

April 15-21
Easter
“O Grave, Where Is Thy Victory?”

OVERVIEW:

As you read the testimonies of the Savior’s Resurrection in this outline, make note of the feelings and impressions that come to you from the Holy Ghost.

Record your impressions:

SCRIPTURES:

Ideas for Personal Scripture Study

Jesus Christ has power to help me overcome sin, death, trials, and weaknesses.

One way to focus on the blessings of the Savior’s Atonement this week is to spend time each day reading about the last week of Jesus’s life (a possible reading schedule follows). What do you find in these chapters that helps you feel the Savior’s love? What do you learn about His power to deliver you from sin and death? What do you learn about enduring trials and overcoming weaknesses? How are you exercising faith in His power of deliverance?

- Sunday: Triumphant entry into Jerusalem (Matthew 21:6-11)

MATTHEW 21	MARK 11	LUKE 19	JOHN 12
Sunday – The First Day of the Week			
THE TRIUMPHAL ENTRY INTO JERUSALEM			
1 AND when they (Jesus) drew nigh unto Jerusalem, and (they) were come to Bethphage (right next to Bethany), unto the mount of Olives, (just east of Jerusalem where they could look down upon the City and the Temple) then sent Jesus two disciples (presumably Peter and John (ibid, 5:374),	1 AND when they came nigh to Jerusalem, unto Bethphage (house of figs) and Bethany, at the mount of Olives, he sendeth forth two of his disciples,	28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called <i>the mount of Olives</i> , he sent two of his disciples,	
2 Saying unto them, Go into the village ^a over against you (in front of	2 And said th (d) unto them, Go your way into the village over against	30 Saying, Go ye into the village over against <i>you</i> ; in the which at	

<p>you), and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me (a colt tied; loose it, and bring it unto me). (To ride upon white asses or ass colts was the privilege of a person of high rank, princes, judges, and prophets. Christ's doing so attested that he entered the Holy City as its rightful king, as did the shouts of Hosanna – meaning “save now,” “save we pray,” or “save we beseech thee.” The matter could not be stated more plainly; the people were announcing Jesus of Nazareth as their king and deliverer. Adam Clarke. Jesus is entering Jerusalem from the east, like His Second Coming will be.)</p>	<p>you: and as soon as ye be-(have) entered into it, ye shall find a colt tied, whereon never (no) man (ever) sat; loose him, and bring him (to me).</p>	<p>your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither-(to me).</p>	
<p>3 And if any man (shall) say ought unto you, ye shall say, The Lord hath need of them (it); and straightway he will send them (it).</p>	<p>3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.</p>	<p>31 And if any man ask you, Why do ye loose him (the colt)? thus shall ye say unto him, Because the Lord hath need of him.</p>	
<p>6 And the disciples went, and did as Jesus commanded them,</p>	<p>4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.</p>	<p>32 And they that-(who) were sent went their way, and found even as he had said unto them.</p>	
	<p>5 And certain of them that-(who) stood there said unto them (the disciples), What do ye, loosing (why loose ye) the colt?</p>	<p>33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?</p>	

	<p>6 And they said unto them even as Jesus had commanded: and they let them go. (Those who owned the colt must also have been disciples)</p>	<p>34 And they said, The Lord hath need of him.</p>	
<p>7 ^aAnd brought the ass, and the colt, and put on them (it) their clothes, and they set <i>him</i> 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.)</p>	<p>7 And they brought the ^acolt to Jesus, and cast their garments on him (it); and he (Jesus) sat upon him (it).</p>	<p>35 And they brought him to Jesus: and they cast their garments upon the ^acolt, and they set Jesus thereon.</p>	<p>14 And Jesus, when he had found (sent two of his disciples and got) a young ass, sat thereon; as it is written,</p>
<p>4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, (Zechariah 9:9 ¶ Rejoice greatly, O ^adaughter of Zion; shout, O daughter of Jerusalem: behold, thy ^bKing cometh unto</p>			

<p>thee: he ^cjust, and having salvation; lowly, and ^driding upon an ^eass, and upon a ^fcolt the foal of an ass.)</p>			
<p>5 Tell ye the daughter of S(Z)ion, Behold, thy ^aKing cometh unto thee, (and he is) meek, and sitting upon an ass, and a colt the foal of an ass. (Horses were used in warfare, and were not ridden by kings. Donkeys, during Christ's day, was the symbol of kings. David, when he was anointed king rode a donkey. The Jews knew what the meaning was, and the Romans would not have thought this a threat to their power.)</p>	<p>(There was only one animal involved.)</p>		<p>15 Fear not, daughter of Sion: behold, thy ^aKing cometh, sitting on an ass's colt.</p>
	<p>(Jesus' first coming to Jerusalem as king was from the east, as his second coming is prophesied to be. (JST Matthew 1:26) Verse by Verse, 460)</p>	<p>(This triumphal entry was no meaningless pageantry or seditious demonstration; it was an open acknowledgment by Jesus, the Prince of Peace, of his kingly and messianic titles. Verse by Verse, 462)</p>	<p>16 These things ^aunderstood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and <i>that</i> they had done these things unto him. 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also ^amet him, for that they heard that he had done this ^bmiracle.</p>
			<p>12 ¶ On the next day much people that were come to the feast, when</p>

			they heard that Jesus was coming to Jerusalem,
8 And a very great multitude spread their garments (sign of royal entry) in the way; others cut down (palm) branches (symbolic of victory) from the trees, and strewed <i>them</i> (strewed) in the way.	8 And many spread their garments in the way: and others cut down branches off the (of) trees, and strae(w)ed <i>them</i> in the way.	36 And as he went, they spread their clothes in the way.	13(a) Took branches of palm trees, and went forth to meet him, (Palm trees do not generally grow on the slopes of the Mount of Olives, where the people had gathered to acclaim Jesus their king. The natural habitat of the palm is a more moderate and tropical climate such as that of the Jordan Valley. Palm branches could have been transported up from Jericho for the Passover celebration, as is done to this day. The use of palm branches for Jesus' entry was not coincidental. Since the Hasmonean period, palm branches had been a symbol of Jewish patriotism, independence, and triumph over enemies. Verse by Verse, 464)
9 And the multitudes that went before, and (also) that followed (after),	9 And they that went before (him), and they that followed (after),	37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;	
cried, saying, ^a Hosanna to the Son of David: ^b Blessed <i>is</i> he that cometh in the name of the Lord; (Psalm 118:26) Hosanna in the	cried, saying, Hosanna; ^a Blessed <i>is</i> he that cometh in the name of the Lord: 10 ^a Blessed be (That bringeth) the kingdom	38 Saying, Blessed be (is) the King that (who) cometh in the name of the Lord: peace in heaven, and ^a glory in the highest.	13(b) and cried, Hosanna: Blessed <i>is</i> the King of Israel that cometh in the name of the Lord.

<p>highest. (This means, "Save us now, Messiah.")</p>	<p>of our father David, (Blessed is he) that cometh in the name of the Lord: Hosanna in the highest.</p>		
<p>(How do we show praise to the Lord today? Hymns, keeping our covenants, thanking Heavenly Father for Him, expressing gratitude for the Atonement in our prayers.)</p>		<p>39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the ^astones would immediately cry out.</p>	
			<p>19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the ^aworld is gone after him.</p>
		<p>41 ¶ And when he was come near, he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things <i>which belong</i> unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine ^aenemies shall cast a ^btrench about thee (fortification, rampart), and ^ccompass thee round, and keep thee in on every side, 44 And shall ^alay thee even with the ground, and thy children within thee; and they shall not leave in thee one ^bstone upon another; because</p>	

		thou knewest not the time of thy ^c visitation.	
<p>(All of this had been prophesied by Moses: Deuteronomy 28: 15 ¶ But it shall come to pass, if thou wilt not ^ahearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these ^bcurse shall come upon thee, and overtake thee: 20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. 22 The LORD shall ^asmite thee with a ^bconsumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. 33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: 45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: 49 The LORD shall bring a nation against thee from ^afar, from the ^bend of the earth, <i>as swift</i> as the ^ceagle flieth; a nation whose ^dtongue thou shalt not understand;</p> <p>50 A nation of fierce countenance, which shall not ^aregard the person of the ^bold, nor shew favour to the young: 51 And he shall ^aeat the fruit of thy cattle, and the fruit of thy ^bland, until thou be destroyed: which <i>also</i> shall not leave thee <i>either</i> corn, wine, or oil, <i>or</i> the increase of thy ^ckine, or flocks of thy sheep, until he have destroyed thee. 52 And he shall ^abesiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.</p>			
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 Jesus entered into Jerusalem,		
11 And the ^a 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.)			
	and into the temple: and when he had looked round about	(Though Jerusalem as a whole was to be desolated and scourged	

	upon all things, and now (blessed the disciples,) the eventide was come, (and) he went out unto Bethany with the twelve. (He had looked around at the all the buying and selling going on in the temple. Tomorrow He will be cleansing the Temple so He can teach in a more spiritual atmosphere.)	as few cities have ever been, yet the faithful within her walls were to be saved, preserved, and blessed. DNTC 1:579)	
--	---	---	--

- Monday: Cleansing the temple (Matthew 21:12-16)

SECOND CLEANSING OF THE TEMPLE			
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,	15 ¶ And they come (came) to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that (who) sold doves;	45 And he went into the temple, and began to cast out them that (who) sold therein, and them that (who) bought;	
<p>(He cleanses the temple in preparation for teaching. There was so much business going on that the visitors there to worship could not. "Banditry was a constant source of trouble for both the Roman and Jewish elite. Often, the military was sent out to try to round up and extinguish these robbers. In fact, just prior to the Savior's last week of his life, the leader of one such robber group, with two of his henchmen, was captured by the Romans. The robber leader was named Barabbas. His two henchmen were crucified with the Savior. But the system that perpetrated the social unrest of the first century was in itself banditry. "The temple system as it had developed in the Herodian period within agrarian social structures was oppressive and perceived by many (especially peasants, upon whom rested the primary burden of the tribute) as 'banditry.'" It is in this setting that the Savior called the Temple a "den of thieves." Bruce Satterfield, BYU-Idaho, Lesson 20.)</p>			
	16 And would not suffer that any man should carry any (a) vessel through the temple.		
13 And said unto them, It is written, My ^a house (the palace of the king) shall be called the house of ^b prayer; but ye	17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have	46 Saying unto them, It is written, My house is the (a) ^a house of prayer: but ye have made it a ^b den of thieves.	

have made it a den of thieves.	made it a den of thieves.		
<p>(During the first clearing he called the Temple “My Father’s house.” (John 2:16) Now he calls it “My house.” In Matthew 23:38, he calls it “your house.” The Savior proceeded to the Temple Mount. As he came into the Court of the Gentiles, he came into the heart of the priestcraft. He saw those who sold sacrificial animals to pilgrims who had come great distances to participate in temple worship. He saw those who exchanged foreign currency into the local currency, the only currency accepted to pay the obligatory temple tax. On the surface, these may have been considered legitimate and necessary practices. It was not practical for those traveling great distances to bring their own sacrifices. Nor would they have carried with them the local currency for the temple tax. Yet, these practices need not be done on the Temple Mount! Further, it appears that those who sold sacrifices and changed money were doing it at an exorbitant rate. That this took place is evidenced in rabbinical writings. We are told: "It once happened in Jerusalem that a pair of pigeons cost a golden denar [equal to 25 silver denars]. Rabban Simon ben Gamaliel said, 'By this Temple! [a form of oath] I will not rest this night before a pair of pigeons are sold at a silver denar.'" (<i>Mishnah Kerithoth</i> 1:7) Bruce Satterfield, BYU-Idaho, Lesson 20.)</p>			
14 And the blind and the lame came to him in the temple; and he healed them.			
15 And when the chief priests and scribes saw the wonderful things that he did, and the ^a children (of the kingdom) crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, (The first time Jesus cleansed the temple, the Pharisees asked for a sign of his authority. They no longer asked for a sign, because they had seen plenty.)			
16 And said unto him, Hearst thou what these say? And Jesus said th unto them, Yea; have ye never read (the scriptures which saith), Out of the mouth of babes and sucklings (O, Lord) thou hast perfected praise?			
	18 And the scribes and chief priests heard #	47 And he taught daily in the temple. But the	

	(him), and sought how they might ^a destroy him: for they feared him, because all the people was (were) astonished at his doctrine.	chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.	
--	---	--	--

- Tuesday: Teaching in Jerusalem (Matthew 21-23)

Matthew 21

The last week of the Savior’s life. Triumphant entry into Jerusalem. The Barren fig tree. Second cleansing of the Temple. Return to Bethany. Jesus testifies of his death. Jesus and His Father. Jesus leaves the Temple. People’s reaction to the teachings of Jesus.

(This is the day after the dinner at Simon’s in John 12. Sunday, the first day of the week. This is the start of the last week of Jesus’ life. “That Sunday morning his disciples gathered so that they might walk together to the temple, where it was anticipated that Jesus would preach to the great throngs assembling from many nations for the commemoration of the Passover, setting in motion events by which he would be proclaimed the Messiah and fulfill ancient prophecy.” Joseph F. McConkie, Studies in the Scriptures, 5:373)

Jesus was anointed prior to entering the Holy City as king. Prior to the Second Coming, a meeting will be held at Adam-ondi-Ahman where Christ will be sustained and ordained King of kings. Then He will be totally ready for his Second Coming.)

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

MATTHEW 21	MARK 11	LUKE 19	JOHN 12
Sunday – The First Day of the Week			
THE TRIUMPHAL ENTRY INTO JERUSALEM			
1 AND when they (Jesus) drew nigh unto Jerusalem, and (they) were come to Bethphage (right next to Bethany), unto the mount of Olives, (just east of Jerusalem where they could look down upon the City and the Temple) then sent Jesus two disciples (presumably Peter and John (ibid, 5:374),	1 AND when they came nigh to Jerusalem, unto Bethphage (house of figs) and Bethany, at the mount of Olives, he sendeth forth two of his disciples,	28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called <i>the mount of Olives</i> , he sent two of his disciples,	

<p>2 Saying unto them, Go into the village ^aover against you (in front of you), and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me (a colt tied; loose it, and bring it unto me). (To ride upon white asses or ass colts was the privilege of a person of high rank, princes, judges, and prophets. Christ's doing so attested that he entered the Holy City as its rightful king, as did the shouts of Hosanna – meaning “save now,” “save we pray,” or “save we beseech thee.” The matter could not be stated more plainly; the people were announcing Jesus of Nazareth as their king and deliverer. Adam Clarke. Jesus is entering Jerusalem from the east, like His Second Coming will be.)</p>	<p>2 And saidth unto them, Go your way into the village over against you: and as soon as ye be-(have) entered into it, ye shall find a colt tied, whereon never (no) man (ever) sat; loose him, and bring him (to me).</p>	<p>30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither-(to me).</p>	
<p>3 And if any man (shall) say ought unto you, ye shall say, The Lord hath need of them (it); and straightway he will send them (it).</p>	<p>3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.</p>	<p>31 And if any man ask you, Why do ye loose him (the colt)? thus shall ye say unto him, Because the Lord hath need of him.</p>	
<p>6 And the disciples went, and did as Jesus commanded them,</p>	<p>4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.</p>	<p>32 And they that-(who) were sent went their way, and found even as he had said unto them.</p>	
	<p>5 And certain of them that-(who) stood there said unto them (the</p>	<p>33 And as they were loosing the colt, the owners thereof said</p>	

	disciples), What do ye, loosing (why loose ye) the colt?	unto them, Why loose ye the colt?	
	6 And they said unto them even as Jesus had commanded: and they let them go. (Those who owned the colt must also have been disciples)	34 And they said, The Lord hath need of him.	
7 ^a And brought the ass, and the colt, and put on them (it) their clothes, and they set <i>him</i> thereon . (Jesus took the colt and sat thereon; and they followed him.) (According to the Talmud, the Messiah will be a descendant of the House of David and will be preceded by a secondary Messiah, from the House of Joseph. Folklore has it that he will arrive riding a donkey, although some sources have him arriving triumphantly riding the clouds. Encyclopedia Judaica Jr. It appears that the Jews have confused Jesus First coming with His Second Coming. The fact that they believe his Second Coming will be preceded by a Messiah from the House of Joseph, refers to Joseph Smith.)	7 And they brought the ^a colt to Jesus, and cast their garments on him (it); and he (Jesus) sat upon him (it).	35 And they brought him to Jesus: and they cast their garments upon the ^a colt, and they set Jesus thereon.	14 And Jesus, when he had found (sent two of his disciples and got) a young ass, sat thereon; as it is written,
4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, (Zechariah 9:9 ¶ Rejoice greatly, O ^a daughter of Zion;			

<p>shout, O daughter of Jerusalem: behold, thy ^bKing cometh unto thee: he <i>is</i> ^cjust, and having salvation; lowly, and ^driding upon an ^eass, and upon a ^fcolt the foal of an ass.)</p>			
<p>5 Tell ye the daughter of S(Z)ion, Behold, thy ^aKing cometh unto thee, (and he is) meek, and sitting upon an ass, and a colt the foal of an ass. (Horses were used in warfare, and were not ridden by kings. Donkeys, during Christ's day, was the symbol of kings. David, when he was anointed king rode a donkey. The Jews knew what the meaning was, and the Romans would not have thought this a threat to their power.)</p>	<p>(There was only one animal involved.)</p>		<p>15 Fear not, daughter of Sion: behold, thy ^aKing cometh, sitting on an ass's colt.</p>
	<p>(Jesus' first coming to Jerusalem as king was from the east, as his second coming is prophesied to be. (JST Matthew 1:26) Verse by Verse, 460)</p>	<p>(This triumphal entry was no meaningless pageantry or seditious demonstration; it was an open acknowledgment by Jesus, the Prince of Peace, of his kingly and messianic titles. Verse by Verse, 462)</p>	<p>16 These things ^aunderstood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and <i>that</i> they had done these things unto him. 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also ^amet him, for that they heard that</p>

			he had done this ^b miracle.
			12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
8 And a very great multitude spread their garments (sign of royal entry) in the way; others cut down (palm) branches (symbolic of victory) from the trees, and strawed them (strewed) in the way.	8 And many spread their garments in the way: and others cut down branches off the (of) trees, and strawed (strewed) <i>them</i> in the way.	36 And as he went, they spread their clothes in the way.	13(a) Took branches of palm trees, and went forth to meet him, (Palm trees do not generally grow on the slopes of the Mount of Olives, where the people had gathered to acclaim Jesus their king. The natural habitat of the palm is a more moderate and tropical climate such as that of the Jordan Valley. Palm branches could have been transported up from Jericho for the Passover celebration, as is done to this day. The use of palm branches for Jesus' entry was not coincidental. Since the Hasmonean period, palm branches had been a symbol of Jewish patriotism, independence, and triumph over enemies. Verse by Verse, 464)
9 And the multitudes that went before, and (also) that followed (after),	9 And they that went before (him), and they that followed (after),	37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;	

<p>cried, saying, ^aHosanna to the Son of David: ^bBlessed <i>is</i> he that cometh in the name of the Lord; (Psalm 118:26) Hosanna in the highest. (This means, "Save us now, Messiah.")</p>	<p>cried, saying, Hosanna; ^aBlessed <i>is</i> he that cometh in the name of the Lord: 10 ^aBlessed be (That bringeth) the kingdom of our father David, (Blessed is he) that cometh in the name of the Lord: Hosanna in the highest.</p>	<p>38 Saying, Blessed be (is) the King that (who) cometh in the name of the Lord: peace in heaven, and ^aglory in the highest.</p>	<p>13(b) and cried, Hosanna: Blessed <i>is</i> the King of Israel that cometh in the name of the Lord.</p>
<p>(How do we show praise to the Lord today? Hymns, keeping our covenants, thanking Heavenly Father for Him, expressing gratitude for the Atonement in our prayers.)</p>		<p>39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the ^astones would immediately cry out.</p>	
			<p>19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the ^aworld is gone after him.</p>
		<p>41 ¶ And when he was come near, he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things <i>which belong</i> unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine ^aenemies shall cast a ^btrench about thee (fortification, rampart), and ^ccompass thee round, and keep thee in on every side,</p>	

		<p>44 And shall ^alay thee even with the ground, and thy children within thee; and they shall not leave in thee one ^bstone upon another; because thou knewest not the time of thy ^cvisitation.</p>	
<p>(All of this had been prophesied by Moses: Deuteronomy 28: 15 ¶ But it shall come to pass, if thou wilt not ^ahearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these ^bcurse shall come upon thee, and overtake thee: 20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. 22 The LORD shall ^asmite thee with a ^bconsumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. 33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: 45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: 49 The LORD shall bring a nation against thee from ^afar, from the ^bend of the earth, <i>as swift</i> as the ^ceagle flieth; a nation whose ^dtongue thou shalt not understand; 50 A nation of fierce countenance, which shall not ^aregard the person of the ^bold, nor shew favour to the young: 51 And he shall ^aeat the fruit of thy cattle, and the fruit of thy ^bland, until thou be destroyed: which <i>also</i> shall not leave thee <i>either</i> corn, wine, or oil, <i>or</i> the increase of thy ^ckine, or flocks of thy sheep, until he have destroyed thee. 52 And he shall ^abesiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.</p>			
<p>10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? (His entry this time is significantly different than his entry during the Feast of Tabernacles where he entered secretly. Visitors from other nations were also present. This may have been the first time they had heard of Jesus.)</p>	<p>11 And Jesus entered into Jerusalem,</p>		
<p>11 And the ^amultitude said (crowds kept saying), This is Jesus the prophet of Nazareth (the prophet) of Galilee. (Added crowds</p>			

<p>came to see Jesus because of his raising Lazarus from the dead.)</p>	<p>and into the temple: and when he had looked round about upon all things, and now (blessed the disciples,) the eventide was come, (and) he went out unto Bethany with the twelve. (He had looked around at the all the buying and selling going on in the temple. Tomorrow He will be cleansing the Temple so He can teach in a more spiritual atmosphere.)</p>	<p>(Though Jerusalem as a whole was to be desolated and scourged as few cities have ever been, yet the faithful within her walls were to be saved, preserved, and blessed. DNTC 1:579)</p>	
---	--	--	--

THE BARREN FIG TREE

(Monday – the second day of the week.)

