern: The introduction to the church, a description of Jesus Christ, a statement by Christ that he knows their works, either a complement or not, Jesus' admonition to repent, a call to hear what he is about to tell them, and then for each church individual promise and blessing. Understanding the Book of Revelation, p. 322-23. These epistles also assume that the members understand the temple covenants and ordinances. It is no wonder people don't understand this book, if they don't understand the temple ordinances. We have the tools to understand this book.

He that overcomes shall gain eternal life, avoid the second death, inherit the celestial kingdom, and rule many kingdoms. (Christ is the author of Chapters 2 and 3. He is dictating the letters to John. **If you start at Ephesus and travel in a clockwise rotation, each of these cities will be reached in order. You would travel in a circle to visit them all. All of these cities were along an ancient postal road.** The root word of "seven" means "oath.")

1 UNTO the ^aangel (servant) of the church of Ephesus (After the fall of Jerusalem in 70AD, Ephesus became the center of the Christian church for many years, until the center gradually shifted to Rome. Institute Manual, p. 452.) ^bwrite; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I ^aknow thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are ^bapostles, and are not, and hast found them liars: (These may be the grievous wolves predicted by Paul, that would creep into the Church.)

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first ^alove.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy ^acandlestick out of his place, except thou ^brepent.

6 But this thou hast, that thou hatest the deeds of the ^aNicolaitans, which I also hate. (Members of the church who were trying to maintain their church standing while continuing to live after the manner of the world. DNTC, 3:446)

7 He that hath an ear, let him hear what the ^aSpirit saith unto the churches (all the churches); **To him that ^bovercometh will I give to eat of the ^ctree of life, which is in the midst of the ^dparadise of God.**

8 And unto the ^aangel (servant) of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the ^ablasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. (While the Lord may chasten his people in mortality, chastisement will be tempered with his mercy and compassion as his children heed and obey him. Those who escape the wrath of God will include all persons who repent and keep the commandments, and prepare themselves for the hour of judgment that is to come, gathering together upon the land of Zion, and upon her stakes as a place of refuge. Even God's wrath is intended to be beneficent, for whom he loves, he chastens. Wrath of God, Encyclopedia of Mormonism, 4:1598.)

10 Fear none of those things which thou shalt ^asuffer: behold, the devil shall cast *some* of you into prison, that ye may be ^btried; and ye shall have tribulation ten days (The saints will be tested for a short period of time in contrast to the length of eternity. Understanding the Book of Revelation, p. 33): be thou faithful unto ^cdeath, and I will ^dgive thee a ^ecrown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; **He that overcometh shall not be hurt of the second ^adeath.**

12 And to the ^aangel (servant) of the church in Pergamos write; These things saith he (Jesus Christ) which hath the sharp ^asword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful ^amartyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of ^aBalaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit ^bfornication. (Or idolatry.)

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; **To him that ^aovercometh will I give to eat of the hidden ^bmanna (Jesus, the true bread from heaven. This may also refer to eternal truths from and about Christ that are revealed only in the temple, "mysteries" given only to those who seek diligently for them. Matt. 13:11-12; 1 Tim 3:16; 1 Ne. 2:16; Alma 12:9; D&C 76:5-7.), and will give him a ^cwhite ^dstone (Urim and Thummim for each individual who enters the Celestial Kingdom), and in the stone a new ^ename written, which no man knowe(s)th saving he that receiveth it. (D&C 130:8-11 – The new name is the key word.)**

18 And unto the ^aangel (servant) of the church in ^bThyatira write (Paul's convert Lydia was from this city.); These things saith the Son of God, who hath his ^ceyes like unto a flame of fire, (Same as D&C 110:3) and his feet *are* like fine brass;

19 I know thy works, and charity, and ^aservice, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her ^ainto a ~~bed~~ (hell), and them that commit ^badultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which ^asearcheth the ^breins (Hebrew-desires and thoughts) and hearts: and I will give unto every one of you according to your works. (God knows our thoughts and intents and is able to judge us accordingly.)

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* ^ahold fast till I come. (endure to the end)

26 ^aAnd he that (to him who) ^bovercometh, and keepeth my works (commandments) unto the end, ~~to~~ him will I give ^cpower over the nations (many kingdoms): (We will rule many kingdoms. D&C 76:15)

27 And he shall rule them with a ~~rod of iron~~ (the word of God; and they shall be in his hands); as the ^bvessels (of clay in the hands) of a potter shall they be broken to shivers: (; and he shall govern them by faith, with equity and justice,) even as I received of my Father.

28 And I will give him the morning ^astar. (The Second Comforter.)

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

Revelation 3

He that overcomes shall retain his name in the book of life, reach godhood, and be with Jesus as he is with the Father.

1 ^aAND unto the ^bangel (servant) of the church in Sardis write; These things saith he ~~that~~ (who) hath the seven ~~Spirits of God~~, and the seven ^dstars; I ^eknow thy works, that thou hast a name that thou livest, and art (not) ^fdead.

2 ^aBe watchful, (therefore,) and strengthen ~~the things which~~ (those who) remain, ~~that~~ (who) are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, (They heard and accepted the gospel,) and hold fast, and repent. If therefore thou shalt not ^awatch, I will come on thee as a ^bthief, and thou shalt not know what hour I will come upon thee. (Christ comes not as a thief to the “children of light” but to the world. D&C 106:4-5) 4 And again, verily I say unto you, the ^acoming of the Lord draweth nigh, and it overtaketh the world as a ^bthief in the night— 5 Therefore, gird up your loins, that you may be the ^achildren of light, and that day shall not ^bovertake you as a thief.)

4 Thou hast a few names even in Sardis which have not ^adefiled their garments; and they shall ^bwalk with me in ^cwhite: for they are ^dworthy.

5 He that ^aovercometh, the same shall be clothed in ^bwhite ^craiment; (clothing) and I will not ^dblot out his name out of the ^ebook of life, but I will ^fconfess (acknowledge, praise) his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the ~~angel~~ (servant) of the church in Philadelphia write; These things saith he that is holy (Christ is speaking), he that is true, he that hath the ^akey of David, (The rightful King of Israel.) he that openeth, and no man shutteth; and shutteth, and no man openeth; (sealing power)

8 I know thy works: behold, I have set before thee an open door (we have the opportunity to enter God's kingdom), and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and ^aworship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will ^akeep thee from the hour of ^btemptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come ^aquickly: hold that fast which thou hast, that no man take thy crown. (Joseph Smith said: If the Saints are not to reign, for what purpose are they crowned? History of the Church, 2:20)

12 **Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the ^aname of my God, and the name of the city of my God, *which (this) is ^bNew Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.* (Those who have upon them God's name are gods. D&C 132:20)**

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the ~~angel~~ (servant) of the church of the Laodiceans write; These things saith the Amen, the ^afaithful and true witness, the ^bbeginning of the ^ccreation of God;

15 I know thy ^aworks, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art ^alukewarm, and neither cold nor hot, I will ^bspue (vomit) thee out of my mouth.

17 Because thou sayest, I am ^arich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: (spiritually naked, exposed to law.)

18 I ^acounsel thee to buy of me ^bgold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. (Spiritual eyesalve, to see spiritually.)

19 As many as I love, I rebuke and ^achasten (instruct, admonish) (He chastens us in order to turn us to him): be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and ^aopen the door, I will ^bcome in to him, and will sup with him, and he with me. (We must open the door and invite Christ into our lives. This refers to the Second Comforter, Christ.)

21 **To him that ^aovercometh will I grant to ^bsit with me in my ^cthrone, even as I also overcame, and am set down with my Father in his throne.** (We will be joint heirs with Christ.)

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Revelation 4

Revelation chapter 4 begins John's vision of the future. John sees a door open in heaven and is invited to come up hither and glimpse God's plan from a divine perspective. There he sees the throne of God, the earth in its celestial glory, and the many exalted beings singing praises to God and the Lamb. This is the blessed end for all of God's faithful children from every dispensation. This is made possible because Jesus Christ, the Lion of the tribe of Juda, has redeemed us to God by his blood that we might be made kings and priests unto God.

John sees the celestial earth, the throne of God, and all created things worshipping the Lord. The images are to create curiosity in people to give them a desire to understand them. We are to get beyond the symbols to the realities. It will take revelation to understand the book of Revelation.

1 AFTER this I looked, and, behold, a door was opened in (to) heaven: and the first voice (Jesus Christ) which I heard was as it were of a trumpet (distinctive and clear) talking with me; which said, Come up

hither, and I will ^ashe(o)w thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* (God the Father, Elohim.) sat on the throne.

3 And he that sat (there) was to look upon like a jasper and a sardine stone (As mentioned in Exodus 28:17-20, these stones are the last and the first put on the breastplate of Aaron, indicative of Christ being the first and the last): and *there was* a ^arainbow round about the throne, in sight like unto an emerald (Emerald is the fourth stone in the breastplate of Aaron. Judah is the fourth son of Jacob. Christ is of Judah, perhaps this refers to Christ. Understanding the Book of Revelation, p. 58. The Prophet Joseph Smith tried to describe the beauty of the kingdom of heaven: The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body of out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. TPJS, p. 107.).

4 ^aAnd ~~round about~~ (in the midst of) the throne *were* four and twenty ^bseats: and upon the seats I saw four and twenty ^celders (D&C 77: 5 Q. What are we to understand by the four and twenty ^aelders, spoken of by John? A. We are to understand that these elders whom John saw, were elders who had been ^bfaithful in the work of the ministry and were dead; who belonged to the ^cseven churches, and were then in the paradise of God. It is important to note that these exalted persons were elders; not seventies, not high priests, not patriarchs, not apostles, but elders. He has taken upon himself the oath and covenant of the priesthood, the same as any other office in the Melchizedek priesthood. DNTC, 3:465.) *sitting, clothed in white raiment; and they had on their heads crowns of (like) gold.* (These were men that John knew when they were alive. The 24 elders represent all of the redeemed who will receive thrones and crowns in heaven. Kings and priests. Seeing these 24 elders is to show that everyone worthy can receive exaltation.)

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, ^awhich are the seven ^bSpirits (servants) of God. (The presiding officers of the seven churches. DNTC, 3:466.)

6 And before the throne *there was* a ^asea of glass (The angels do not reside on a planet like this earth, but they reside in the presence of God, on a globe like a sea of glass and fire, [a] sea of glass before the throne, where all things are manifest – past, present and to come. The place where God resides is a great urim and thummim. This earth, in its sanctified and immortal state, will be a urim and thummim for all things below it in the scale of creation, but not above it. WJS, p. 171) *like unto crystal* (D&C 77:1 Q. What is the ^asea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation? A. It is the ^bearth, in its ^csanctified, ^dimmortal, and ^eeternal state. D&C 130: 6 The angels do not reside on a planet like this earth; 7 But ^athey reside in the ^bpresence of God, on a globe ^clike a ^dsea of glass and ^efire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. 8 The place where God resides is a great ^aUrim and Thummim. 9 This ^aearth, in its ^bsanctified and ^cimmortal state, will be made like unto ^dcrystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be ^eChrist's. Brigham Young said: When you wish to know anything you can look in this earth, and see all the eternities of God. JD, 8:200.): ^band in the midst of the throne (were the four and twenty elders), and round about the throne, *were* four ^cbeasts . (D&C 77: 2 Q. What are we to understand by the four beasts, spoken of in the same verse? A. They are ^afigurative expressions, used by the Revelator, John, in describing ^bheaven, the ^cparadise of God, the ^dhappiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the ^espirit of man in the likeness of his person, as also the spirit of the ^fbeast, and every other creature which God has created. 3 Q. Are the four beasts limited to individual beasts, or do they represent classes or ^aorders? A. They are limited to four

individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined^b order or^c sphere of creation, in the enjoyment of their^d eternal^e felicity. Joseph Smith suggested that the four beasts “lived on another planet than ours.” Words of Joseph Smith, p. 171. John saw the actual beast in heaven, showing to John that beasts did actually exist there... John saw curious looking beasts in heaven; he saw every creature that was in heaven, - all the beasts, fowls, and fish in heaven, actually there, giving glory to God... I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this, - strange beasts of which we have no conception; all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes, or men; and He will glorify Himself with them. Says one, I cannot believe in the salvation of beasts. Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect; they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God. History of the Church, 5:343-44.) full of eyes before and behind (D&C 77:4 Q. What are we to understand by the^a eyes and^b wings, which the beasts had? A. Their eyes are a representation of light and knowledge, that is, they are full of^c knowledge; and their wings are a^d representation of^e power, to move, to act, etc.).

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. (One commentator states: The description of the camp of Israel in Numbers locates the four chief tribes in the following positions: Judah on the east (Numbers 2:3), Reuben on the south (2:10), Ephraim on the west (2:18), and Dan on the north (2:25). The insignias for these tribes were: Judah, lion; Reuben, man; Ephraim, ox; and Dan, eagle. Davis, Heavenly Court, 133. Understanding the Book of Revelation, p. 62)

8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, ^aLord God ^bAlmighty, which was, and is, and is to come
9 And when those beasts give glory and honour and thanks to him that *sat* (*sits*) on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that *sat* (*sits*) on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, (Gesture of humility, of submissiveness to God.)

11 Thou art worthy (Fully qualified), O Lord, to receive glory and honour and power: for thou hast ^acreated all things, and ^bfor thy pleasure they are and were created.

Revelation 5

John sees the book sealed with seven seals and those redeemed out of every nation—He hears every creature praising God and the Lamb.

1 AND I saw in the right hand (the covenant making hand) of him that *sat* (*sits*) on the throne a book (This book contains the revealed will, mysteries, and the works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence. D&C 77:6. Orson F. Whitney said: “The book which John saw represented the real history of the world – what the eye of God has seen, what the recording angel has written; and the seven thousand years, corresponding to the seven seals of the Apocalyptic volume, are as seven great days during which Mother Earth will fulfill her mortal mission, laboring six days and resting upon the seventh, her period of sanctification. These

seven days do not include the period of our planet's creation and preparation as a dwelling place for man. They are limited to Earth's temporal existence that is, to Time, considered as distinct from Eternity. Saturday Night Thoughts, p. 11) ^awritten within and on the backside (a scroll written on both sides), ^bsealed with seven ^cseals. (The seal makes the document legal. God's sealed book was opened in a legal and official manner: the King, who sat on his throne in the heavenly temple, delivered the sealed book in his right hand to his chief administrator, and hosts of beings stood as witnesses. Understanding the Book of Revelation, p. 68)

2 And I saw a strong angel(, and heard him) proclaiming with a loud voice, (So that all the millions witnessing the event can hear him.) Who is ^aworthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. (Everyone in heaven knew they would not be worthy enough, would not be perfect, to open the book. Only the Savior could do it, with authority.)

5 And one of the elders saith unto me, Weep not: behold, the ^aLion of the tribe of ^bJuda, the ^cRoot of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a ^aLamb as it had been slain, ^bhaving seven (twelve) horns and seven (twelve) eyes, which are the seven spirits (twelve servants) of God sent forth into all the earth. (The twelve horns and twelve eyes are figurative. The horns represent power, the eyes may refer to the "seership" of the apostles. The word apostle means "One who is sent.")

7 And he (Jesus) came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of ^aodours (incense), which are the ^bprayers of saints. (An apocryphal source adds, "I am Raphael, one of the seven holy angels, who present the prayers of the saints, and who go in and out before the glory of the Holy One. Tobit 12:15, 3 Baruch 11. Understanding the Book of Revelation, p. 71.)

9 And they ^asung a new song (D&C 88:98-102 contains the words to another new song.), saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast ^bredeemed us to God by thy blood out of every ^ckindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and ^apriests (The gospel will be preached throughout the earth, and those who accept the gospel will worship in the temples of the Lord that are now being established throughout the earth. Understanding the Book of Revelation, p. 72.): and we shall reign on the earth. (These are those who received the fullness of the Melchizedek Priesthood. We have a lot of temple work to do. This earth will be the Celestial Kingdom. You have got to learn how to be a God yourself in order to save yourself, to be priests and kings as all Gods have done, by going from a small degree to another, from exaltation to exaltation, until you are able to sit in glory as with those who sit enthroned. Joseph Smith, King Follett Discourse, p. 30)

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and ^athousands of thousands; (The expansion of world population being what it is, we can suppose that the billions who live on earth during the Millennium – and who grow up without sin unto salvation (D&C 45:58) – shall far exceed in number the total hosts of men who have lived during the preceding six thousand years. Truly, in the aggregate, there are many who shall be saved. DNTC, 3:475. The Lord will save the majority of his children in exaltation. "These are scriptural passages [D&C 132:22-25; Matthew 7:13-14; 3 Nephi 14:13-14] which must be viewed in proper perspective. In the long run, we must ever keep in mind that our God and Father is a successful parent, one who will save far more of his children than he will lose! If these words seem

startling at first, let us reason for a moment. In comparison to the number of wicked souls at any given time, perhaps the numbers of faithful followers seem small. But ye must keep in mind how many of our spirit brothers and sisters-almost an infinite number-will be saved. What of the children who died before the age of accountability-billions of little ones from the days of Adam to the time of the Millennium? What of the billions of those who never had opportunity to hear the gospel message in mortality, but who afterwards received the glad tidings, this because of a disposition which hungered and thirsted after righteousness? And, might we ask, what of the innumerable hosts who qualified for exaltation from Enoch's city, from Melchizedek's Salem, or from the golden era of the Nephites? What of the countless billions of those children to be born during the great millennial era-during a time when disease and death have no sting nor victory over mankind? This is that time ... when 'children shall grow up without sin unto salvation' (D&C 45:58). Given the renewed and paradisiacal state of the earth, it may well be that more persons will live on the earth during the thousand years of our Lord's reign-persons who are of at least a terrestrial nature-than the combined total of all who have lived during the previous six thousand years of the earth's temporal continuance. Indeed, who can count the number of saved beings in eternity? Our God, who is triumphant in all battles against the forces of evil, will surely be victorious in the numbers of his children who will be saved." (Robert L. Millet and Joseph Fielding McConkie, *The Life Beyond*, pp. 136-137))

12 Saying with a loud voice, Worthy is the ^aLamb that was slain to receive ^bpower, and riches, and ^cwisdom, and strength, and honour, and glory, and blessing. (The seven terms represent the fullness of the praise. 1-receive power, 2-riches, 3-wisdom, 4-strength, 5-honor, 6-glory, 7-blessing.)

