

**LESSON 20**  
**“Woe Unto You Hypocrites”**  
**Matthew 21-23; John 12:1-8**

**OVERVIEW:**

The last week of the Savior’s life. He rides into Jerusalem. Jesus condemns hypocrites.

**SCRIPTURES:**

THE GOSPEL ACCORDING TO ST JOHN  
CHAPTER 12

*Mary anoints Jesus’ feet—His triumphal entry into Jerusalem recounted—He foretells his death—To receive Christ is to receive the Father.*

(The Gospel writers purposely omitted much to describe the family of Mary and Martha and the relationship between them and Jesus. This was done out of respect for their privacy and to avoid unnecessary danger in disclosing too much. This means that we don’t have the full account of much of the personal life of Jesus and those he loved and spent time with. The Church, as an official policy, has been reverentially silent on the private life of the Savior.)

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.)

2 There they made him a supper; and <sup>a</sup>Martha served: but Lazarus was one of them that sat at the table with him.

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. 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.)

4 Then saith one of his disciples, Judas Iscariot, Simon’s *son*, which should betray him,  
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 <sup>a</sup>thief, and had the <sup>b</sup>bag, (purse, money bag) and bare what was put therein.  
7 Then said Jesus, Let her alone: <sup>a</sup>against the day of my burying hath <sup>b</sup>she 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)  
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 than 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.)

## THE GOSPEL ACCORDING TO ST MATTHEW CHAPTER 21

*Jesus rides in triumph into Jerusalem—He cleanses the temple, curses the fig tree, and discusses authority—He gives the parables of the two sons, and the wicked husbandmen.*

(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.)

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),

2 Saying unto them, Go into the village <sup>a</sup>over 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.)

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).

6 And the disciples went, and did as Jesus commanded them,

7 <sup>a</sup>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.)

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, (Zechariah 9:9 ¶ Rejoice greatly, O <sup>a</sup>daughter of Zion; shout, O daughter of Jerusalem: behold, thy <sup>b</sup>King cometh unto thee: he <sup>c</sup>is just, and having salvation; lowly, and <sup>d</sup>riding upon an <sup>e</sup>ass, and upon a <sup>f</sup>colt the foal of an ass.)

5 Tell ye the daughter of S(Z)ion, Behold, thy <sup>a</sup>King 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.)

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.

9 And the multitudes that went before, and (also) that followed (after), cried, saying, <sup>a</sup>Hosanna to the Son of David: <sup>b</sup>Blessed is he that cometh in the name of the Lord; (Psalm 118:26) Hosanna in the highest. (This means, "Save us now, Messiah.")

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.)

11 And the <sup>a</sup>multitude 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.)

(Monday – the second day of the week.)

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree <sup>a</sup>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 <sup>b</sup>fruit grow on thee henceforward for ever. And <sup>c</sup>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. 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)

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, (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.)

13 And said unto them, It is written, My <sup>a</sup>house (the palace of the king) shall be called the house of <sup>b</sup>prayer; but ye have made it a <sup>c</sup>den of thieves. (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.

15 And when the chief priests and scribes saw the wonderful things that he did, and the <sup>a</sup>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 asked for a sign of his authority. They no longer asked for a sign, because they had seen plenty.)

16 And said unto him, Hearest thou what these say? And Jesus said <sup>(d)</sup>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?

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.)

(Tuesday – the third day of the week.)

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 Jesus answered and said unto them, Verily I say unto you, If ye have <sup>a</sup>faith, and <sup>b</sup>doubt not, ye shall not only do this ~~which is done~~ to the fig tree, but also if ye shall say unto this <sup>c</sup>mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all <sup>a</sup>things, whatsoever ye shall <sup>b</sup>ask in <sup>c</sup>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)

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, By what <sup>a</sup>authority 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)

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I ~~th~~ like

wise will tell you by what <sup>a</sup>authority I do these things.

25 The baptism of John, (the authority of John) whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all held (people held) John as a <sup>a</sup>prophet. (The priests and elders know they're in trouble.)

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.

(However, in the following three parables, he tells where he got his authority.)

28 ¶ But what think ye? A *certain* man (God) had two sons; and he came to the first, and said (saying), Son, go <sup>a</sup>work 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, <sup>a</sup>I 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 <sup>a</sup>went <sup>b</sup>not. (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 said (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 <sup>a</sup>righteousness, (and bore record of me) and ye <sup>b</sup>believed him not: but the <sup>c</sup>publicans and the harlots believed him: <sup>d</sup>and 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)

33 ¶ <sup>a</sup>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, (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 <sup>b</sup>husbandmen, (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)

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.