<p>18 Now in the morning as he returned into the city, he hungered.</p>	<p>12 ¶ And on the morrow, when they were come (came) from Bethany, he was hungry:</p>		
<p>19 And when he saw a fig tree ^ain the way (by the road), he came to it, and found nothing thereon (there was not any fruit on it), but leaves only, (because there were leaves, it was supposed to also have an abundance of fruit.) and (he) said unto it, Let no ^bfruit grow on thee henceforward for ever. And ^cpresently (immediately) the fig tree withered away. (Fig trees: First the fruit appears, then the leaves grow as the tree becomes full, followed by a second fruit. The</p>	<p>13 And seeing a fig tree afar off having leaves, he came (to it with his disciples; and as they supposed, he came to it to see) if haply he might find any thing thereon: and when he came to it, he found (there was) nothing but leaves; for the time of figs was not yet. (; for as yet the figs were not ripe.) 14 And Jesus answered (spake) and said unto it, No man eat fruit of thee hereafter for ever. And his (the) disciples heard it (him).</p>	<p>(The fig tree was common in rabbinical lore as a symbol or type of the nation of Israel. Verse by Verse, 476)</p>	<p>(Jesus' cursing of the fig tree, showed his disciples that He had complete power to destroy his captors in He so chose. This showed that He voluntarily gave up His life.)</p>

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)

SECOND CLEANSING OF THE TEMPLE

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,	15 ¶ And they came (came) to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that (who) sold doves;	45 And he went into the temple, and began to cast out them that (who) sold therein, and them that (who) bought;	
---	--	---	--

(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.)

	16 And would not suffer that any man should carry any (a)		
--	--	--	--

	vessel through the temple.		
13 And said unto them, It is written, My ^a house (the palace of the king) shall be called the house of ^b prayer; but ye have made it a ^c den of thieves.	17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.	46 Saying unto them, It is written, My house is the (a) ^a house of prayer: but ye have made it a ^b den of thieves.	
<p>(During the first clearing he called the Temple “My Father’s house.” (John 2:16) Now he calls it “My house.” In Matthew 23:38, he calls it “your house.” The Savior proceeded to the Temple Mount. As he came into the Court of the Gentiles, he came into the heart of the priestcraft. He saw those who sold sacrificial animals to pilgrims who had come great distances to participate in temple worship. He saw those who exchanged foreign currency into the local currency, the only currency accepted to pay the obligatory temple tax. On the surface, these may have been considered legitimate and necessary practices. It was not practical for those traveling great distances to bring their own sacrifices. Nor would they have carried with them the local currency for the temple tax. Yet, these practices need not be done on the Temple Mount! Further, it appears that those who sold sacrifices and changed money were doing it at an exorbitant rate. That this took place is evidenced in rabbinical writings. We are told: "It once happened in Jerusalem that a pair of pigeons cost a golden denar [equal to 25 silver denars]. Rabban Simon ben Gamaliel said, 'By this Temple! [a form of oath] I will not rest this night before a pair of pigeons are sold at a silver denar.'" (<i>Mishnah Kerithoth</i> 1:7) Bruce Satterfield, BYU-Idaho, Lesson 20.)</p>			
14 And the blind and the lame came to him in the temple; and he healed them.			
15 And when the chief priests and scribes saw the wonderful things that he did, and the ^a children (of the kingdom) crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, (The first time Jesus cleansed the temple, the Pharisees 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 sai(d)th unto them, Yea; have			

ye never read (the scriptures which saith), Out of the mouth of babes and sucklings (O, Lord) thou hast perfected praise?			
	18 And the scribes and chief priests heard # (him), and sought how they might ^a destroy him: for they feared him, because all the people was (were) astonished at his doctrine.	47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.	
RETURN TO BETHANY			
17 ¶ And he left them, and went out of the city into Bethany; and he lodged there. (With Mary and Martha and Lazarus. The Twelve also lodged with Him.)	19 And when even was come, he went out of the city.		

Tuesday – the Third Day of the Week

MATTHEW 21	MARK 11	LUKE 20
DISCOURSE ON FAITH, PRAYER AND FORGIVENESS		
	20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.	
20 And when the disciples saw #(this), they marvelled, saying (and said), How soon is the fig tree withered away! (Elder Wirthlin said: “Do we, indeed, actually live the gospel, or do we just manifest the appearance of righteousness so that those around us assume we are faithful when, in reality, our hearts and unseen actions are not true to the Lord’s teachings?” Ensign, May 1997, p. 15)		
	21 And Peter calling to remembrance sai(d)th unto him, Master, behold, the fig tree	

	which thou cursedst is withered away.	
21 Jesus answered and said unto them,	22 And Jesus answering saith unto them (spake and said unto him), Have ^a faith in God.	
Verily I say unto you, If ye have ^a faith, and ^b doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this ^c mountain, Be thou removed, and be thou cast into the sea; it shall be done.	23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea;	
	and shall not ^a doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith (fulfilled).	
22 And all ^a things, whatsoever ye shall ^b ask in ^c prayer (in faith), believing, ye shall receive. (“In manifesting his command over death...but in proof of His power to destroy by a word He chose a barren and worthless tree for His subject. Could any of the Twelve doubt, when, a few days later they saw Him in the hands of vindictive priests and heartless pagans, that did He so will He could smite His enemies by a word, even unto death? Yet not until after His glorious resurrection did even the apostles realize how truly voluntary His sacrifice had been.” Jesus the Christ, p. 489)	24 Therefore I say unto you, What(soever) things soever ye desire, when ye ^a pray, ^b believe that ye receive them , and ye shall have them (whatsoever ye ask). (Joseph Smith: Faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the Spirit of prophecy and revelation. TPJS, 148)	(How does one obtain faith? It is a gift from God. How do we cultivate faith? By obedience, humility and asking) (James E. Talmage: Though within the reach of all who diligently strive to gain it, faith is nevertheless a divine gift. As is fitting for so priceless a pearl, it is given to those only who show by their sincerity that they are worthy of it, and who give promise of abiding by its dictates... No compulsion is used in bringing men to a knowledge of God; yet, as fast as we open our hearts to the influences of righteousness, the faith that leads to life eternal will be given us of our Father. Articles of Faith, 107)
	25 And when ye stand ^a praying, forgive, if ye have ought (a)ught against any: that your Father also which (who) is in heaven may ^b forgive you your trespasses.	
	26 But if ye-(you) do not ^a forgive, neither will your Father which (who) is in heaven forgive your trespasses.	
JESUS' AUTHORITY IS CHALLENGED		

		LUKE 21:38 And all the people came early in the morning to him in the temple, for to hear him.
23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said,	27 ¶ And they come (came) again to Jerusalem: and as he was walking in the temple, there come (came) to him the chief priests, and the scribes, and the elders,	LUKE 20:1 AND it came to pass, <i>that</i> on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon <i>him</i> with the elders,
By what ^a 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)	28 And say (said) unto him, By what ^a authority doest thou these things? and who gave thee this authority to do these things?	2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that (who) gave thee this authority? (Abraham 3: 19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am ^a more intelligent than they all. Jesus wasn't just more intelligent than all of God's children, but more intelligent than they all combined. These Pharisees are trying to trap Jesus with His words. They are no match for Him.)
24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I is like wise will tell you by what ^a authority I do these things.	29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and (then) I will tell you by what authority I do these things.	3 And he answered and said unto them, I will also ask you one thing; and answer me:
25 The baptism of John, (the authority of John) whence was it? from heaven, or of men?	30 (Was) The baptism of John, was it from heaven, or of men (man)? answer me.	4 The baptism of John, 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?	31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?	5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?
26 But if we shall say, Of men; we fear the people; for all hold (people held) John as a ^a prophet. (The priests and elders know they're in trouble.)	32 But if we shall say, Of men; (we shall offend the people. Therefore) they feared the people: for all men counted	6 But and if we say, Of men; all the people will stone us: for they be (are) persuaded that John was a ^a prophet.

	(people believed) John, that he was a prophet indeed.	
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.	33 And they answered and said unto Jesus, We cannot tell. And Jesus answering sai(d)th unto them, Neither do I tell you by what authority I do these things.	7 And they answered, that they could not tell whence <i>it was</i> . 8 And Jesus said unto them, Neither tell I you by what authority I do these things.

PARABLE OF THE TWO SONS

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

MATTHEW 21:28 ¶ But what think ye? A *ertain* man (God) had two sons; and he came to the first, and said (saying), Son, go ^awork to day in my vineyard. (The first son represents the publicans and harlots who repented of their sins and became faithful followers of Christ.)

29 He answered and said, ^aI will not (I don't desire to go): but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I (will serve) ~~go, sir~~: and ^awent ^bnot. (The second son represents the Jewish leaders who professed to be about their Father's business but were in fact cankering in wickedness, refusing the most overwhelming array of evidence ever vouchsafed to mortal men to testify that Jesus was the Christ.)

31 Whether of ~~them~~ (these) twain did the will of *his* father? They say unto him, The first. Jesus sai(d)th unto them, Verily I say unto you, That the publicans and ~~the~~ harlots (shall) go into the kingdom of God before you.

32 For John came unto you (scribes and Pharisees) in the way of ^arighteousness, (and bore record of me) and ye ^bbelieved him not: but the ^cpublicans and the harlots believed him: ^dand ye (afterward), when ye had seen ~~#~~ (me), repented not ~~afterward~~, that ye might believe him. (John led the publicans and sinners to Christ. The lawyers and Pharisees rejected Christ. This parable describes two sons as the Jewish leaders and those condemned by them. "John comes; he bears witness of Christ, his message is one of righteousness and salvation; the publicans and harlots repent; they join the people who are preparing themselves to receive the Coming One. The lawyers and the leaders believe not, no, not even after Christ himself ministers among them. Nor having rejected John, can they believe in Christ, unless they repent. Jesus and John are one; they testify of each other; to believe in John is to believe in Jesus; each bears witness of the authority of the other, and the words of each shall condemn the rebellious and unbelieving in the day of judgment. Such is the message of the parable of the two sons." MM, 3:359)

PARABLE OF THE WICKED HUSBANDMEN

MATTHEW 21	MARK 12	LUKE 20
	1 AND he (Jesus) began to speak unto them by parables (saying). A <i>ertain</i> man planted a vineyard, and set an hedge about <i>it</i> , and digged a place for the winefat (the wine vat), and built a tower, and let it out to husbandmen, and went into a far country.	9 Then began he to speak to the people this parable;
33 ¶ *Hear another parable: (For he that believed not John concerning me, cannot believe me, except he first repent. And		A certain man planted a ^a vineyard, and let it forth (out) to ^b husbandmen, (farmers) and

<p>except ye repent, the preaching of John shall condemn you in the day of judgment. And, again, hear another parable; for unto you that believe not, I speak in parables; that your unrighteousness may be rewarded unto you. Behold,)</p> <p>There was a certain householder, (God) which (who) planted a vineyard (people to earth), and hedged it round about, and digged a winepress in it, and built a tower, and let it out to ^bhusbandmen, (those entrusted with the gospel starting with Adam) and went into a far country: (“Here the Eternal Householder – One Jehovah by name – had planted his people on earth, beginning with Adam, the first husbandman, and had then returned to a distant heaven leaving the first man of all men to till and farm the garden.” MM, 3:361)</p>		<p>went into a far country for a long time.</p>
<p>34 And when the time of the fruit drew near, he sent his servants (the prophets) to the husbandmen, that they might receive the fruits of it.</p>	<p>2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.</p>	<p>10 And at the season (of the harvest) he sent a (his) servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent <i>him</i> away empty.</p>
<p>35 And the husbandmen (caretakers) took his ^aservants, and ^bbeat one, and killed another, and stoned another. (The wicked husbandmen were the leaders of the Jews.)</p>	<p>3 And they caught <i>him</i> (the servant), and beat him, and sent <i>him</i> away empty.</p>	
<p>36 Again, he sent other servants more than the first: and they did unto them likewise.</p>	<p>4 And again he sent unto them another servant; and at him they cast stones, and wounded <i>him</i> in the head, and sent <i>him</i> away shamefully handled.</p>	<p>11 And again he sent another servant: and they beat him also, and entreated <i>him</i> shamefully, and sent <i>him</i> away empty.</p>
	<p>5 And again he sent another; and him they killed, and many others; beating some, and killing some.</p>	<p>12 And again he sent a third: and they wounded him also, and cast <i>him</i> out.</p>

		13 Then said the lord of the vineyard, What shall I do? I will send my beloved son:
37 But last of all he sent unto them his son (Jesus), saying, They will reverence my son.	6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.	it may be they will reverence <i>him</i> when they see him.
38 But when the husbandmen saw the son, they said among themselves, This is the ^a heir; come, let us kill him, and let us seize on his inheritance. (They knew he was the heir, and they knowingly killed him. The Pharisees knowingly killed the Son of God.)	7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.	14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
39 And they caught him, and cast <i>him</i> out of the vineyard, and slew <i>him</i> . (They arrested him and killed him.)	8 And they took him, and killed <i>him</i> , and cast <i>him</i> out of the vineyard (and killed him).	15 So they cast him out of the vineyard, and killed <i>him</i> . What therefore shall the lord of the vineyard do unto them?
40 (And Jesus said unto them,) When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?	9 What shall therefore the lord of the vineyard do?	
41 They say unto him, He will miserably destroy those (miserable,) wicked men, and will let out his (the) ^a vineyard unto other husbandmen, which (who) shall render him the fruits in their seasons. (The Pharisees are condemning themselves with their answer.)	(Lo) he will come and destroy the husbandmen, and will give the ^a vineyard unto others.	16 He shall come and destroy these husbandmen, and shall give the vineyard to others.
		And when they heard # (this), they said, ^a God forbid. (May it not be) 17 And he beheld them, and said,
42 Jesus said (d)th unto them, Did ye never read in the scriptures, The ^a stone which the builders ^b rejected, the same is become the head of the ^c corner: this is the Lord's doing, and it is marvellous in our eyes? (Psalms 118:22 The ^a stone which the builders refused is become the head stone of the ^b corner. 23 This is the LORD's doing; it	10 And (Again,) have ye not read this Scripture; The ^a stone which the builders rejected is become the head of the corner: 11 This was the Lord's doing, and it is marvellous in our eyes?	What is this then that (which) is written, The ^a stone which the builders rejected, the same is become the head of the corner? (The cornerstone was a large stone placed in the corner of a building's foundation to provide stability and strength for the structure (at least symbolically), and to serve as a guide for all the other foundation stones.

<p>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.)</p>		<p>Jesus Christ is the “chief corner stone” and the apostles and prophets the rest of the foundation upon which the Church is established. (Ephesians 2:19-20) Verse by Verse, 480)</p>
<p>43 Therefore say I unto you, The ^akingdom of God shall be ^btaken from you, (House of Judah) and ^cgiven to a ^dnation (America) bringing forth the fruits thereof. (House of Joseph – Ephraim. “The personal visitation of the Father and the Son, choosing Joseph to be the leader of the Dispensation of the Fulness of Times, marked the beginning of this work, and this was supplemented by the visitation of angels and other holy messengers, conferring upon Joseph the powers of the Priesthood, the authority to act in the name of God – to introduce the gospel of Jesus Christ by divine authority to mankind, and by divine direction to organize and establish the true Church of Christ in the latter days.” Heber J. Grant, Gospel Standards, p. 16)</p>		
<p>44 ^aAnd (For) whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.</p>		<p>18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will (shall) ^agrind him to powder. (scatter like chaff)</p>
<p>45 ^aAnd when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. (And they said among themselves, Shall this man think that he alone can spoil this great kingdom? And they were angry with him.) (Jesus is</p>	<p>12 (And now they were angry when they heard these words;)</p>	

<p>teaching them the source of his authority.)</p>		
<p>46 But when they sought to lay hands on him (they are showing that they reject Jesus), they feared the multitude, because they (learned that the multitude) took him for a prophet. 50 And now his disciples came to him, and Jesus said unto them, Marvel ye at the words of the parable which I spake unto them? 51 Verily, I say unto you, I am the stone, and those wicked ones reject me. 52 I am the head of the corner. These Jews shall fall upon me, and shall be broken. 53 And the kingdom of God shall be taken from them, and shall be given to a nation bringing forth the fruits thereof; (meaning the Gentiles.) 54 Wherefore, on whomsoever this stone shall fall, it shall grind him to powder. 55 And when the Lord therefore of the vineyard cometh, he will destroy those miserable, wicked men, and will let again his vineyard unto other husbandmen, even in the last days, who shall render him the fruits in their seasons. 56 And then understood they the parable which he spake unto them, that the Gentiles should be destroyed also, when the Lord should descend out of heaven to reign in his vineyard, which is the earth and the inhabitants thereof.</p>	<p>And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way. (The gospel will be restored in a gentile nation by the tribe of Ephraim. The gentiles will therefore have the first opportunity to accept the gospel. Their rejection of the gospel will result in their destruction at the Second Coming.)</p>	<p>19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and (but) they feared the people: for they perceived that he had spoken this parable against them.</p>

Matthew 22

Jesus gives the parable of the marriage of the king's son – Pay tribute to Caesar and to God – Worldly marriages endure in this life only – First commandment: Love the Lord – What think ye of Christ?

MATTHEW 22
PARABLE OF THE MARRIAGE OF THE KING'S SON

1 AND Jesus answered (the people again) and spake unto them again by (in) parables, and said,
 2 The kingdom of heaven is like unto a certain king (God), which (who) ^amade a ^bmarriage (gave a wedding celebration) for his son, (Jesus Christ)
 3 And (when the marriage was ready, he) sent forth his servants (the prophets) to call them that were bidden to the wedding: and ^athey would not come (they did not want to come). (The place of the wedding feast is the kingdom of heaven.)
 4 Again, he sent forth other servants, saying, Tell them which (that) are bidden (those to whom the gospel is taken – the brides), Behold, I have prepared my dinner: my oxen and my fatlings ~~are~~ (have been) killed, (and my dinner is ready,) and all things are ready (prepared): come unto the marriage. (This is not a request, but a command)
 5 But they made light of ~~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 (d) ~~th~~ he to his servants, The wedding is ready, but they which (who) were bidden were not worthy.
 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
 10 So those servants went out into the highways, and ^agathered together all as many as they found, both bad and good: and the wedding was furnished with guests. (gentiles gathered in) (“Deity is the King; Jesus is the Son; and those first invited to the marriage of the Lamb – those invited to come unto Christ and feast upon the good word of God – are the chosen and favored hosts of ancient Israel, to whom the saving truths were offered in days of old. The servants who heaped the banquet tables high with heavenly manna were Moses and Isaiah and all the prophets.” MM, 3:365)
 11 ¶ And (But) when the king came in to see the guests, he saw there a man which (who) had not on a wedding ^agarment: (white robes – covered by the covenants and atonement)
 12 And he said (d) ~~th~~ unto him, Friend, how camest thou in hither not having a wedding garment? The wedding garment represents personal preparedness for the Lord's coming. And he was speechless. (That is, he had been given the opportunity to receive the garment but did not take it. The man had trusted in his own clothes and not those of the king that would have been provided. He had wanted to be part of the kingdom, but on his own terms and not on the terms of the king. He had spurned the ritual garments and the righteousness associated with it. “Jesus reminded his listeners that the children of the covenant must be found wearing the garments of purity and holiness, garments made white through the blood of the Lamb.” Joseph F. McConkie., 5:382)
 13 Then said the king (un)to the servants, Bind him hand and foot, and take him away, and cast him (away) into ^aouter darkness (sons of perdition, those not covered by the atonement); there shall be weeping and gnashing of teeth. (“Salvation is a personal matter, it comes to individuals, not congregations. Church membership alone does not save; obedience after baptism is required. Each person called to the marriage feast will be examined separately, and of the many called to partake of the bounties of the gospel, few only will wear the robes of righteousness which must clothe every citizen in the celestial heaven.” MM 3: 367-8)
 14 For many are ^acalled, but few ~~are~~ ^bchosen. (Wherefore all do not have on the wedding garment.) (D&C 121:34: 34 Behold, there are many ^acalled, (Joseph Fielding Smith: Now who are those who are called? I take it that every man who is ordained to an office in the priesthood has been called. The Lord is willing that any man should serve him. (CR, October 1945, p. 97.)) but few are chosen. (Elder David A. Bednar: **To be or to become chosen is not an exclusive status conferred upon us. Rather, you and I ultimately determine if we are chosen.** Please now note the use of the word *chosen* in the following verses from the Doctrine and Covenants: "Behold, there are many called, but

few are *chosen*. And why are they not *chosen*? Because their hearts are set so much upon the things of this world, and aspire to the honors of men" (D&C 121:34–35; emphasis added). I believe the implication of these verses is quite straightforward. God does not have a list of favorites to which we must hope our names will someday be added. He does not limit "the chosen" to a restricted few. Rather, it is *our* hearts and *our* aspirations and *our* obedience which definitively determine whether we are counted as one of God's chosen. Enoch was instructed by the Lord on this very point of doctrine. Please note the use of the word *choose* in these verses: "Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency; "And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should *choose* me, their Father" (Moses 7:32–33; emphasis added). As we learn in these scriptures, the fundamental purposes for the gift of agency were to love one another and to choose God. Thus we become God's chosen and invite His tender mercies as we use our agency to choose God. One of the most well-known and frequently cited passages of scripture is found in Moses 1:39. This verse clearly and concisely describes the work of the Eternal Father: "For behold, this is *my work* and my glory—to bring to pass the immortality and eternal life of man" (emphasis added). A companion scripture found in the Doctrine and Covenants describes with equal clarity and conciseness our primary work as the sons and daughters of the Eternal Father. Interestingly, this verse does not seem to be as well known and is not quoted with great frequency. "Behold, this is *your work*, to keep my commandments, yea, with all your might, mind and strength" (D&C 11:20; emphasis added). Thus, the Father's work is to bring to pass the immortality and eternal life of His children. Our work is to keep His commandments with all of our might, mind, and strength—and we thereby become chosen and, through the Holy Ghost, receive and recognize the tender mercies of the Lord in our daily lives. CR Apr 2005.)

MATTHEW 22	MARK 12	LUKE 20
PAYING TRIBUTE TO CAESAR		
15 ¶ Then went the Pharisees, and took counsel how they might ^a entangle him in <i>his</i> talk.		20 And they watched <i>him</i> ,
16 And they sent out unto him their disciples with the Herodians,	13 ¶ And they send (sent) unto him certain of the Pharisees and of the Herodians, to ^a catch him in <i>his</i> words.	and sent forth spies, which (who) should feign themselves just men, that they might ^a take hold of his words, that so (doing) they might deliver him unto the power and authority of the governor.
saying, Master, we know that thou art true, and teachest the way of God in truth, ^a neither carest thou for any (you court no man's favor) man : for thou ^b regardest not the person of men.	14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth:	21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest (regardest) thou the person of <i>any</i> , but teachest the way of God truly:
17 Tell us therefore, What thinkest thou? Is it ^a lawful to give tribute unto Caesar, or not? (If Jesus answered yes, they could accuse him of supporting the hated Roman government. If he said no, they could accuse	Is it lawful to give tribute to Caesar, or not?	22 Is it lawful for us to give ^a tribute (taxes) unto Caesar, or no?