13 And every ^acreature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and ^bpower, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. (Joseph Smith said: Revelation 5:13 proves that John saw beasts in heaven and heard them speak praise to God. [I] do not know what language they speak. Words of Joseph Smith, p. 190)

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

Revelation 6

Christ opens the six seals, and John sees the events therein—In the fifth seal he sees the Christian martyrs, and in the sixth the signs of the times.

Keep in mind that the history of the world that John is seeing is the same as what God sees.

1 ^aAND I saw **when the Lamb opened one of the ^bseals, (one of the four beasts,)** and I heard, as it were the noise of thunder, ~~one of the four~~ ^cbeasts saying, Come and see.

2 **And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.** (Elder Bruce R. McConkie identifies the rider on the "white horse" as Enoch, who was a general over the armies of the saints. Enoch's city was translated about 3017 BC. Moses 7:13-16 supports this idea, explaining that Enoch "led the people of God, and their enemies came to battle against them:... and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him. There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all people that fought against God; and from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness." *Understanding*

the Book of Revelation, p. 79.

3 And when he had opened the ^asecond seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take ^apeace from the earth, and that they should kill one another: and there was given unto him a great sword. (This was a period of great bloodshed. The rider was given power to take human lives. The main events of this thousand years are the great flood.)

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure (about one quart, the daily food ration for an adult.) of wheat for a penny, (one day's pay) and three measures of barley (the food of the destitute) for a penny; and *see* (hurt not) thou ~~hurt not~~ the oil and the wine (There was a limit to the destruction about to happen by the rider. Since the roots of the olive and vine go deeper than the roots of barley and wheat, they would not be affected by a limited drought that would all but destroy the grain. This was during the famine during Abraham's time when many died of starvation and when Jacob and his family went into Egypt for relief. Also the judgment of Moses.)

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale (green) horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with ^asword, and with hunger, and with death, and with the beasts (Degenerate people) of the earth. (This was the 1,000 years prior to the birth of Christ. There were many wars during this time period. This is the millennium of those great kingdoms and nations whose wars and treacheries tormented and overran Israel, again and again.)

9 And when he had opened the fifth seal, I saw under the ^aaltar the souls of them that were ^bslain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and ^aavenge our blood on them that dwell on the earth?

11 And ^awhite ^brobes were given unto every one of them; and it was said unto them, that they should ^crest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled. (The martyrs are instructed to wait until after the martyrdom of other Saints. The Prophet Joseph Smith, his brother Hyrum, and the two prophets of Revelation 11 may be included in this group of individuals who would be killed as they were. The martyrs were to rest until the allotted number of those who were to join them in martyrdom was complete. Understanding the Book of Revelation, p. 85. This was the era of Christ and the meridian day saints. They died for their testimonies of Christ.)

12 And I beheld when he had opened the ^asixth seal, and, lo, there was a great ^bearthquake; and the ^csun became ^dblack as sackcloth of hair, and the moon became as ^eblood; (This section sets forth seven signs of the times that will occur after the opening of the sixth seal but before the second coming of the Lord. The seven signs are 1-the earthquake, 2-the darkened sun, 3-the blood red moon, 4-falling stars, 5-heavens opening as a scroll, 6-the movement of mountains and islands, 7-fear coming upon humanity. These signs are to warn the inhabitants of the earth that the end is near. They are designed, in part, to encourage the wicked to repent of their sins. The great earthquake will serve as a testimony and a warning voice that the Lord is God. It may cause the sun to become black, and there may be so much debris thrown into the air from the earthquake that the moon may look like blood. Understanding the Book of Revelation, p. 87. We must remember that the events of that day shall be so unprecedented and so beyond human experience, that the prophets are and have been at an almost total loss for words to describe those realities pressed in upon them by the spirit of revelation. DNTC, 3:486.)

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her ^auntimely figs (i.e. figs that ripen late, hanging on the tree even into the winter), when she is shaken of a mighty wind. (Such an earthquake has never before been known and it shall appear to man on earth as though the stars in the sidereal heavens are falling. And in addition, as here recorded, some heavenly meteors or other objects, appearing as stars, will fall unto the earth. DNTC, 3:486.)

14 ^aAnd the heaven(s) ~~departed~~-(opened) as a ^bscroll (is opened) when it is rolled together; and every ^cmountain and island ~~were~~-(was) moved out of their-(its) places.

15 And the ^akings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the ^bdens and in the rocks of the mountains; (John lists seven types of men, to show it will affect everyone.)

16 And said to the ^amountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great ^aday of his wrath is come; and who shall be able to ^bstand? (Chapter 7 answers this question: 144,000 High Priests. The Lord told the Prophet Joseph Smith in D&C 45:35, in spite of all of these events, “be not troubled.” The righteous, or those who worship the Lord in his sacred temples, will receive deliverance. Joel 2:32. And it shall come to pass, *that* whosoever shall ^acall on the name of ^bthe LORD shall be ^cdelivered: for in ^dmount ^eZion and in ^fJerusalem shall be ^gdeliverance, as the LORD hath said, and in the ^hremnant whom the LORD shall ⁱcall.

Revelation 7

(At the end of Chapter 6 the question is asked: “Who shall be able to stand?” This chapter answers that question: Sealed ones. Those who have their calling and election made sure.)

John also sees in the sixth seal: The restoration of the gospel foreseen; the sealing of the 144,000; and the hosts of the exalted from all nations. (D&C 77:10 Q. What time are the things spoken of in this chapter to be accomplished? A. They are to be accomplished in the ^asixth thousand years, or the opening of the sixth seal.)

1 AND after these things I saw four ^aangels (D&C 77: 8 Q. What are we to understand by the four ^aangels, spoken of in the 7th chapter and 1st verse of Revelation? A. We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the ^beverlasting gospel to commit to every nation, kindred, tongue, and people; having power to ^cshut up the heavens, to seal up unto life, or to cast down to the ^dregions of darkness.) standing on the four corners of the earth, holding the four ^bwinds (destructions) of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. (These angels are those who in 1831 were “waiting the great command to reap down the earth, to gather the tares that they may be burned.” D&C 38:12. Joseph Fielding Smith wrote that these four angels “seem to fit the description of the angels spoken of in the parable of the wheat and the tares Matt. 13:24-43; and D&C 86:1-7, who plead with the Lord that they might go forth to reap down the field. They were told to let the wheat and the tares grow together to the time of the end of the harvest, which is the end of the world. These are now at work in the earth on their sacred mission. Church History and Modern Revelation, 2:70. Wilford Woodruff said: Those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Temple Worker’s Excursion, p. 512)

2 And I saw another angel (Sidney B. Sperry reasoned that “from the teachings in verses 9 and 14 of D&C 77, one cannot help concluding (1) that John the Revelator has a commission to gather together

the tribes of Israel and (2) that he is the Elias who, as it is written, must come and restore all things. If these conclusions are correct...then we are driven to a third conclusion, namely, that John the Revelator is the angel ascending from the east as related in Rev. 7:2. Doctrine and Covenants Compendium, p. 367.) ^aascending from the east, having the ^bseal (It means to seal the blessing on their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity so that they cannot be lost but will be saved by virtue of the covenant of their father. WJS, p. 242. And the covenant sealed on the foreheads of the parents secures the children from falling, that they shall all sit upon thrones as one with the Godhead, joint heirs of God with Jesus Christ. This principle is revealed also through the covenant of Abraham and his children. WJS, p. 241. Elder Orson F. Whitney offered the following powerful commentary on Joseph Smith's words: "The Prophet Joseph Smith declared—and he never taught more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the cause of truth, would save not only themselves but likewise their posterity. Though some of the sheep may wander, the eye of the shepherd is upon them, and sooner or later they will feel the tentacles of divine providence reaching out after them and drawing them back to the fold. Either in this life or in the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent prodigal, to a loving and forgiving father's heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God. . . . "You parents of the wilful and the wayward: Don't give them up. Don't cast them off. They are not utterly lost. The shepherd will find his sheep. They were his before they were yours—long before he entrusted them to your care; and you cannot begin to love them as he loves them. They have but strayed in ignorance from the Path of Right, and God is merciful to ignorance. Only the fulness of knowledge brings the fulness of accountability. Our Heavenly Father is far more merciful, infinitely more charitable, than even the best of his servants, and the Everlasting Gospel is mightier in power to save than our narrow finite minds can comprehend." In our own day, Elder Boyd K. Packer has provided a comforting context and reaffirmation for the promise to faithful parents. In discussing the "moral pollution" of the last days, he said: "It is a great challenge to raise a family in the darkening mists of our moral environment. We emphasize that the greatest work you will do will be within the walls of your home, and that 'no other success can compensate for failure in the home.' The measure of our success as parents, however, will not rest solely on how our children turn out. That judgment would be just only if we could raise our families in a perfectly moral environment, and that now is not possible. "It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons and daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. It is my conviction that those wicked influences one day will be overruled. . . . "We cannot overemphasize the value of temple marriage, the binding ties of the sealing ordinance, and the standards of worthiness required of them. When parents keep the covenants they have made at the altar of the temple, their children will be forever bound to them." Will the power of the covenant coerce straying individuals into obedience? We all know that even a merciful God will not violate an individual's moral agency, that he will force no man to heaven. Exaltation in the celestial kingdom is reserved for those who chose to go there, not those who were coerced or manipulated into appropriate behavior. We know that the laws of the everlasting covenant cannot violate the principles of justice or the canons of right and wrong. And yet there seems to be, in the sermons and writings of the prophets, the quiet but soul-satisfying message that the alms of the prayers of the righteous do come up into the ears of the Lord of Sabaoth; that righteous parents' loyalty to their covenants will not be overlooked; that no amount of suffering of the faithful in behalf of their posterity will be for naught; and that there is power, remarkable power in the covenant to save those who will be saved. President Joseph Fielding Smith taught: "Those

born under the covenant, throughout all eternity, are the children of their parents. Nothing except the unpardonable sin, or sin unto death, can break this tie. If children do not sin as John says [1 John 5:16-17], 'unto death,' the parents may still feel after them and eventually bring them back to them again." As Elder Packer suggested, it may be that the oppressive power of evil in these last days is such that it chokes or restrains the proper exercise of agency. One day that will change. Selected Writings of Robert L. Millet: Gospel Scholars Series Chapter 42. The idea that the faithfulness of the parents will save their children is comforting, but it is, after all, in tension with principles of agency and individual responsibility. We are taught that we will not be punished for our parents' sins, nor will we be saved by our parents' righteousness. Alma the Elder's prayers brought an angel to confront his son, but it was still for young Alma to change his life. In Doctrines of Salvation, Joseph Fielding Smith reconciled the two concepts of children's being sealed to their parents and their being "saved": "All children born under the covenant belong to their parents in eternity, but that does not mean that they, because of that birthright, will inherit celestial glory. The faith and faithfulness of fathers and mothers will not save disobedient children. "Salvation is an individual matter. . . . But children born under the covenant, who drift away, are still the children of their parents; and the parents have a claim upon them; and if the children have not sinned away all their rights, the parents may be able to bring them through repentance, into the celestial kingdom, but not to receive the exaltation. Of course, if children sin too grievously, they will have to enter the telestial kingdom, or they may even become sons of perdition." Nonetheless, parents may derive comfort from the idea that consistent faithfulness in their own lives will benefit their children, both as an example and through the long-term power of the sealing ordinance. It may be, then, that parents can contribute most to the welfare of their children by perfecting their own lives, including their capacity to love as Christ loved. Thereby they put in motion a current that can affect other lives. It is not for us to judge—we are to leave that to God, who has greater understanding of all of us and our motives. Doctrines of Salvation 2:91.)

of the living God (D&C 77: 9 Q. What are we to understand by the angel ^aascending from the east, Revelation 7th chapter and 2nd verse? A. We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of ^bIsrael; wherefore, he crieth unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their ^cforeheads. And, if you will receive it, this is ^dElias (Rev 10:10 for additional info about Elias.) which was to come to gather together the tribes of Israel and ^erestore all things.): and he cried (I heard him cry) with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, ^aHurt not the earth, neither the sea, nor the trees, till we have ^bsealed the ^cservants of our God in their foreheads. (Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother. TPJS, p. 321.)

4 And I heard the number of them which (who) were sealed: ~~and there were~~ sealed an ^ahundred and forty and four thousand of all the ^btribes of the children of ^cIsrael. (D&C 77:11 Q. What are we to understand by sealing the one ^ahundred and forty-four thousand, out of all the tribes of Israel—twelve thousand out of every tribe? A. We are to understand that those who are sealed are ^bhigh priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the ^cFirstborn. On February 4, 1844, Joseph Smith commented regarding the 144,000: "I attended prayer-meeting with the quorum in the assembly room, and made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, showing that the selection of persons to form that

number had already commenced. He had already conferred these blessings on at least 17 men. History of the Church, 6:196. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and election sure. TPJS, p. 366. Many commentators believe that the number 144,000 is not to be taken literally but that it signifies all the redeemed of the Lord. Draper, Opening the Seven Seals, p. 83. The tribe of Joseph is mentioned, as is that of his son Manasseh. But Ephraim is not mentioned, nor is Dan. John provides no clue why the names on the list differ from those of the original twelve tribes. Understanding the Book of Revelation, p. 96.)

5 Of the tribe of ^aJuda were sealed twelve thousand. Of the tribe of ^bReuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of ^aJoseph (Instead of Ephraim) were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. (No Dan.)

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and ^akindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and ^bpalms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four ^abeasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: (1) Blessing, and (2) glory, and (3) wisdom, and (4) thanksgiving, and (5) honour, and (6) power, and (7) might, be unto our God for ever and ever. Amen. (The seven attributes of God represent completion.)

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came ^aout of great ^btribulation, and have ^cwashed their robes, and made them ^dwhite in the ^eblood of the ^fLamb. (God will not deliver unless we do prove ourselves faithful to him in the severest trouble. For he that will have his robes washed in the blood of the Lamb must come up through great tribulation, even the greatest of all affliction. Personal Writings of Joseph Smith, p. 285)

15 Therefore are they before the throne of God, and serve him day and night in his ^atemple: and he that ^bsitteth on the throne shall ^cdwell among them. (Those who serve God in the heavenly temple are the same as those who serve in the earthly temples. President Kimball said: I can envision not only many more temples, as the Lord directs us when and where to build them, but I foresee the day when we will make around the clock use of all these sacred, holy edifices, I repeat a statement made at the dedication of the great temple in Washington...The day is coming and not too far ahead of us when all temples on this earth will be going day and night. Temples – Now and in the Future, p.4-5)

16 They shall hunger no more, neither ^athirst any more; neither shall the ^bsun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of ^awaters: and God shall wipe away all ^btears from their eyes. (Christ will remove all the pains of our mortality.)

The Lord tells us to not be troubled. D&C 45:35 And I said unto them: Be not ^atroubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled. Can you tell me where the people are who will be shielded and protected from these calamities and judgments which are even now at our doors? I'll tell you. The Priesthood of God who honor their priesthood, and who are worthy of their blessings are the only ones who shall have this safety and protection. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the priesthood will be safe from their fury. God has held the angels of destruction for many years, lest they should reap down the wheat and the tares. But I want to tell you now, that those angels have left the portals of heaven, and they stand over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we'll have the protection, and shall pass through the afflictions in peace and in safety. Read the scriptures and the revelations. They will tell you about these things. Wilford Woodruff in the Young Women's Journal, 5:512-13.

John sees fire and desolation poured out during the seventh seal and preceding the Second Coming.

1 AND when he had ^aopened the ^bseventh seal, there was ^csilence in heaven about the space of half an hour. (Several scriptural passages equate silence with God's withholding his judgments upon the wicked. When there is silence in heaven, no judgments are sent upon the earth. Understanding the Book of Revelation, p. 103. One half hour on the time table of Kolob is 21 years. Is this the time between the opening of the seventh seal and the Second Coming? Is this like among the Nephites after the sign of Christ's birth was given, then there was a period of time when the wicked were surprised at the destruction that occurred at his death?)

