

LESSON 13
“I Will Give Unto Thee the Keys of the Kingdom”
Matthew 15:21-17:9

OVERVIEW:

Jesus heals the daughter of a gentile and feeds more than 4,000. Peter is promised the keys of the kingdom. Jesus is transfigured before Peter, James, and John.

SCRIPTURES:

THE GOSPEL ACCORDING TO
ST MATTHEW CHAPTER 15

The scribes and Pharisees contend against Jesus—He heals the daughter of a Gentile woman—He feeds the four thousand.

21 ¶ Then Jesus went thence, and departed into the ^acoasts (regions) of Tyre and Sidon. (These people of Decapolis were half Jew and half Gentile.)

22 And, behold, a woman of Canaan (A Greek, a Syrophenician by nation. Mark 7:26) came out of the same coasts, 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.

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 ^asent (3 Nephi 15:23 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.) but unto the lost sheep of the house of ^bIsrael. (**“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 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)

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children’s bread, and to cast *it* 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.)

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.)

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) 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. 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)

THE GOSPEL ACCORDING TO ST MARK CHAPTER 7

Jesus reproves the Pharisees for their false traditions and ceremonies—He casts a devil out of the daughter of a Greek woman—He opens the ears and loosens the tongue of one with an impediment.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, ^aand 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.)

25 For a ~~certain~~ woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

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.

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 *it* unto the ^bdogs.

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.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

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.

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.

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.

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 her 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)

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.)

35 And straightway his ears were ^aopened, and the string of his tongue was loosed, and he spake plain.

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);

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.

Matthew 15:

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 to the Gentile nations.” DNTC, 1:375)

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 McConkie 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)

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.

32 ¶ Then Jesus called his disciples ~~unto him~~, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: 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.)

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)

34 And Jesus sai(d)th unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven ^aloaves and the fishes, and gave thanks, and brake ~~them~~ (the bread), and gave to his disciples, and the disciples to the multitude.

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.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

MARK CHAPTER 8

Jesus feeds the four thousand—He counsels: Beware of the leaven of the Pharisees—He heals a blind man in Bethsaida—Peter testifies: Thou art the Christ.

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,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

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.

4 And his disciples answered him, From whence can a man satisfy these ~~men~~ (, so great a multitude,) with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

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 ~~them~~ (the people); and they did set ~~them~~ before the people.

7 And they had a few small fishes: and he blessed (them), and commanded to set them also before ~~them~~ (the people, that they should eat).

8 So they did eat, and were filled: and they took up of the broken ~~meat~~ (bread) that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a ^asign from heaven, tempting him.

12 And he sighed deeply in his spirit, and sai(d)th, Why doth this generation seek after a ^asign? verily I say unto you, 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).

13 And he left them, and entering into the ship again (he) departed to the other side.

14 ¶ Now ~~the disciples~~ (multitude) had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, (and) beware of the leaven of the Pharisees, and ~~of~~ the leaven of Herod.

16 And they reasoned among themselves, saying, ~~It is~~ (He hath said this) because we have no bread.

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? perceive ye not yet, neither understand (ye)? ~~have ye your heart~~ (are your hearts) yet ^bhardened? (Gr do you still have hardened hearts?)

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

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.

20 And when the seven among (the) four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

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 ^ahands upon him, he asked him if he saw ^bought. (anything)

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made 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)

26 And he sent him away to his house, saying, Neither go into the town, nor tell ~~it~~ (what is done,) to any in the town.

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?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he sai(d)th unto them, But whom say ye that I am? And Peter answer(d)th and sai(d)th unto him, Thou art the ^aChrist (the Son of the living God).

30 And he charged them that they should ^atell no man of him.

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.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

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 God, but the things that be of ~~men~~ ^(man).

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.)

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 lost it.) But whosoever shall (be willing to) ^blose his ^clife for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall ^again the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his ^asoul?

38 (Therefore deny yourselves of these, and be not ashamed of me.) Whosoever ~~therefore~~ shall be ^aashamed of me and of my words in this adulterous and sinful generation; of him also shall the ^bSon of Man be ashamed, when he cometh in the glory of his Father with the holy ^cangels. (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)

MATTHEW CHAPTER 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.

1 THE Pharisees also with the Sadducees came, and tempting ^(Jesus) desired him that he would shew ^(o) them a sign from ^aheaven.

2 (And) He ^aanswered and said unto them, When it is evening, ye say, ~~It will be fair weather~~ (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 ^alowring, (Gr dark, gloomy) O ye ^bhypocrites, ye can discern the face of the sky; but ~~can ye not discern~~ (ye cannot discern) the ^csigns of the ^dtimes?

4 A wicked and ^aadulterous generation seeketh after a ^bsign; and there shall no sign be given unto it, but the ^csign of the prophet ^dJonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the ^aleaven of the Pharisees and of the Sadducees. (Shun their false doctrines.)

7 And they reasoned among themselves, saying, ~~It is~~ (he said this) because we have taken no bread.

8 ^a~~Which when Jesus perceived,~~ (And when they reasoned among themselves, Jesus perceived it; and) he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake ~~it 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 *them* not beware of the leaven of bread, but of the ^adoctrine of the Pharisees and of the ^bSadducees.



Caesarea Philippi – the source of one of the largest springs feeding the Jordan River. Situated 25 miles north of the Sea of Galilee at the base of Mt. Hermon.