<p>him of rebellion against the government.)</p>		
<p>18 But Jesus perceived their wickedness, and said, (Ye hypocrites!) Why ^atempt (are you testing) ye me, ye hypocrites?</p>	<p>15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why ^atempt ye me?</p>	<p>23 But he perceived their ^acraftiness, and said unto them, Why tempt ye me?</p>
<p>19 She (o)w me the tribute money. And they brought unto him a penny.</p>	<p>bring me a penny, that I may see <i>it</i>. 16 And they brought # (the penny).</p>	<p>24 Shew me a penny.</p>
<p>20 And he sai(d)th unto them, Whose (image) <i>is</i> this image and superscription? (Elder Talmage said: "Every human soul is stamped with the image and superscription of God." Jesus the Christ, p. 546-7)</p>	<p>And he sai(d)th unto them, Whose is this image and superscription (is this)? And they said unto him, Caesar's.</p>	<p>Whose image and superscription hath it? They answered and said, Caesar's.</p>
<p>21 They say unto him, Caesar's. Then sai(d)th he unto them, ^aRender therefore unto ^bCaesar the things which are Caesar's; and unto God the things that (which) are God's. (Keep the laws of the land. "How great the danger was which threatened Jesus, may be gathered from this, that, despite His clear answer, the charge that He perverted the nation, forbidding to give tribute to Caesar, was actually among those brought against Him before Pilate." Edersheim 2:383-4, MM, 3:371)</p>	<p>17 And Jesus answering said unto them, Render to Caesar the things that (which) are Caesar's, and to God the things that are God's.</p>	<p>25 And he said unto them, Render therefore unto ^aCaesar the things which be Caesar's, and unto God the things which be God's.</p>
		<p>26 And they could not take hold of his words before the people:</p>
<p>22 (And) When they had heard (him say) <i>these words</i>, they marvelled, and left him, and went their way. President N. Eldon Tanner has reminded us: "There is no reason or justification for men to disregard or break the law or try to take it into their own hands. Christ gave us the great example of a law-abiding citizen when the Pharisees, trying to entangle him, as the scriptures say, asked</p>	<p>And they marvelled at him (it).</p>	<p>and they marvelled at his answer, and held their peace.</p>

<p>him if it were lawful to give tribute money unto Caesar. After asking whose inscription was on the tribute money, and their acknowledgment that it was Caesar's, he said: 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.' (Matt. 22:21.) It is the duty of citizens of any country to remember that they have individual responsibilities, and that they must operate within the law of the country in which they have chosen to live.")</p>		
---	--	--

MARRIAGE AFTER THE RESURRECTION

<p>23 ¶ The same day came to him the ^aSadducees (to him), which (who) say that there is no resurrection, and asked him,</p>	<p>18 ¶ Then come (came) unto him the Sadducees, which (who) say there is no resurrection; and they asked him, saying,</p>	<p>27 ¶ Then came to <i>him</i> certain of the Sadducees, which (who) deny that there is any resurrection; and they asked him,</p>
<p>24 Saying, Master, Moses said, If a man die, having no children, his ^abrother shall ^bmarry his wife, and raise up seed unto his brother.</p>	<p>19 Master, Moses wrote unto us (in his law), If a man's brother die, and leave <i>his wife behind him</i> (a wife), and leave no children, that his ^abrother should take his wife, and raise up seed unto his brother.</p>	<p>28 Saying, Master, Moses wrote unto us, (saying), If any man's ^abrother die, having a wife, and he die without children, that his ^bbrother should take his wife, and raise up seed unto his brother.</p>
<p>25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:</p>	<p>20 Now there were seven brethren: and the first took a wife, and dying left no seed.</p>	<p>29 There were therefore seven brethren: and the first took a wife, and died without children.</p>
<p>26 Likewise the second also, and the third, unto the seventh.</p>	<p>21 And the second took her, and died, neither left he any seed:</p>	<p>30 And the second took her to wife, and he died childless.</p>
	<p>and the third likewise.</p>	<p>31 And the third took her (in like manner); and in like manner</p>
<p>27 And last of all the woman died also.</p>	<p>22 And the seven had her, and left no seed: last of all the woman died also.</p>	<p>the seven also: and they left no children, and died. 32 (And) Last of all the woman died also.</p>
<p>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</p>	<p>23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.</p>	<p>33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.</p>

<p>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.)</p>		
<p>29 Jesus answered and said unto them, Ye do err, not knowing the ^ascriptures, nor the ^bpower of God. (The first man was sealed to his wife. The other husbands would not be.)</p>	<p>24 And Jesus answering said unto them, ^aDo ye not therefore err (ye do err, therefore), because ye know not(, and understand not) the Scriptures, neither the power of God?</p>	
		<p>34 And Jesus answering said unto them, The children of this world ^amarry, and are given in marriage:</p>
		<p>35 But they which (who) shall be accounted worthy to obtain ^athat world,:</p>
<p>30 For in the ^aresurrection they neither ^bmarry, nor are given in marriage, but are as the ^cangels of God in heaven. (Joseph Smith’s revelation on marriage teaches that if we are not married before the resurrection, we won’t be married after it either. D&C 132:15-17. Celestial marriage continues in the resurrection only if based on an eternal sealing by priesthood authority either on earth or by vicarious work for those individuals in the spirit world. Although there are different times when individuals are resurrected, their sealings must be done before they are resurrected to give them that</p>	<p>25 For when they shall rise from the dead, they neither ^amarry, nor are given in marriage; but are as the angels which (of God who) are in heaven. (Jesus explained further that when the time of resurrection comes, they (who have chosen not to accept and abide by the law of eternal marriage) neither marry nor are given in marriage but remain separate and single forever, as ministering angels in heaven, that is, in God’s celestial kingdom (D&C 131:1-4; 132:15-17). Those who accept and abide by the celestial law of marriage (including those who</p>	<p>and the (through) ^bresurrection from the dead, neither marry, nor are given in ^cmarriage 36 Neither can they die any more: for they are equal unto the ^aangels;</p>

<p>married relationship afterward. Richard Anderson, Life of Christ, p. 93 Elder Talmage said: “In the resurrection there will be no marrying nor giving in marriage; for all questions of marital status must be settled before that time, under the authority of the Holy Priesthood, which holds the power to seal in marriage for both time and eternity.” Jesus the Christ, p. 548. Since a man must be sealed to a wife prior to his resurrection, Jesus must have been sealed to someone prior to his death.)</p>	<p>would have faithfully kept the eternal law if they had had opportunity in life to do so; D&C 137:8) and become exalted will be able to marry and be given in marriage in that eternal world. Elder McConkie emphasized that “there is no revelation, either ancient or modern, which say there is neither marrying nor giving in marriage in heaven itself for righteous people” (DNTC 1:607) Verse by Verse, 487)</p>	
		<p>and are the ^bchildren of God, being the children of the resurrection.</p>
<p>31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by (of) God, saying,</p>	<p>26 And as touching the dead, that they ^arise: have ye not read in the book of Moses, how in the bush God ^bspake unto him, saying,</p>	<p>37 Now that the dead are raised, even Moses shewed at the ^abush, when he calleth the Lord.</p>
<p>32 I am the ^aGod of Abraham, and the God of Isaac, and the God of Jacob?</p>	<p>I <i>am</i> the ^cGod of Abraham, and the God of Isaac, and the God of Jacob?</p>	<p>the God of Abraham, and the God of Isaac, and the God of Jacob</p>
<p>God is not the God of the dead, but of the living.</p>	<p>27 ^aHe is not (therefore) the God of the dead, but the God of the living: (for he raiseth them up out of their graves.) ye therefore do greatly err.</p>	<p>38 For he is not a God of the ^adead, but of the living: for all live unto him.</p>
<p>33 And when the multitude heard (him) his, they were astonished at his doctrine.</p>		
		<p>39 ¶ Then certain of the scribes answering said, Master, thou hast well said.</p>
LAWYER ASKS ABOUT THE GREAT COMMANDMENT		
<p>34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.</p>		
	<p>28 ¶ And one of the ^ascribes came, and having heard them reasoning together, and perceiving that he had answered them well,</p>	

<p>35 Then one of them, <i>which was</i> a lawyer, asked <i>him a question</i>, ^atempting him, (asked) and saying,</p>		
<p>36 Master, which <i>is</i> the great commandment in the law? (The Jews have 613 commandments Elder Dallin H. Oaks has taught: "the Final Judgment is not just an evaluation of a sum total of good and evil acts-What we have <i>done</i>. It is an acknowledgment of the final effect of our acts and thoughts-What we have <i>become</i>. It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become.")</p>	<p>asked him, Which is the first commandment of all?</p>	
<p>37 Jesus said unto him,</p>	<p>29 And Jesus answered him, The first of all the commandments <i>is</i>, (Hearken, and) ^aHear, O Israel; The Lord our God is one Lord:</p>	
<p>Thou shalt ^alove the Lord thy God with all thy ^bheart, and with all thy soul, and with all thy ^cmind.</p>	<p>30 And thou shalt ^alove the Lord thy God with all thy ^bheart, and with all thy soul, and with all thy mind, and with all thy ^cstrength: this <i>is</i> the first commandment.</p>	
<p>38 This is the first and great ^acommandment.</p>		
<p>39 And the second <i>is</i> like unto it, Thou shalt ^alove thy neighbour as thyself.</p>	<p>31 And the second <i>is</i> like; <i>namely</i> this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.</p>	
<p>40 On these two commandments hang all the ^alaw and the prophets. (It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you can talk</p>		

<p>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)</p>		
	<p>32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he (him):</p>	
	<p>33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt ^aofferings and sacrifices.</p>	
	<p>34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. (No one dares to ask Him any more questions.)</p>	
WHAT THINK YE OF CHRIST?		
<p>41 ¶ While the Pharisees were gathered together, Jesus asked them,</p>		
	<p>35 ¶ And Jesus answered (spake) and said, while he taught in the temple,</p>	

42 Saying, What think ye of Christ? whose son is he? They say unto him, <i>The Son</i> of ^a David.		41 And he said unto them, How say they that Christ is David's ^a son?
	How say the scribes that Christ is the Son of David?	
43 He sai(d)th unto them, How then doth David in spirit call him Lord, saying, (Psalm 110:1 THE ^a LORD said unto my ^b Lord, Sit thou at my ^c right ^d hand, until I make thine ^e enemies thy footstool.)	(God the Father said to God the Son, sit on my right hand. Jesus the Messiah was both Lord of David and descendant of David.)	
	36 For David himself said by the Holy Ghost,	42 And David himself sai(d)th in the book of Psalms,
44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (The Messiah would be through David through his mother, but the Son of God through the Father.)	The ^a LORD said to my Lord, Sit thou on my right hand, th (until) I make thine enemies thy footstool.	The LORD said unto my ^a Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool.
45 If David then call him Lord, how is he his son? (David acknowledged that the Messiah through him would be the Son of God.)	37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly(; but the high priest and the elders were offended at him).	44 David therefore calleth him Lord, how is he then his son?
46 And no man was able to answer him a word, neither ^a durst (dare) any man from that day forth ask him any more questions. (They dared not ask any more questions. Instead they laid plans to have him killed.)	34(b) And no man after that durst ask him(, saying, Who art thou?) any question.	40 And after that they durst not ask him any ^a question at all.

Matthew 23

Jesus pronounces woes upon the scribes and Pharisees—The blood of the prophets shall be required at their hands—They shall not escape the damnation of hell.

JESUS WARNS AGAINST THE SCRIBES AND PHARISEES

1 THEN spake Jesus to the multitude, and to his disciples, (As Jesus' ministry comes to a close, He gives some of his strongest condemnation in all of scripture to hypocrites, self-righteous, and evil men.)

2 Saying, The ^ascribes and the Pharisees sit in Moses' ^bseat: (The Greek word connotes a chair of judgment and instruction)

3 All therefore whatsoever they bid you observe, ~~that observe and do;~~ (they will make you observe and do; for they are ministers of the law, and they make themselves your judges;) but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens ~~and grievous to be borne~~, and lay *them* on men's shoulders, (and they are grievous to be borne); but they *themselves* will not move them with one of their fingers.

5 But (And) all their works they do ~~for~~ to be seen of men: they ^amake broad their ^bphylacteries (enlarge their phylacteries (little boxes with small parchment scrolls inscribed with four passages of the Mosaic law sealed inside: Exodus 13:1-10, 11-16, and Deuteronomy 6:4-9, 11:13-21)), and enlarge the ^cborders of their garments,

6 And love the ^auppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, ^aRabbi (which is master).

8 But be not ye called ^aRabbi: for one is your ^bMaster, *even* (which is) Christ; and all ye are brethren. (Mark 12:38-39 38 ¶ And he said unto them in his doctrine, Beware of the ^ascribes, which love to go in long clothing, and *love* (have) ^bsalutations in the marketplaces, 39 And the chief seats in the synagogues, and the uppermost rooms at feasts: Luke 20: 45 ¶ Then in the audience of all the people he said unto his disciples, 46 Beware of the ^ascribes, *which* (who) desire to walk in long robes, and love greetings in the markets, and the ^bhighest seats in the synagogues, and the chief rooms at feasts;) (In the Church, titles are often used, sometimes to excess. We need to remember the dignity of the offices of the Priesthood and give them due respect. But when an "Elder," "Bishop," or "President" begins to enjoy the sound of their title, even looking forward to such greetings in the markets, they are dangerously close to Pharisaical hypocrisy. "In our custom of using the expressive term of address, 'Brother,' and the corresponding form 'Sister,' there is afforded suggestive emphasis of our common family membership in the household of the Lord. We are all brethren and sisters, not some of us masters and others underlings. Nevertheless those who are chosen, ordained, and sustained in offices of responsibility and authority are to be respected, and their official acts and counsels are to be heeded, in all things pertaining to their special ministry, for they act not of themselves but as representatives of the authority of God." Joseph F. Smith, Anthon H. Lund, Charles W. Penrose, Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints, 4:304)

9 ^aAnd call no *man* (one) your *father* (creator) upon the earth (, or your heavenly Father): for one is your (creator and heavenly) Father, *which* (even he who) is in heaven.

10 Neither be ye called masters: for one is your Master, *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 ^agreatest among you shall be your ^bservant.

12 And whosoever shall ^aexalt himself shall be ^babased (of him); and he that shall ^chumble himself shall be exalted (of him).

(The Sermon on the Mount contains 8 beatitudes, eight eternal blessings for all who will believe and obey – all of which blessings they have repeatedly rejected. Now he gives 8 woes for their disobedience.)

13 ¶ But woe (1) unto you, ^ascribes and ^bPharisees, ^chypocrites (actors)! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. (Today these are they who reject the testimony of Joseph Smith and oppose the message of the restored Gospel. Rejecting Christ and salvation.)

14 Woe (2) unto you, scribes and Pharisees, (for ye are) hypocrites! ~~for~~ ye ^adevour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater ^bdamnation (punishment). (Mark 12: 40 *Which* (Who) devour widows' houses, and for a pretence make long prayers: these shall receive greater ^adamnation. Luke 20: 47 *Which* (Who) devour widows' houses, and for a she(o)w make long prayers: the same shall receive greater damnation.) (They hide their greed and meanness under a cloak of piety. Avarice and hypocrisy.)

15 Woe (3) unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell ^athan (he was before, like unto) yourselves. (There is no salvation in false religion, no matter the enthusiasm of its converts. Converting souls to a false church.)

16 Woe (4) unto you, ye^a 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, ^ahypocrites! for ye pay ^btithe of mint and ^canise (dill) and cummin, and have ^domitted the weightier matters (things) of the law, ^ejudgment, ^fmercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which (who) strain at a gnat, and swallow a ^acamel. (who make yourselves appear unto men that ye would not commit the least sin, and yet ye yourselves, transgress the whole law.)

(Modern counterparts can be found praising the Bible while rejecting the spirit of revelation from which it sprang, and using it as the justification to reject the testimony of living prophets. Supplanting eternal principles with religious trifles. "The ordinary reader must undoubtedly struggle trying to figure out what it means to strain at a gnat. One might even guess that it means to strain one's eyes while looking at a gnat. The problem here, though, is not the word *strain*, but the little word *at*. This is a printing error that has persisted since the original 1611 publication of the King James Version. The translators intended this passage to read as follows: 'Ye blind guides, which strain out a gnat, and swallow a camel.' The Greek word here is *diylizo*, which means 'to filter out.' Figuratively speaking, the scribes and Pharisees could never tolerate a little gnat in their (or anybody else's) drink, but a camel could be swallowed whole. Jesus of course is referring to the strictness with which these legalistic Jews had interpreted the law, yet their concern for detail did not prevent them from violating the most important commandments in the law. Through a Glass Darkly, Trying to Understand the Scriptures, by Royal Skousen, BYU Studies, vol 26 (1986), No. 3 – Summer 1986, p. 9)

25 Woe (6) unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of ^aextortion (rapacity, greediness) and ^bexcess. (indulgence, lack of self control)

26 Thou (Ye) blind Pharisee(s), ^acleanse first that which is within the cup and platter (within), that the outside of them may be clean also. (6 and 7 are the same – He denounces those who are filthy within. Hiding wickedness under a religious cloak.)

27 Woe (7) unto you, scribes and Pharisees, hypocrites! for ye are like unto ^awhited ^bsepulchres, (whitewashed tombs) which indeed appear ^cbeautiful outward, but are within full of (the bones of the) dead *men's bones*, and of all ^duncleanness.

28 Even so ye also outwardly appear ^arighteous unto men, but within ye are full of ^bhypocrisy and iniquity. (False outward appearance of righteousness.)

29 Woe (8) unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the ^aprophets.

31 Wherefore ye be (are) witnesses unto yourselves (of your own wickedness), that (and) ye are the children of them which (who) ^akilled the ^bprophets.

32 Fill ye (And will fill) up then the ^ameasure of your ^bfathers. (for ye, yourselves, kill the prophets like unto your fathers.)

33 Ye serpents, ye (and) ^ageneration of vipers, how can ye escape the ^bdamnation of hell? (They reject the living prophets while they garnish the sepulchers of the righteous. Rejecting living prophets.)

34 ¶ Wherefore, behold, I send unto you ^aprophets, and wise men, and ^bscribes: and ~~some~~ of them ye shall kill and crucify; and ~~some~~ of them shall ye scourge in your synagogues, and persecute ~~them~~ from city to city:

35 That upon you may come all the righteous ^ablood shed upon the earth, (All these could have been freed from their spirit prison by the men of Jesus' day, if those to whom Jesus then preached had believed his words.) from the blood of ^brighteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the ^ctemple and the altar. (In a BYU New Testament Study Guide it says: "The New Testament Zacharias is the same name as the Old Testament Zechariah. Jesus refers to "Zacharias, son of Barachias, whom ye slew between the temple and the altar." Some envision John the Baptist's father here, but this tradition of his death comes from a late Christian apocryphal book; it came into the Teachings of the Prophet Joseph Smith by the mistake of thinking that the Prophet had written a Nauvoo editorial printed when he was in exile, one clearly not by him. Another possibility for the martyr is the prophet Zechariah, whose father was Berechiah (Zech. 1:1). But since there is no recorded martyrdom of this Zechariah, most scholars think that he would not be named by Jesus as a well-known case. They therefore think that Barachias of Matthew 23:35 is probably a scribal mistake. However, there was a Zechariah familiar to Jesus' audience; the son of Jehoiada rebuked Israel, and he was stoned "in the court of the house of the Lord" (2 Chron 24:20-22 20 And the ^aSpirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot ^bprosper? because ye have forsaken the LORD, he hath also forsaken you. 21 And they conspired against him, and ^astoned him with stones at the commandment of the king in the court of the house of the LORD. 22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.), which is basically what Jesus said. The Hebrew Bible arranged Genesis first and Chronicles last, so Jesus probably gave the first and last martyrs of Jewish scripture in his testimony." Guide to the Life of Christ, Richard Lloyd Anderson, 94)

36 Verily I say unto you, All these things shall come upon this ^ageneration. ("As they possess greater privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors. And hence their blood was required at their hands. Joseph Smith, Times & Seasons, April 15, 1842, p. 761)

JESUS' LAMENTATION OVER JERUSALEM

37 (Ye bear testimony against your fathers, when ye, yourselves are partakers of the same wickedness. Behold your fathers did it through ignorance, but ye do not; wherefore, their sins shall be upon your heads. Then Jesus began to weep over Jerusalem, saying,) O ^aJerusalem, Jerusalem, ~~thou that~~ ^bkill~~est~~ (ye who will kill) the prophets, and ~~stonest~~ (will stone) them ~~which~~ (who) are sent unto ~~thee~~ (you), how often ^cwould I have ^dgathered (have I desired to gather) ~~thy~~ (your) children together, even as a hen gather(s) ~~eth~~ her chickens under *her* wings, and ye ^cwould not!

38 Behold, **your house** (My Father's house (John 2:16), My House (Matt 21:38)) is left unto you ^adesolate. ("He is now giving it back to men; it is no longer "my house" but "your house. Nor was the temple to be the only desolate house. Jesus is also turning Jerusalem itself back into the hands of men." MM, 3:406. "The House of the Lord, constructed to meet Mosaic needs, is no longer needed in the eternal scheme of things. Jesus is establishing new ordinances – sacramental emblems instead of sacrificial offering, among others – and the need for the old temple is over. He is now giving it

back to men; it is no longer ‘my house’ but ‘your house.’” MM, 3:408 “In Mark 13:14-16 we read that Jesus blessed his disciples. They, by watchful obedience to his words, would be spared the calamity that was to befall the wicked.” Joseph F. McConkie, 5:375. “What was the object of gathering the Jews together, or the people of God in any age of the world? The main object was to build unto the Lord a house, whereby he could reveal unto his people the ordinances of his house and glories of his kingdom, and teach the people the ways of salvation...It was one reason why Jesus said, ‘How oft would I have gathered you (the Jews) together,’ that they might attend to the ordinances of the baptism for the dead, as well as the other ordinances, the priesthood, revelations, and so forth.” Joseph Smith, Discourse of 11 June 1843, WJS, 212-13)

(This verse starts Joseph Smith Matthew or Matthew Ch. 24)

39 ^aFor I say unto you, (That) Ye shall not see me henceforth, (and know that I am he of whom it is written by the prophets, until) ~~th~~ ye shall say, ^bBlessed is he ~~that~~ (who) cometh in the name of the Lord(, in the clouds of heaven, and all the holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.).