2 And I saw the seven angels (These seven angels are men who belong or have belonged to our earth (D&C 130:5). They may be the same seven angels who pour out the seven plagues upon the earth's inhabitants, as identified in Rev. 15:1, 6-8, 16:1. The seven priests who blew the trumpets and walked with the Lord's ark of the covenant in ancient Israel (Josh. 6:13) were shadows and types of these seven angels from heaven. Apocryphal sources name the seven angels as Uriel (Peter), Raphael (Enoch), Raguel (Moses), Michael (Adam), Saraqael (Abel), Gabriel (Noah), and Remiel (Phanuel) (Joseph Smith) (1 Enoch 20:1-8). Understanding the Book of Revelation, p. 104. John Pratt suggests the identification of the angels. This is speculative, but possible.) **which stood before God; and to them were given seven ^atrumpets. (D&C 77:12 Q. What are we to understand by the sounding of the ^atrumpets, mentioned in the 8th chapter of Revelation? A. We are to understand that as God ^bmade the world in six days, and on the seventh day he finished his work, and ^csanctified it, and also formed man out of the ^ddust of the earth, even so, in the beginning of the seventh thousand years will the Lord God ^esanctify the earth, and complete the salvation of man, and ^fjudge all things, and shall ^gredeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years—the ^hpreparing of the way before the time of his coming.)**

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much ^aincense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the ^aprayers of the saints, ascended up before God out of the angel's hand. (The smoke from the incense is like the prayers of the saints rising up to heaven. In

Solomon's temple was also incense which was burning day and night to represent constant prayers. What will the Saints be praying about? That the Lord will come in judgment and relieve their suffering and that wickedness will end.)

5 And the angel took the censer, and filled it with fire of the altar, and ^acast it into the earth: and there were ^bvoices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven ^atrumpets prepared themselves to sound.

7 The **first angel** sounded, and there followed hail and ^afire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass (Vegetation in general. This would cause a worldwide famine and millions of deaths.) was burnt up. (The Lord has not revealed how this will happen. Ezekiel 38:22 says: And I will ^aplead against him with ^bpestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great ^chailstones, ^dfire, and brimstone.)

8 And the **second angel** sounded, and as it were a great mountain burning with fire was cast into the sea (Is this a volcano? Natural upheavals?): and the third part of the sea became ^ablood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the **third angel** sounded, and there ^afell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; (Is this a meteor or an atomic bomb?)

11 And the name of the star is called Wormwood: (A plant with a bitter taste.) and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. (Atomic fallout?)

12 And the **fourth angel** sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. (One third of the day is darkened.)

13 And I beheld, and heard an ^aangel flying through the midst of heaven, saying with a loud voice, (Everyone must hear.) ^bWoe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Revelation 9

John also sees the wars and plagues poured out during the seventh seal and before the Lord comes. (D&C 77:13 Q. When are the things to be accomplished, which are written in the 9th chapter of Revelation? A. They are to be accomplished after the ^aopening of the seventh seal, ^bbefore the coming of Christ.)

1 AND the **fifth angel** sounded, and I saw a star fall from heaven (Lucifer) unto the earth: and to ~~him~~ (the angel) was given the key of the ^abottomless ^bpit. (If this is the same angel in Rev. 20:1, it is probably Michael.)

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, (God gives agency to humankind, and he permits the wicked to destroy one another, but he sets boundaries for them.) as the scorpions of the earth have power. (These are wicked men and armies with power to torment all of humanity except those who have God's seal in their foreheads.)

4 And it was commanded them (Soldiers who seek to destroy men.) that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those ^amen which have not the ^bseal of God in their foreheads. (Inhabitants of Zion (many of whom will have the seal of God) will be preserved

during this time. They will dwell in the New Jerusalem, which is called “a land of peace, a city of refuge, a place of safety for the saints of the Most High God... There shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.” D&C 45:66, 69-70. The righteous in the stakes of Zion will also have safety (D&C 115:5-6, 124:36. Understanding the Book of Revelation, p. 117)

5 And to them it was given that they should not kill them, but that they should be tormented five months (The life span of a locust. This may mean a short period of time.): and their torment *was* as the torment of a scorpion (This may be from guilt associated with sin.), when he striketh a man. (Perhaps John is seeing such things as the effects of poisonous gas, or bacteriological warfare, or atomic fallout, which disable but do not kill. DNTC, 3:502)

6 And in those days shall men seek ^adeath, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. (John may be describing soldiers of our day in the uniforms and weapons.)

8 And they had hair as the hair of women, and their teeth were as *the* ^ateeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the ^asound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: **and their power was to hurt men five months.** (This war will be a short one. It may serve as a precursor to the great war that will accompany the blasting of the sixth trumpet, when two hundred million soldiers will fight and kill one-third of humanity. 9:13-19. UBR, p.120.)

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon (destruction or ruin), but in the Greek tongue hath *his* name Apollyon (destruction or destroyer). (These are names for Satan.)

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 **And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,**

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound ^ain the great river Euphrates (bottomless pit).

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, (Or, the four angels had been put there for this hour, this day, this month and this year. A set time.) for to slay the third part of men. (This could be billions of people.)

16 **And the ^anumber of the army of the horsemen were two hundred thousand thousand: and I heard (saw) the number of them.** (The numerical figure may be symbolic intended to represent a great host.)

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their ^amurders, nor of their ^bsorceries, nor of their fornication, nor of their thefts. (The purpose of these events is to encourage people to repent, but they will not.)

Revelation 10

John seals up many things relative to the last days—He is commissioned to participate in the restoration of all things.

1 AND I saw another mighty angel (Most likely Michael.) come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: (In the midst of the vision of the last days, it is as if the Lord pauses and says to John, “Since you will live during these times, you may wish to know what you’ll be doing. Here is your mission and calling.” Gerald Lund, Studies in the Scriptures, 6:274)

2 And he had in his hand a little ^abook open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders (The seven thunders which here utter their voices are the seven angels reciting in some detail that which is to be in each of the thousand year periods of the earth’s temporal continuance. DCNT, 3:505.) had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up Those things (are sealed up) which the seven thunders uttered, and write them not. (John was not allowed to reveal all he saw.)

5 And the angel which I saw ^astand upon the sea and upon the earth lifted up his hand to heaven, (Making the standard oath-taking gesture.)

6 And ^aswore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be ^btime no longer: (This may mean the beginning of the Millennium. Or it may mean, there should be no more delay before the final signs of the times are fulfilled and God sends his final judgments upon the wicked.)

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the ^amystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel’s hand, and ^aate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. (D&C 77:14 Q. What are we to understand by the little book which was ^aeaten by John, as mentioned in the 10th chapter of Revelation? A. We are to understand that it was a mission, and an ordinance, for him to ^bgather the tribes of Israel; behold, this is Elias, who, as it is written, must come and ^crestore all things.) (John is an Elias. Joseph Fielding Smith said: “The Elias who was to restore all things is a composite Elias. In other words, the restoration was not made by one personage, but many, and in speaking of Elias coming to restore all things, the Lord was using that title in a plural meaning, having in mind all the prophets who came to restore the fullness of the gospel. This would include John the Baptist, Peter, James and John, and every ancient prophet who restored keys from the days of Adam down. Doctrines of Salvation, 1:174)

11 And he said unto me, Thou must prophesy ^aagain before many peoples, and nations, and tongues, and kings. (John became a translated being who would minister for those who shall be heirs of

salvation who dwell on the earth. Parley P. Pratt said: “He is yet alive in the flesh and is held in reserve to prophesy again before many peoples, nations, and tongues, and kings, as it is written.” Key to the Science of Theology, p. 32)

Revelation 11

In the last days two prophets shall be slain in Jerusalem—After three and one-half days they shall be resurrected—Christ shall reign over all the earth.

1 AND there was given me a ^areed (six cubits in length, or about 10 feet) like unto a rod: ^band **the angel stood, saying, Rise, and ^cmeasure the temple of God, (This temple may be the one that Ezekiel described in Ezekiel 40-46. Joseph Smith said: Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple. TPJS, p. 286.) and the ^daltar, and them that worship therein. (Whatever is measured is protected by God. Even the people are measured. The destruction of the wicked is noted as “without measure.” John holds the keys of the kingdom of God on earth, and as such – and as the last of the apostles left on earth! – he is here commanded to study the conditions of the Church and all its members so he can give proper direction to their worship. DNTC, 3:509)**

2 But the court which is without the temple leave out, and measure it not (Leave it unsanctified and unprotected.); for it is given (God will allow) unto the Gentiles: and the ^aholy city shall they tread under foot (To show contempt for sacred things and to persecute, even destroy others.) forty *and* two months. (Parley P. Pratt said: John informs us that, after the city and temple are rebuilt by the Jews, the Gentiles will tread it under foot forty two months, during which time there will be two Prophets continually prophesying and working might miracles. And it seems that the Gentile army shall be hindered from utterly destroying and overthrowing the city, while these two Prophets continue. But, after a struggle of three years and a half, they at length succeed in destroying these two Prophets, and then overrunning much of the city, they send gifts to each other because of the death of the two Prophets, and in the meantime will not allow their dead bodies to be put in the graves, but suffer them to lie in the streets of Jerusalem three days and a half. Voice of Warning, p. 41-42)

3 And I will give ^apower unto my two ^bwitnesses, (Two witnesses fulfill the ancient Israelite law of witnesses. No doubt they will be members of the Council of the Twelve or of the First Presidency of the Church. Their prophetic ministry to rebellious Jewry shall be the same in length as was our Lord’s personal ministry among their rebellious forebears. DNTC, 3:509-510.) and they shall prophesy a thousand two hundred *and* threescore days, (3 ½ years) clothed in sackcloth.

4 These are the two olive trees (They shall provide oil for the lamps of the faithful – testimonies of Jesus Christ), and the two candlesticks standing before the God of the earth (This may mean that they are in the temple). (D&C 77:15 Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers.)

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. (Similar power to Enoch to thwart armies, Moses to issues plagues, and Elijah to seal the heavens.)

6 These have power to shut heaven, that it rain not in the days of their prophecy (like Elijah): and have power over waters to ^aturn them to blood, and to smite the earth with all ^bplagues, as often as they will (like Moses). (The two Prophets will have the sealing power.)

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall ^aovercome them, and ^bkill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was ^acrucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. (The worldwide community will be involved at least emotionally in the slaying of the two prophets.)

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great ^aearthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 **And the seventh angel sounded; and there were great voices in heaven, saying, The ^akingdoms of this world are become *the* ^bkingdoms of our Lord, and of his ^cChrist; and he shall ^dreign for ever and ever.**

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God ^aAlmighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 **And the nations were angry, and thy wrath is come, and the time of the dead, (D&C 43: 18 For the day cometh that the Lord shall utter his ^avoice out of heaven; the heavens shall ^bshake and the earth shall ^ctremble, and the ^dtrump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints ^earise and live; ye sinners ^fstay and ^gsleep until I shall call again.) that they should be ^ajudged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which ^bdestroy the earth.**

19 **And the temple of God was opened in heaven (The Celestial kingdom is opened to receive the saints who are resurrected, judged, and found worthy to enter.), and there was seen in his temple the ^aark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great ^bhail.**

Dec 16-22
Christmas
“Good Tidings of Great Joy”

OVERVIEW:

For some, Christmas can be a hectic time. Consider how your study of the New Testament can help bring a spirit of peace and sacredness into your life. Ponder the influence of the Savior’s birth and mission on your life, and record any spiritual impressions that come.

Record your impressions:

SCRIPTURES:

The Christmas Story

According to Elder Bruce R. McConkie, the birth of Jesus is the third greatest miracle in all eternity, only to the Creation and the Atonement of Christ. (BYU Devotional 1975) Christ’s coming was foretold by the prophets and planned in the pre-mortal life. And Elohim said: “Whom shall I send? And one answered like unto the Son of Man: Here am I, send me.” (Abr 3:27)

ISAIAH 9:6 - For unto us a ^achild is ^bborn, unto us a ^cson is given: and the ^dgovernment shall be upon his shoulder: and name shall be called Wonderful, ^eCounsellor, The ^fmighty ^gGod, The ^heverlasting Father, The Prince of ⁱPeace.

ISAIAH 61:1 THE ^aSpirit of the Lord ^bGOD is upon me; because the LORD hath ^canointed me (Messiah means “anointed one.”) to ^dpreach ^egood tidings (that we can be delivered from sin and death.) unto the ^fmeek; he hath sent to ^gbind up the brokenhearted, (the Lord will heal all emotional and spiritual wounds) to ^hproclaim ⁱliberty to the ^jcaptives, and the opening of the ^kprison to *them that are bound*; (Those in spirit prison will be set free. Christ quoted this scripture and said it had



his

me

been fulfilled in him that day. Luke 4:16-21 And he began to say unto them, This day is this scripture^a fulfilled in your ears.)



LUKE 3:4 As it is written in the book of the *prophet* Esaias; (Isaiah 40:3-5) *and these are the words*, saying, The voice of one crying in the wilderness, (John the Baptist) Prepare ye the way of the Lord, and make his paths straight.

5 For behold, and lo, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel;

6 Yea, even the dispersed and afflicted; and also to prepare the

way, and make possible the preaching of the gospel unto the Gentiles;

7 And to be a light unto all who sit in darkness, unto the uttermost parts of the earth; to bring to pass the resurrection from the dead, and to ascend up on high, to dwell on the right hand of the Father,

8 Until the fulness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father;

9 To administer justice unto all; to come down in judgment upon all, and to convince all the ungodly of their ungodly deeds, which they have committed; and all this in the day that he shall come;

10 For it is a day of power; yea, every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough ways made smooth; (This part of Isaiah refers to the Second Coming.)

11 And all flesh shall see the salvation of God. (John was claiming to be the promised forerunner of time's meridian and Isaiah's quotation about the mountains being brought low and all flesh seeing the salvation of God, had reference not to the first but to the Second Coming of the Lord.)

John 1:1 ^aIN the ^bbeginning was the (gospel preached through the Son. And the gospel was the) Word, and the ^cWord was with (the Son), and the Son was with) God, and the (Son) was (of) ^eGod. (Christ's pre-mortal position as God)

2 The same was in the ^abeginning with God. (In these first two verses, John wants to establish three things: 1) Jesus Christ was to be the outward and dynamic expression of both his Father's essence and his Father's will, 2) Jesus was eminently suited to this task, for he had developed the very same character and attributes as His Father, 3) The Father and the Son are two distinct persons.)

John 20: 31 But these are ^awritten, that ye might ^bbelieve that Jesus is the ^cChrist, the Son of God; and that believing ye might have ^dlife through his ^ename.

Elder Bruce R. McConkie said: "A God was coming to earth and everything connected with his birth and life and ministry and resurrection and ascension to eternal glory – everything! – must be perfect. It must conform to what the prophets have foreseen, foreknown, and foretold. Truly Omnipotent Wisdom had left nothing to chance. A God was coming into the world, and the world must be ready for his Advent." (The Mortal Messiah 1:284-85.)

LUKE 1:5 ¶ THERE was in the days of Herod, the king of (Judea) a certain priest named ^aZacharias, of the course of ^bAbia: (Abijah was the name of one of the 24 orders of priests organized under King David. When the Jews returned to Jerusalem prior to Jesus' birth, only 4 of the orders were represented. See 1

Chronicles 24:10.) and his wife (being) of the daughters of Aaron, and her name Elisabeth. (Both were descendants of Aaron.)

6 Were both righteous before God, walking in all the commandments and ^aordinances of the Lord blameless. (There were many priests in Israel, literal descendants of Aaron. Elder McConkie estimates between 20,000 and 24,000.)

7 And they had no child, Elisabeth was ^abarren, and they (were) both well ^bstricken in years. (How can we keep hope when we pray for something that does not happen?)

8 And while he executed the ^apriest's office before God in the order of his (priesthood),

9 According to the (law), his lot was to burn incense when he went into the temple of the Lord. (The honor of officiating in the temple seldom fell to the same person twice in a lifetime.)

10 The whole multitude of the people were praying without at the time of incense. (Not all Israel was in a state of apostasy. There were many righteous, including Elizabeth and Zacharias.)

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw (the angel) he was troubled, and fear fell upon him.

13 But the angel said unto him, ^aFear not, Zacharias: for thy prayer is heard; (Zacharias had prayed that Elisabeth would have a child.) and thy wife Elisabeth shall bear thee a ^bson, and thou shalt call his name John. (John means Jehovah is gracious.)

14 Thou shalt have joy and gladness; and many shall rejoice at his birth.

26 **And in the sixth month the ^aangel Gabriel was sent from God unto a city of Galilee, named Nazareth, (Hebrews prayed 3 times a day, and it was probably at one of these times that the angel Gabriel appeared to Mary.)**

27 **To a ^avirgin espoused to a man whose name was Joseph, (An espousal was the beginning of a marriage, although they weren't living together as man and wife, yet and it could only be broken by divorcement. The penalty for adultery was stoning or divorcement which would result in her being a scourge and the child illegitimate. The predicament would result in scandal.) of the house of David; and the virgin's name was Mary. (WHAT DO WE KNOW ABOUT MARY? WHAT WAS MARY'S NAME IN HEBREW? Mary's parents were Anna & Jehoaikim (McConkie says Jacob). They were wealthy. Anna had trouble having a child and promised the Lord that if he would bless her with a child, she would dedicate that child to the Lord. When the child was born they named her Miriam (Mary). After weaning the child, at about age 3, they took her to the temple to live and be reared by the priests. Such a child was called the candlestick of the Lord. Mary would serve in the temple the spring (Passover) and fall (Feast of Tabernacles) of the year and spend her summers in Nazareth. Several years later her parents died and she inherited everything that was theirs. Hebrew custom was that a girl would be engaged at age 13, 14 and sometimes 15. A man between the ages of 19-21. Bruce R. McConkie said: "As there is only one Christ, so there is only one Mary. And as the Father chose the most noble and righteous of all his spirit sons to come into mortality as his Only Begotten in the flesh, so we may confidently conclude that he selected the most worthy and spiritually talented of all his spirit daughters to be the mortal mother of his Eternal Son." (Doctrinal New Testament Commentary. 3 vols. Salt Lake City: Bookcraft, 1965-73, 1:85.)**

28 And the angel came in unto her, and said, Hail, *thou* (virgin) (who) *art* highly favored (of the Lord), the Lord *is* with thee: (for thou art chosen and) blessed among ^awomen.