The river that begins here flows from underneath an enormous, solid rock face of a mountain and goes on to water the arid land of Israel. The Savior may have had this meeting standing by the river, listening to the source of living water. Many years after the meeting of Christ and the apostles at Caesarea Philippi, an earthquake hit this area, cutting off the flow of the river from directly under the mountain. The river emerged a few hundred feet from the rock face flowing again to Israel's dry lands. So it was that the apostasy came, almost like an earthquake, the flow of revelation and knowledge was cut off, and

in the last dispensation, the truth flowed forth again, giving life and living water to the earth. Scot Facer Proctor, Lesson 13)

13 ¶ (And) When Jesus came into the coasts of Caesarea Philippi (“According to Luke 9:18, Jesus and the disciples were alone praying when the Master asked the question which elicited Peter’s dramatic testimony.” DNTC, 1:381 Elder McConckie calls this a testimony meeting.), he asked his disciples, saying, Whom do men say that I the Son of Man am? (Jesus 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)

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.

15 He said^(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.

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. (“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? 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.)

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. (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.)

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, 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)

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.)

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.)

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.)

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.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him ^adeny himself, and take up his ^bcross, and ^cfollow ^dme.

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).

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.)

27 For the ^aSon of Man shall come in the ^bglory of his Father with his angels; and then he shall ^creward every man according to his ^dworks.

28 Verily I say unto you, There be some standing here, which shall not taste of ^adeath, till they see the Son of Man coming in his ^bkingdom. ("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 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)

MATTHEW CHAPTER 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.

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.)

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)

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.)

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.

5 While he yet spake, behold, a bright ^acloud overshadowed them: and behold a ^bvoice out of the cloud, which said, This is my ^cbeloved ^dSon, in whom I am well pleased; hear ye him.

6 And when the disciples heard ~~it~~, (the voice) they fell on their face, and were sore ^aafraid.

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.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the ^avision to no ^bman, (Too sacred to mention the details.) until the Son of man be risen again from the ^cdead. (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 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. They also saw the transfiguration of the earth at the Savior’s Second Coming – D&C 63:20-21 This First Presidency, Peter, James, and John, also received their callings and elections made sure on the Mount of Transfiguration. 2 Peter 1:16-19: 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)

MARK CHAPTER 9

Jesus is transfigured on the mountain—He casts out a dumb and deaf spirit—He teaches concerning his death and resurrection; who shall be greatest; and the condemnation of those who offend his little ones.

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 Coming to fulfill the prophecy of the restoration of all things.)

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 a 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.

3 And his raiment became shining, exceeding white as snow; so (white) as no fuller on earth ~~can white~~ (could whiten) them.

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 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)

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 to delay the visitors from leaving.)

6 For he ~~wist~~ (knew) not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a ^avoice came out of the cloud, saying, This is my ^bbeloved Son: hear him.

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.)

9 And as they came down from the mountain, he charged them that they should tell no ^aman what things they had seen, till the Son of Man ~~were~~-(was) risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the ^arising from the dead should mean.

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)

THE GOSPEL ACCORDING TO ST LUKE CHAPTER 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.

- 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?
- 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.
- 20 He said unto them, But whom say ye that I am? Peter answering said, The ^aChrist (, the Son) of God.
- 21 And he straitly charged them, and commanded *them* to ^atell no man ~~that thing~~ (of him);
- 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.
- 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.
- 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.)
- 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?
- 26 For whosoever shall be ^aashamed of me and of my words, of him shall the ^bSon of Man be ashamed, ^cwhen 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.
- 27 But (Verily) I tell you of a truth, there be (are) some standing here, which (who) shall not taste of

^adeath, ~~until~~ (until) they see the kingdom of God (coming in power).

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.

29 And as he prayed, the fashion of his countenance was ^aaltered (changed) and his raiment ~~was~~ (became) white and ^bglistening. (glittering). (brilliant, glistening)

30 And, behold, there (came and) talked with him two men, ~~which were~~ (even) Moses and Elias:

31 Who appeared in glory, ^aand spake of his ^bdecease (departure) (death and also of his resurrection,) which he should accomplish at Jerusalem.

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.

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 one for Moses, and one for Elias: not knowing what he said.

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 ^abeloved Son: hear him.

36 And when the voice was past, Jesus was found alone. 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.

LUKE CHAPTER 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.

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)

BIBLE DICTIONARY REVELATION

The English word *revelation* is translated from a Greek word *apocalypse*, meaning to make known or uncover. This is in contrast to apocrypha, which connotes covered or concealed. Divine revelation is one of the grandest concepts and principles of the gospel of Jesus Christ, for without it, man could not know of the things of God and could not be saved with any degree of salvation in the eternities. Continuous revelation from God to his saints, through the Holy Ghost or by other means, such as vision, dreams, or visitations, makes possible daily guidance along true paths and leads the faithful soul to complete and eternal salvation in the celestial kingdom. The principle of gaining knowledge by revelation is the

principle of salvation. It is the making known of divine truth by communication with the heavens, and consists not only of revelation of the plan of salvation to the Lord's prophets, but also a confirmation in the hearts of the believers that the revelation to the prophets is true. It also consists of individual guidance for every person who seeks for it and follows the prescribed course of faith, repentance, and obedience to the gospel of Jesus Christ. "The Holy Ghost is a revelator," said Joseph Smith, and "no man can receive the Holy Ghost without receiving revelations" (HC 6: 58). Without revelation, all would be guesswork, darkness, and confusion.

In the Lord's Church the First Presidency, the Council of the Twelve, and the Patriarch are prophets, seers, and revelators to the Church and to the world. In addition, every person may receive personal revelation for his own benefit. It is contrary to the laws of God for any person to receive revelation for those higher in authority (see D&C 28: 2-8; D&C 100: 11; D&C 107: 91-92).

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.