- Wednesday: Continued teaching (Matthew 24-25)

Matthew 24

(“With the Lord’s final departure from the temple, which probably occurred in the afternoon of the Tuesday of that last week, His public ministry was brought to its solemn ending. Whatever discourse, parable, or ordinance was to follow, would be directed only to the further instruction and investiture of the apostles.” Jesus the Christ, p. 523)

Jesus foretells the doom of Jerusalem and the destruction of the temple – Great calamities shall precede his Second Coming – He gives the parable of the fig tree.

JS-MATTHEW	MATTHEW 24	MARK 13	LUKE 21
THE OLIVET DISCOURSE			
1 ^a 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 ye shall say: Blessed is he who ^b 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 ^c crowned on the right hand of God. (He is not going to accomplish everything during this	How old is the New Testament Matthew? How old is the JS Matthew? (translated in 1831) Which of these is most accurate? Which block of scripture would you rather study from?		

<p>first visit. The Second Coming will occur after He has been crowned King. This will most likely occur at the meeting at Adam-ondi-Ahman.)</p>			
<p>2 And Jesus went out, and departed from the temple; and his disciples came to him, for to ^ahear him, saying: Master, show us concerning the buildings of the temple, as thou hast said— They shall be thrown down, and left unto you desolate.</p>	<p>1 AND Jesus went out, and departed from the temple: and his disciples came to <i>him</i> for to ^ashew (hear) him (saying, Master, show us concerning) the buildings of the ^btemple (as thou hast said; They shall be thrown down and left unto you desolate.).</p>	<p>1 ^aAND (The text of JST mark 13 is the same as JST Matthew 24) as he (Jesus) went out of the temple, one of his disciples saith unto (came to) him (saying), Master, see what manner of stones and what buildings are here! (show us concerning the buildings of the Temple.)</p>	
			<p>5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,</p>
<p>3 And Jesus said unto them: See ye not all these things, and do ye not understand them? Verily I say unto you, there shall not be left here, upon this temple, one ^astone upon another that shall not be thrown down. (When Titus and the Romans destroyed Jerusalem, they overturned every stone of the temple looking for treasures.)</p>	<p>2 And Jesus said unto them, ^aSee ye not all these things? (And do ye not understand them?) verily I say unto you, There shall not be left here (upon this temple,) one ^bstone upon another, that shall not be thrown down.</p>	<p>2 And Jesus answering (he) said unto him, Seest thou these great buildings? (Behold ye these stones of the temple, and all this great work, and buildings of the temple? Verily I say unto you, they shall be thrown down and left unto the Jews desolate. And Jesus said unto them, See ye not all these things, and do ye not understand them? Verily I say unto you,) there shall not be left (here upon this temple) one stone upon another, that shall not be thrown down. (And Jesus left</p>	<p>6 As for these things which ye behold, the days will come, in the which there shall not be left one ^astone upon another, that (which) shall not be thrown down. (Marion G. Romney: You all know the sequel, how the Jews carried through their awful plan and crucified the Son of God, and how thereafter they continued to fight against his gospel. You remember, too, the price they paid, how in 70AD the city fell into the hands of the Romans as the climax of a siege in which the</p>

		<p>them and went upon the mount of Olives.)</p>	<p>historian Josephus tells us there were a million one hundred thousand people killed and ...” tens of thousands were taken captive, to be afterwards sold into slavery, or to be slain by wild beasts, or in gladiatorial combat for the amusement of Roman spectators. All of this destruction and the dispersion of the Jews would have been avoided had the people accepted the gospel of Jesus Christ and had their hearts changed by it. CR, Oct, 1948, 76-77)</p>
<p>4 And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying: (1) Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; (the answer is given in verses 5-20) and (2) what is the ^asign of thy ^bcoming, and (3) of the ^cend of the world, or the destruction of the ^dwicked, which is the end of the world? (The answer is given in verses 21-55. These were three different questions, and he answered them separately. “Apparently the disciples thought</p>	<p>3 ¶ (And Jesus left them and went upon the mount of Olives.) And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be (which thou hast said concerning the destruction of the temple, and the Jews)? and what <i>shall-be</i> (is) the ^asign of thy coming, and of the end of the ^bworld? ((or the destruction of the wicked, which is the end of the world.)) (What is the natural consequence of living wickedly?)</p>	<p>3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked (the disciples came unto) him privately, (saying), 4 Tell us, when shall these things be (which thou has said, concerning the destruction of the temple, and the Jews)? and what <i>shall-be</i> (is) the ^asign when all these things shall be fulfilled? (of thy coming, and of the end of the world, (or destruction of the wicked, which is the end of the world?))</p>	<p>7 And they (the disciples) asked him, saying, Master, but when shall these things be? and what ^asign will there-be (wilt thou show) when these things shall come to pass? (It was on the Mount of Olives, or Olivet, where the Lord often held discourse with the apostles and disciples; and here on the slopes of the Mount of Olives was Gethsemane. From this Mount the Lord ascended into heaven. Talmage, Jesus the Christ, 540, 569, 611, 697. To this Mount the Lord will return and make himself known to the Jews. Institute Manual, 152)</p>

<p>these two events would be closely related in time. In reply Jesus will speak of events and not of time, and the key to understanding the whole discourse is to know which statements of our Lord pertain to the day of the ancient apostles and which to those ages following their ministries.” DNTC, 1:640)</p>			
<p>(Answer to the first question:) 5 And Jesus answered, and said unto them: Take heed that no man deceive you;</p>	<p>4 And Jesus answered and said unto them, Take heed that no man ^adeceive you.</p>	<p>5 And Jesus answering them began to say (answered and said unto them), Take heed lest any (that no) <i>man</i> deceive you:</p>	<p>8 And he said, (the time draweth near, and therefore) Take heed that ye be not deceived:</p>
<p>6 For many shall come in my name, saying—I am ^aChrist—and shall deceive many;</p>	<p>5 For many shall come in my ^aname, saying, I am ^bChrist; and shall ^cdeceive many.</p>	<p>6 For many shall come in my name, saying, I am <i>Christ</i>; and shall ^adeceive many.</p>	<p>for many shall come in my name, saying, I am <i>Christ</i>; and the time draweth near: go ye not therefore after them.</p>
		<p>9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and ^akings for my sake, for a testimony against them. 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that ^aspeak ye: for it is not ye that speak, but the ^bHoly Ghost.</p>	<p>12 But before all these (things shall come), they shall lay their hands on you, and ^apersecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake. 13 And it shall turn to you for a testimony. 14 Settle # (this) therefore in your hearts, not to ^ameditate (Gr practice, prepare) before what ye shall ^banswer: 15 For I will give you a mouth and ^awisdom, which all your adversaries shall not be able to ^bgainsay (Gr</p>

			speaking against, oppose, contradict) nor resist.
7 Then shall they deliver you up to be ^a afflicted, and shall kill you, and ye shall be ^b hated of all nations, for my name's sake;	9 Then shall they deliver you up to be afflicted, and shall ^a kill you: and ye shall be ^b hated of all nations ^c for my name's sake. (Gr on account of my name)	13 a (Then shall they deliver you up to be afflicted, and shall kill you.) And ye shall be ^a hated of all <i>men</i> for my name's sake:	17 And ye shall be hated of all <i>men</i> (the world) for my name's ^a sake.
		12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.	16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and <i>some</i> of you shall they cause to be put to death.
8 And then shall many be ^a offended, and shall betray one another, and shall hate one another;	10 And then shall many be ^a offended, and shall betray one another, and shall hate one another.	(And then shall many be offended, and shall betray one another;	
9 And many ^a false prophets shall arise, and shall deceive many;	11 And many ^a false prophets shall rise, and shall deceive many.	and many false prophets shall arise, and shall deceive many;)	
10 And because iniquity shall abound, the ^a love of many shall wax cold;	12 And because ^a iniquity shall abound, the love of many shall wax ^b cold.	13b (And because iniquity shall abound, the love of many shall wax cold;)	
11 But he that remaineth ^asteadfast (be firm, hang in there) and is not overcome, the same shall be saved. (5-11 are conditions that exist during all times. This was their salvation then, verse 37 is our salvation today.)	13 But he that shall ^aendure unto the end, (remaineth steadfast, and is not overcome,) the same shall be saved.	but he that shall ^b endure unto the end, the same shall be saved.	
A.D. 70: 12 When you, therefore, shall see the ^a abomination of ^b desolation (the destruction of Jerusalem), spoken of by Daniel the prophet,	15 When ye therefore shall see the ^a abomination of desolation, spoken of by Daniel the prophet, (concerning the destruction of Jerusalem, then ye	14 ¶ But when ye (therefore) shall see the abomination of desolation, spoken of by Daniel the prophet, (concerning the destruction of Jerusalem,) standing	(Bruce R. McConkie: And come it did, in vengeance, without restraint. Hunger exceeded human endurance; blood flowed in the streets; destruction made

<p>concerning the destruction of ^cJerusalem, then you shall stand in the ^dholy place; whoso readeth let him understand. (“The counsel that the saints should then stand in the holy place means that they should assemble together where they could receive prophetic guidance that would preserve them from the desolations of the day. The place of their assembly became holy because of the righteousness of the holy ones who comprise the Lord’s congregation.” MM, 3:430)</p>	<p>shall) stand in the ^bholy place, (whoso readeth, let him ^cunderstand:)</p>	<p>where it ought not, (let him that (Whoso) readeth understand,)</p>	<p>desolate the temple. 1,100,000 Jews were slaughtered; Jerusalem was ploughed as a field; and a remnant of a once mighty nation was scattered to the ends of the earth. The Jewish nation was scattered to the ends of the earth. The Jewish nation died, impaled on Roman spears, at the hands of Gentile overlords. DNTC, 1:644-45)</p>
<p>BIBLE DICTIONARY: ABOMINATION OF DESOLATION: Daniel spoke prophetically of a day when there would be “the abomination that maketh desolate” (Dan. 11: 31; Dan. 12: 11), and the phrase was re coined in New Testament times to say “the abomination of desolation, spoken of by Daniel the prophet” (Matt. 24: 15). Conditions of desolation, born of abomination and wickedness, were to occur <i>twice</i> in fulfillment of Daniel’s words. The first was to be when the Roman legions under Titus, in A.D. 70, laid siege to Jerusalem (Matt. 24: 15; JS-M 1: 12). Speaking of the last days, of the days following the restoration of the gospel and its declaration “for a witness unto all nations,” our Lord said: “And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled” (JS-M 1: 31-32). That is, Jerusalem again will be under siege. In a general sense, abomination of desolation also describes the latter-day judgments to be poured out upon the wicked wherever they may be. And so that the honest in heart may escape these things, the Lord sends his servants forth to raise the warning voice, to declare the glad tidings of the restoration, lest “desolation and utter abolishment” come upon them. The elders are commanded to reprove “the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days” (D&C 84: 114, 117; D&C 88: 84-85.)</p>			
			<p>18 But there shall not an ^ahair of your head perish. 19 In your ^apatience ^bpossess (Gr preserve, win mastery over) ye your souls. 20 And when ye shall see ^aJerusalem compassed with</p>

			^b armies, then know that the ^c desolation thereof is nigh.
13 Then let them who are in Judea flee into the ^a mountains;	16 Then let them which be (who are) in Judaea ^a flee into the mountains:	then let them that be in Judaea flee (in) to the mountains:	21 Then let them which (who) are in Judaea flee to the mountains; and let them which (who) are in the midst of it depart out;
14 Let him who is on the housetop flee, and not return to take anything out of his house;	17 Let him which (who) is on the housetop not come down (flee, and not return) to take any thing out of his house:	15 And let him that (who) is on the housetop not go down into the house, neither enter therein, (flee, and not return) to take any thing out of his house:	
			and let not them that (who) are in the ^a countries (Gr districts, or regions) (return to) enter thereinto (into the city).
15 Neither let him who is in the field return back to take his clothes; (Those who heeded the counsel were saved. Our job today is to heed the counsel of our living prophets, which will also save us. “But what of the saints who dwelt in Jerusalem in that gloomy day? They heeded Jesus’ warning and fled in haste. Guided by revelation, as true saints always are, they fled to Pella in Perea and were spared.” DNTC, 1:644-45. What are we told to do today to avoid the calamities of the Last Days? Food storage, family devotion, home teaching, etc.)	18 Neither let him which (who) is in the field return back to take his clothes.	16 And let him that is in the field not (re)turn back again for to take up his garment (clothes).	

			22 For these be the days of vengeance, that all things which are written may be fulfilled.
16 And wo unto them that are with ^a child, and unto them that give suck in those days;	19 And ^a woe unto them that are with child, and (un) to them that give suck in those days!	17 But (And) woe (un) to them that are with child, and to them that give suck in those days!	23 But woe unto them (who) that are with child, and to them that (who) give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
17 Therefore, pray ye the Lord that your flight be not in the winter, neither on the Sabbath day; (On the Sabbath, the gates are shut and travel is restricted.)	20 But (Therefore,) pray ye (the Lord) that your flight be not in the winter, neither on the Sabbath day:	18 And (Therefore) pray ye (the Lord) that your flight be not in the winter(, neither on the Sabbath day).	
18 For then, in those days, shall be great ^a tribulation on the ^b Jews, and upon the inhabitants of ^c Jerusalem, such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel. (The death and destruction was so severe. About 1.1 million Jews were killed in a most cruel and brutal fashion in 70AD and 132AD. When Israel was born as a nation, the Lord through Moses decreed curses to be upon the people if they forsook him and his law. 1400 years later, Jerusalem suffered all that the	21 For then(, in those days,) shall be great ^a tribulation(s on the Jews, and upon the inhabitants of Jerusalem.), such as was not (before sent upon Israel, of God,) since the beginning of the world (their kingdom until) to this time, no, nor ever shall be (sent again upon Israel).	19 For <i>in</i> those days shall be ^a affliction, (great tribulation on the Jews, and upon the inhabitants of Jerusalem;) such as was not (before sent upon Israel, of God) from (since) the beginning of the creation which God created unto this time, neither shall be. (their kingdom, (for it is written their enemies shall scatter them,) until this time; no, nor ever shall be sent again upon Israel)	

prophets foretold. Deut 28:15-68)			
19 All things which have befallen them are only the beginning of the sorrows which shall come upon them.	8 All these (things which have befallen them,) are (only) the beginning of ^a sorrows (which shall come upon them;).	8b (All) these (things) are the beginnings of sorrows.	
20 And except those days should be shortened, there should none of their flesh be ^a saved; but for the elect's sake, according to the ^b covenant, those days shall be shortened. (12-20 were about the saints in that day.)	22 And except those days should be shortened, there should no(ne of their) flesh be saved: but for the elect's sake(, according to the covenant,) those ^a days shall be shortened.	20 And except that the Lord had shortened those days (should be shortened, there should) no flesh should be saved: but for the ^a elect's sake, whom he hath chosen, he hath shortened the days. (according to the covenant, those days shall be shortened.	What are the natural consequences of living wickedly as described in these verses?
The Restoration to the Second Coming: (Answer to the 2 nd question:) 21 Behold, these things I have spoken unto you concerning the Jews;	(Behold these things I have spoken unto you concerning the Jews.)	Behold these things I have spoken unto you concerning the Jews.)	
			24 And they shall fall by the edge of the sword, and shall be ^a led away ^b captive into all ^c nations: and Jerusalem shall be ^d trodden down of the ^e Gentiles, until the times of the Gentiles be ^f fulfilled.
and again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or there, believe him not;	23 Then (And again, after the tribulations of those days which shall come upon Jerusalem,) if any man shall say unto you, Lo, here is Christ, or there; ^a believe it (him) not.	21 And then (immediately after the tribulation of those days which shall come upon Jerusalem,) if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:	
22 For in those days there shall also arise false ^a Christs, ("False Christs are false	24 For (in those days,) there shall arise ^a false ^b Christs, and ^c false prophets, and shall	22 For (in those days there shall also arise) ^a false Christs and ^b false prophets shall rise, and	

<p>systems of religion, false ways of worship, false claims as to how and in what manner men may be saved, all of which are taught by false ministers who are false prophets. On every hand there are those who suppose they know how to save society, to save nations, to save souls. They preach all sorts of gospels – a social gospel; a racial gospel; a gospel of freedom or communism, of socialism or free enterprise, of military preparedness or reliance upon the wispy promises of foreign foes; a gospel of salvation by grace alone or of this or that doctrine. Streets and stadiums and temples are overrun, as the ancient prophets foretold, with the false ministers and teachers and politicians of the latter days.” A New Witness for the Articles of Faith, p. 626. We must each have our own personal, spiritual witness and testimony of the truthfulness of the Gospel.) and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant.</p>	<p>she(o)w great ^dsigns and wonders; insomuch that, if it were possible, they shall ^edeceive the very ^felect (who are the elect according to the covenant.</p>	<p>shall she(o)w ^csigns and wonders, to seduce, if it were possible, even the elect. (insomuch, that if possible, they shall deceive the very elect according to the covenant.)</p>	
--	--	---	--

<p>23 Behold, I speak these things unto you for the ^aelect's sake;</p>	<p>Behold I speak these things unto you for the elect's sake.)</p>	<p>23 But take ye heed: behold, I have foretold you all things. (Behold, I speak these things unto you, for the elect's sake.)</p>	
			<p>(Now these things he spake unto them, concerning the destruction of Jerusalem. And then his disciples asked him, saying, Master, tell us concerning thy coming?)</p>
<p>and you also shall hear of ^bwars, and rumours of wars; see that ye be not troubled, for all I have told you must come to pass; but the end is not yet. (Don't be fearful, for the Lord is in charge.)</p>	<p>6 And ye (also) shall hear of ^awars and rumours of wars: see that ye be not ^btroubled: (Gr frightened) for all <i>these things</i> (I have told you) must come to pass, but the end is not yet.</p>	<p>7 And when ye (also) shall hear of wars and rumours of wars, be (see that) ye (be) not troubled: for <i>such things must needs be</i> (all I have told you must come to pass; but the end <i>shall</i> (is) not <i>be</i> yet.</p>	<p>9 But (And) when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. (this is not the end.)</p>
<p>24 Behold, I have told you before;</p>	<p>25 Behold, I have told you before.</p>	<p>(Behold I have told you before,</p>	
<p>25 Wherefore, if they shall say unto you: Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not; (There were some people who would lure people to the temple chambers to murder them.)</p>	<p>26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, <i>he is</i> in the ^asecret chambers; believe <i>it</i> not.</p>	<p>wherefore if they shall say unto you, Behold, he is in the desert; go not forth; Behold, he is in the secret chambers; believe it not.</p>	
<p>26 For as the light of the morning cometh out of the ^aeast, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be. ("How are we to see it? As the lighting up of the morning or the</p>	<p>27 For as the ^alightning (light of the morning) cometh out of the ^beast, (In Jerusalem, lightning does not come form the east, it comes from the west, from the Mediterranean. Another inspired change by the Prophet Joseph Smith who</p>	<p>For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.</p>	<p>Will everyone see the Second Coming?</p>

<p>dawning of the morning cometh from the east and shineth unto the west, so also is the coming of the Son of Man. The dawning of the morning makes its appearance in the east and moves along gradually. So also will the coming of the Son of Man be. It will be small at its first appearance and gradually become larger until every eye shall see it. Shall the Saints understand it? Oh yes. Paul says so [1 Thes. 5:4-5] Shall the wicked understand? Oh no. They [will] attribute it to a natural cause. They will probably suppose it is two great comets coming in contact with each other. It will be small at first and will grow larger and larger until it will be all in a blaze, so that every eye shall see it.” Joseph Smith’s Commentary of the Bible, p. 112-113)</p>	<p>would not have known that.) and shineth even unto the west(, and covereth the whole earth); so shall also the coming of the Son of Man be.</p>		
<p>27 And now I show unto you a parable. Behold, wheresoever the ^acarcass (body) is, there will the eagles be ^bgathered together; so likewise shall mine elect be gathered from the four quarters of the earth.</p>	<p>28 For (And now I show unto a parable. Behold,) wheresoever the carcasse is, there will the eagles be ^agathered together(; so likewise shall mine elect be gathered from the four quarters of the earth.</p>	<p>And now I show unto you a parable. Behold wheresoever the carcass is, there will the eagles be gathered together; So likewise, shall mine elect be gathered from the four quarters of the earth.</p>	
<p>(“And so we see the eagles of Israel scattered by the four winds from one end of heaven to the other. We see them flying in the skies of all nations in search of spiritual food, waiting for a day when life-assuring morsels will come into view. They are free, independent thinkers, anxious to escape the</p>			

darkness of the night and to soar into the dawn of a new day. The creeds of men do not feed their souls. They are not at rest in the lands of the scattering. They yearn for that which their fathers enjoyed in the days of their ancient glory. Then the food that will feed their souls is made available. The gospel is restored; the Book of Mormon comes forth; the gifts and graces enjoyed by the ancients are again found on earth. It is time for Israel to come home. The eagles are invited to feast upon the good word of God. They seek the food that satisfies the soul. They descend from their lofty heights of worldliness and feast upon those things of which men may eat and never hunger more. The gospel gathers Israel, and where it is, there the eagles of Israel shall be found.” Millennial Messiah, p. 352. “In the parable, as here given, the carcass is the body of the Church to which the eagles, who are Israel, shall fly to find nourishment. The gathering of Israel is first spiritual and second temporal. It is spiritual in that the lost sheep of Israel are first restored to the true Church and fold of God, meaning that they come to a true knowledge of the God of Israel, accept the gospel which he has restored in latter days, and join the Church of Jesus Christ of Latter-day Saints. It is temporal in that these converts are then gathered home to the lands of their inheritance, and established in all their lands of promise (2 Nephi 9:2m 25:15-1; Jeremiah 16:14-21), meaning that **the house of Joseph will be established in America, the house of Judah in Palestine, and that the Lost Tribes will come to Ephraim in America to receive their blessings in due course.** MD, p.280)