29 (WHY WAS MARY TROUBLED?) And when she saw (the angel), she was troubled at his saying, and (pondered) in her mind what manner of salutation this should be. (Mary was troubled at the salutation of the angel. It was a salutation to the elite. He addressed her as an equal which thing was not done by a Hebrew male, let alone an angel.)

30 And the angel said unto her, ^aFear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive, and bring forth a son, and (shall) call his name ^aJESUS.

32 He shall be great, and shall be called the ^aSon of the Highest: and the Lord God shall give unto him the ^bthrone of his father ^cDavid: (Jesus was heir to the throne of David.)

33 And he shall ^areign over the house of Jacob for ever; and of his kingdom there shall be no ^bend.

34 Then said Mary unto the angel, How (can) this be?

35 And the angel answered and said unto her, (Of the Holy Ghost, and the power of the Highest): Therefore also that holy (child that) shall be born of thee shall be called the ^bSon of God.

36 And, behold, thy ^acousin Elisabeth (HOW WERE MARY AND ELIZABETH RELATED? Mary was of the tribe of Judah and Elisabeth of Levi. This should be translated as relative), she hath also conceived a son in her ^bold age: and this is the sixth month with her, who was called barren. (WHY DID THE ANGEL TELL MARY ABOUT ELIZABETH'S SITUATION? This was counsel to Mary to go and receive comfort and help from her cousin. The inference is that Mary's mother was dead, and that Elisabeth could speak peace to the young virgin's heart as no other mortal could. Mortal Messiah, p. 319)

37 For with God nothing (can) be ^aimpossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. (Mary was humble and submissive.) And the angel departed from her. (How old was Mary? About 15 years old. Mortal Messiah 1:322)

39 And in those days, (Mary) went into the hill country with haste (She probably told Joseph before seeking out the only two people who would believe and understand her position, her relatives Elisabeth and Zachariah. The Greek reads relative and not cousin. Mary is of the tribe of Judah and both Elisabeth and Zachariah are of Levi through Aaron.), into a city of Juda; (HOW FAR DID MARY TRAVEL TO BE WITH ELIZABETH? Zacharias and Elisabeth may have lived in Hebron, south of Jerusalem, where also Abraham and Sarah lived (Gen 13:18). Hebron was a Levitical city. (Mortal Messiah, p. 311) or Jutta, about 100 miles away from Nazareth. Jesus the Christ, p. 78, Mary would have walked the distance with a sister and brother and other family members. She would not have gone alone, camping out and facing the ever present danger of thieves and robbers. Mortal Messiah, p. 323)

40 And entered into the house of Zacharias, and ^asaluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; (Back in verse 15, Gabriel promised that John would have the Holy Ghost from his mother's womb. According to Elder McConkie: "The spirit enters the body at the time of quickening, months prior to the actual normal birth. MD, p. 768) and Elisabeth was ^afilled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among ^awomen, and blessed *is* the fruit of thy womb. (We may confidently conclude that he selected the most worthy and spiritually talented of all his spirit daughters to be the mortal mother of his Eternal Son. DNTC, p. 85)

56 And Mary abode with (Elisabeth) about three months, and returned to her own house. (WHAT HAPPENED WHILE MARY WAS STAYING WITH ELIZABETH? Until the birth of John. Mary may have stayed until John's birth and then returned home. Mary inherited everything from her parents who had died. In those times, a woman who had a close male relative would not have her own house. It would be said she returned to her father's house, etc.)

Matthew 1:18 ¶ ^aNow (as it is written) the ^bbirth of Jesus Christ was ^con this wise: (After) his mother Mary was espoused to Joseph, (they were not married, but promised to each other) before they came together, she was found with child of the Holy Ghost. (This should read, by the power of the Holy Ghost. DNTC, p. 82. Alma 7:19 says: Christ shall be born of Mary...she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost and

bring forth a son, yea, even the Son of God. 1 Nephi 11: 13 And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of ^aNazareth I beheld a ^bvirgin, and she was exceedingly fair and white. 14 And it came to pass that I saw the ^aheavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou? 15 And I said unto him: A virgin, most beautiful and fair above all other virgins. 16 And he said unto me: Knowest thou the ^acondescension of God? 17 And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things. 18 And he said unto me: Behold, the ^avirgin whom thou seest is the ^bmother of the Son of God, after the manner of the flesh. 19 And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the ^aSpirit for the space of a time the angel spake unto me, saying: Look! 20 And I looked and beheld the virgin again, bearing a ^achild in her arms. 21 And the angel said unto me: Behold the ^aLamb of God, yea, even the ^bSon of the Eternal ^cFather! Knowest thou the meaning of the ^dtree which thy father saw? During the espousal period, the bride-elect lived with her family or friends, and all communication between herself and her promised husband was carried on through a friend.)

19 (DID JOSEPH BELIEVE MARY'S STORY?) Then Joseph her husband, being a just *man*, and not willing to make her a publick ^aexample, was ^bmindful to ^cput her away privily. (He could have had her brought before a public trial at which she could have been sentenced to death. Deut 22:20-21. He chose the most merciful way of dealing with the situation. He was truly a kind and gentle and forgiving man. Joseph did not believe Mary, because he was going to divorce her. Elder McConkie said: "We may well suppose that Mary told Joseph of her condition; that she then went to Elizabeth; that Joseph struggled with his problem for nearly three months, being fully tested; that Gabriel brought the word; that Joseph sent word to Mary of his conversion; that she returned again in haste and joy; that immediately the second part of the marriage ceremony was performed; and that Joseph, to preserve the virginity of the one who bore God's Child, refrained from sexual association with her until after Jesus came forth as her child. Mortal Messiah 1:333)

20 But while he thought on these things (Joseph wrestled with this problem. The Greek word translated as "thought" more properly conveys "agonized." He had decided to divorce her in private when the angel gave him instructions.), behold, the angel of the Lord appeared unto him in a (vision) saying, Joseph, thou son of ^bDavid, fear not to take unto thee Mary thy wife: (espoused persons were considered married.) for that which is conceived in her is of the ^cHoly Ghost. (After Joseph was tested, the angel appeared to him.)

21 And she shall bring forth a son, and thou shalt call his ^aname ^bJESUS (WHAT IS JESUS' NAME? Russell M. Nelson said at a BYU Devotional in 2002, December 10: Mary and Joseph did not need to be taught the deep significance of the name *Jesus*. The Hebrew root from which it was derived, *Jehoshua*, means "Jehovah is salvation." So the mission of Jehovah, soon to be named Jesus, was salvation, and His supreme destiny was to become the Savior of the world.): for he shall ^csave his people from their sins.

22 Now all this (took place), that (all things) might be fulfilled which (were) spoken of the Lord by the prophet(s), saying,

23 ^aBehold, a ^bvirgin shall be with child, and shall bring forth a son, and they shall call his ^cname ^dEmmanuel, which being interpreted is, God with us.

24 Then Joseph (awaking out of his vision) did as the angel of the Lord had bidden him, and took unto him his ^awife: (WHY WAS IT IMPORTANT THAT JOSEPH MARRY MARY BEFORE THE BIRTH OF JESUS? They finished the marriage ceremony. By promptly taking Mary as his wife, under Jewish law he was acknowledging the child as his own, therefore there was no need for adoption because Jesus became the legal, legitimate son of Joseph.)

25 And knew her not (until) she had brought forth her ^afirstborn son: and (they) called his name JESUS.

Luke 2:1 AND it came to pass in those days, that there went out a decree from Caesar Augustus, that all (his empire) should be ^btaxed.

2 (And this ^ataxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city. (James E. Talmage said: “This census was the 2nd of 3 such general registrations recorded by historians as occurring at intervals of about 20 years.” Jesus the Christ, p. 86. Elder Russell M. Nelson at a BYU Devotional in 2002, December 10, said: This was really a capitation tax, a census, an enrollment--a registration of the citizenry of the empire of Rome. Herod made a decision that people should be counted in the land of their ancestors. Mary and Joseph, then living in Nazareth, had to travel southward to the city of David, a distance approximately as far as from Salt Lake City to Nephi. Perhaps they traveled even farther if they went around the hostile intermediate province of Samaria. Almost certainly they traveled with relatives who likewise were summoned to the land of their ancestry. This difficult travel was no doubt made with their animals, such as dogs and donkeys. They likely camped out several nights, as three to four days (it could have been as long as ten days) would have been required for that journey. Although the tax did not require people to go to the place of their family origin, the Jews preferred it. Hence, Joseph and Mary both went back to the city of David, Bethlehem for the census. Women were not required to go, as they didn't participate. Mary probably went because she wanted Joseph's support as he knew who the child truly was and facing a difficult journey was preferred to the still lingering scandal in Nazareth. It was a difficult, treacherous journey by donkey.)

4 And Joseph also went up from Galilee, (Nazareth was in the north, but at a lower elevation than Bethlehem, hence they went up to Bethlehem. Nazareth was about 1,800 feet and Bethlehem was about 2,500 feet above sea level.) out of the city of Nazareth, into Judea, unto the city of David, which is called ^aBethlehem; (because he was of the house and lineage of David:) (This was a trip of about 80 or 90 miles. It may have taken between 7 to 10 days to make the trip. Elder Bruce R. McConkie said: “They went to Bethlehem because they had no choice. But this was only the occasion, the vehicle, the excuse, as it were. They would have moved heaven and earth, if need be, to place themselves in the City of David when the hour arrived for the coming of the Son of David. Mortal Messiah, 1:341 WHAT DOES BETHLEHEM MEAN? House of Bread. The Bread of Life was coming into the world.)

5 To be taxed with Mary his ^aespoused wife, (she) being great with child.

Meanwhile on the American continent:

3 Nephi 1: 4 And it came to pass that in the commencement of the ninety and second year, behold, the prophecies of the prophets began to be fulfilled more fully; for there began to be ^agreater signs and greater miracles wrought among the people.

5 But there were some who began to say that the time was past for the words to be fulfilled, which were ^aspoken by Samuel, the Lamanite.

6 And they began to ^arejoice over their brethren, saying: Behold the time is past, and the words of Samuel are not fulfilled; therefore, your joy and your faith concerning this thing hath been vain.

7 And it came to pass that they did make a great uproar throughout the land; and the people who believed began to be very sorrowful, lest by any means those things which had been spoken might not come to pass.

8 But behold, they did watch steadfastly for ^athat day and that night and that day which should be as one day as if there were no night, that they might know that their faith had not been vain.

9 Now it came to pass that there was a day set apart by the ^aunbelievers, that all those who believed in those traditions should be ^bput to death except the ^csign should come to pass, which had been given by Samuel the prophet.

10 Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceedingly sorrowful.

11 And it came to pass that he went out and bowed himself down upon the earth, and cried mightily to his God in behalf of his people, yea, those who were about to be destroyed because of their faith in the tradition of their fathers.

12 And it came to pass that he cried mightily unto the Lord ^aall that day; and behold, the ^bvoice of the Lord came unto him, saying:

13 Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the ^asign be given, and on the ^bmorrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be ^cspoken by the mouth of my holy prophets.

14 Behold, I ^acome unto my own, to ^bfulfil all things which I have made known unto the children of men from the ^cfoundation of the world, and to do the ^dwill, ^eboth ^fof the Father and of the Son—of the Father because of me, and of the Son because of my flesh. And behold, the time is at hand, and this night shall the sign be given.



Luke 2:6 And so it was, that, while they were there, the days were accomplished that she should be delivered. **(HOW LONG AFTER THEY ARRIVED IN BETHLEHEM WAS JESUS BORN? “We are not told how soon the birth occurred after the arrival of Mary and her husband at Bethlehem. Jesus the Christ, p. 87. The scriptures make it sound like as soon as they arrived in Bethlehem she gave birth. She was probably there a few days or weeks, which would have given people there time to help her out with the birth.)**

7 And she brought forth her ^afirstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was (none to give) room for them in the ^binn(s). (WHY WAS THERE NO ROOM IN THE INNS? Most of the visitors to Bethlehem would have been men. Also, the men appear to be uncaring of Mary’s situation to give her room. The word inn should be translated guestchamber. (Mortal Messiah, p. 350) Others believe this means that the guest

room was already occupied. Arrangements were made for Mary to give birth in another part of the house, presumably the “family room”. Mary and Joseph had returned to Bethlehem to register for the Roman tax because it was the homeland of their families... With many relatives living in Bethlehem, it would have been unthinkable for Mary and Joseph to seek a public inn, if indeed one existed there. In that small village, family members would not have expected or accepted such a rejection of their hospitality especially in view of the imminent birth of a firstborn child. (Kenneth Bailey, The Manger and the Inn, 4:2 Elder Russell M. Nelson at a BYU Devotional in 2002, December 10: Let's pause to ponder this verse. We need to be aware of the culture of that time and region, and we need to learn one word from the original Greek text. In the Greek New Testament, the root from which *inn* was translated is *kataluma*. We don't have an equivalent word in the English language. The Greek prefix *kata-* (or *cata-*) means "a bringing down." We see it in English words such as *catabolism*, *catastrophe*, and *cataclysm*. When the prefix *kata-* was joined with the suffix *-luma*, it meant literally "a breaking down of a journey." A *kataluma* was a guest chamber in a

lodging place. In those days an inn was not like a Holiday Inn or a Bethlehem Marriott. A lodging place in that part of Asia had to provide accommodations for traveling caravans, including the people and their animals. Caravans stayed at what was then known (and is still known) as a *caravansary*, or a *khan*. You may look in your own dictionary and find *caravansary* and *khan*, each defined as a rest house in some Asian countries. Such a facility is typically rectangular in shape. It has a central courtyard for the animals that is surrounded by walled cubicles where the people rest. These quarters allowed guests to be elevated slightly above their animals with open doorways so that owners could watch over their animals. The Joseph Smith Translation of Luke 2:7 indicates that there was no room for them in the "inns," suggesting that all of the *katalumas* or cubicles of the caravansary were occupied. In the Greek New Testament the word *kataluma* appears in only two other passages, translated in each instance not as "inn" but as a "guestchamber," which fits the concept that we have discussed. As a youngster, whenever I heard those words "no room in the inn," I assumed that No Vacancy signs were posted at local motels or that the innkeepers were inhospitable or even hostile. Such an assumption is probably way off the mark. People of that part of the world were no doubt then as they are now--most hospitable. Particularly would this have been true at a season when the normal population of Jerusalem and neighboring Bethlehem would be swollen with large numbers of relatives. At a caravansary, animals were secured for the night in the center courtyard. In that courtyard there would have been donkeys and dogs, sheep, and possibly camels and oxen, along with all of the animals' discharges and odors. Because the guest chambers surrounding the courtyard were filled, Joseph possibly made the decision to care for Mary's delivery in the center courtyard of a caravansary--among the animals. There, in that lowly circumstance, the Lamb of God was born. Everyone took strangers into their homes, fed them, washed their feet, and cared for their beasts of burden. They arrived late in the day otherwise there would have been a place for them. This was not an "inn", but a *kahn* or place of lodgment for strangers or caravaners lodged for the night. It may have been a large, bare building, built of rough stones, surrounding an open court in which animals could be tied up for the night. These rooms are public and without furniture. A traveler would also have to bring his own food, attend to his own animals, and draw water from a nearby spring. In the area of Bethlehem, sometimes the whole *kahn*, sometimes only a portion where the animals were kept, was located within a large cave, of which there are many in the area. Mortal Messiah, p. 345-346 Bible scholars not of our faith have said that the shelter within which Jesus was born was that of one of the numerous limestone caves which abound in the region, and which are still used by travelers as resting places. Jesus the Christ, p. 100 Elder Talmage said: "We cannot reasonably regard this circumstance as evidence of extreme destitution; doubtless it entailed inconvenience, but it gives us no assurance of great distress or suffering." Jesus the Christ, p. 87. The inn at Bethlehem was the original home of Boaz. It came by inheritance to David, who built a fortress there. It was then sold and became an inn, but by Jewish law after 50 years, property sold reverts to the original family. Therefore, Joseph owned the inn in Bethlehem. Joseph and Mary were not poor. They were of royal blood and owned much property in Bethlehem and Nazareth, however they may have been land rich and cash poor. There were two types of inns in those days; ones with innkeepers and those without. This inn was without an innkeeper. There were no separate rooms, only four walls and a roof. The lower section of the inn was for the traveler's animals. The cave nearby the inn was sometimes used for overflow for the animals. It could be made clean with fresh straw and offered some privacy. This was the cave where David was anointed King of Israel generations earlier. By Jewish custom, a child born in an inn belonged to all those in the inn and they were to provide gifts for that child. A child born in a palace belonged to the kingdom. A child born in a stable belonged to everyone.)