35 And the husbandmen (caretakers) took his <sup>a</sup>servants, and <sup>b</sup>beat one, and killed another, and stoned another. (The wicked husbandmen were the leaders of the Jews.)

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son (Jesus), saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the <sup>a</sup>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.)

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 (And Jesus said unto them,) When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those (miserable,) wicked men, and will let out *his* (the) <sup>a</sup>vineyard unto other husbandmen, *which* (who) shall render him the fruits in their seasons. (The Pharisees are condemning themselves with their answer.)

42 Jesus said<sup>(d)</sup>th unto them, Did ye never read in the scriptures, The <sup>a</sup>stone which the builders <sup>b</sup>rejected, the same is become the head of the <sup>c</sup>corner: this is the Lord's doing, and it is marvellous in our eyes? (Psalms 118:22 The <sup>a</sup>stone *which* the builders refused is become the head *stone* of the <sup>b</sup>corner. 23 This is the LORD's doing; it *is* 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.)

43 Therefore say I unto you, The <sup>a</sup>kingdom of God shall be <sup>b</sup>taken from you, (House of Judah) and <sup>c</sup>given to a <sup>d</sup>nation 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)

44 <sup>a</sup>And (For) whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 <sup>a</sup>And 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.)

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.

## THE GOSPEL ACCORDING TO ST MATTHEW CHAPTER 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?*

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) <sup>a</sup>made a <sup>b</sup>marriage (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 <sup>a</sup>they 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.

5 But they made light of ~~it~~ (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 ~~he~~ (d) 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 <sup>a</sup>gathered 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 <sup>a</sup>garment: (white robes – covered by the covenants and atonement)

12 And he said (d) to 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 <sup>a</sup>outer 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 <sup>a</sup>called, but few ~~are~~ <sup>b</sup>chosen. (Wherefore all do not have on the wedding garment.) (D&C 121:34: 34 Behold, there are many <sup>a</sup>called, (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.)

15 ¶ Then went the Pharisees, and took counsel how they might <sup>a</sup>entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, <sup>a</sup>neither carest thou for any (you court no man's favor) ~~man~~: for thou <sup>b</sup>regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it <sup>a</sup>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.)

18 But Jesus perceived their wickedness, and said, (Ye hypocrites!) Why <sup>a</sup>tempt (are you testing) ye me, ye hypocrites?

19 She<sup>(o)</sup>w me the tribute money. And they brought unto him a penny.

20 And he sai<sup>(d)</sup>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)

21 They say unto him, Caesar's. Then sai<sup>(d)</sup>th he unto them, <sup>a</sup>Render therefore unto <sup>b</sup>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 to Caesar, was actually among those brought against Him before Pilate." Edersheim 2:383-4, MM, 3:371)

22 (And) When they had heard (him say) *these words*, 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."

23 ¶ The same day came to him the <sup>a</sup>Sadducees (to him), which (who) say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his <sup>a</sup>brother shall <sup>b</sup>marry his wife, 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:

26 Likewise the second also, and the third, unto the seventh.

27 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.)

29 Jesus answered and said unto them, Ye do err, not knowing the <sup>a</sup>scriptures, nor the <sup>b</sup>power of God. (The first man was sealed to his wife. The other husbands would not be.)

30 For in the <sup>a</sup>resurrection they neither <sup>b</sup>marry, nor are given in marriage, but are as the <sup>c</sup>angels 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.)

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you ~~by~~ (of) God, saying,

32 I am the <sup>a</sup>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.

33 And when the multitude heard (him) ~~this~~, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, ~~which was~~ a lawyer, ~~asked him a question~~, <sup>a</sup>tempting him, (asked) and saying,

36 Master, which *is* 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 *done*. It is an acknowledgment 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.")

37 Jesus said unto him, Thou shalt <sup>a</sup>love the Lord thy God with all thy <sup>b</sup>heart, and with all thy soul, and with all thy <sup>c</sup>mind.

38 This is the first and great <sup>a</sup>commandment.

39 And the second *is* like unto it, Thou shalt <sup>a</sup>love thy neighbour as thyself.

40 On these two commandments hang all the <sup>a</sup>law 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, *The Weight of Glory*, p. 210)

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The Son of*<sup>a</sup>David.