28 And they shall hear of wars, and rumors of wars.	For they shall hear of wars, and rumors of wars..	And they shall hear of wars and rumors of wars.	
29 Behold I speak for mine elect’s sake; for nation shall rise against nation, and kingdom against kingdom; there shall be ^a famines, and pestilences, and earthquakes, in divers places.	Behold, I speak unto you for mine elect’s sake.) 7 For ^a nation shall rise against nation, and kingdom against kingdom: and there shall be ^b famines, and pestilences, and earthquakes, in divers places.	Behold I speak unto you for mine elect’s sake.) 8 For ^a nation shall rise against nation, and kingdom against kingdom: and there shall be (famines and pestilences, and) earthquakes in divers places, and there shall be famines and troubles:	10 Then said he unto them, ^a Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and ^a pestilences; and fearful sights and great signs shall there be from heaven.
30 And again, (events of the past will be repeated in our day.) because iniquity shall abound, the love of men shall wax ^a cold; but he that shall not be overcome, the same shall be saved. (Same as verse 11)	(And again, because iniquity shall abound, the love of men shall wax cold, but he that shall not be overcome, the same shall be saved.)	(And again, because iniquity shall abound, the love of men shall wax cold; but he who shall not be overcome, the same shall be saved.)	
31 And again, (events of the past will be repeated in our day.) this ^aGospel of the Kingdom shall be preached in all the	14 And (again) this ^a gospel of the ^b kingdom shall be preached in all the world for a witness unto all nations; and	10 And the (again this) ^a gospel (of the kingdom) must first be published among all (shall be preached in all the world, for a witness	

<p>world, for a witness unto all ^bnations, and then shall the end come, or the destruction of the wicked;</p>	<p>then shall the ^cend come(, or the destruction of the wicked.</p>	<p>unto all) nations(, and then shall the end come, or the destruction of the wicked.</p>	
<p>(“Looking to the future, the challenges we see facing the Church are immense. The Lord himself has declared that this work will roll forth to fill the whole earth, in preparation for the coming of the Savior to reign as King of kings and Lord of lords. Much has been done, but much more remains to be done. All of the work of the past is but prelude to the work of the future. In lands where the gospel has been taught for a century and more, the numbers of the Saints are still relatively small. And in the earth’s most populated nations the doors are presently closed. But somehow, under the power of the Almighty, they will in his time be opened, for this gospel shall be preached in all the world for a witness unto all nations before the end shall come. There must be much more dedication, devotion, consecration. There must be a great expansion and a great acceleration. (Gordon B. Hinckley, Be Thou an Example, p. 116. There are currently about 200 nations in the world. The Church is represented in more than 160 nations. But a very large portion of the earth’s population is without any direct contact with the Lord’s representatives.)</p>			
<p>32 And again (events of the past will be repeated in our day. Verse 12 and 32) shall the ^aabomination of desolation (Once again Jerusalem shall be under siege and suffer much destruction.), spoken of by Daniel the prophet, be fulfilled.</p>	<p>And again, shall the abomination of desolation spoken of by Daniel the prophet, be fulfilled).</p>	<p>And again shall the abomination of desolation, spoken of by Daniel the prophet be fulfilled). (Bruce R. McConkie: Speaking of these final battles which shall accompany his return, the Lord says, I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. However, the final end of the conflict shall be different this time than it was anciently. Then shall the Lord go forth, the prophetic record says, and fight against those nations, as when he fought in the day of battle. And his feet</p>	<p>Bruce R. McConkie: All the desolation and waste which attended the former destruction of Jerusalem is but prelude to the coming siege. Titus and his legions slaughtered 1,100,000 Jews, destroyed the temple, and ploughed the city. In the coming reenactment of this abomination of desolation, the whole world will be at war, Jerusalem will be the center of the conflict, every modern weapon will be used, and in the midst of the siege the Son of Man shall come, setting his foot upon the mount of Olives and fighting the battles of his saints. DNTC, 1:659-60)</p>

		shall stand in that day upon the mount of Olives, and the Lord shall be king over all the earth. DNTC, 1:659-60)	
			25 ¶ ^a And (he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled,)
33 And immediately after the tribulation of those days, the ^a sun shall be ^b darkened, and the moon shall not give her light, and the ^c stars shall fall from heaven, and the powers of heaven shall be shaken.	29 ¶ (And) Immediately after the tribulation of those ^a days shall the ^b sun (shall) be ^c darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:	24 ¶ But in (And immediately after the tribulation of) those days, after that tribulation , the sun shall be darkened, and the moon shall not give her light, 25 And the ^a stars of heaven shall fall, and the powers that are in (of) heaven shall be shaken.	there shall be signs in the sun, and in the ^b moon, and in the stars; and upon the earth distress of nations, with perplexity; (like) the sea and the waves roaring; (The earth shall also be troubled, and the waters of the great deep;) 26 Men's hearts ^a failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be ^b shaken.
34 Verily, I say unto you, this ^a generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.	34 Verily I say unto you, This ^a generation (, in which these things shall be shown forth,) shall not pass, till all these ^bthings be (until all I have told you shall be) ^c fulfilled.	30 Verily I say unto you, that this ^a generation (, in which these things shall be shown forth,) shall not pass (away), till all these things be done . (I have told you shall be fulfilled.)	32 Verily I say unto you, This generation (the generation when the times of the Gentiles be fulfilled,) ^a shall not pass away, till all be fulfilled.
35 Although, the days will come, that heaven and earth shall pass away; yet my ^a words shall not pass away, but all shall be fulfilled.	35 (Although the days will come that) Heaven and earth shall ^a pass away, but my ^b words shall not ^c pass away; but shall all be fulfilled).	31 (Although the days will come that) Heaven and earth shall pass away: but (yet) my ^a words shall not pass away (but all shall be fulfilled).	33 Heaven and earth shall pass away: but my words shall not pass away.
			28 And when these things begin to come to pass, then look up, and

			lift up your heads; for (the day of) your ^a redemption draweth nigh.
36 And, as I said before, after the ^a tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven , (“There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east.” TPJS, p. 286-7) and then shall all the tribes of the earth ^b mourn; and they shall see the ^c Son of Man ^d coming in the clouds of heaven, with power and great glory;	30 And (as I said before, after the tribulations of those days, and the powers of the heavens shall be shaken,) then shall appear the ^a sign of the Son of Man in ^b heaven: and then shall all the tribes of the earth ^c mourn, and they shall see the ^d Son of man coming in the clouds of heaven with ^e power and great ^f glory.	And as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn;) 26 And then shall they (shall) see the ^a Son of Man coming in the clouds (of heaven,) with great power and (great) glory.	27 And then shall they see the Son of Man coming in a ^a cloud with power and great glory.
37 And whoso ^atreasureth up my word, shall not be deceived , (this is our salvation today; obey the living prophets and	(And whoso treasureth up my words, shall not be deceived.) 31 (For the Son of Man shall come,) And he shall send his ^a angels	(And whoso treasureth up my word, shall not be deceived.) 27 (For the Son of Man shall come;) And then shall he (shall) send his	

<p>scriptures.) for the Son of Man shall ^bcome, (like the sun from the east) and he shall send his ^cangels before him with the great sound of a trumpet, and they shall gather together the ^dremainder of his elect from the four winds, from one end of heaven to the other.</p>	<p>(before him) with a (the) great sound of a ^btrumpet, and they shall gather together (the remainder of) his ^celect from the four winds, from one end of ^dheaven to the other.</p>	<p>angels (before him with the great sound of a trumpet), and (they) shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part (one end) of heaven (to the other.)</p>	
<p>(When the Lord comes again, many of the saints will have gathered to the newly built city of Zion. There will the eagles be gathered. However, many saints will still be living in the various stakes of Zion. These will literally be gathered to Zion or Jerusalem. Furthermore, the scripture states that the angels will gather the elect from one end of heaven to the other. Why doesn't it say one end of the earth to the other? The elect of the City of Enoch have been taken to heaven by the Lord. They too must be gathered by these angels and brought to the New Jerusalem according to the scripture. Moses 7:62-63 62 And ^arighteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear ^btestimony of mine Only Begotten; his ^cresurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to ^dgather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ^eZion, a New ^fJerusalem. 63 And the Lord said unto Enoch: Then shalt thou and all thy ^acity meet them there, and we will ^breceive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;)</p>			
<p>38 Now learn a parable of the ^afig-tree—When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand;</p>	<p>32 Now learn a parable of the ^afig tree; When his branch(es) is (are) yet tender, and putteth (it begins to put) forth leaves, ye know that summer is nigh (at hand):</p>	<p>28 Now learn a parable of the ^afig tree; When her (his) branch(es) is (are) yet tender, and putteth forth leaves, ye know that summer is near (nigh at hand):</p>	<p>29 And he spake to them a parable (saying); Behold the ^afig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.</p>
<p>39 So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors; (The Lord doesn't want us to be prepared for a specific time, but always.)</p>	<p>33 So likewise ye (mine elect), when ye (they) shall see all these things, (they shall) know that it (he) is near, even at the ^bdoors.</p>	<p>29 So ye in like manner, (likewise, mine elect,) when ye (they) shall see (all) these things come to pass, (they shall) know that it is nigh, (he is near,) even at the doors.</p>	<p>31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.</p>
<p>40 But of that day, and hour, no one ^aknoweth; no, not the angels of</p>	<p>36 ¶ But of that ^aday and ^bhour knoweth no man, (no one knoweth;)</p>	<p>32 ¶ But of that ^aday and that hour (no one) knoweth no man, no,</p>	

<p>God in heaven, but my Father only. (The Savior also knows the time of His coming. The living prophets will keep us informed of his coming.</p>	<p>no, not the ^cangels of (God in) heaven, but my Father only.</p>	<p>not the angels which are (of God) in heaven, neither the Son, but the (my) Father (only.</p>	
---	---	--	--

“Judah must return, Jerusalem must be rebuilt, and the temple and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, etc. and all this must be done before the Son of Man will make His appearance.” Joseph Smith, Teachings, p. 286-87. **Joseph Smith also said: “Christ says no man knoweth the day or the hour when the Son of Man cometh...Did Christ speak this as a general principle throughout all generations? Oh no, he spoke in the present tense. No man that was then living upon the footstool of God knew the day or the hour. But he did not say that there was no man throughout all generations that should not know the day or the hour. No, for this would be in flat contradiction with other scripture for the prophet says that God will do nothing but what he will reveal unto his Servants the prophets. Consequently, if it is not made known to the Prophets, it will not come to pass. Again, we find Paul in 1st Thessalonians 5th chapter expressly points out the characters who shall not know the day nor the hour when the Son of Man cometh for says he, it will come upon them as the thief or unawares. Who are they? They are the children of darkness or night. But to the saints he says, ye are not of the night nor of darkness.”** Joseph Smith’s Commentary on the Bible, p.112. Elder Bruce R. McConkie said: **“Before the Lord Jesus descends openly and publicly in the clouds of glory...there is to be a secret appearance to selected members of his Church. He will come in private to his prophet and to the apostles then living. Those who have held keys and powers and authorities in all ages from Adam to the present will also be present. And further, all the faithful members of the Church then living and all the faithful saints of all the ages past will be present. It will be the greatest congregation of faithful saints ever assembled on planet earth. It will be a sacrament meeting.** It will be a day of judgment for the faithful of all the ages. And it will take place in Daviess County, Missouri, at a place called Adam-ondi-Ahman. Millennial Messiah, p. 578-79. After Adam had received an accounting, Christ will come "as he did to the first grand council in the valley of Adam-ondi-Ahman" Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290. And Adam will "deliver up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family." Joseph Fielding Smith, Jr., The Way to Perfection, p. 289 (citing The Documentary History of the Church, Vol. 3, pp. 386-7). Christ will "receive the keys from Adam." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290. Also at this council, Satan will be replaced. Dan. 7:9-14, 21-27; 12:1-3; D&C 27:11; 78:15-16; 107:51-57; 116; 117:8, 11; Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 122, 158. **"Christ will be received and acknowledged as the rightful ruler of the earth. As stated by Joseph Fielding Smith, Jr., "the kingdom will be turned over to Christ; and he will be sustained in his calling as King of Kings and Lord of Lords."** Joseph Fielding Smith, Jr., Doctrines of Salvation, Vol. 1, p. 106 (referencing Daniel 7:9-14; D&C 116; Teachings of the Prophet Joseph Smith, p. 157). And be "given to him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290 (quoting Daniel 7:13-14.) Christ will give directions to the Priesthood. Joseph Fielding Smith, Jr., The Way to Perfection, pp. 290-291. Following this event, every government in the world, including the United States, will have to become part of the government of God. D&C 87:6. Then righteous rule will be established. The earth will be cleansed; the wicked will be destroyed; and the reign of peace will be ushered in."

Joseph Fielding Smith, Jr., Doctrines of Salvation, Vol. 3, p. 13. "[T]he kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him,' even Jesus Christ." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290 (quoting Daniel 7:13-14.)			
41 But as it was in the days of ^a Noah, so it shall be also at the coming of the Son of Man;	37 But as the days of ^aNoe were, (it was in the days of Noah,) so shall also (it shall also at) the coming of the Son of Man be.	But as it was in the days of Noah, so it shall be also at the coming of the Son of Man;	
42 For it shall be with them, as it was in the days which were before the ^a flood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage;	38 For as (it shall be with them as it was) in the days that (which) were before the ^a flood; (for until the day that Noah entered the ark,) they were eating and drinking, marrying and giving in marriage; until the day that Noe entered into the ark,	for it shall be with them as it was in the days which were before the flood. Until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage,	
43 And ^a knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.	39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.	and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be.	
<p>(“The time for the Second Coming of Christ is as fixed and certain as was the hour of his birth. It will not vary as much as a single second from the divine decree. He will come at the appointed time. The Millennium will not be ushered in prematurely because men turn to righteousness, nor will it be delayed because iniquity abounds. He knows the set time and so does his Father. Perhaps a latter-day prophet will hear the Divine Voice on the day the veil parts and the heavens roll together as a scroll.” Millennial Messiah, p. 26. You young people, move ahead in your lives. It is a marvelous time to be alive. The world is not going to come to an end. You are going to have time to stand, as I stand now, talking about your children and your grandchildren and your great-grandchildren. Elder Boyd K. Packer, CES Fireside for Young Adults at BYU, February 2, 2003.)</p>			
44 Then shall be fulfilled that which is written, that in the ^a last days, two shall be in the field, the one shall be taken, and the other ^b left;	40 (Then shall be fulfilled that which is written, that, In the last days,) Then shall two (shall) be in the field; the one shall be taken, and the other left.	Then shall be fulfilled that which is written, That in the last days, two shall be in the field, one shall be taken and the other left.	
45 Two shall be grinding at the mill, the one shall be taken, and the other left;	41 Two women shall be grinding at the mill; the one shall be taken, and the other left.	Two shall be grinding at the mill; the one taken, and the other left.)	
		33 Take ye heed, ^a watch and ^b pray: for	34 ¶ And (let my disciples therefore)

		ye know not when the time is.	take heed to yourselves, lest at any time your (their) hearts be overcharged with ^a surfeiting (eating to excess), and drunkenness, and ^b cares of this life, and so that ^c day come upon you (them) ^d unawares. 35 For as a ^a snare shall it come on all them that (who) dwell on the face of the whole earth.
46 And what I say unto one, I say unto all men; ^a watch, therefore, for you know not at what hour your Lord doth come.	42 ¶ (And what I say unto one I say unto all men;) ^a Watch therefore: for ye know not (at) what hour your Lord doth come.	37 And what I say unto you I say unto all, Watch (therefore, for ye know not at what hour your Lord doth come.).	36 (And what I say unto one, I say unto all,) ^a Watch ye therefore, and ^b pray always, (and keep my commandments,) ^c that ye may be accounted ^d worthy to escape all these things that (which) shall come to pass, and to stand before the Son of ^e Man (when he shall come clothed in the glory of his Father.)
PARABLE OF THE SERVANTS			
		34 For the Son of man is as a man taking a far journey, who left his house, and gave ^aauthority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning: 36 Lest coming suddenly he find you ^asleeping.	

<p>47 But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready. (1 Thess 5:2-6 – to us Jesus will not be as a thief in the night. “The righteous will be able to read the signs of the times. To those in darkness he will come suddenly, unexpectedly, as a thief in the night, but to the children of light who are not of the night, nor of darkness, as Paul expressed it, that day will not overtake them as a thief. They will recognize the signs as certainly as a woman in travail foreknows the approximate time of her child’s birth.” MD, p. 688.)</p>	<p>43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be ^abroken up(, but would have been ready).</p>	<p>(But know this, if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up; but would have been ready.</p>	
<p>48 Therefore be ye also ^aready, for in such an hour as ye think not, the Son of Man cometh.</p>	<p>44 Therefore be ye also ^aready: for in such an ^bhour ^cas ye think not (Gr when you do not expect him) the Son of Man cometh.</p>	<p>Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh.</p>	
<p>49 Who, then, is a ^afaithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?</p>	<p>45 Who then is a ^afaithful and ^bwise ^cservant, whom his lord hath made ruler over his household, to give them meat in due season?</p>	<p>Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?</p>	
<p>50 Blessed is that ^aservant whom his lord, when he cometh, shall find so doing; and verily I say unto you,</p>	<p>46 Blessed <i>is</i> that ^aservant, whom his lord when he cometh shall find so doing. 47 (And,) Verily I say</p>	<p>Blessed is that servant, whom his lord, when he cometh, shall find so doing. And verily I say unto you, he shall make</p>	

<p>he shall make him ruler over all his goods.</p>	<p>unto you, That he shall make him ruler over all his goods.</p>	<p>him ruler over all his goods.</p>	
<p>51 But if that evil servant shall say in his heart: My lord ^adelayeth his coming, (It appears that, as the servant clearly hints, “my lord delayeth his coming.” Matthew 25:5 notes that “the bridegroom tarried,” and D&C 45:26 says “Christ delayeth his coming” (cf. 3 Nephi 29:2). These combined passages teach that the Savior will intentionally delay his glorious coming until some time into the seventh thousand-year period, “in an hour that [we are] not aware of” (v 53). Thus, the beginning of the seventh thousand-year period and the actual coming of the Lord are not the same occasion, although the era of peace, tranquility, righteousness, and terrestrial (or transfigured/renewed/p aradisiacal) glory will definitely commence when he appears and reigns as King of kings and Lord of lords. Verse by Verse, the Four Gospels, p. 530)</p>	<p>48 But and if that evil servant shall say in his heart, My lord ^adelayeth his coming;</p>	<p>But if that evil servant shall say in his heart, My lord delayeth his coming;</p>	
<p>52 And shall begin to smite his fellow-servants, and to eat and drink with the drunken,</p>	<p>49 And shall begin to smite <i>his</i> fellow-servants, and to eat and drink with the drunken;</p>	<p>And shall begin to smite his fellow-servants, and to eat and drink with the drunken;</p>	
<p>53 The lord of that servant shall come in a</p>	<p>50 The lord of that servant shall come in a</p>	<p>The lord of that servant shall come in a day</p>	

day when he looketh not for him, and in an hour that he is not aware of,	day when he looketh not for <i>him</i> , and in an hour that he is not aware of,	when he looketh not for him, and in an hour that he is not aware of,	
54 And shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and ^a gnashing of teeth.	51 And shall cut him asunder, and appoint <i>him</i> his portion with the hypocrites: there shall be weeping and gnashing of teeth.	And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.	
55 And thus cometh the ^a end of the wicked, according to the prophecy of Moses, saying: They shall be cut off from among the people; but the end of the earth is not yet, but by and by.	(And thus cometh the end of the wicked according to the prophecy of Moses, saying, They should be cut off from among the people. But the end of the earth is not yet; but bye and bye.)	And thus cometh the end.)	
<p>(The second coming does not end the earth, in other words, the earth will not die at the second coming. The death of the earth will take place after the end of the Millennium. Then the earth will be resurrected and the abode of the Celestial Kingdom for those who have earned a place on it. Joseph Fielding Smith, Doctrines of Salvation, Vol. 1, Chapter 5: In one of the revelations to Joseph Smith the Lord said to the Church and to all who are willing to receive it: "And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season. The Lord here is speaking of his second coming, of the millennial reign which shall be followed by a short period of wickedness and then the end. The revelation continues: "And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth." This does not mean that this earth shall pass away and another take its place, and the heaven thereof shall pass away, and another heaven take its place; but that the earth and its heaven shall, after passing away through death, be renewed again in immortality. This earth is living and must die, but since it keeps the law it shall be restored through the resurrection by which it shall become celestialized and the abode of celestial beings. The next verse of this revelation explains this as follows: "For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.")</p>			

Matthew 25

Jesus gives the parables of the ten virgins, the talents, and the sheep and the goats.

(This is still Tuesday afternoon, the conclusion of the Olivet Discourse on the Mount of Olives to his apostles.)

PARABLE OF THE TEN VIRGINS

1 (And) ^aTHEN (, at that day, before the Son of Man comes,) shall the kingdom of heaven (shall) be likened unto ten ^bvirgins, (According to Jewish authorities, it was the custom of the East to carry in a bridal procession about ten such lamps. In Palestine, ten was the number required to be present at any

office or ceremony, such as at the benedictions accompanying the marriage ceremonies. MM, 3:466) which (who) took their ^clamps, and went forth to meet the bridegroom.