There is much debate as to the actual date of the birth of Jesus. Elder Talmage said: "We believe that Jesus Christ was born in Bethlehem of Judea, April 6, BC1. Jesus the Christ, p. 98 He was born at Passover, or the first full moon after the first day of spring. April 6, 1830 was also the first full moon after the first day of spring. It was also Passover. What is a manger? What did it look like? In Palestine animals were fed in stone troughs. Even the resting place of the infant Jesus was symbolic. The Rock of Israel laid in a stone crib.)

3 Nephi 1:15 And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken; for behold, at the going down of the ^asun there was ^bno darkness; and the people began to be astonished because there was no darkness when the night came.

Luke 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. **(WHAT DO WE KNOW ABOUT THE SHEPHERDS?)** These were not ordinary shepherds, but those watching over the sheep destined for sacrifice



on the great altar in the Lord's House. There were many shepherds in Palestine, but only to those who watched over the temple flocks did the herald angel come; only they heard the heavenly choir. Mortal Messiah, p. 347.)



9 And, lo, **(an)** angel of the Lord **(appeared unto)** them, and the ^aglory of the Lord shone round about them: and they were sore afraid.

10 (But) the angel said unto them, Fear not: for, behold, I bring you ^agood tidings of great ^bjoy, which shall be to all people.

11 For unto you is ^aborn this day in the city of David a ^bSaviour, **(who)** is Christ the ^cLord.

12 (And this is the way) Ye shall find the babe **(he is)** wrapped in swaddling clothes, **(and is)** lying in a manger. **(WHAT IS THE SIGNIFICANCE OF THE SWADDLING CLOTHES?)** The swaddling clothes and the manger were not a sign, which would identify Jesus; the angel was merely describing where he was and how he was dressed. DNTC, p. 97. Elder Russell M. Nelson said: Why was reference made twice in Luke 2 to His being wrapped in swaddling clothes? What is the meaning of those five words "wrapped him in swaddling clothes"? I sense a significance beyond the use of an ordinary diaper and receiving blanket. Instead of those five words in the English text, only one word is needed in the Greek New Testament. That word is *sparganoō*, which means to envelop a newborn child with special cloth, strips of which were passed from side to side. The cloth would probably bear unique family identification. That procedure was especially applicable to the birth of a firstborn son. His wrappings surely would have been distinctive. I think that such a concept of a cloth with family markings might also have been relevant when Joseph, son of Israel, became the birthright son and received the unique cloth coat of many colors--a fabric symbolic of the birthright. All babies were wrapped in swaddling clothes, and many were lain in a manger. In Bethlehem at the time there were about 300 people and would have been about 20 babies in swaddling clothes. How were the shepherds going to be able to tell which baby was the One spoken of by the angels? Mary wore a

royal blue outer cloak signifying her royal blood. She laid this upon the straw in the manger. Over this went her white mantle with the golden candlestick embroidered upon it, signifying that she had been dedicated to the Lord – a candlestick of the Lord. The child was laid directly upon this. He had been carefully wrapped in special, symbolic swaddling clothes. First, as Jewish custom dictated and good mothers adhered to, the child would have a strip of blue and white cloth with his royal genealogy embroidered in silver, signifying a son of royal birth. The second strip would also be blue and white with the paternal genealogy embroidered in silver. The third strip would be red, signifying the blood of Moab, for he was a descendant of Ruth. There would be a white strip embroidered in silver with Genesis 1 & 2. There would be two more white strips embroidered with the tree of life and the tree of good and evil, representing the choices one makes in life. The next strip would be stripes of many colors, as after Joseph's coat of many colors, signifying that this child would become the head or chief of his family. The last strip would be the shepherd's plaid, boxes of gold and white for David was a shepherd and Christ a descendant of David and considered a shepherd. (The source for this was from Brent Sloan who did research at BYU. Also, similar findings were done by Marie Nielsen Schreiner and Mme. Lydia M. Von Finelstein Mountford.) **WHAT IS A MANGER AND WHAT WAS IT MOST LIKELY MADE OF?** It was most likely made of stone.)

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14 ^aGlory to God in the highest, and on earth ^bpeace, good will to men. (The Greek version is “among men of good will” or “among men who are righteous.”)

15 And it came to pass, (when) the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord ha(s) made known unto us.

16 And they came with ^ahaste, (The shepherds did not wait, they went immediately. Bethlehem sat upon the top of a hill, so when the shepherds looked at Bethlehem from their flocks, they looked up, as we look up today to the Lord.) and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen, they made known abroad the saying which was told them concerning this child. (We also, should make known abroad the restored gospel in our day.)

18 All they (who) heard *it* ^awondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and ^apondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things (which) they had heard and seen, as (they were manifested) unto them.

21 And when eight days were accomplished for the ^acircumcising of the child, his name was called ^bJESUS, which was so ^cnamed of the angel before he was conceived.

22 And when the days of her ^apurification according to the law of Moses were accomplished, (The period of purification was 40 days for a male child and 80 days for a female.) they brought him to Jerusalem, (It was 5 or 6 miles from Bethlehem to Jerusalem.) to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male (which) openeth the ^awomb shall be called holy to the Lord;) (All first born sons had to be redeemed from service in the sanctuary. Talmage said: “In remembrance of this manifestation of power (the killing of the Egyptians’ first born) the Israelites were required to dedicate their firstborn sons to the service of the sanctuary. Subsequently the Lord directed that all males belonging to the tribe of Levi should be devoted to this special labor instead of the firstborn in every tribe; nevertheless the eldest son was still claimed as particularly the Lord’s own, and had to be formally exempted from the earlier requirements of service by the paying of a ransom. Jesus the Christ, p. 90-91)

24 And to offer a sacrifice according to that which is (written) in the law of the Lord, A pair of ^aturtledoves, or two young pigeons. (Every mother was supposed to furnish a yearling lamb for a burnt offering, and a young pigeon or dove for a sin offering; but in the case of any woman who was unable to provide a lamb, a

pair of doves or pigeons might be offered. We learn of the humble circumstances of Joseph and Mary from the fact that they brought the less costly offering, two doves or pigeons, instead of one bird and lamb. Jesus the Christ, p. 91 “The modest temporal circumstances of Joseph and Mary are apparent from their presentation of the less costly sacrificial offering.” DNTC, p. 99)

25 And, behold, there was a man ^(at) Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. (Simeon was a prophet. Mortal Messiah, p. 354)

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy ^asalvation,

31 Which thou hast prepared before the face of all people;

32 A ^alight ^bto lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and (Mary) marvelled at those things which were spoken of (the child).

34 And Simeon blessed them, and said unto Mary, Behold, this *child* is ^aset for the ^bfall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall ^apierce through (him to the wounding of thine) own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a ^aprophetess, the daughter of Phanuel, of the tribe of As(h)er: she was of a great age, and had lived with a husband (only) seven years (, whom she married in her youth;)

37 And she (lived) a widow about fourscore and four years, (who) departed not from the temple, but served *God* with ^afastings and prayers night and day. (“Assuming she married at the age of twelve, which is possible in the East, Anna thus would have been at least 103.” DNTC, p. 101)

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all (those who) looked for ^aredemption in Jerusalem.

39a And when they had performed all things according to the law of the Lord,



Matthew 2:1 NOW when Jesus was ^aborn in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, (WHO WERE THE WISE MEN? Elder McConckie has said: “As to the men themselves, one thing is clear. They had prophetic insight. It was with them as it had been with saintly Simeon: the Lord had revealed to them, as it were, that they should not taste death until they had seen and worshipped the Christ. They knew the King of the Jews had been born, and they knew that a new star was destined to arise and had arisen in connection with that birth. The probability is they were themselves Jews who lived, as millions of Jews then did, in one of the nations to the East.” Mortal Messiah, p. 358 “...an unspecified number of wise



men. Whether they were two, three, or twenty in number is a matter of pure speculation. To suppose they were members of the apostate religious cult of the Magi of ancient Media and Persia is probably false. Rather, it would appear they were true prophets, righteous persons like Simeon, Anna, and the shepherds, to whom Deity revealed that the promised Messiah had been born among men.” DNTC, p. 103 It may be possible that while Lehi was in Arabia, a period of eight years, he taught the people near where they lived. If so, he would have taught them that the Messiah was coming 600 years after his departure from Jerusalem. However, he would not have known the city of the Messiah’s birth, because Micah’s prophecy (Micah 5:2) was written after Lehi left Jerusalem and he would not have had it. These, however, would have been Arabian Jews. According to the Bible Dictionary, frankincense comes from Arabia. The Bible dictionary also says that Myrrh is from Arabia and eastern Africa. Isaiah 60:6 says: “...all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord.” Sheba was southern Arabia. Bountiful, where Lehi lived for 8 years, is thought to be in southern Arabia.)

2 Saying, ^aWhere is (the child) that is born (the Messiah) of the Jews? for we have seen his ^cstar in the east, and (have) come to ^dworship him. (HOW WOULD THE WISE MEN HAVE KNOWN TO LOOK FOR A STAR? Numbers 24:17 says: There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. Maybe the prophets interpreted that to mean a new star would arise at his birth. (According to Hugh Nibley, this event may have been caused by a supernova which would explain the light that continued after the going down of the sun and the new star arising, but which later disappeared.) Elder McConckie said: “As to the star, there is nothing mysterious about it. The [wise men]...were not reading portents in the skies nor divining the destinies of men by the movement of celestial bodies in the sidereal heavens. The new star was simply a new star of the sort we are familiar with. No doubt it exhibited an unusual brilliance, so as to attract special attention and so as to give guidance to those who walked in its light, but it was, nonetheless, a star. Mortal Messiah, p. 359. Helaman 14: 5 And behold, there shall a new ^astar arise, (Fulfilled in 3 Nephi 1:21. Our Lord’s birth into mortality was accompanied by the appearance of a “new star” in the heavens. It is apparent that another prophet, or perhaps even a number of prophets in the Old World, had also prophesied of this sign, for when the wise men arrived in Jerusalem seeking the “Messiah of the Jews” they said, “We have seen his star in the east, and have come to worship him” (JST, Matthew 3:2). The statement seems to assume that the Jews of Jerusalem were aware that a new star would bear record of the holy birth, as at least the leaders were that the birth itself would take place in Bethlehem (Micah 5:2). After the wise men had been

questioned by Herod, “the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. (Matthew 2:9-10.) There is no Old Testament prophecy on this aspect of the Savior’s birth that is comparable to that of Samuel the Lamanite. The nearest allusion is found in the prophecy of Balaam, who, speaking of the Messiah himself, said: “There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel” (Numbers 24:17). This prophecy obviously refers to the first coming of Christ but does not announce itself as indicating a sign of his birth. The only other related passage is in the book of Revelation, where Christ refers to himself as “the bright and morning star” (Revelation 22:16). The appearance of a star, or of a phenomenon of light accompanying the birth of one destined to a significant role in history, is a common motif in the literature of the ancient Near East. Such legends are but the dim reflection of the lost prophecy of the star that was to announce the Messiah’s birth. DCBM, 3:409-410) such an one as ye never have beheld; and this also shall be a sign unto you. (Bruce R. McConkie: “In listing the signs to attend the birth of Jesus, Samuel the Lamanite prophesied: ‘There shall a new star arise, such an one as ye never have beheld.’ (Hela. 14:5.) That this new star was seen by the whole Nephite nation at the actual time of the heavenly birth, is also recorded in the Book of Mormon. (3 Ne. 1:21.) There is, however, no comparable Messianic prophecy in the Bible as we now have it. The nearest allusion to such is found in the prophecy of Balaam who, speaking of Messiah himself, said: ‘There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.’ (Num. 24:17.) But there can be little doubt that others besides the Nephites knew by revelation that great signs and wonders, including the rise of a new star, were to attend Messiah's birth. The language of the wise men, upon reaching Jerusalem, clearly assumes that the Jews were just as aware that a new star would bear record of the holy birth as they were that the birth itself should take place in Bethlehem.” (*Doctrinal New Testament Commentary*, p. 103-4))

3 When Herod the king had heard (of the child,) he was troubled, and all Jerusalem with him. (Herod was a Jew a descendant of Ishmael and Esau.)

4 And when he had gathered all the chief priests and scribes of the people together, he ^ademanded of them, (saying,) ^bwhere (is the place that is written of by the prophets, in which) Christ should be born. (For he greatly feared, yet he believed not the prophets.)

5 And they said unto him, (It is written by the prophets, that he should be born) In Bethlehem of Judaea: for thus (have they said),

6 (The word of the Lord came unto us, saying,) And thou ^aBethlehem, (which lieth) in the land of (Judea, in thee shall be born a prince, which) art not the least among the princes of Jud(e)a: for out of thee shall come a ^cGovernor, (the Messiah, who) shall (save) my people Israel.

7 Then Herod, when he had called the wise men (privily), enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found (the child), bring me word again, that I may come and worship him also.

9 **(TO WHERE DID THE STAR POINT?)** When they had heard the king, they departed; **and, lo, the star, which they saw in the east, went before them, (until) it came and stood over where the young child was. (In the house in Bethlehem.)**

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and ^afrankincense, and myrrh. **(HOW OLD WAS JESUS WHEN THE WISE MEN VISITED HIM? The time frame of their visit: more than seven weeks after his birth and quite possibly several months or even nearly three years elapsed between this visit and the nativity. It could not have taken place during Mary’s forty days of purification, because immediately following them the holy family went to Nazareth to live, whereas following the visit of these eastern prophets,**

Joseph, Mary and Jesus fled into Egypt for a season. It is worthy of note that the wise men found Jesus in a house not a stable, inn, or temporary abiding place; that he is called “young child” not a baby, a total of seven times in the course of references to the diligent nature of Herod’s inquiry as to the actual time of the birth; and that a child is two years of age until the time of his third birthday. Now assuming that Herod would order the massacre of all young children in the general age bracket involved, still the presumption arises that a number of months or even one or two years may have elapsed before the arrival of the eastern visitors.” DNTC, p. 106-7)

12 And being warned of God in a ^adream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appear^(d) to Joseph in a ^(vision), saying, Arise, and take the young child and his mother, and flee into Egypt, and ^(tarry) thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 ^(And then) he arose, ^(and) took the young child and ^(the child’s) mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of ^aEgypt have I called my son. (“Since Herod is believed to have died when Jesus was two or three years old, our Lord’s sojourn in that land may have been as short as a few months.” DNTC, p. 104)

16 ¶ Then Herod, when he saw that he was ^amocked of the wise men, ^bwas exceeding wroth, and sent forth, and ^cslew all the children that were in Bethlehem, and all the ^dcoasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. (The edict to kill all boys, not children, but boys under the age of two probably did not exceed the number of 20. Mortal Messiah, p. 363.



17 Then was fulfilled that which was spoken by ^(Jeremiah) the prophet, saying,

18 In ^aRama there ^(was) a voice heard, lamentation, and weeping, and great ^bmourning, Rachel weeping ^{for} ^(the loss of) her ^cchildren, and would not be comforted, because they ^(were) not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appear^(d) in a ^(vision) to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the ^aland of Israel: for they are dead ^(who) sought the young child’s life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the ^(stead) of his father Herod, he was afraid to go thither: ^(but) notwithstanding, being warned of God in a ^(vision) he ^(went) into the ^(eastern) parts of Galilee:

23 And he came and dwelt in a city called ^aNazareth: that it might be fulfilled which was ^bspoken by the prophets, He shall be called a ^cNazarene.

Luke 2:39b they returned into Galilee, to their own city Nazareth.

40 And the child grew, and ^awaxed strong in spirit, ^(being) filled with wisdom: and the ^bgrace of God was upon him.

(According to Elder McConkie, at the time of the espousment and marriage, Joseph and Mary lived in Nazareth; they traveled to Bethlehem for the birth; Jesus was circumcised in Bethlehem; after the 40 days, they traveled to Jerusalem to present Jesus at the temple; they then returned to Nazareth;

they then moved to Bethlehem for an unknown reason, obtained a house there and were there when the wise men came; warned of God they went into Egypt; then after Herod's death they planned on returning to Bethlehem, but for fear of Herod's son, they went to Nazareth. Jesus lived in Nazareth probably 27 or 28 years. DNTC, p. 109) (WHAT WAS JOSEPH'S AND THEREFORE JESUS' PROFESSION IN NAZARETH?) (Elder Talmage said: "He came among men to experience all the natural conditions of mortality; He was born as truly a dependent, helpless babe as is any other child; His infancy was in all common features as the infancy of others; His boyhood was actual boyhood, His development was as necessary and as real as that of all children. Over His mind had fallen the veil of forgetfulness common to all who are born to earth, by which the remembrance of primeval existence is shut off. The Child grew, and with growth there came to Him expansion of mind, development of faculties, and progression in power and understanding. His advancement was from one grace to another, not from gracelessness to grace; from good to greater good, not from evil to good, from favor with God to greater favor, not from estrangement because of sin to reconciliation through repentance and propitiation. Our knowledge of Jewish life in that age justifies the inference that the Boy was well taught in the law and the scriptures, for such was the rule. He garnered knowledge by study, and gained wisdom by prayer, thought, and effort. Beyond question He was trained to labor, for idleness was abhorred then as it is now; and every Jewish boy, whether carpenter's sons, peasant's child or rabbi's heir, was required to learn and follow a practical and productive vocation. Jesus was all that a boy should be, for His development was unretarded by the dragging weight of sin; he loved and obeyed the truth and therefore was free. Jesus the Christ, p. 105-106)

("Although western language Bibles refer to Mary's husband as a carpenter, the Greek Bible calls him a craftsman. The industry of Nazareth was, and still is, the regional rock quarry." New Testament Supplemental Study Material, Daniel Rona, p. 16. Joseph, and hence Jesus, did not just work with wood, but with stone, metal, and other elements. Most homes in the region were made from rock and stone.)