43 He said~~(d)~~th unto them, How then doth David in spirit call him Lord, saying, (Psalm 110:1 THE<sup>a</sup>LORD said unto my<sup>b</sup>Lord, Sit thou at my<sup>c</sup>right<sup>d</sup>hand, until I make thine<sup>e</sup>enemies thy footstool.)

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.)

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.)

46 And no man was able to answer him a word, neither<sup>a</sup>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.)

## THE GOSPEL ACCORDING TO ST MATTHEW CHAPTER 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.*

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<sup>a</sup>scribes and the Pharisees sit in Moses’<sup>b</sup>seat: (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<sup>a</sup>make broad their<sup>b</sup>phylacteries (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<sup>c</sup>borders of their garments,

6 And love the<sup>a</sup>uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, <sup>a</sup>Rabbi (which is master).

8 But be not ye called<sup>a</sup>Rabbi: for one is your<sup>b</sup>Master, ~~even~~-(which is) Christ; and all ye are brethren. (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<sup>a</sup>And 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, <sup>a</sup>even (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 <sup>a</sup>greatest among you shall be your <sup>b</sup>servant.

12 And whosoever shall <sup>a</sup>exalt himself shall be <sup>b</sup>abased (of him); and he that shall <sup>c</sup>humble 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, <sup>a</sup>scribes and <sup>b</sup>Pharisees, <sup>c</sup>hypocrites (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 <sup>a</sup>devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater <sup>b</sup>damnation (punishment). (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 <sup>a</sup>than (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~~ <sup>a</sup>blind 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, <sup>a</sup>hypocrites! for ye pay <sup>b</sup>tithe of mint and <sup>c</sup>anise (dill) and cummin, and have <sup>d</sup>omitted the weightier ~~matters~~ (things) of the law, <sup>e</sup>judgment, <sup>f</sup>mercy, 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 <sup>a</sup>camel. (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 <sup>a</sup>extortion (rapacity, greediness) and <sup>b</sup>excess. (indulgence, lack of self control)

26 ~~Thou~~ (Ye) blind Pharisee(s), <sup>a</sup>cleanse 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 <sup>a</sup>whited <sup>b</sup>sepulchres, (whitewashed tombs) which indeed appear <sup>c</sup>beautiful outward, but are within full of (the bones of the) dead ~~men's bones~~, and of all <sup>d</sup>uncleanness.

28 Even so ye also outwardly appear <sup>a</sup>righteous unto men, but within ye are full of <sup>b</sup>hypocrisy 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 <sup>a</sup>prophets.

31 Wherefore ye be (are) witnesses unto yourselves (of your own wickedness), ~~that~~ (and) ye are the children of them ~~which~~ (who) <sup>a</sup>killed the <sup>b</sup>prophets.

32 Fill ye (And will fill) up ~~then~~ the <sup>a</sup>measure of your <sup>b</sup>fathers. (for ye, yourselves, kill the prophets like unto your fathers.)

33 Ye serpents, ye (and) <sup>a</sup>generation of vipers, how can ye escape the <sup>b</sup>damnation 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 <sup>a</sup>prophets, and wise men, and <sup>b</sup>scribes: 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 <sup>a</sup>blood 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 <sup>b</sup>righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the <sup>c</sup>temple 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 <sup>a</sup>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 <sup>b</sup>prosper? because ye have forsaken the LORD, he hath also forsaken you. 21 And they conspired against him, and <sup>a</sup>stoned 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)**

36 Verily I say unto you, All these things shall come upon this <sup>a</sup>generation. (“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)

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 <sup>a</sup>Jerusalem, Jerusalem, ~~how that~~ <sup>b</sup>kill~~est~~ (ye who will kill) the prophets, and ~~stonest~~ (will stone) them ~~which~~ (who) are sent unto ~~thee~~ (you), how often <sup>c</sup>would I have <sup>d</sup>gathered (have I desired to gather) ~~thy~~ (your) children together, even as a hen gather(s) ~~eth~~ her chickens under *her* wings, and ye <sup>e</sup>would not!

38 Behold, **your house** (My Father’s house (John 2:16), My House (Matt 21:38)) is left unto you <sup>a</sup>desolate. (“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 <sup>a</sup>For 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, <sup>b</sup>Blessed *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.).

(“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)

**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*)