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

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

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

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

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

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

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

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

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

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

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

13 ^aWatch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. (Though all ten have every intention of meeting the Lord, only those who have thoroughly prepared their vessels to take up their light and let it shine once the Bridegroom arrives will be allowed to join him on the path that leads to the sacramental altar of the wedding feast. The theme of being watchful was taken up in Matthew 24 last week. **“Spencer W. Kimball “I believe that the Ten Virgins represent the people of the Church of Jesus Christ and not the rank and file of the world. All of the virgins, wise and foolish, had accepted the invitation to the wedding supper; they had knowledge of the program and had been warned of the important day to come. They were not the gentiles or the heathens or the pagans, nor were they necessarily corrupt and reprobate, but they were knowing people who were foolishly unprepared for the vital happenings that were to affect their eternal lives. They had the saving, exalting gospel, but it had not been made the center of their lives. They knew the way but gave only a small measure of loyalty and devotion. I ask you: What value is a car without an engine, a cup without water, a table without food, a lamp without oil? Rushing for their lamps to light their way through the**

blackness, half of them found them empty. They had cheated themselves. They were fools, these five unprepared virgins. Apparently, the bridegroom had tarried for reasons that were sufficient and good. Time had passed, and he had not come. They had heard of his coming for so long, so many times, that the statement seemingly became meaningless to them. Would he ever come? So long had it been since they began expecting him that they were rationalizing that he would never appear. Perhaps it was a myth. Hundreds of thousands of us today are in this position. Confidence has been dulled and patience worn thin. It is so hard to wait and be prepared always. But we cannot allow ourselves to slumber. The Lord has given us this parable as a special warning.” (*Faith Precedes the Miracle*, 252-253.) **In the parable, oil can be purchased at the market. In our lives the oil of preparedness is accumulated drop by drop in righteous living. Attendance at sacrament meetings adds oil to our lamps, drop by drop over the years. Fasting, family prayer, home teaching, control of bodily appetites, preaching the gospel, studying the scriptures – each act of dedication and obedience is a drop added to our store. Deeds of kindness, payment of offerings and tithes, chaste thoughts and actions, marriage in the covenant for eternity – these, too, contribute importantly to the oil with which we can at midnight refuel our exhausted lamps.”** Faith Precedes the Miracle, Spencer W. Kimball, p. 256)

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

(This next parable is still in the context of being prepared. This is his last recorded parable. **“Jesus dramatized the truth that to gain salvation men must keep the commandments and be guided by the Holy Spirit. Thus, Obedience is essential to salvation. By now giving the parable of the talents, he completes the picture. Not only must mortals keep the commandments to gain an inheritance in the Father’s kingdom, but they must also get outside themselves in service to their fellowmen. Both obedience and service are essential to salvation.”** MM, 3:469)

PARABLE OF THE TALENTS

14 ¶ (Now I will liken these things unto a parable.) For *the kingdom of heaven is* (it is like) as a man travelling into a far country (Jesus, who is soon to ascend to his father, there to dwell until the Second Coming), *who* called his own servants, and delivered unto them his goods. (The talents were a divine gift. **“All men, and the servants of the Lord in particular, acquired, in preexistence, by obedience to law, the specific talents and capacities with which they are endowed in this life. Men are not born equal; they come into mortality endowed with the abilities earned and developed in a long period of premortal schooling. And a just and equitable Being, who deals fairly and impartially with all his children, expects each of them to use the talents and abilities with which they are endowed and the gifts that are given them by a divine Providence.”** MM, 3:470)

15 And unto one he ^agave five ^btalents, (A talent was a monetary weight, a sum with financial value (75 pounds or 34 kilograms of silver). The concept of a talent as an ability, an aptitude, skill, or strength came later. In a symbolic sense, though, both definitions could be applied to the message of this parable. Verse by Verse, the Four Gospels, p. 535) to another two, and to another one; to every man according to his several ability; and straightway ~~took~~ (went on) his journey. (James E. Faust said: “If their talents are used to build the kingdom of God and serve others, they will fully enjoy the promises of the Savior. The great promise of the Savior is that they shall receive their reward, even peace in this world, and eternal life in the world to come.” CR, April 1994, p5.)

16 Then he that had received the five talents went and traded with the same, and ~~made them~~ (gained) other five talents.

17 And likewise he ~~that had~~ (who) *received* two (talents), he also gained other two.

18 But he ~~that~~ (who) had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and ^areckoneth (Gr settled accounts) with them.

20 And so he that had received (the) five talents came and brought other five talents, saying, Lord, thou ^adeliveredst (Gr entrustedst) unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, ~~thou~~ good and faithful ^aservant: thou hast been ^bfaithful over a few things, I will make thee ^cruler over many things: ("Men are called to rule a deacons quorum, an auxiliary organization, a Sunday School class, a ward or a stake, or whatever, all to gain experience for future eternal administration." MM, 3:471) enter thou into the ^djoy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two ~~other~~ talents beside(s) them.

23 His lord said unto him, Well done, good and ^afaithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he ~~which~~ (who) had received the one talent came and said, Lord, I knew thee that thou art an ^ahard (Gr strict) man, reaping where thou hast not sown, and gathering where thou hast not ~~strawed~~ (scattered):

25 And I was ^aafraid, and went and hid thy talent in the earth: (and) lo, ~~there thou hast that is thine.~~ (here is thy talent; take it from me as thou hast from thine other servants, for it is thine.)

26 His lord answered and said unto him, ~~Thou~~ (O) wicked and ^aslothful servant, thou knewest that I ^breap where I sowed not, and gather where I have not ~~strawed~~ (scattered):

27 (Having known this, therefore,) Thou oughtest ~~therefore~~ to have put my money to the exchangers, and ~~then~~ at my coming I should have received mine own with ^ausury.

28 (I will) Take therefore the ^atalent from him (you), and give it unto him ~~which~~ (who) hath ten talents. **(Everyone receives at least one gift. (D&C 46:11-12. 8 Wherefore, beware lest ye are deceived; and that ye may not be deceived ^aseek ye earnestly the best gifts, always remembering for what they are given; 9 For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a ^asign that they may ^bconsume it upon their lusts. 10 And again, verily I say unto you, I would that ye should always remember, and always retain in your ^aminds what those ^bgifts are, that are given unto the church. 11 For all have not every ^agift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. 12 To some is given one, and to some is given another, that all may be profited thereby. 13 To some it is given by the ^aHoly Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. 14 To others it is given to ^abelieve on their words, that they also might have eternal life if they continue faithful. 15 And again, to some it is given by the Holy Ghost to know the ^adifferences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his ^bmercies according to the conditions of the children of men. 16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the ^aSpirit may be given to every man to profit withal. 17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of ^awisdom. 18 To another is given the word of ^aknowledge, that all may be taught to be wise and to have knowledge. 19 And again, to some it is given to have ^afaith to be healed; 20 And to others it is given to have faith to ^aheal. 21 And again, to some is given the working of ^amiracles; 22 And to others it is given to ^aprophecy; 23 And to others the ^adiscerning of spirits. 24 And again, it is given to some to speak with ^atongues; 25 And to another is given the interpretation of tongues. 26 And all these ^agifts come from God, for the benefit of the ^bchildren of God. 27 And unto the ^abishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to ^bdiscern all those gifts lest there shall be any among you professing and yet be not of God. 28 And it shall come to pass that he that asketh in ^aSpirit shall receive in Spirit; 29 That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby. 30 He that ^aasketh in the ^bSpirit asketh according to the ^cwill of God; wherefore it is**

done even as he asketh. 31 And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit; 32 And ye must give ^athanks unto God in the Spirit for whatsoever blessing ye are blessed with. 33 And ye must practise ^avirtue and holiness before me continually. Even so. Amen.)

29 For unto every one that (who) hath (obtained other talents,) shall be ^agiven, and he shall have (in) ^babundance: but from him that hath not (obtained other talents,) shall be ^ctaken away even that which he hath (received).

30 And (his lord shall say unto his servants,) cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. (The Lord is trying to tell us to be prepared for his coming. **The secrets of preparedness are: Stay alert, watch and pray always, be not deceived, exert effort to do good and righteousness with whatever gifts the Lord has given you, do not idle away your short time on earth for the day of reckoning will arrive. If you have not improved your time while on earth your just reward will be as the slothful servant who hid away his life in fear or in idleness.** Men not infrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. You know, brethren, that when the Master in the Savior's parable of the stewards called his servants before him he gave them several talents to improve on while he should tarry abroad for a little season, and when he returned he called for an accounting. So it is now. Our Master is absent only for a little season, and at the end of it He will call each to render an account; and where the five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honors. Joseph Smith, TPJS, p. 68)

JESUS WILL JUDGE THE WORLD

31 ¶ When the ^aSon of Man shall come in his ^bglory, and all the holy angels with him, then shall he (shall) sit upon the throne of his glory:

32 And before him shall be gathered all ^anations: and he shall ^bseparate them one from another, as a ^cshepherd divideth ~~his~~ ^dsheep from the goats:

33 And he shall set the sheep on his ^aright hand, but the goats on the (his) left. (President Joseph Fielding Smith: Showing favor to the right hand or side is not something invented by man but was revealed from the heavens in the beginning... There are numerous passages in the scriptures referring to the right hand, indicating that it is a symbol of righteousness and was used in the making of covenants. Answers to Gospel Questions, 1:156-57)

34 (And he shall sit upon his throne, and the twelve apostles with him.) Then shall the King say unto them on his ^aright hand, Come, ye ^bblessed of my Father, ^cinherit the ^dkingdom prepared for you from the foundation of the world:

35 For I was an ^ahung(e)red, and ye ^bgave me meat: I was thirsty, and ye gave me drink: I was a ^cstranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye ^avisited (Gr took care of, cared for) me: I was in ^bprison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee ^asick, or in prison, and came unto thee?

40 **Scripture Mastery: And the King shall answer and say unto them, Verily I say unto you,**

Inasmuch as ye have ^adone it unto one of the ^bleast of these my ^cbrethren, ye have done it unto me. (Everything we do for the benefit of our companion and of our family, for example, is helping build the kingdom of God – and our own eternal kingdom. Everything we do to help and lift others of the Father's children is promoting the Father's plan and purpose. Bringing to pass the immortality and eternal life of others becomes our plan and purpose, too. Verse by Verse, the Four Gospels, p. 539)

41 Then shall he say also unto them on the ^aleft hand, ^bDepart from me, ye ^ccursed, (Gr who have come under a curse) into everlasting ^dfire, ^eprepared for the devil and his angels:

42 For I was an ^ahungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the ^aleast of these (my brethren), ye did *it* not to me.

46 And these shall go away into ^aeverlasting ^bpunishment: but the ^crighteous into ^dlife ^eeternal.

(The Lord closes his sermon regarding the coming Kingdom of Heaven with one final parable. It is as though the three parables of this chapter are representative of stages of testing that we must go through to be admitted into the presence of the Lord. First is the test of being prepared to receive the bridegroom with lamps trimmed and ready when he comes. Next, if we are found worthy to partake of the wedding feast, we must then stand before him and give an accounting of all our talents and how we improved our time while on the mortal journey. Then finally there will be a great sorting out of the sheep and the goats. The difference between the sheep and goats is simple. How well did we serve our fellowmen? With this, the Lord has concluded his public teaching. He now will be with the apostles and closest friends and family.)

- Thursday: The Passover and Christ's suffering in the Garden of Gethsemane (Matthew 26)

Matthew 26

Jesus is anointed – He keeps the passover and institutes the sacrament – He suffers in Gethsemane, is betrayed by Judas, and taken before Caiaphas – Peter denies that he knows him.

MATTHEW 26	MARK 14	LUKE 22
JESUS FORETELLS HIS BETRAYAL AND CRUCIFIXION		
	1 AFTER two days was the feast of the passover, and (the feast) of unleavened bread:	1 NOW the feast of unleavened bread drew nigh, which is called the ^a Passover. (The Savior's thirty third birthday occurred just four days before he sat with the Twelve for the last time. According to John's account, the week long feast of unleavened bread would begin with the Passover meal the following evening. However, Jesus would not live to partake of it, the Last Supper was to be his last Passover as well. The death of the Lamb of God at about the ninth hour (3pm) the following afternoon officially ended the practice of animal sacrifice that had been instituted in the days of Adam. It also

		rendered null and void the law of Moses together with all of its ritual aspects. The death of Jesus was the legal death of the old covenant, even as his resurrection symbolized the rebirth of the new covenant – the law of Christ. Consequently, Jehovah, the God of Israel who gave the feast of the Passover, was, with his apostles, the last to lawfully partake of that feast on this earth. Rodney Turner, Studies in Scripture, 5:406)
1 AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days is <i>the feast of the</i> ^a passover, and (then) the Son of man is ^b betrayed to be ^c crucified.		
THE PLOT TO KILL JESUS		
3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called ^a Caiaphas,		
4 And ^a consulted (plotted) that they might take Jesus by ^b subtilty, (treachery, cunning) and ^c kill <i>him</i> .	and the chief priests and the ^a scribes sought how they might take him (Jesus) by craft, and put <i>him</i> to ^b death.	2 And the chief ^a priests and (the) ^b scribes sought how they might ^c kill him; for (but) they feared the people. (Their plan was to slay their Savior after the Passover; after the Galilean patriots had returned to their rugged homeland; after any sympathetic souls from outlying areas had departed for their dwelling places. MM, 4:13)
5 But they said, Not on the feast <i>day</i> , lest there be an ^a uproar among the people.	2 But they said (among themselves) , Not (Let us not take him) on the feast <i>day</i> , lest there be an uproar of the people.	
JUDAS ISCARIOT ARRANGES BETRAYAL		
14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,	10 ¶ And (Nevertheless,) Judas Iscariot, one of the twelve,	3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. (Before Judas sold Christ to the

		<p>Jews, he had sold himself to the devil; he had become Satan's serf, and did his master's bidding. Jesus the Christ, p. 592. John 13:27 is a second witness that Satan entered into Judas, so it must be a literal occurrence. Bruce R. McConkie: Satan can have no power over human souls unless it is given to him by them. People are subject to him only when they hearken to his enticements. In other words, Judas was an evil traitor because of personal wickedness, because he preferred to live after the manner of the world, because he loved Satan more than God. He truly had become carnal, sensual, and devilish. MM 4:15)</p>
	<p>went unto the chief priests, to betray him (Jesus) unto them (for he turned away from him, and was offended because of his words).</p>	<p>4 And he went his way, and ^acommuned (Gr talked, conferred) with the chief priests and captains, how he might betray him unto them. (Judas took the initiative to betray Jesus.)</p>
<p>15 And said unto them, What will ye give me, and I will deliver him unto you?</p>		
<p>And they covenanted with him for ^athirty pieces of silver.</p>	<p>11 And when they (the chief priests) heard it (of him), they were glad, and promised to give him money.</p>	<p>5 And they were glad, and covenanted to give him ^amoney. (Thirty pieces of silver as prophesied by Zechariah 11:12. 30 pieces of silver in our current modern day value would be about \$150. According to Edersheim as quoted by Elder McConkie, the Lord was, so to speak, paid for out of the temple money which was destined for the purchase of sacrifices, and that He, Who took on Him the form of a servant, was sold and bought at the legal price of a slave. MM 4:15)</p>

<p>16 And from that time he sought opportunity to ^abetray him (Jesus). (Is there anything that we do that might be a form of betraying Jesus?)</p>	<p>And he sought how he might conveniently betray him (Jesus). (Soon after the Prophet's arrival in Commerce from Missouri prison, Brother Isaac Behunnin and myself [Daniel Tyler] made him a visit at his residence. His persecutions was the topic of conversation. He repeated many false, inconsistent and contradictory statements made [against him] by apostates, frightened members of the Church and outsiders... When the Prophet had ended telling how he had been treated, Brother Behunnin remarked: "If I should this Church I would not do as those men have done: I would go to some remote place where Mormonism had never been heard of, settle down, and no one would ever learn that I knew anything about it." The great Seer immediately replied: "Brother Behunnin, you don't know what you would do. No doubt these men once thought as you do. Before you joined this Church you stood on neutral ground. When the gospel was preached good and evil were set before you. You could choose either or neither. There were two opposite masters inviting you to serve them. When you joined this Church you enlisted to serve God. When you did that you left the neutral ground, and you never can get back on to it. Juvenile Instructor, 15 Aug 1892, 491-92. Isaac Behunnin (Behunin) died true to the faith in Utah in 1881.)</p>	<p>6 And he promised (them), and sought opportunity to betray him unto them in the absence of the multitude. (Why did Judas become a traitor and seek to betray Jesus? Mark says, "He turned away from him, and was offended because of his words." He was a traitor because of personal wickedness, because he preferred to live after the manner of the world, because he loved Satan more than God. He truly had become carnal, sensual, and devilish by choice. MM 4:15)</p>
MARY ANNOINTS JESUS		
MATTHEW 26	MARK 14	JOHN 12
<p>6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,</p>	<p>3 ¶ And (Jesus) being in Bethany in the house of Simon the leper,</p>	<p>1 THEN Jesus six days before the passover came to Bethany, (in the home of Simon the leper</p>

		according to Matthew and Mark) where Lazarus was which had been dead, whom he raised from the dead. (This is Jesus' last Sabbath on earth.)
7(b) as he sat <i>at meat</i> (in the house).	as he sat at meat,	2 There they made him a supper; and ^a Martha served: but Lazarus was one of them that sat at the table with him.
7(a) 7 There came unto him a woman having an alabaster box of very precious ^a ointment, and poured it on his head,	there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured # (the ointment) on his head.	3 Then took Mary a pound of ointment of spikenard, very costly, and anointed (his head according to Matthew and Mark) the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

(The following statements have not been verified by current LDS General Authorities or BYU professors, but is here included as a possible explanation for these events. The Church has not taken an official position on the marriage of Jesus Christ and it is not accepted as official Church doctrine. For these reasons, these concepts should not be taught in the Gospel Doctrine class. It is here presented only to inform you of thoughts and ideas that may be true so you will be informed when you teach this lesson. One Bible scholar, Sir Laurence Gardner, has said: "Many have suggested that the wedding at Cana was the marriage of Jesus and Mary Magdalene. This was not the wedding ceremony as such, although the marriage is detailed in the Gospels. The marriage is the quite separate anointings at Bethany. In Luke we have a first anointing by Mary of Jesus, two-and-a-half years before the second anointing. It doesn't occur to many people that they are different stories, but they are two-and-a-half years apart. **Readers of the first century would have been fully conversant with the two-part ritual of the sacred marriage of a dynastic heir.** Jesus, as we know, was a "Messiah", which means quite simply an "Anointed One". In fact, all anointed senior priests and Davidic kings were Messiahs. Jesus was not unique. Although not an ordained priest, he gained his right to Messiah status by way of descent from King David and the kingly line, but he did not achieve that Messiah status until he was actually physically anointed by Mary Magdalene, in her capacity as a high priestess, shortly before the Crucifixion. In the Old Testament's Song of Solomon we hear again of the bridal anointing of the king. It is defined that the oil used in Judah was the fragrant ointment spikenard, an expensive root oil from the Himalayas, and we learn that **this anointing ritual was performed always while the husband/king sat at the table. In the New Testament, the anointing of Jesus by Mary Magdalene was indeed performed while he sat at the table, and with the bridal anointment of spikenard. Afterwards, Mary wiped his feet with her hair, and on the first occasion of the two-part marriage she wept. All of these things signify the marital anointing of a dynastic heir.** Other anointings of Messiahs, whether on coronation or admission to the senior priesthood, were always conducted by men, by the High Zadok or the High Priest. The oil used was olive oil, mixed with cinnamon and other spices; never, ever spikenard. Spikenard was the express prerogative of a Messianic bride who had to be a Mary, a sister of a sacred order. Jesus' mother was a Mary; so, too, would his wife have been a Mary, by title at least if not by baptismal name. Some conventual orders still maintain the tradition by adding the title "Mary" to the baptismal names of their nuns: Sister Mary Theresa, Sister Mary Louise. Messianic marriages were always conducted in two stages. **The first stage, the anointing in Luke, was the legal commitment to wedlock. The second stage, the anointing in Matthew, Mark and John, was the cementing of the contract.** And

in Jesus and Mary's case, the second anointing at Bethany was of express significance. Here the Grail story begins, because, as explained in books of Jewish law at the time and by Flavius Josephus in *The Antiquities of the Jews*, the second part of this marriage ceremony was never conducted until the wife was three months pregnant. Dynastic heirs such as Jesus were expressly required to perpetuate their lines. Marriage was essential, but the law had to protect them against marriage to women who proved barren or kept miscarrying, and this protection was provided by the three-month-pregnancy rule. Miscarriages would not often happen after that term, and once they got through that period it was considered safe enough to complete the marriage contract. **When anointing her husband at this stage, the Messianic bride, in accordance with custom, was said to be anointing him for burial. This is confirmed in the Gospels. The bride would from that day carry a vial of spikenard around her neck, for the rest of her husband's life; she would use it again on his entombment. It was for this very purpose that Mary Magdalene would have gone to the tomb, as she did on the Sabbath after the Crucifixion.** Subsequent to the second Bethany anointing, the Gospels relate that Jesus said: "Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." **Whoever the woman in Luke was, she was married to Jesus Christ, for the ordinance of anointing and washing the feet was one that a wife does for her husband. Likewise, LDS Apostle Orson Hyde suggested that it was Jesus' wife who washed his feet and wiped them with her hair. Mary of Bethany's anointing of Christ with the pungent ointment at the feast of Bethany may have been, in a sense, an ordinance similar to the washing of the feet in the second anointing ceremony. The washing also has to do with one's calling and election made sure, a ceremony within Mormon temples. Here the husband's wife washes and anoints her spouse's feet after they have received the fulness of the priesthood. Heber C. Kimball wrote about this ordinance that he and his wife received in February 1844: Myself and wife Vilate [were] anointed Priest and Priestess unto our God under the hands of Brigham Young and by the voice of the Holy Order. Later Heber wrote: I Heber C. Kimball received the washing of my feet, and was anointed by my wife Vilate for my burial, that is my feet, head, stomach. Even as Mary did Jesus, that she might have a claim on Him in the Resurrection. In 1845 I received the washing of my feet by [the rest in Vilate's handwriting] I Vilate Kimball do hereby certify that on the first day of April 1844, I attended to washing and anointed the head,/stomach/and feet of my dear companion Heber C. Kimball, that I may have claim upon him in the morning of the first Resurrection. Vilate Kimball. (Kimball, *On the Potter's Wheel*, p. 56-57) This ordinance is reserved specifically for spouses and was based on Mary's anointing of Christ. It suggests that all the above scriptural accounts refer to those women who have claim on Christ in the resurrection. Thus we can see how Jesus' wife(s) anoints Him as a sacrifice (Mount of Olives), observes the Crucifixion, notes where He was buried, and witnesses his resurrection. The essential elements of the Atonement are all observed as a memorial to her. This is but one of the proofs that Jesus was married, for this is a wife's ordinance on her husband as a token of his burial. *Dynasty of the Holy Grail*, p. 123.** In Dan Brown's book *The Da Vinci Code*, he correctly points out: "Because Jesus was a Jew... and the social decorum during that time virtually forbade a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned, and the obligation for a Jewish father was to find a suitable wife for his son. If Jesus were not married, at least one of the Bible's gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood." Page 245. Other events at the tomb establish the Savior's relationship with Mary Magdalene. Weeping, she stoops to see angels, who inquire as to the cause of her tears – "Because they have taken away my Lord, and I do not know where they have laid him," she cries. The phrase "my Lord" in this case would not be a doctrinal enunciation but rather a first-century Jewish woman painfully inquiring after her husband. Orson Hyde paraphrases it thus: She said unto them, "Because they have taken away my Lord," or husband, "and I know not where they have laid him." JD, 2:81. *Dynasty of the Holy Grail*, Mormonism's

Sacred Bloodline, Vern Grosvenor Swanson, p. 77. Orson Hyde: Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. Thus it becometh us to fulfil all righteousness, said he. Was it God's commandment to man, in the beginning, "to multiply and replenish the earth?" None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the prophets, or to fulfill them? He came to fulfill. Did he multiply, and did he see his seed? Did he honor his father's law by complying with it, or did he not? Others may do as they like but I will not charge our Savior with neglect or transgression in this or any other duty. JD 4:260. It will be borne in mind that once upon a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. JD 4:259. Gentlemen, that is as plain as the translators, or different councils over this scripture, dare allow it to go to the world, but the thing is there; it is told, Jesus was the bridegroom at the marriage of Cana of Galilee, and he told them what to do. Now there was actually a marriage [of Cana]; and if Jesus was not the bridegroom on that occasion, please tell who was. If any man can show this, and prove that it was not the Savoir of the world, then I will acknowledge I am in error. (Orson Hyde, JD 2:81-82) Bruce R. McConkie: Considering the customs of the day, it is a virtual certainty that one of Mary's children was being married. Doctrinal New Testament Commentary, 1:135. Orson Hyde: I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on marriage, at our last Conference [October 1854], that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives and that He beget children...if Jesus beget children he only "did that which he had seen his father do." JD 2:82-83; 4:260. If Jesus had children, what became of them? Legends indicate that his family went to Britain to live. See the book Dynasty of the Holy Grail, Mormonism's Sacred Bloodline, Swanson.)