The purpose of the story of Jesus' birth is to bear testimony that Jesus is the Son of God, the Redeemer of the world. This I so testify.

All Biblical scriptures quoted are from the Joseph Smith Translation. These are highlighted in purple.

Other sources used: Doctrinal New Testament Commentary, Bruce R. McConkie; Jesus the Christ, James E. Talmage; New Testament Supplemental Study Material, Daniel Rona; The Mortal Messiah, Bruce R. McConkie; The Manger and the Inn, Kenneth Bailey; Research Project at BYU, Brent Sloan; Marie Nielsen Schreiner and Mme. Lydia M. Von Finelstein Mountford; The Life and Teachings of Jesus and His Apostles, Institute Manual; Guide to the Life of Christ, Richard Anderson.

Dec 23-29
Revelation 12-22
“He That Overcometh Shall Inherit All Things”

OVERVIEW:

As you read Revelation 12–22, look for parallels between what John saw and what you see in today’s world. Seek spiritual guidance to help you find personal lessons as you immerse yourself in John’s symbolic language.

Record your impressions:

SCRIPTURES:

Revelation 12

Revelation 12-14 represents a pause in the unfolding vision of the seventh seal. Before revealing the final victory of Jesus Christ over the kingdom of the devil, the Lord shows John the history of the war between good and evil that leads to the culminating events in the seventh seal. In chapter 12, John sees the War in Heaven, the casting out of a third part of Heavenly Father’s spirit children who had followed Lucifer, and the continuation of the war on earth. In chapter 13, John witnesses the worldwide rise of evil-inspired political and religious kingdoms, increasing Satan’s control over the children of men. Finally in chapter 14, he sees truth and priesthood power restored to the earth to prepare believers for the destruction of the world.

John sees the imminent apostasy of the Church—He also sees the war in heaven in the beginning when Satan was cast out—He sees the continuation of that war on earth. (This is a flashback to John’s day. The chapter may be divided into three parts: Verses 1-5 appear to depict the establishment of the Church in the meridian of time and the beginning of the apostasy. 6-11 show us the war in heaven showing that the outcome in heaven gives us confidence that the Saints will prevail. 12-17 return to the theme of the persecution of the meridian Church and the apostasy that followed. Understanding the Book of Revelation, p. 148. The JST changes almost every verse in this chapter.

These scriptures from Revelation 2 & 3, with the cross references noted, may give the best description of Godhood and of your eternal destiny available anywhere in the standard works. . If you OVERCOME, you are promised:

1. The fruit of the tree of life
2. Freedom from the second death
3. The right to partake of the hidden manna
4. A white stone
5. A new name
6. Power over nations
7. The morning star

8. The opportunity to be clothed in white raiment
9. Your name written in the Lamb's book of life
10. That Jesus himself will confess your name before the Father
11. That you will be a pillar in the temple of God
12. That you will have the name of God written on you
13. That you will have the name of the City of God written on you
14. That you will have the new name of Christ
15. That you will sit with Christ in the throne of Christ.

Overcome what? Chapter 12:14 answers the question: Satan. Ted Gibbons, LDS Living, Lesson 45.)

1 ^aAND there appeared a great ~~wonder~~ (sign) in heaven (in the likeness of things on the earth); a ^bwoman clothed with the sun (The woman represents the true Church of God, which is not just an organization but many righteous individuals joined together by covenant. In being clothed with the sun, the woman represents the destiny of those who join themselves to her and follow the Lord with pure hearts: they will be privileged to enter the celestial kingdom, whose glory is that of the sun (D&C 76:70) In being clothed with the sun, the true Church becomes like unto God himself, who is clothed with light as with a garment. Understanding the Book of Revelation, p. 151), and the moon under her feet, (The moon represents a lesser glory than that of the sun. Terrestrial. Also, the woman has power or dominance over lesser kingdoms of glory. Understanding the Book of Revelation, p. 151) and upon her head a crown of twelve stars: (The head of the Church is the 12 Apostles, under Christ.)

2 And she (the woman) being with ^achild cried, travailing in birth, and pained to be delivered.

5 And she brought forth a man child, (After Christ comes, all the peoples of the earth will be subject to him, but there will be multitudes of people on the face of the earth who will not be members of the Church; yet all will have to be obedient to the laws of the kingdom of God, for it will have dominion upon the whole face of the earth. These people will be subject to the political government, even though they are not members of the ecclesiastical kingdom which is the Church. This government which embraces all the peoples of the earth, both in and out of the Church, is also sometimes spoken of as the kingdom of God, because the people are subject to the kingdom of God which Christ will set up. Joseph Fielding Smith, Doctrines of Salvation, 1:229.) who was to rule all nations with a ^arod of iron: and her child was caught up unto God, and ~~to~~ his throne. (In order to have a kingdom you have to have: King, property, laws, bishops, workers, land, political organization, military, economics, education, social, cultural, spiritual.)

3 And there appeared another ~~wonder~~ (sign) in heaven; and behold a great red dragon, having seven heads (If I defeat one of Satan's heads, he'll come after me from a different direction.) and ten horns, and seven crowns upon his heads.

4 And his tail drew the ^athird part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ~~ready to be delivered, for~~ (ready) to devour her child ~~as soon as~~ (after) it was born. ("But the trumpet blasts are not designed to destroy the earth. They affect a significant proportion, but not all. Some twelve times the Seer limits the destruction to one-third, symbolically showing that their bounds have been set. They can go only so far. The fraction one-third is used by a number of the prophets in association with what is called "remnant theology," the remnant being the unaffected part. We see this in Ezekiel 5:1-5. The prophet performs his dramatized prophecy (Hebrew 'ot,) against Jerusalem by shaving his head and beard, burns one-third of the hair with fire, cleaves one-third with the sword, and scatters the remainder to the wind. Only the latter one-third remains alive though scattered. It is the remnant. The fraction is used again in Ezekiel 5:12 and in Zechariah 13:8-9. In the latter, one-third is all that remains alive after the divine judgments while another one-third is burned with fire. So

the fraction John gives suggests that the purpose of the destruction in Revelation 8 is not so much retribution as a last attempt to turn man to God.” [Draper, Opening the Seven Seals, pp. 95-96) “When John speaks of the war in heaven, his descriptions of Lucifer’s activities is slightly different from the typical interpretation in Latter-day Saint circles. He states that the devil drew away a “third part” of the host of heaven with him (Rev. 12:4; D&C 29:36-38). The distinction between “one-third” and a “third” may seem subtle, yet it is real. The fraction one-third implies 33 1/3 percent, whereas the phrase “third part” implies a numerically undetermined segment of the population who symbolize the fact that Satan’s power over the premortal spirits was limited. Thus, the numerology in the passage implies that we have no knowledge of the fraction or percentage of the Father’s children who followed the adversary. All we know is that Satan had a limited influence over those in the presence of God.” (Gaskill, The Lost Language of Symbolism, 118-119) Referring to Revelation 12:4, “If one were to read the verse with any degree of literalness the conjecture might be made that the “third part” were one of the three groups in the premortal world; the great and noble ones, the general populace of the spirit, and the apostates that followed Lucifer. However in this author’s opinion, nothing in the text requires such a reading. Indeed, to take the phrase “third part” literally may miss John’s point.” (Gaskill, 360) Brother Gentry thinks the point the revelation to John was making is that the Lord wins the bigger part.)

6 And the ^awoman fled into the wilderness, where she ~~hath~~ (had) a place prepared of God, that they should feed her (take care of – The Lord will not let the Church die, but will keep it in his care until it is time to restore the gospel to the earth.) there a thousand two hundred *and* threescore days (years). (If we say that the Church returned in 1830, then counting backwards 1,260 years gets us to 570 AD. The world was in apostasy centuries before that. The point being made is that the apostasy would last a very long time. In a study conducted by Vern Grosvenor Swanson in his book Dynasty of the Holy Grail ties this date into the last remains of the true Church in England dying off around A.D. 570. The second possible date is the eastern proclamation of supremacy in A.D. 588. The third possible date is A.D. 607 when the western churches took over the saints. If one takes the first date, A.D. 570 and adds 1,260 solar years, we arrive at 1830. If one takes the second date, A.D. 588, and add 1,260 prophetic years (each 360 days) we arrive at 1830. If one takes the third date, A.D. 607 and add 1,260 lunar years (354 1/3 days each) to it, we still arrive at 1830. These dates were also considered accurate by a reverend who said he was looking for spiritual experiences to occur between 1820 and 1830. 233)

7 And there was ^awar in heaven: ^bMichael and his ^cangels fought against the dragon; and the ^ddragon (and his angels) fought ~~and his angels~~ (against Michael),

8 And (the dragon) prevailed not (against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ.); (The kingdom is ruled by both God the Father and Jesus Christ.) ~~neither was their place found any more in aheaven.~~

9 And (Neither was there place found in heaven for) the great dragon (who) was ^acast out, that old serpent, called the ^bDevil, (The word devil is not used in the Old Testament. In Greek it means false accuser or slanderer.) and (also called) Satan (The word Satan means adversary.), which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud ^avoice saying in heaven, Now is come salvation, and ^bstrength, and the kingdom of our God, and the ^cpower of his Christ: for the ^daccuser of our brethren is cast down, which accused them before our God day and night. (Satan could accuse us to God because we have sinned and fallen short of perfection. But Christ comes and brings salvation and mercy through His atoning sacrifice.)

11 And (For) they ^aovercame (have overcome) him by the blood of the Lamb, and by the word of their ^btestimony; and (for) they loved not their (own) lives (but kept the testimony even) unto the ^cdeath.

(Robert D. Hales: Testimonies often come when there is willingness to serve where we are called. They come when a decision is made to strive to be obedient. Testimonies come during efforts to help, lift, and strengthen others. They come from prayer and from studying the scriptures and applying them in our lives. Whatever our circumstances, there seem to be moments in each of our lives when we can be given the knowledge that God lives and that Jesus is the Christ. There is no greater search in life that we can embark upon than the quest to gain a testimony of the truth. CR, Oct 1994, 27)

12 Therefore rejoice, ye (O) heavens, and ye that dwell in them. (And after these things I heard another voice saying,) **Woe to the inhabitors of the earth (yea) and (they who dwell upon the islands) of the sea! for the devil is come down unto you, (Satan dwells on earth.) having great wrath, because he knoweth that he hath but a short time. (The woe seems to have begun when Satan first entered the Garden of Eden and tempted Eve; it will not end until Satan has been bound with chains and cast into the bottomless pit. 20:1-3. Understanding the Book of Revelation, p. 159)**

13 **And (For) when the dragon saw that he was cast unto the earth, he ^apersecuted the woman which brought forth the man *child*. (Satan's first order of business is always to persecute the Church and the Saints.)**

14 **And (Therefore) to the woman were given two wings of a great eagle, that she might fly (flee) into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. (God will make certain that all is in readiness when the time comes for the restoration of the gospel.)**

15 And the serpent cast(eth) out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. **(The flood may be a torrent of lies against the Church; the flow of evil to overwhelm the Church; ceaseless persecution and tribulation. Satan made great efforts to destroy the Church, and that the true power and authority of the Church survived in God's care. Understanding the Book of Revelation, p. 160)**

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast(eth) out of his mouth.

17 **And (Therefore) the ^adragon was wroth with the woman, and went to make ^bwar with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.**

Revelation 13

Revelation 12-14 represents a pause in the unfolding vision of the seventh seal. Before revealing the final victory of Jesus Christ over the kingdom of the devil, the Lord shows John the history of the war between good and evil that leads to the culminating events in the seventh seal. In chapter 12, John sees the War in Heaven, the casting out of a third part of Heavenly Father's spirit children who had followed Lucifer, and the continuation of the war on earth. In chapter 13, John witnesses the worldwide rise of evil-inspired political and religious kingdoms, increasing Satan's control over the children of men. Finally in chapter 14, he sees truth and priesthood power restored to the earth to prepare believers for the destruction of the world.

John sees fierce-looking beasts which represent degenerate earthly kingdoms controlled by Satan—The devil works miracles and deceives men. Elder Bruce R. McConkie said: The Prophet Joseph Smith gave this counsel to missionaries: Declare the first principles, and let mysteries alone, lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand. TPJS, p. 292. He then read Revelation 13:1-8 as an illustration of scriptural passages which should not be used in presenting the message of the restoration to the world. With reference to this passage he named some of the speculative interpretations found in the sectarian world; said pointedly that they are not true; gave some explanations

which show the general concept involved; but refrained from identifying those nations and kingdoms whose acts and course are set forth in the imagery revealed to John. TPJS, p. 292-93, DNTC, 3:520)

1 ^aAND I (saw another sign, in the likeness of the kingdoms of the earth; a beast (The Great and Abominable) rise up out of the sea and he) stood upon the sand of the sea, ~~and saw a beast rise up out of the ^bsea,~~ having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. (Joseph Smith said: When God made use of the figure of a beast in visions to the prophets He did it to represent those kingdoms which had degenerated and become corrupt, savage and beast-like in their dispositions, even the degenerate kingdoms of the wicked world... The beast that rose up out of the sea should be translated the image of a beast – meaning that it was symbolic rather than literal. History of the Church, 5:341, 345. Rev 17 is another appearance of the beast where we are given the interpretation of it. The seven heads represent seven mountains. (17:9) The heads may also represent seven kings. (17:10) The ten horns represent ten kings who are yet to come. (17:12). These kings receive their power from the beast. (17:12) **If Rome does fit the description in some respects, it is only as a prototype or symbol of the true beast of the last days.** UBR, p. 166.)

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon (The translators have used the term dragon for Devil... There is a mistranslation of the word dragon in the second verse. The original word signifies the Devil and not dragon as translated. WJS, p. 186-87.) gave him his ^apower, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the ^abeast: and they ^bworshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? (When the old Devil shall give power to the beast to do all his mighty works, all the world will wonder. WJS, p. 189)

5 And there was given unto him a ^amouth speaking great things and ^bblasphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his ^aname, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and ^apower was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the ^abook of life of the ^bLamb slain from the ^cfoundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that ^akilleth with the sword must be killed with the sword. Here is the ^bpatience and the faith of the ^csaints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, (an imitation of Christ) and he spake as a dragon. (This beast or kingdom controls the economy of the earth and requires people to associate themselves with the beast if they wish to have part in that economy. His exact identity – whether as a kingdom or a false prophet – has not been revealed. UBR, p. 171)

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And ^adeceiveth them that dwell on the earth by *the means of* those ^bmiracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 **And he had power to give life unto the image of the beast, that the image of the beast should both**

speaking, and cause that as many as would not worship the image of the beast should be killed. (The righteous will live under the threat of martyrdom. Thankfully as Nephi saw: the saints will be armed with righteousness and with the power of God in great glory (1 Ne 14:14) and they will emerge victorious. UBR, p. 175.)

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: **(What the mark is has not been revealed.)**

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. **(Perhaps the saints will survive by living the law of consecration.)**

18 Here is ^awisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six. (This enigmatic phrase has intrigued readers for nearly two thousand years, inviting fanciful predictions and mystical formulations. Unfortunately, the only distinct clue the author provides is the statement “it is the number of a man.” We have two other clues about the number 666 in Revelation 13:18. First, in ancient alphabets, letters function also as numbers – for instance, A=1, B=2, and so on. In Revelation 13:18, the number is apparently a man’s number, either the number of letters in his name, the sum of the letters in his name, or the total of the numerical equivalent of each letter in his name. Second the manuscripts of the New Testament contain the following variants for this passage: 666, 646, and 616. These two clues may clarify whom the early church referred to, but they do not necessarily reveal whom John, the original author, intended. Interestingly, the name Caesar Nero is spelled two different ways in the bilingual environment of the early church. Caesar Nero (Latin) and Kaisar Nerón (Greek). If these two different spellings are transliterated into Hebrew and if the values of the letters are added, the sums are 616 and 666. As noted above, Latin manuscripts of the New Testament often contain the number 616, and Greek manuscripts often contain the number 666. A newly discovered Oxyrhynchus papyrus found in Latin-speaking North Africa offers further support for the 616 reading. This fanciful reconstruction, however, may reveal more about who early Christians thought John had in mind than who was originally intended. The solution also does not explain the variant of 646, which has often been dismissed as a scribal mistake. Regardless of whom John intended with this enigmatic passage, two things seem to be clear. First, whoever is referred to in Revelation 13:18, John felt a need to disguise that person’s identity – perhaps out of fear. Second, early Christians possibly believed that the antichrist of the book of Revelation, designated as 666, would be a character and disposition similar to that of Nero Caesar. Jesus Christ and the World of the New Testament, p. 288)

Revelation 14

Revelation 12-14 represents a pause in the unfolding vision of the seventh seal. Before revealing the final victory of Jesus Christ over the kingdom of the devil, the Lord shows John the history of the war between good and evil that leads to the culminating events in the seventh seal. In chapter 12, John sees the War in Heaven, the casting out of a third part of Heavenly Father’s spirit children who had followed Lucifer, and the continuation of the war on earth. In chapter 13, John witnesses the worldwide rise of evil-inspired political and religious kingdoms, increasing Satan’s control over the children of men. Finally in chapter 14, he sees truth and priesthood power restored to the earth to prepare believers for the destruction of the world.

The Lamb shall stand upon Mount Zion—The gospel shall be restored in the last days by angelic ministry—The Son of Man harvests the earth.

1 AND I looked, and, lo, a ^aLamb stood on the mount ^bSion, (New Jerusalem D&C 133:18, 56. D&C 84: 2 Yea, the word of the Lord concerning his church, established in the last days for the ^arestoration of his

people, as he has spoken by the mouth of his ^bprophets, and for the ^cgathering of his ^dsaints to stand upon ^eMount Zion, which shall be the city of ^fNew Jerusalem. 3 Which city shall be ^abuilt, beginning at the ^btemple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and ^cdedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased. 4 Verily this is the word of the Lord, that the city ^aNew Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which ^btemple shall be ^creared in this ^dgeneration. 32 And the sons of Moses and of Aaron shall be filled with the ^aglory of the Lord, upon ^bMount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my ^cchurch.) and with him an hundred forty and four thousand, having his Father's ^cname written in their foreheads. (There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. WJS, p. 368)

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new ^asong before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with ^awomen; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were ^bredeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no ^aguile: for they are without fault before the throne of God.

Scripture Mastery: 6 And I saw another ^aangel (The angel flying through the midst of heaven: Moroni delivered the Book of Mormon. WJS, p. 13. Gordon B. Hinckley: John the Revelator saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. That angel has come. His name is Moroni. His is a voice speaking from the dust, bringing another witness of the living reality of the Lord Jesus Christ. We have not as yet carried the gospel to every nation, kindred, tongue, and people. But we have made great strides. We have gone wherever we are permitted to go. God is at the helm, and doors will be opened by His power according to His divine will. Of that I am confident. Of that I am certain. CR, Sep-Oct 1995, 93.) fly in the midst of heaven, having the ^beverlasting ^cgospel to ^dpreach unto them that dwell on the earth, and to every ^enation, and kindred, and tongue, and people, (The angel John sees is representative of the many angels that would be involved in the restoration of the gospel.)

7 Saying with a loud voice, ^aFear God, and give glory to him; for the hour of his ^bjudgment is come: and ^cworship ^dhim that made ^eheaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, ^aBabylon is ^bfallen, is fallen, that great ^ccity, because she made all nations drink of the wine of the wrath of her ^dfornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is ^apoured out without mixture into the cup of his ^bindignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the ^apatience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, ^aBlessed *are* the ^bdead which ^cdie in the Lord from henceforth: Yea, saith the Spirit, that they may ^drest from their labours; and their works do follow

them. (They rest from their labors for a long time, and yet their work is held in reserve for them, that they are permitted to do the same works after they receive a resurrection for the bodies. WJS, p. 42)

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the ^aSon of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, ^aThrust in thy sickle, and ^breap: for the time is come for thee to reap; for the ^charvest of the earth is ^dripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the ^avine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great ^awinepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

Revelation 15

Exalted saints praise God in celestial glory forever.

1 AND I saw another sign in heaven, great and marvellous, (An overwhelming sign) seven angels having the seven last ^aplagues; (perfect and complete judgment) for in them is filled up the wrath of God.

2 And I saw as it were a ^asea of ^bglass mingled with fire (celestial sphere): and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they ^asing the song of Moses the servant of God, and the song of the Lamb, saying, ^bGreat and marvellous *are* thy works, Lord God Almighty; ^cjust and true *are* thy ways, thou King of ^dsaints.

4 Who shall not fear thee, O Lord, and glorify thy ^aname? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the ^atestimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven ^aplagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Revelation 16

God pours out plagues upon the wicked—The nations assemble for Armageddon—Christ comes, islands flee, mountains cease.

1 AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. (D&C 112: 25 And upon my ^ahouse shall it ^bbegin, and from my house shall it go forth, saith the Lord; 26 First among those among you, saith the Lord, who have ^aprofessed to know my ^bname and have not ^cknown me, and have ^dblasphemed against me in the midst of my house, saith the Lord.)

2 And the **first** went, and poured out his vial upon the earth; and there fell a ^anoisome and grievous sore (effects of nuclear war?) upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the **second** angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea. (The sea may represent wicked people who will all be destroyed.)

4 And the **third** angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast ^ajudged thus.

6 For they have ^ashed the ^bblood of saints and prophets, and thou hast given them blood to drink; for they are ^cworthy.

7 And I heard another (angel who came) out of (from) the altar say(ing), Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the **fourth** angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and ^ablasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the **fifth** angel poured out his vial upon the seat of the beast; and his kingdom was full of ^adarkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their ^apains and their sores, and repented not of their deeds.

12 And the **sixth** angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the ^afalse prophet.

14 For they are the ^aspirits of ^bdevils, working ^cmiracles, (Orson Pratt said: “**The reason the Lord will suffer the devil to work miracles to deceive the kings of the earth and of the whole world, is because they will previously have rejected the everlasting gospel; therefore the devil will deceive them, and lead them on to destruction, as he did the Egyptians.** Divine Authenticity of the Book of Mormon, No. 5, p. 66) *which* go forth unto the kings of the earth and of the whole world, to gather them to the ^dbattle of that great day of God Almighty. (At the very moment of the Second Coming of our Lord, all nations shall be gathered against Jerusalem to battle, and the battle of Armageddon (obviously covering the entire area from Jerusalem to Megiddo, and perhaps more) will be in progress. The Christ will come unexpectedly, and the dramatic upheavals promised to accompany his return will take place. DNTC, 3:542)

15 Behold, I come as a ^athief. (He is only a thief to those who are not prepared.) Blessed *is* he that ^bwatcheth, and keepeth his garments (keep his covenants), lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue ^aArmageddon. (The kings of the whole world will be destroyed in final conflict outside the city of Jerusalem... Armageddon is symbolic of the final overthrow of all the forces of evil by the might and power of God. Mounce, Book of Revelation, p. 301 **The ultimate objective of Satan and his armies is not the conquest of northern Israel nor or Jerusalem but the destruction of the Lord’s temple and the Lord’s work.** Millennial Messiah, p. 476-94.)

17 And the **seventh** angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; **and there was a great ^aearthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.** (D&C 133: 21 **And he shall ^autter his voice out of ^bZion, and he shall speak from Jerusalem, and his ^cvoice shall be heard**

among all people; 22 And it shall be a voice as the ^avoice of many waters, and as the voice of a great ^bthunder, which shall ^cbreak down the mountains, and the valleys shall not be found. 23 He shall command the great deep, and it shall be driven back into the north countries, and the ^aislands shall become one land; 24 And the ^aland of Jerusalem and the land of ^bZion shall be turned back into their own place, and the ^cearth shall be like as it was in the days before it was ^ddivided. 25 And the Lord, even the Savior, shall ^astand in the midst of his people, and shall ^breign over all flesh. This earthquake appears to be connected with the flattening of the mountains and the unifying of the continents. UBR, p. 213.)

19 And the great city was divided into three parts, and the cities of the nations fell: and great ^aBabylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his ^bwrath.

20 And every island fled away, and the ^amountains were not found. (Parley P. Pratt said: **Having restored the earth to the same glorious state in which it first existed – leveling the mountains, exalting the valleys, smoothing the rough places, making the deserts fruitful, and bringing all the continents and islands together, causing the curse to be taken off, that noxious weeds, and thorns, and thistles shall no longer be produced; the next thing is to regulate and restore the brute creation to their former state of peace and glory, causing enmity to cease from off the earth. But this will never be done until there is a general destruction poured out upon man, which will entirely cleanse the earth, and sweep all wickedness from its face.** Voice of Warning, 159-60, 162.)

21 And there fell upon men a great ^ahail out of heaven, *every stone* about the weight of a talent (45-90 pounds): and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. (It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and the righteous shall hardly escape; still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. Joseph Smith, HC, 4:11)

Revelation 17

John is shown that Babylon the great, the mother of harlots and abominations, has become established throughout the earth.

1 AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the ^ajudgment of the great ^bwhore (This is the opposite of the bride prepared for the marriage of the Lord.) that sitteth upon many ^cwaters: (The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. 17:15. What is the church of the devil in our day, and where is the seat of her power? If we accept the angelic word, if we believe as Nephi believed, and if, the Lord willing, we see what Nephi saw, then we shall accept without question the reality around us. The church of the devil is every evil and worldly organization on earth. It is all of the systems, both Christian and non-Christian, that have perverted the pure and perfect gospel; it is all of the governments and powers that run counter to the divine will; it is the societies and political parties and labor unions that sow strife and reap contention. It is communism; it is Islam; it is Buddhism; it is modern Christianity in all its parts. It is Germany under Hitler, Russia under Stalin, and Italy under Mussolini. It is the man of sin speaking in churches, orating in legislative halls, and commanding the armies of men. And its headquarters are everywhere – in Rome and Moscow, in Paris and London, in Teheran and Washington – everywhere that evil forces, either of church or state or society, can be influenced. The immanent and all pervading presence of evil in high places is one of the signs of the times. Millennial Messiah, p. 54-55.)

2 With whom the kings of the earth have committed fornication, and the ^ainhabitants of the earth have been made drunk (apostasy) with the wine of her ^bfornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of ^anames of blasphemy, having seven heads and ten horns. (To verse 9)

4 And the woman (a counterfeit to the high priest) was arrayed in purple and scarlet colour, and decked (excessive amount) with gold and precious stones and pearls, having a golden cup in her hand ^afull of abominations and ^bfilthiness of her fornication:

5 And upon her forehead *was* a name written, ^aMYSTERY, ^bBABYLON THE GREAT, THE ^cMOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the ^ablood of the saints, and with the blood of the ^bmartyrs of Jesus: and when I saw her, I wondered with great ^cadmiration. (astonishment)

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into ^aperdition: and they that dwell on the earth shall wonder, whose names were not written in the ^bbook of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the ^amind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. (Rome may be the symbol of all that is powerful and corrupt in the world.)

10 And there are seven ^akings: five are fallen, (These were already dead at John's time) and one is (The sixth was reigning during John's time), and the other is not yet come (the seventh was not yet born. We don't know who it is); and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten ^ahorns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make ^awar with the Lamb, and the Lamb shall overcome them: for he is ^bLord of lords, and ^cKing of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, (from verse 1) The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the ^awhore, and shall make her desolate and naked, and shall eat her flesh, and ^bburn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and ^agive their kingdom unto the beast, until the ^bwords of God shall be (are) fulfilled.

18 And the woman which thou sawest is that great ^acity, which reigneth over the kings of the earth.

Revelation 18

The saints are called out of Babylon lest they partake of her sins—She falls and is lamented by her supporters.

1 AND after these things I saw another angel come down from heaven, having great power; and the earth was ^alightened with his glory.

2 And he cried mightily with a strong voice, saying, ^aBabylon the great is fallen, is fallen, and is become the habitation of devils, and the ^bhold of every foul spirit, and a ^ccage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her ^afornication, and the kings of the earth have committed ^bfornication with her, and the merchants of the earth are waxed rich through the ^cabundance of her delicacies.

4 And I heard another voice from heaven, saying, ^aCome ^bout of her, my people, that ye be not partakers of her ^csins, and that ye receive not of her plagues. (Leave the world.)

5 For her ^asins have reached unto heaven, and God hath remembered her iniquities.

6 ^aReward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived ^adeliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her ^aplagues come in one day, death, and mourning, and famine; and she shall be utterly ^bburned with fire: for strong *is* the Lord God who ^cjudgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall ^abewail her, and lament for her, when they shall see the ^bsmoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ^aslaves, and souls of men. (The whore sells everything including the souls of men. She teaches us to love things rather than people.)

14 And the fruits that thy soul ^alusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19 And they cast ^adust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city ^aBabylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the ^avoice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy ^bsorceries were all nations deceived.

24 And in her was found the ^ablood of prophets, and of saints, and of all that were slain upon the earth.

Revelation 19

The marriage supper of the Lamb is made ready—The testimony of Jesus is the spirit of prophecy—Christ is King of kings and Lord of lords.

1 AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: (There will be many comings of Christ before the Second Coming.)

2 For true and righteous *are* his ^ajudgments: for he hath ^bjudged the great ^cwhore, which did corrupt the earth with her fornication, and hath avenged the blood of his *servants* (saints) at her hand.

3 And again they said, Alleluia. And her ^asmoke rose up for ever and ever.

4 And the four and twenty elders and the four ^abeasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his *servants* (saints), and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord ^aGod ^bomnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the ^amarriage of the ^bLamb (Christ) is come, and his wife (Church) hath made herself ready. (How long does it take for a woman to get ready for her wedding? The Saints are ready for the union between Christ and his people through the atonement. The Church becomes ready through repentance, sanctification and a heart that is fully turned to God.)

8 And to her was granted that she should be arrayed in fine linen (endowed), clean and white: for the fine ^alinen is the ^brighteousness of saints. (The saints are sanctified through the atonement of Christ. We just need to remain in the mainstream of the Church. The faithful plodders.)

9 And he saith unto me, Write, Blessed *are* they which are called unto the ^amarriage ^bsupper of the ^cLamb (The elders of Israel are now issuing the invitations to the marriage supper of the Lord. DNTC. 3:563-64.). And he saith unto me, These are the true sayings of God. (Those who keep the commandments of the Lord and walk in his statutes to the end, are the only individuals permitted to sit at this glorious feast. Joseph Smith, History of the Church, 2:19-20. Each week we are invited to feast at the table of the Lamb, the Sacrament. This weekly event should prepare us for the marriage supper we have been invited to.)

10 And I ^afell at his feet to ^bworship him. And he said unto me, See (that) *thou do it not*: I am thy ^cfellow servant, and of thy brethren that have the testimony of Jesus: (the angel is one of the prophets) worship God: for the ^dtestimony of Jesus is the spirit of ^eprophecy.

11 And I saw heaven opened, and behold a white (a symbol of victory) horse; (to verse 14, others on white horses) and he that sat upon him ~~was~~ (is) called Faithful and True (Names of Christ), and in righteousness he doth ^ajudge and make ^bwar.

12 His ^aeyes ~~were~~ as a flame of fire, and (he had) on his head ~~were~~ many crowns; (Christ is King of kings and Lord of lords.) and he had a ^bname written, that no man knew, but he himself. (The new name is the key word.)

13 And he ~~was~~ (is) ^aclothed with a vesture dipped in blood (The blood on Christ's clothing symbolizes at least three things: the blood shed during the atonement; the blood or sins of the wicked that he took upon himself; and the blood of the unrepentant wicked he has slain in his wrath. Understanding the Book of Revelation, p. 260): and his ^bname is called The ^cWord of God.

14 And the armies *which were* in heaven followed him upon white horses, ^aclothed in fine linen, white and clean.

15 ^aAnd out of his mouth goeth a sharp sword (proceedeth the word of God, and), that with it he should (will) smite the nations: and he shall (will) ^brule them with a rod of iron (the word of his mouth): and he treadeth the ^cwinepress ~~of~~ (in) the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, ^aKING OF KINGS, AND ^bLORD OF LORDS. (The name would be prominent if the words are written on the thigh of someone riding a horse. It

may have been written on his thigh, or on the sword at this thigh.)

17 **And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; (There were so many dead, that the birds were invited to eat their dead corpses. D&C 29:18-21: 18** Wherefore, I the Lord God will send forth ^aflies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them; 19 And their tongues shall be stayed that they shall not ^autter against me; and their flesh shall fall from off their bones, and their eyes from their sockets; 20 And it shall come to pass that the ^abeasts of the forest and the fowls of the air shall devour them up. 21 And the great and ^aabominable church, which is the ^bwhore of all the earth, shall be cast down by ^cdevouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke of these things, which have not come to pass but surely ^dmust, as I live, for ^eabominations shall not reign.)

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all ~~men~~ (who fight against the Lamb), both ~~free and~~ bond (and free), both small and great. **(This is the other feast. We can either be in the marriage feast, or that of the destruction of the wicked.)**

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the ^afalse prophet that wrought ^bmiracles before him, with which he ^cdeceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a ^dlake of ^efire burning with brimstone. (A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man. Joseph Smith, History of the Church, 6:314)

21 **And the remnant were slain ^awith the sword (word) of him that sat upon the horse, which sword (word) proceeded out of his mouth:** and all the fowls were filled with their flesh. (When Christ entered the city of Jerusalem, He rode humbly on an ass, when He returns to the city of Jerusalem, he will be riding on a horse as a conqueror.)

Revelation 20

Satan is bound during the Millennium—The saints shall then live and reign with Christ—The dead stand before God and are judged out of the books according to their works.