<p>8 But when his disciples (some) saw it (this), they had indignation, saying, To what purpose is this ^awaste?</p>	<p>4 And there were some that (among the disciples who) had indignation within themselves, and said, Why was this ^awaste of the ointment made?</p>	<p>4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,</p>
<p>9 For this ointment might have been sold for much, and given to the poor.</p>	<p>5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.</p>	<p>5 Why was not this ointment sold for three hundred pence, and given to the poor? (300 pence was worth 300 days' wages. Today, a year's salary.)</p>
		<p>6 This he said, not that he cared for the poor; but because he was a ^athief, and had the ^bbag, (purse, money bag) and bare what was put therein.</p>
<p>10 When Jesus understood it, (they had said thus, Jesus understood them, and) he said unto them, Why trouble ye the woman? for she hath ^awrought a good work upon me.</p>	<p>6 And Jesus said (unto them), Let her alone; why trouble ye her? (for) she hath wrought a good work on me.</p>	<p>7 Then said Jesus, Let her alone: ^aagainst the day of my burying hath ^bshe kept this (for she hath preserved this ointment until now, that she might anoint me in token of my burial). (The anointing of the Savior's feet by Mary with this expensive ointment was for her the highest possible expression of her love.</p>

		<p>There could not have been a more extraordinary way for her to communicate her feelings of reverence and gratitude for what he had done for her and her family. “To anoint the head of a guest with ordinary oil was to do him honor; to anoint his feet also was to show unusual and signal regard; but the anointing of head and feet with spikenard, and in such abundance, was an act of reverential homage rarely rendered even to kings. Mary’s act was an expression of adoration; it was the fragrant outwelling of a heart overflowing with worship and affection.” Jesus the Christ, p. 512)</p>
<p>11 For ye have the poor always with you; but me ye have not always.</p>	<p>7 For ye have the ^apoor with you always, and whensoever ye will ye may do them good: but me ye have not always.</p>	<p>8 For the poor always ye have with you; but me ye have not always. (Elder McConkie recounts this story from Matthew 26 and then adds: “He that hath ears to hear, let him hear!” MM 3:337. Is he intimating there is more to this story 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.)</p>
<p>12 For in that she hath poured this ointment on my body, she did it ^afor my burial. (to prepare me for my burial)</p>	<p>8(b) (for verily) ^ashe is (has) come a(be)forehand to anoint my body to the burying.</p>	
<p>13 (And in this thing that she hath done, she shall be blessed;)</p>		
	<p>8(a) She hath (has) done what she could: (and this which she has done unto me, shall be had in remembrance in generations to come, wheresoever my gospel shall be preached;)</p>	

<p>(for) Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, (this thing) that this woman hath done, (shall also) be told for a memorial of her.</p>	<p>9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that (what) ^ashe hath done shall be spoken of for a memorial of her.</p>	
MATTHEW 26	MARK 14	LUKE 22
THE DISCIPLES ARRANGE FOR THE PASSOVER MEAL		
<p>17 ¶ Now (on) the first <i>day</i> of the <i>feast of</i> ^aunleavened bread</p>	<p>12 ¶ And (now) the first day of unleavened bread, when they killed the passover,</p>	<p>7 ¶ Then came the day of ^aunleavened bread, when the ^bpassover must be killed.</p>
		<p>8 And he sent ^aPeter and John, saying, Go and prepare us the passover, that we may eat.</p>
<p>the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the ^bpassover?</p>	<p>his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the ^apassover?</p>	<p>9 And they said unto him, Where wilt thou that we prepare? (The Apostles did not know before hand the location of the meal, so that Judas could not betray Jesus before He completed the Atonement in Gethsemane.)</p>
<p>18 And he said, Go into the city ^ato such a man,</p>	<p>13 And he sendeth forth two of his ^adisciples, and sai(d)th unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.</p>	<p>10 And he said unto them, Behold, when ye are (have) entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. (Women were the ones who carried the water. Some scholars suppose that this man may have been part of the semimonastic Essene community known to have resided in that part of the Upper City.)</p>
<p>and say unto him, The Master saith, (The homeowner must have been a disciples since mere mention of the word “Master” impels him to action.)</p>	<p>14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?</p>	<p>11 And ye shall say unto the ^agoodman (Gr master, ie head of house or family) of the house, (Who was the homeowner? He is not named and we do not know. Jesus withheld his name for two reasons; so that Peter and John would learn anew of his seeric powers and also to keep the knowledge from Judas. Judas must not be able to lead the</p>

		<p>chief priests to him until after all things had been accomplished at the Passover meal and in the Garden of Gethsemane. Many have speculated that it was the father of John Mark. Acts 12:1-17 indicates that the home of John Mark was a large one where the saints often gathered. Mark alone tells of the young man who was accompanying Christ as he was led away captive, and who himself escaped arrest by fleeing naked, which led to the universal assumption that Mark was the young man. What then is more natural to conclude that Judas returned to the Passover-home with the arresting soldiers, only to find that Jesus and the other apostles had departed for Gethsemane; that in the commotion at the home young John Mark was aroused from sleep and hastily put on a loose tunic and followed the soldiers to the garden; that there he was a witness and an unwilling observer of the betrayal and arrest. MM, 4:23)</p> <p>The Master saith unto thee (you), Where is the guestchamber, where I shall eat the passover with my disciples?</p>
<p>My ^btime is at hand; I will keep the passover at thy house with my disciples.</p>		
	<p>15 And he will she(o)w you a large upper room furnished and prepared: there make ready for us.</p>	<p>12 And he shall shew you a large upper room (The upper room may have meant a room in the upper part of the city where many prominent priests lived.) furnished: there make ready. (As part of the making things ready, Peter and John would have gone to the temple for the slaying of the Paschal lamb for the meal.)</p>

<p>19 And the disciples did as Jesus had appointed them; and they made ready the ^apassover.</p>	<p>16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.</p>	<p>13 And they went, and found as he had said unto them: and they made ready the passover. (The Hebrew word used here for hostelry or hall is <i>Katalyma</i>; and it is used only one other place in the whole New Testament. It is the word used to designate the inn or hostelry in Bethlehem where the Lord Jesus was born of Mary...Jesus was born in an open <i>Khan</i>, among the beasts, because there was no room in any of the inns or guestchambers that surrounded and opened upon the open courtyard. And this day in Jerusalem, the disciples did not ask for the upper chamber, but for a hostelry or hall that opened upon the <i>Khan</i> of the house. This <i>Khan</i> was the place in the house where, as in the open <i>Khan</i>, the beasts of burden were unloaded, and where shoes and staff, and dusty garments and burdens were put down. Apartments or guestchambers opened upon it. He who was born in a hostelry – <i>Katalyma</i> – was content to ask for His last meal in a <i>Katalyma</i>. But now at this Passover, he made one provision with reference to the guestchamber; it was to be my <i>Katalyma</i>. His purpose was to eat his last meal alone with his apostles. None of his other followers were to be present – not even his Blessed Mother, nor Mary Magdalene, nor Mary who worshipped at his feet in Bethany. He and they had sacred ordinances to perform before he went to Gethsemane to take upon himself the combined weight of all the sins of all men. MM, 4:23-23)</p>
--	---	---

THE LAST SUPPER

20 Now when the even(ing) was come, he sat down with the twelve.	17 And in the evening he cometh with the twelve.	14 And when the hour was come, he sat down (reclined), and the twelve apostles with him.
--	--	--

MATTHEW 26	MARK 14	LUKE 22	JOHN 13
-------------------	----------------	----------------	----------------

JESUS ANNOUNCES HIS BETRAYAL

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.	18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which (who) eateth with me shall betray me.		21 When Jesus had thus said, he was troubled in spirit, (He was troubled, not because of events about to transpire, but because of the betrayal by his friend. MM, 4:43) and testified, and said, Verily, verily, I say unto you, that one of you shall ^a betray me.
--	---	--	---

<p>(Joseph Smith: From apostates the faithful have received the severest persecutions. Judas, was rebuked and immediately betrayed his Lord into the hands of his enemies, because Satan entered into him. There is a superior intelligence bestowed upon such as obey the gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their power should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors. What nearer friend on earth, or in heaven, had Judas than the Savior? And his first object was to destroy him. Who, among all the saints in these last days, can consider himself as good as our Lord? Who is as perfect? Who is as pure? Who is as holy as he was? Are they to be found? He never transgressed or broke a commandment or law of heaven—no deceit was in his mouth, neither was guile found in his heart. And yet one that ate with him, who had often drunk of the same cup, was the first to lift up his heel against him. Where is one like Christ? He cannot be found on earth. Then why should his followers complain, if from those whom they once called brethren, and considered as standing in the nearest relation in the everlasting covenant they should receive persecution? "From what source emanated the principle which has ever been manifested by apostates from the true Church to persecute with double diligence, and seek with double perseverance, to destroy those whom they once professed to love, with whom they once communed, and with whom they once covenanted to strive with every power in righteousness to obtain the rest of God? Perhaps our brethren will say the same that caused Satan to seek to overthrow the kingdom of God, because he himself was evil, and God's kingdom is holy." TPJS, 67)</p>	<p>22 Then the disciples looked one on another, doubting of whom he spake.</p>
--	--

			18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. (12 were called, 11 were chosen.)
22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? (They did not judge one another, but rather looked inwardly and asked "Is it I?" Rather than judge others' weaknesses, we should also ask, Is it I?)	19 And they (all) began to be (very) sorrowful, and (began) to say unto him one by one, <i>Is it I?</i> and another <i>said, Is it I?</i>	23 And they began to enquire among themselves, which (who) of them it was that (who) should do this thing.	
23 And he answered and said, He that dippeth <i>his</i> hand with me in the dish, the same shall betray me.	20 And he answered and said unto them, <i>It is one of the twelve, that (who) dippeth with me in the dish.</i>	21 ¶ But, behold, the hand of him that (who) betrayeth me <i>is</i> with me on the table.	
24 (But) The Son of Man goeth as it is ^a written of him: but woe unto that man by whom the ^b Son of man is betrayed! ^c it had been good for that man if he had not been ^d born.	21 The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born.	22 And truly the Son of man goeth, as it was ^a determined: but woe unto that man by whom he is ^b betrayed!	
(Is Judas a son of perdition? Bruce R. McConkie: What of Judas? Is he more than a traitor? Is he, perchance, the king of traitors? Surely there are degrees of depravity, varying depths to which even traitors will descend. And Judas fell lower than all his fellows, for he betrayed the Son of God. During three and a half years he had eaten at the Master's table, witnessed his miracles, listened to his teachings; and now he was choosing to turn his back on the Light and go out into the night. But evil as was the deed, sad as is his fallen state, was he destined to be a son of perdition, to die eternally the second death? To this it would seem, the answer is, No. President Joseph F. Smith analyzed the problem in this way: "If Judas really had known God's power, and had partaken thereof, and did actually 'deny the truth' and 'defy' that power, 'having denied the Holy Spirit after he had received it,' and also 'denied the Only Begotten,' after God had 'revealed			19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am (the Christ) ^a he . (It seems that their Master was trying to prepare the apostles for the devastating events of the next 18 hours. Consequently, he predicted his betrayal so that when it is come

him' unto him, then there can be no doubt that he 'will die the second death.' (D. & C. 76:30-49.) "That Judas did partake of all this knowledge—that these great truths had been revealed to him—that he had received the Holy Spirit by the gift of God, and was therefore qualified to commit the unpardonable sin, is not at all clear to me. To my mind it strongly appears that not one of the disciples possessed sufficient light, knowledge nor wisdom, at the time of the crucifixion, for either exaltation or condemnation; for it was afterward that their minds were opened to understand the scriptures, and that they were endowed with power from on high; without which they were only children in knowledge, in comparison to what they afterwards became under the influence of the Spirit. . . . "No man can sin against light until he has it; nor against the Holy Ghost, until after he has received it by the gift of God through the appointed channel or way. To sin against the Holy Ghost, the Spirit of Truth, the Comforter, the Witness of the Father and the Son, wilfully denying him and defying him, after having received him, constitutes this sin. Did Judas possess this light, this witness, this Comforter, this baptism of fire and the Holy Ghost, this endowment from on high? It he did, he received it before the betrayal, and therefore before the other eleven apostles. And if this be so, you may say, 'he is a son of perdition without hope.' But if he was destitute of this glorious gift and outpouring of the Spirit, by which the witness came to the eleven, and their minds were opened to see and know the truth, and they were able to testify of him, then what constituted the unpardonable sin of this poor, erring creature, who rose no higher in the scale of intelligence, honor or ambition than to betray the Lord of glory for thirty pieces of silver? "But not knowing that Judas did commit the unpardonable sin; nor that he was a 'son of perdition without hope' who will die the second death, nor what knowledge he possessed by which he was able to commit so great a sin, I prefer, until I know better, to take the merciful view that he may be numbered among those for whom the blessed Master prayed, 'Father, forgive them; for they know not what they do.'" (Joseph F. Smith, Gospel Doctrine, 5th ed., pp. 433-435.) DNTC, 1:713-14)

to pass, ye may believe that I am he. He foretold his ascension to the Father so that "when it is come to pass, ye might believe. He prophesied their own martyrdoms so that ye may remember that I told you of them. Rodney Turner, 5:412-413. King David had been betrayed by his counselor. Both Judas and Ahithopel, their conspiracies not unfolding as they had supposed, went and hanged themselves, that the ancient promise might be a perfect type of the evil deed to be done in the Messianic day. (2 Sam 14:10-12; 17 MM, 4:42)

25 Then Judas, which (who) betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.			
---	--	--	--

MATTHEW 26	MARK 14	LUKE 22	JOHN 13
-------------------	----------------	----------------	----------------

THE SACRAMENT

26 ¶ And as they were eating, Jesus took ^a bread (and brake it), ^b and blessed it, and brake it , and gave it to the (his) disciples, and said, Take, eat; this is (in remembrance of)	22 ¶ ^a And as they did eat, Jesus took ^b bread, and blessed (it), and brake it , and gave to them, and said, Take (it, and), eat: this is my ^c body (Behold, this is for you to do in remembrance of my	19 ¶ And he took ^a bread, and gave thanks, and brake it , and gave unto them, saying, This is my ^b body which is ^c given for you: this do in ^d remembrance of me. (The bread is symbolic	(Bruce R. McConkie: In the Passover proceedings blessings were said over the broken bread and again over the cup of wine, blessings which perhaps foreshadowed the highly spiritual
---	--	---	---

<p>my ^cbody (which I give a ransom for you).</p>	<p>body; for as oft as ye do this ye will remember this hour that I was with you).</p>	<p>of Jesus' body. When we partake of the sacrament bread we are symbolically internalizing the gospel and making it a part of us. David Ridges, <i>The New Testament Made Easier.</i>)</p>	<p>ones destined to be offered in administering the sacrament of the Lord's Supper. These blessings are not recorded in the New Testament, nor for that matter in that part of the Nephite record where the new ordinance is being introduced. They were, however, given to the Nephites and were inserted in the Book of Mormon account centuries later by Moroni. (Moro. 4 and 5.) Obviously they were given also to the disciples in Jerusalem and to the old world saints. These blessings—more commonly called prayers by us—as revealed in modern times are as follows: [Quotes our Sacrament prayers found in D&C 20:77 & 79])</p>
<p>27 And he took the ^acup, and gave thanks, and gave <i>it</i> to them, saying, ^bDrink ye all of it;</p>	<p>23 And he took the cup, and when he had given ^athanks, he gave <i>it</i> to them: and they all drank of it.</p>	<p>20 Likewise also the ^acup after supper, saying, This cup <i>is</i> the new ^btestament (covenant) in my blood, which is shed for you.</p>	
<p>28 ^aFor this is (in remembrance of) my ^bblood of the new ^ctestament, which is shed for (as) many (as shall believe on my name,) for the ^dremission of sins.</p>	<p>24 And he said unto them, This is my blood of the new testament, which is shed for many. (This is in remembrance of my blood which is shed for many, and the new testament which I give unto you; for of me ye</p>	<p>(Jesus' mortal ministry was framed between two essential ordinances. He began His ministry with the ordinance of baptism by water, by which His followers enter into a covenant with God. He ended His ministry</p>	<p>(The purpose of the sacrament is to renew our covenants and to remember the sacrifice of the Savior.)</p>

	<p>shall bear record unto all the world. And as oft as ye do this ordinance, ye will remember me in this hour that I was with you and drank with you of this cup, even the last time in my ministry.)</p>	<p>with the ordinance of the sacrament, the bread and the wine, by which members of the covenant can renew their baptismal covenant. David R. Seely, From the Last Supper Through the Resurrection, 94. Verse by Verse, 554)</p>	
<p>29 (And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end.) But I say unto you, I will not ^adrink henceforth of this fruit of the vine, until that day when I (shall come and) ^bdrink it new with you in my Father's kingdom. (This is the last time He will partake of the sacrament in mortality. The next time he partakes of the Sacrament will be at Adam-ondi-Ahman at a Sacrament meeting prior to His Second Coming.)</p>	<p>25 Verily I say unto you, (Of this ye shall bear record; for) I will ^adrink no more (drink) of the fruit of the vine (with you), until that day that I drink it new in the kingdom of God. (And now they were grieved, and wept over him.)</p>	<p>(Bruce R. McConkie: The sacrament is to be administered in a future day, on this earth, when the Lord Jesus is present, and when all the righteous of all ages are present. This, of course, will be a part of the grand council at Adam-ondi-Ahman MM, 587, the sacrament meeting of all sacrament meetings with the Savior of the world, Adam the first man, all the prophets, and all righteous Saints – and an invitation is already extended for each of us to be present (D&C 27:14). Some five thousand years ago Adam's righteous posterity gathered in the valley of Adam-ondi-Ahman, and just before the second coming of the Savior, another great gathering will occur at the same place to make final preparations for his coming in glory. At the grand council all priesthood keys will be accounted for and then returned to Christ,</p>	

		whose right it is to rule and reign over the sanctified earth. Verse by Verse, 555-56)	
JESUS FORETELLS PETER'S DENIAL			
31 Then said Jesus unto them, All ye shall be ^a offended because of me this night: for it is written, I will ^b smite the ^c shepherd, and the sheep of the flock shall be scattered abroad.	27 And Jesus said unto them, All ye shall be offended because of me this night: for it is written, I will smite the ^a shepherd, and the sheep shall be scattered.	(He is quoting Zechariah 13:7)	Zechariah 13:7 ¶ Awake, O sword, against my shepherd, and against the man ^a that is my fellow, saith the LORD of hosts: smite the ^b shepherd, and the ^c sheep shall be ^d scattered: and I will turn mine hand upon the little ones.
32 But after I am ^a risen again, I will go before you into Galilee.	28 But after that I am risen, I will go before you into Galilee. (Jesus is making an appointment with the Twelve to meet them after His resurrection in Galilee. There He will appear to over 500 men.)		
33 Peter answered and said unto him, Though all <i>men</i> shall be offended because of thee, yet will I (will) never be ^a offended.	29 But Peter said unto him (Jesus), Although all (men) shall be offended (with thee), yet will not I (will never be offended).		
		31 ¶ And the Lord said, Simon, Simon, behold, ^a Satan hath desired to ^b have you, that he may sift you (the children of the kingdom) as wheat:	
		32 But I have ^a prayed for thee (you), that thy (your) faith fail not: and when thou art (you are) ^b converted, ^c strengthen thy (your) brethren.	
			36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither

			I go, thou canst not follow me now; but thou shalt follow me afterwards.
		33 And he said unto him, (being aggrieved,) Lord, I am ^a ready to go with thee (you), both into prison, and to (unto) death.	37 Peter said unto him,
			Lord, why cannot I ^a follow thee now? I will lay down my life for thy sake.
34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.	30 And Jesus sai(d)th unto him, Verily I say unto thee, That this day, <i>even</i> in this night, before the cock crow twice, thou shalt deny me thrice.	34 And he (the Lord) said, I tell thee (you), Peter, (that) the cock shall not crow this day, before that thou shalt (you will) ^a thrice deny that thou (you) knowest me.	38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.
<p>(Bruce Hafen, in his book <i>Believing Heart Nourishing the Seed of Faith</i>, he said: Consider also the case of Peter on the night he denied any knowledge of his Master three times in succession. We typically regard Peter as something of a weakling whose commitment was not strong enough to make him rise to the Savior's defense. But I once heard President Spencer W. Kimball offer an alternative interpretation of Peter's behavior. In a talk to a BYU audience in 1971, President Kimball, then a member of the Council of the Twelve, said the Savior's statement that Peter would deny him three times before the cock crowed just might have been a request to Peter, not a prediction. Jesus might have been instructing his chief Apostle to deny any association with him in order to ensure strong leadership for the Church after the Crucifixion. As President Kimball asked in his talk, who could doubt Peter's willingness to stand up and be counted? Think of his boldness in striking off the guard's ear with his sword when the Savior was arrested in Gethsemane. President Kimball did not offer this view as the only interpretation, but he did suggest there is enough justification for it that it should be considered. So what is the answer—was Peter a coward, or was he so crucial to the survival of the Church that he was prohibited from risking his life? We are not sure. The scriptures don't give us enough information about Peter's motivation to clarify the ambiguity. This refers to the talk entitled, <i>Peter, My Brother</i>. David Ridges: Perhaps the Savior was prophetically commanding Peter to deny knowing Him on the three upcoming occasions during the night when it will be claimed that he is an associate of Jesus, in order to prevent Peter's death at this time. Perhaps it is to remind Peter that he is not as strong and committed as he thinks he is. <i>The New Testament Made Easier</i>, 92-93)</p>			
35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.	31 But he spake the more vehemently, If I should die with thee, I will (yet will I) not deny thee in any wise. Likewise also said they all.		