1 **AND I saw an ^aangel** (We don't know the identity of the angel, but it might be Michael, who has a special commission to fight and defeat Satan. D&C 88:112-15. We do know that Michael is the seventh angel, who is given the privilege of proclaiming the victory of the Lamb. D&C 88:106-7, 112. Understanding the Book of Revelation, p. 268.) **come down from heaven, having the key of the bottomless ^bpit and a great chain in his hand.**

2 **And he laid hold on the dragon, that old ^aserpent, which is the ^bDevil, and Satan, and ^cbound him a thousand years,** (It is important to note that it is the angel who captures and binds the devil, not the inhabitants of earth, but he remains bound because the people refuse to hearken to him. Nephi taught: And because of the ^arighteousness of his people, ^bSatan has no power; wherefore, he cannot be loosed for the space of ^cmany years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel ^dreigneth. 1 Nephi 22:26. Understanding the Book of Revelation, p. 268.)

3 **And cast him into the bottomless pit, (outer darkness) and shut him up, and set a seal upon him,**

(priesthood power, not just the righteousness of saints) that he should deceive the ^anations no more, till the thousand years should be fulfilled: and after that he must be ^bloosed a little season. (President Joseph Fielding Smith said: Our Savior came in the meridian of time. That dispensation was about half way from the beginning of time to the end of time. Anyone who desires can figure it for himself that our Lord came about 4,000 years from the time of the fall. The millennium is to come some time following the 2,000 years after his coming. Then there is to be the millennium for 1,000 years, and following that a “little season” the length of which is not revealed, but which may bring “time” to its end about 8,000 years from the beginning. Doctrines of Salvation, 1:81. Latter-day revelation gives additional details about what will transpire during that “little season.”: D&C 88:110-15 -110 And so on, until the seventh angel shall sound his trump; and he shall ^astand forth upon the land and upon the sea, and ^bswear in the name of him who sitteth upon the throne, that there shall be ^ctime no longer; and ^dSatan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a ^cthousand years. 111 And then he shall be ^aloosed for a little season, that he may gather together his armies. 112 And ^aMichael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. 113 And the devil shall gather together his ^aarmies; even the hosts of hell, and shall come up to battle against Michael and his armies. 114 And then cometh the ^abattle of the great God; and the devil and his armies shall be ^bcast away into their own place, that they shall not have power over the saints any more at all. 115 For Michael shall fight their battles, and shall overcome him who ^aseeketh the throne of him who sitteth upon the throne, even the Lamb.)

4 And I saw thrones, and they sat upon them, and ^ajudgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; **and they lived and ^breigned with Christ a ^cthousand years.** (There apparently is a hierarchy of judgment in the time of the Millennium. First is Christ himself, who rules over all and judges all. Serving under him, the Twelve Apostles from the meridian dispensation will judge the house of Israel. The house of Israel in this context apparently means those who are true Israel, those who are true to their covenants, as Joseph Smith learned by revelation: D&C 29:12 - And again, verily, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine ^aapostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of ^bfire, being clothed with robes of righteousness, with crowns upon their heads, in ^cglory even as I am, to ^djudge the whole house of Israel, even as many as have loved me and kept my commandments, and none else. – In addition, the Nephite twelve are given the charge to judge the seed of Lehi (1 Ne 12:9-10; 3 Ne. 27:27; Morm 3:19.) The principle would suggest that there are other divinely appointed leaders of other peoples who also will judge those they serve. Missionaries will be given the responsibility to stand in judgment on those who reject them (D&C 75:20-22). And finally, all Saints shall judge the world. (1 Cor. 6:2) Understanding the Book of Revelation, p. 270-71. Daniel has left us the assurance that when the Ancient of Days sits in that great council at Adam-ondi-Ahman that then judgment will be given to the saints of the Most High. Dan 7:22. MD, p. 398-99.)

5 But the rest of the ^adead lived not again until the thousand years were finished. This *is* the first resurrection. (The morning – celestial, and afternoon – terrestrial, are the first resurrection.)

6 ^aBlessed and holy ~~is he that hath~~ (are they who have) part in the ^bfirst ^cresurrection: on such the ^dsecond death hath no power, but they shall be ^epriests of God and of Christ, and shall reign with him a thousand years.

7 And when the ^athousand years are expired, ^bSatan shall be loosed out of his prison, (Wickedness will set him loose. 4 Nephi may be a type of letting Satan loose at the end of the Millennium.)

8 And shall go out to deceive the nations which are in the four quarters of the earth, ^aGog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints (Palestine) about, and the beloved city: (New Jerusalem) and fire came down from God out of heaven, and devoured them.

10 And the ^adevil that deceived them was ^bcast into the lake of ^cfire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white (The Greek word used may mean “bright” or “gleaming.”) throne, and him that sat on it, from whose face the ^aearth and the heaven fled away; and there was found no ^bplace for them.

(D&C 29:22-24: 22 And again, verily, verily, I say unto you that when the ^athousand years are ended, and men again begin to deny their God, then will I spare the earth but for a ^blittle season; 23 And the ^aend shall come, and the heaven and the earth shall be consumed and ^bpass away, and there shall be a new heaven and a ^cnew earth. 24 For all ^aold things shall ^bpass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and ^cbeasts, the fowls of the air, and the fishes of the sea;)

Scripture Mastery: 12 And I saw the ^adead, small and great, ^bstand before God; and the ^cbooks (Joseph Smith said: The books must be the books which contained the record of their works, and refer to the records which are kept on the earth. D&C 128:7) were opened: and another book was opened, which is *the ^dbook of life*: (And the book which was the book of life is the record which is kept in heaven. Joseph Smith’s Commentary on the Bible, p. 228) and the dead were ^ejudged out of those things which were written in the books, according to their ^fworks. (These are the rest of the dead (Verse 5). The righteous have already been judged, because they’ve been resurrected. The righteous will also likely stand before the judgment bar at this time but only to have their earlier judgment – and blessing of glory – confirmed. Joseph Smith said: The Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those contracted feelings that influence the children of men...[He] will judge all men, not according to the narrow, contracted notions of men, but, ‘according to the deeds done in the body whether they be good or evil,’ or whether these deeds were done in England, America, Spain, Turkey, or India. He will judge them, ‘not according to what they have not, but according to what they have,’ those who have lived without law, will be judged without law, and those who have a law, will be judged by that law... He will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and His inscrutable designs in relation to the human family; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right. TPJS, p. 218. D&C 43:18 - For the day cometh that the Lord shall utter his ^avoice out of heaven; the heavens shall ^bshake and the earth shall ^ctremble, and the ^dtrump of God shall sound both long and loud, and shall say to the sleeping nations: **Ye saints ^earise and live; ye sinners ^fstay and ^gsleep until I shall call again. The wicked will fear the return of Christ for his final judgment for 1000 years. He is saying, you righteous dead, rise in resurrected glory. You wicked, stay until I come to you again. They will have great fear awaiting his judgment.)**

13 And the sea gave up the dead which were in it; and ^adeath and ^bhell delivered up the dead which were in them: and they were judged every man according to their works.

14 And ^adeath and ^bhell were cast into the lake of fire. This is the ^csecond death. (For heirs of salvation, death and hell will be forever gone.)

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation 21

Those who overcome shall be sons of God—The earth attains its celestial glory.

1 AND I saw a ^anew ^bheaven and a new ^cearth (The new earth is much more than simply a globe made new. It is also a new society, a new way of living. It is a place where God may dwell. It is a state of being in which there is no death, sorrow or pain. It is a habitation for the heirs of God. Understanding the Book of Revelation, p. 282. D&C 88:18-20, 25-26 - 18 Therefore, it must needs be ^asanctified from all ^bunrighteousness, that it may be prepared for the celestial ^cglory; 19 For after it hath filled the measure of its creation, it shall be crowned with ^aglory, even with the presence of God the Father; 20 That bodies who are of the ^acelestial kingdom may ^bpossess it forever and ever; for, for this ^cintent was it made and created, and for this intent are they ^dsanctified. 25 And again, verily I say unto you, the ^aearth abideth the law of a celestial kingdom, for it filleth the ^bmeasure of its creation, and transgresseth not the law—26 Wherefore, it shall be ^asanctified; yea, notwithstanding it shall ^bdie, it shall be ^cquickened again, and shall abide the power by which it is quickened, and the ^drighteous shall ^einherit it.): for the first heaven and the first ^dearth were passed away; and there was no more sea. (Seas shall no longer separate islands and continents as at present. All the land surface of the earth shall be united into one body like as it was in the days before is was divided. D&C 133:23-24. DNTC, 3:580. The earth will be resurrected. Doctrines of Salvation, 1:74.)

2 And I John saw the holy city, ^anew ^bJerusalem, coming down from God out of heaven, prepared as a ^cbride adorned for her husband. (In Revelation 21, it appears that John is seeing the heavenly New Jerusalem descend after the final battle when Satan is cast away forever, while in Moses 7, it seems that the city will descend before the Millennium. Perhaps the Lord may send the holy city down at the beginning of the Millennium, remove it during the final time of wickedness on the earth (because the earth may not be worthy to have the city present in that period), and finally, restore in to its rightful place after Satan is conquered and cast out for good. Understanding the Book of Revelation, p. 285)

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will ^adwell with them, and they shall be his people, and ^bGod himself shall be with them, *and be* their God. (The Celestial Kingdom.)

4 And God shall wipe away all tears from their eyes; and there shall be no more ^adeath, neither ^bsorrow, nor crying, neither shall there be any more ^cpain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things ^anew. And he said unto me, ^bWrite: for these ^cwords are true and faithful.

6 And he said unto me, It is done. ^aI am ^bAlpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the ^cwater of life freely.

7 He that ^aovercometh shall ^binherit ^call things; and I will be his God, and he shall be my ^dson. (God is assuring us of a close relationship with Him.)

8 But the fearful, and ^aunbelieving, and the abominable, and ^bmurderers, and ^cwhoremongers, and ^dsorcerers, and idolaters, and all ^eliars, shall have their part in the lake which burneth with fire and brimstone: which is the ^fsecond ^gdeath. (This is both a warning and an invitation. A warning that those who do not repent of ungodliness will not be able to enjoy the sweet existence on the new, paradisiacal earth, and an invitation to turn from such wickedness. Understanding the Book of Revelation, p. 288. After the separation of the body and spirit, which is the natural death, the wicked and ungodly die a second death, a spiritual death, meaning they are cast out of the presence of the Lord and are dead as pertaining to the things of righteousness, which are the things of the Spirit. (D&C 63:17-18) But when those here designated have suffered for their own sins, after they have paid the utmost farthing in hell, after they have suffered the wrath of Almighty God, until the fullness of times, they shall come forth in the second resurrection and receive their inheritance in the telestial kingdom (D&C 76:103-106). That is, the allotted period of their spiritual death shall cease; death and hell shall deliver up the dead which are in them; and all men, except the sons of perdition,

shall receive their part in the kingdoms which are prepared. Thus, these vessels of wrath are the only ones on whom the second death shall have any power after the resurrection D&C 76:37) DNTC, 3:583-84.)

9 And there came unto me one of the seven angels which had the seven vials full of the seven last ^aplagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high ^amountain, and shewed me that great city, the holy ^bJerusalem, descending out of heaven from God, (See verse 2.)

11 Having the ^aglory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal; (Meaning that the city will be beautiful. The celestial city will shine like a precious stone in the same way the earth will shine when it is celestialized.)

12 **And had a wall great and high, and had twelve ^agates, and at the gates twelve angels (It may be that these angels represent the angels Brigham Young described when he defined the temple endowment: "Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell. JD, 2:31), and names written thereon, which are *the names* of the twelve tribes of the children of Israel: (We enter Zion through the gate of, or by membership in, one of the twelve tribes of Israel.)**

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. (Same description in Ezekiel 48:30-34: 30 ¶ And these *are* the goings out of the city on the north side, four thousand and five hundred measures. 31 And the ^agates of the ^bcity *shall be* after the names of the tribes of Israel: three gates northward; one gate of ^cReuben, one gate of Judah, one gate of Levi. 32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. 33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. 34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. 35 *It was* round about eighteen thousand *measures*: and the name of the city from *that day shall be*, The ^aLORD is there.)

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. (That which is measured is protected by God.)

16 And the city lieth foursquare, and the ^alength is as large as the breadth: and he measured the city with the reed, twelve thousand ^bfurlongs (stadia. A stadium was about 607 English feet, or 185.2 meters). The length and the breadth and the height of it are equal. (1,381 miles)

17 And he measured the wall thereof, ~~a~~ hundred and forty and four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; (The stones are similar to those in Exodus 28:17-21. One stone for each tribe of Israel.)

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure ^agold, as it were transparent ^bglass. (Here is a city, in size and dimensions, in splendor and glory, which is so far beyond human experience or comprehension that there is no way to convey to the finite mind what the eternal reality is. Hence, the expressions relative to precious stones, to streets of gold, and to pearly gates. It is noteworthy that the city is cubic in shape. Calculated on the

basis of 606 feet, 9 inches to the furlong, its outer limits will stretch nearly 1400 miles in length and breadth and height. This means there will be approaching 2,744,000,000 cubic miles of dwelling space within its sacred portals. DNTC, 3:588)

22 **And I saw no temple therein (All the genealogy work has been done and everyone has been sealed):** for the Lord God ^aAlmighty and the Lamb are the ^btemple of it.

23 And the city had no need of the ^asun, neither of the moon, to shine in it: for the glory of God did lighten it, and the ^bLamb *is* the ^clight thereof.

24 And the nations of them which are saved shall ^awalk in the light of it: and the ^bkings of the ^cearth do bring their glory and honour into it. (Kings are those who have been exalted.)

25 And the ^agates of it shall not be shut at all by day: for there shall be no night there. (God is the light of the city.)

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that ^adefileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's ^bbook of life.

Revelation 22

The saints shall reign in celestial splendor—Christ shall come and men shall be judged—Blessed are they who do his commandments.

1 AND he shewed me a pure river of ^awater of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 **In the midst of the street of it, and on either side of the river, was there the ^atree of ^blife (There is no cherubim guarding the tree. We are allowed to eat freely. The Greek work may be plural, meaning that the trees of life are the exalted souls who live in the celestial city.),** which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the ^cleaves of the tree *were* for the healing of the nations. (When John sees it [the tree of life], the nations have no need of healing, for there is no death, neither pain, nor sorrow, for the former things have passed away, and all things are become new; consequently, he speaks in the past tense, and says they were for the healing of the nations; of course referring to the times when they existed temporally, according to Ezekiel, before their final change. Parley P. Pratt, Voice of Warning, p. 138.)

3 **And there shall be no more ^acurse (The curses given at the Fall have all been removed):** but the ^bthrone of God and of the ^cLamb shall be in it; and his servants shall serve him: (The Fall has been overcome. We are back in God's presence.)

4 **And they shall ^asee his ^bface; and his ^cname shall be in their foreheads.** (An individual bears the name or mark of the person with whom he or she is allied. To bear another's name seems to indicate that one has become like that other person. Therefore, with the Father's name in our foreheads, we can know that "when he shall appear, we shall be like him; for we shall see him as he is.")

Understanding the Book of Revelation, p. 302. Anciently, it was difficult to tell a freeman from a slave. So a mark was put either in the palm of the hand or on the forehead to identify a slave.)

5 And there shall be no night there; and they need no candle, neither light of the ^asun; for the Lord God giveth them ^blight: **and they shall ^creign ^dfor ever and ever. (Those who inherit exaltation in the Celestial Kingdom, shall be gods.)**

6 And he said unto me, These sayings *are* faithful and ^atrue: and the Lord God of the holy prophets (Jehovah, Jesus Christ) sent his angel to shew unto his servants the things which must ^bshortly be done.

7 **Behold, I ^acome quickly** (Not soon, but in a quick manner; that is, with speed and suddenness after all of the promised conditions precedent have occurred. DNTC, 3:590): ^bblessed *is* he that keepeth the ^csayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I ^afell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See (that) *thou do it* not: **for I am thy fellowservant, and of thy brethren the prophets,** (the angel is a prophet) and of them which keep the sayings of this book: worship God. (The angel that appeared to John on the Isle of Patmos was a translated or resurrected body. Joseph Smith's Commentary on the Bible, p. 229)

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is ^aunjust, let him be ^bunjust still: and he which is ^cfilthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I ^acome quickly; and my ^breward *is* with me, to give every man according as his ^cwork shall be.

13 I am Alpha and Omega, the beginning and the end, the ^afirst and the last.

14 **Blessed *are* they that ^ado his ^bcommandments, that they may have right to the tree of life, and may enter in through the gates into the city.**

15 For without *are* dogs (Heathen Gentiles), and ^asorcerers, and ^bwhoremongers, and ^cmurderers, and idolaters, and whosoever loveth and maketh a ^dlie.

16 I Jesus have sent mine ^aangel to testify unto you these things in the churches. I am the ^broot and the offspring of David, *and* the bright and morning ^cstar.

17 And the Spirit and the bride say, ^aCome. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the ^bwater of life freely.

18 **For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ^aadd unto these things, God shall add unto him the ^bplagues that are written in this book: (This is the copyright on the Book of Revelation.)**

19 **And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the ^abook of life, and out of the holy city, and *from* the things which are written in this book.**

20 He which testifieth these things saith, Surely I ^acome quickly. Amen. Even so, **come, Lord Jesus.**

21 The ^agrace of our ^bLord Jesus Christ *be* with you all. Amen.

THE END