		35 And he said unto them, When I sent you without ^a purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.	
		36 Then said he unto them, But now (I say unto you again) , he that (who) hath a purse, let him take <i>it</i> , and likewise <i>his</i> scrip: and he that (who) hath no sword, let him sell his garment, and buy one.	
		37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the ^a transgressors: for the things concerning me have an end.	
		38 And they said, Lord, behold, here <i>are</i> two swords. And he said unto them, It is enough. (“Or as we might say, ‘Enough of this.’ He had not intimated any immediate need of weapons, and most assuredly not for His own defense. Again they had failed to fathom His meaning, but experience would later teach them. Jesus the Christ, p. 557)	
30 And when they had sung an ^a hymn, they went out into the mount of Olives.	26 ¶ And when they had sung an hymn, they went out into the mount of Olives.	39 ¶ And he came out, and went, as he was ^a went (accustomed) , to the mount of Olives; and his disciples also followed him.	
GETHSEMANE			
Matthew 26	Mark 14	Luke 22	John 18

		39 ¶ And he came out, and went, as he was ^a went (accustomed), to the mount of Olives; and his disciples also followed him.	1 WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
36 ¶ Then cometh Jesus with them unto a place called ^a Gethsemane,	32 ^a And they came to a place which was named Gethsemane: and he saith (which was a garden; and the disciples began to be sore amazed, and to be very heavy, and to complain in their hearts, wondering if this be the Messiah.		
and sai(d)th unto the disciples, Sit ye here, while I go (yonder) and ^b pray yonder.	And Jesus knowing their hearts, said) to his disciples, Sit ye here, while I shall pray.	40 And when he was at the place, he said unto them, Pray that ye enter not into ^a temptation.	(He did not fit the popular pattern for the Jewish Messiah, and the disciples had not yet received the gift of the Holy Ghost. MM, 4:123) Their temptation would be that they would not believe that Jesus was the Christ.
37 And he took with him Peter and the two sons of Zebedee, and ^a began to be sorrowful and very heavy. (began to be distressed and troubled.)	33 And he taketh with him Peter and James and John, and began to be ^asore amazed, and to be ^bvery ^eheavy; (rebuked them,)		
38 Then sai(d)th he unto them, My soul is ^a exceeding sorrowful, (deeply grieved) even unto death: tarry ye here, and ^b watch with me. (Gr. Stay awake with me.)	34 And sai(d)th unto them, My soul is exceeding sorrowful, (even) unto death: tarry ye here, and watch.		
39 And he went a little further, and fell on his face, and ^a prayed,	35 And he went forward a little, and fell on the ground, and prayed	41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,	(The statement that he kneeled is Luke's; Mark says he 'fell on the ground, [that is prostrated himself], and

			Matthew says he ‘fell on his face. No doubt he did all of these things, over a long period and in the course of repeated prayers. MM, 4:123-4)
saying, O my ^b Father, if it be possible, let this ^c cup pass from me:	that, if it were possible, the hour might pass from him. 36 And he said, Abba, Father, all things <i>are</i> possible unto thee; ^a take away this ^b cup from me:	42 Saying, Father, if thou be willing, ^a remove this cup from me: (How difficult was the atonement for Jesus to accomplish?)	(The word “Abba” is an Aramaic word meaning “Papa” or “Daddy.” Gethsemane, Skinner, p. 60) (The translated word for cup means “a person’s lot.”)
nevertheless not as I ^d will, but as ^e thou ^f wilt.	nevertheless not what I will, but what thou wilt. (my will, but thine be done.)	nevertheless not my ^b will, but thine, be done.	
		43 And there appeared an ^a angel unto him from heaven, strengthening him.	Elder McConkie said: “If we might indulge in speculation, we would suggest that the angel who came into this second Eden was the same person who dwelt in the first Eden. At least Adam, who is Michael, the archangel – the head of the whole heavenly hierarchy of angelic ministrants – seems the logical one to give aid and comfort to his Lord on such a solemn occasion. Adam fell and Christ redeemed men from the fall; theirs was a joint enterprise, both parts of which were essential for the salvation of the Father’s children.” MM 4:125)
		44 And being in an ^a agony he prayed more earnestly: ^b and his (he) sweat was as it were great drops of ^c blood	D&C 19:18 Which ^a suffering caused myself, even God, the greatest of all, to tremble because of

		falling down to the ground.	pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might ^b not drink the bitter cup, and shrink—
40 And he cometh unto the disciples, and findeth them ^a asleep,	37 And he cometh, and findeth them sleeping,	45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, (for they were filled with sorrow;)	
and saith unto Peter, What, ^b could ye not watch with me one hour? (Are you so powerless that you could not stay awake with me...)	and sai(d)th unto Peter, Simon, sleepest thou? couldest not thou watch one ^a hour? (Jesus was asking them to pray for him.)	46 And (he) said unto them, Why sleep ye?	(Perhaps the very reason Peter, James and John slept was to enable a divine providence to withhold from their ears, and seal up from their eyes, those things which only Gods can comprehend. MM, 4:124)
41 ^a Watch and ^b pray, that ye enter not into ^c temptation: the spirit indeed <i>is</i> willing, but the flesh <i>is</i> weak.	38 ^a Watch ye and pray, lest ye enter into ^b temptation. (And they said unto him,) The spirit truly <i>is</i> ready, but the flesh <i>is</i> weak.	rise and pray, lest ye enter into temptation.	(Could you not resist temptation one hour?) (Temptation to disbelieve in Jesus.)
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy ^a will be done.	39 And again he went away, and prayed, and spake the same words. (Being perfect, Jesus did not and could not know what sin felt like. He did not have the experience of feeling the effects of sin – neither physically, spiritually, mentally, nor emotionally. Not until Gethsemane, that is. Now, in an instant, he began to feel all the sensations and effects of sin, all the guilt, anguish, darkness, turmoil, depression, anger, and physical	(The shock to the Savior at this moment must have been overwhelming. Because he was perfect, he was also perfectly sensitive to all the effects and ramifications of sin on our mental, emotional, and physical makeup. His makeup was such that it could not tolerate poison, disease, extreme heat, cold, dehydration, or a hundred other harmful substances and conditions. More significantly, as Mark describes for us, the	(That prayer in all its infinite reverence and awe was heard; that strong crying and those tears were not rejected. We may not intrude too closely into this scene. It is shrouded in a halo and a mystery into which no footstep may penetrate. We, as we contemplate it, are like those disciples – our senses are confused, our perceptions are not clear. We can but enter into their amazement and sore distress. Half waking, half oppressed with an irresistible

	<p>sickness that sin brings. All of this the Savior felt and much, much more. Verse by Verse, the Four Gospels, p. 598)</p>	<p>experience Jesus had of finally comprehending sin as well as the feelings that issue from sin were absolutely surprising to him. He had never before experienced these sensations. Not only did it surprise him but it terrified him. For the first time in his eternal existence, the God of heaven and earth was experiencing the terrifying feelings associated with sin. Jesus felt something in Gethsemane he had never known before. Perhaps that is the full meaning of Alma's words that the Son of God, the Messiah, would be born as a mortal so that "he may know according to the flesh how to succor his people." (Alma 7:12) Elder Neal A. Maxwell wrote: "Imagine, Jehovah, the Creator of this and other worlds, astonished! Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined." Ensign, May 1985, p. 72-3.</p>	<p>weight of troubled slumber, they only felt that deeper than anything which they could fathom, as it far transcended all that, even in our purest moments, we can pretend to understand. The place seems haunted by presences of good and evil, struggling in mighty but silent contest for the eternal victory. They see Him, before whom the demons had fled in howling terror, lying on His face upon the ground. They hear that voice wailing in murmurs of broken agony, which had commanded the wind and the sea, and they obeyed Him. The great drops of anguish which fall from Him in the dreadful struggle, look to them like heavy goutts of blood. Farrar, p. 624. And so they were. MM, 4:127)</p>
--	---	--	---

		Verse by Verse, the Four Gospels, p. 598-99)	
43 And he came and found them asleep again: for their eyes were heavy.	40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist (knew) they what to answer him.		
44 And he left them, and went away again, and prayed the third time, saying the same words.			
45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is ^a betrayed into the hands of sinners.	41 And he cometh (to them) the third time, and sai(d)th unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.		
46 (And after they had slept, he said unto them, A)Rise, (and) let us be going: behold, he is at hand that doth betray me.	42 (And after they had finished their sleep, he said,) Rise up, let us go; lo, he that (who) betrayeth me is at hand.	(Jesus has done all he can for now. He will suffer again on the cross, where He again will experience all of the horrors of Gethsemane, until the Spirit tells Him, It is finished, You've done all that is necessary for the Atonement to be infinite.)	(It looks like they patiently waited for Judas.)
MATTHEW 26	MARK 14	LUKE 22	JOHN 18
THE BETRAYAL			
			1 WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.
(Judas first led the guard to John Mark's home where the supper			2 And Judas also, which betrayed him, knew the place: for

occurred. Then he led them to the Garden.)			Jesus oft times resorted thither with his disciples.
47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.	43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.	(There may have been as many as 600 men. Pilate authorized the arrest.) 47 ¶ And while he yet spake, behold a multitude, and he that (who) was called Judas, one of the twelve, went before them,	3 Judas then, having received a band of <i>men</i> and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.
48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.	44 And he that (who) ^a betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead <i>him</i> away safely.		
49 And ^a forthwith (immediately) he came to Jesus, and said, Hail, master; and kissed him.	45 And as soon as he was come, he goeth straightway to him, and sai(d) th , Master, master; and kissed him.	and drew near unto Jesus to kiss him.	
50a And Jesus said unto him, Friend (Judas), wherefore art thou come (to betray me with a kiss)?		48 But Jesus said unto him, ^a Judas, ^b betrayest thou the Son of man with a ^c kiss?	
			4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
			5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am <i>he</i> . And Judas also, which betrayed him, stood with them.
		(No more could Jesus be arrested without his consent than could his life be taken unless he willed it. MM, 4:131)	6 As soon then as he had said unto them, I am <i>he</i> , they went backward, and fell to the ground.
			7 Then asked he them again, Whom seek ye?

			And they said, Jesus of Nazareth.
		(Jesus was trying to protect his apostles.)	8 Jesus answered, I have told you that I am <i>he</i> : if therefore ye seek me, let these go their way:
			9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost ^a none.
PETER TRIES TO STOP THE ARREST			
		49 When they which (who) were about him saw what would follow, they said unto him, Lord, shall we smite with the (a) sword?	
51 And, behold, one of them which were with Jesus stretched out <i>his</i> hand, and drew his sword, and struck a ^a servant of the high priest's, and smote off his ear.	47 And one of them that (who) stood by drew a (his) sword, and smote a servant of the high priest, and cut off his ear.	50 ¶ And one of them smote the servant of the high priest, and cut off his right ear. (Peter certainly was not a coward to try and defend Jesus against this band of 600.)	10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and ^a cut off his right ear. The servant's name was ^b Malchus.
52 Then said Jesus unto him, Put up again thy sword into his (its) place: for all they that take the sword shall ^a perish with the sword.	(But Jesus commanded him to return his sword, saying, He who taketh the sword shall perish with the sword.		11 Then said Jesus unto Peter, Put up thy sword into the sheath:
	And he put forth his finger and healed the servant of the high priest.)	51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and ^a healed him.	
53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?	(A legion was 6,000. This would have been 72,000 angels.)		the ^a cup which my Father hath given me, shall I not drink it?
55 In that same hour said Jesus (un)to the multitudes, Are ye come out as against a thief with swords and staves for to take me?	48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves	52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which (who) were come to him, Be (Are) ye come	

	to take me?	out, as against a thief, with swords and staves?	
I sat daily with you ^a teaching in the temple (teaching), and ye laid no hold on me.	49 I was daily with you in the temple teaching, and ye took me not:	53 When I was daily with you in the temple, ye stretched forth no hands against me:	
54 But how then shall the ^a scriptures be fulfilled, that thus it must be?	but the Scriptures must be fulfilled.	but this is your hour, and the power of ^a darkness.	
THE ARREST			
50 (b) Then came they, and laid hands on Jesus, and took him.	46 ¶ And they laid their hands on him, and took him.		12 Then the band and the captain and officers of the Jews took Jesus, and bound him,
56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.	50 And they (the disciples, when they heard this saying,) all forsook him, and fled.	(Not all fled, for John and Peter were near by to witness the trial.)	
	51 And there followed him a certain young man, (a disciple) ^a having a linen cloth cast about <i>his</i> naked body; and the young men (man) laid hold on him:	(This young man is most likely John Mark, or Little Mark, in who's home the Last Supper may have been held.)	
	52 And he left the linen cloth, and fled from them naked(, and saved himself out of their hands).		(There was real danger to the apostles.)
JESUS TAKEN TO THE PALACE OF ANNAS AND CAIAPHAS			
57 ¶ And they that had laid hold on Jesus led <i>him</i> away to ^a Caiaphas the high priest, where the scribes and the elders were assembled.	53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.	54 ¶ Then took they him, and led <i>him</i> , and brought him into the high priest's house. (It was against the law to hold the trial in the high priest's house. They were supposed to use the Hall of Hewn Stones.)	13 And led him away to ^a Annas first; for he was father in law to Caiaphas, which was the high priest that same year.
			14 Now ^a Caiaphas was he, which gave counsel to the Jews, that it was

			expedient that one man should die for the people.
58 But Peter followed him afar off unto the high priest's palace,	54 And Peter followed him afar off, even into the palace of the high priest:	And Peter followed afar off. (Both John and Peter followed Jesus to witness the trial. Apparently, John knew someone of high position to allow him and Peter to be there.)	15 ¶ And Simon Peter followed Jesus, and <i>so did</i> another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.
			16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.
and went in, and sat with the servants, to see the end.	and he sat with the servants, and warmed himself at the fire.	55 And when they had kindled a fire in the midst of the ^a hall, and were set down together, Peter sat down among them.	18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.
JESUS BEFORE ANNAS			
			19 ¶ The high ^a priest then asked Jesus of his disciples, and of his doctrine.
			20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.
	Jesus insists on witnesses. Deut 17:6)		21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.
		(How easy it would have been for the one who cast out devils to	22 And when he had thus spoken, one of the officers which stood by

		banish the arrogant high priest. How elementary for one who loosed the tongues of the dumb to stop the tongues of false witnesses. Yet he who brought worlds and galaxies into being stood mute before his mortal accusers. He who stilled the rushing winds and pounding waves of the Sea of Galilee stilled not the stormy cries of Crucify Him! Crucify Him! He who had escaped unharmed from the angry mob at Nazareth faced the small band of arresting soldiers with a simple I am he. The awesome, infinite power at his command was not unleashed to spare himself the least pain, the smallest discomfort. Gerald N. Lund, Ensign, July 1975, p. 31)	^a struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?
			23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
	(This should be “sent him” not “had sent him.”)		24 Now Annas had sent him bound unto Caiaphas the high priest. (Nicodemus and Joseph of Arimathea were not present at the trial.)
JESUS BEFORE CAIAPHAS AND THE COUNCIL			
59 Now the chief priests, and elders, and all the council, sought false ^a witness against	55 And the chief priests and all the council sought for witness against Jesus to put him to ^a death; and	(At least 23 members of the Sanhedrin were present. That constituted a quorum.)	

Jesus, ^b to put him to death;			
60 But found none: yea, though many false witnesses came, yet found they none (they found none that could accuse him). At the last came two false ^a witnesses,	(but) found none. 56 For (Though) many bare ^a false witness against him, but (yet) their witness agreed not together. 57 And there arose certain (men), and bare false witness against him, saying,	(These were men of the Sanhedrin who testified against Jesus.)	
61 And said, This fellow (man) said, I am able to destroy the ^a temple of God, and to build it in three days.	58 We heard him say, I will destroy this ^a temple that is made with hands, and within three days I will build another made without hands.		
	59 But neither so did their witness agree together.		
62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which (Knowest thou what) these witness against thee?	60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which (knowest thou not what) these witness against thee?		
63 But Jesus ^a held his ^b peace. And the high priest answered and said unto him,	61 But he held his peace, and ^a answered nothing. Again the high priest asked him, and said unto him,		
I ^c adjure thee by the ^d living God, that thou tell us whether thou be the Christ, the Son of God.	Art thou the ^b Christ, the Son of the Blessed?		
64 Jesus sai(d)th unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the ^a Son of man sitting on the right hand of ^b power, and ^c coming in the clouds of heaven.	62 And Jesus said, I am: and ye shall see the ^a Son of Man sitting on the right hand of power, and coming in the clouds of heaven.	(When Jesus was asked this question while teaching in the temple He did not give a direct answer. Now He does, and indicates He will come in glory again. He quotes Daniel 7:13-14)	

65 Then the high priest rent his clothes, saying, He hath spoken ^a blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.	63 Then the high priest rent his clothes, and said th , What need we any further witnesses? 64 Ye have heard the blasphemy:		
66 What think ye? They answered and said, He is ^a guilty (and ^b worthy) ^b of ^c death.	what think ye? And they all ^a condemned him to be ^b guilty of death.	(A unanimous vote of guilty on the first day of a capital trial was automatically an acquittal. The reason was the belief that the accused could not get a fair trial.)	(Those guilty of blasphemy were killed only if they spoke the name YAHWEH. Death was by strangulation, stoning, but not crucifixion. Otherwise, they were only flogged.)
JESUS IS MOCKED			
67 Then did they ^a spit in his face, and buffeted him; and others smote <i>him</i> with the palms of their hands, 68 Saying, Prophecy unto us, thou Christ, Who is he (it) that ^a smote thee?	65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.	63 ¶ And the men that (who) held Jesus ^a mocked him, and smote <i>him</i> . 64 And when they had ^a blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that (who) smote thee? 65 And many other things blasphemously spake they against him.	(And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of his loving kindness and his long-suffering towards the children of men. 1 Ne 19:9)
MATTHEW 26	MARK 14	LUKE 22	JOHN 18
69 ¶ Now Peter sat without in the palace: and a ^a damsel (servant girl) came unto him, saying, Thou also wast with Jesus of Galilee.	66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.	56 But a certain maid beheld him as he sat by the fire, (It was cold at night.)and earnestly looked upon him, and said, This man was also with him.	17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples?
70 But he denied before them all, saying, I know not what thou sayest.	68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the	57 And he denied him, saying, Woman, I know him not.	He saith, I am not.

	porch; and the cock crew.		
71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow (man) was also with Jesus of Nazareth.	69 And a maid saw him again, and began to say to them that (who) stood by, This is one of them.	58 And after a little while another saw him, and said, Thou art also of them.	25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples?
72 And again he denied with an oath, I do not know the man.	70 And he denied it again.	And Peter said, Man, I am not.	He denied it, and said, I am not.
73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech ^a bewrayeth (betrayeth) thee.	And a little after, they that (who) stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.	59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was (man was also) with him: for he is a Galilaean.	26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
74 Then began he to curse and to swear, saying, I know not the man. And immediately the acock crew.	71 But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew.	60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.	27 Peter then denied again: and immediately the cock crew.
75 And Peter remembered the word of Jesus, which (he) said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.	And Peter called to mind the word(s) that (which) Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. (and he went out, and fell upon his face, and wept bitterly.)	61 And the aLord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.	(Peter may have been commanded to deny his association with Jesus. We don't know his motive and certainly should not judge him wrongly. Is it possible that there might have been some other reason for Peter's triple denial? Could he have felt that circumstances justified expediency? When he bore a strong testimony in Caesarea Philippi, he had been told that they should tell no man that he was Jesus the Christ. Spencer W. Kimball. Verse by Verse, Acts to Revelation, p. 39)

Was Jesus married? Consider these items: Because a Jewish man being unmarried at the age of Jesus would have been so unusual during the time in which Jesus lived, and because the New Testament does not explicitly say that he had no wife, some have suggested that this itself may be evidence that he was indeed married, otherwise the scriptures would have mentioned that he wasn't and why. If Jesus had been a bachelor ... the Bible would surely contain some record of his being criticized for it. To the Jews, their human Savior, would be an embodiment of the laws of God, he would typify them rather than being exempt from them. Just as Jesus was baptized "to fulfill all righteousness", and said that he had not "come to destroy," the law, "but to fulfill" it (*Matt. 3:15, 5:17*). They also expected a married Messiah, because the prophets of their Tanach (the Hebrew Bible) predicted his marital state as a feature of his life: In speaking of Israel's expectant deliverer in a passage Paul identifies as referring to Jesus, David wrote, "Kings daughters were among thy honorable women", or *wives* as the 1599 version of the Geneva Bible, and a 1636 Church of England Bible puts it (*Ps. 45:6, see Heb. 1:8*) Of him having children, Isaiah predicts, "he shall see his seed", and asks, "Who shall declare his generation?" Isaiah 53:8, see Luke 23:27-28 & Isaiah 53:10, Acts 8:33, Heb 2:16.

Whether Jesus was married: In addition to all the indications already given, it is interesting to note that Jesus was referred to by a title only given to married teachers, that of Rabbi. Even his detractors had no qualms about referring to him as such, and allowed him to preach in the synagogue, a practice also limited to married men (*John 1:38,49, 3:2, 6:25, 20:16*).

When Jesus was married: John in the second chapter of his book speaks of a wedding at which not only Jesus was present, but also his mother, who would have had to have traveled all the way from Nazareth especially to be there. At this event Jesus was in charge of the wine, a duty usually set aside for the groom, and if this does not make it obvious enough that it was his own wedding he was present at, we have in the sacred record that he was referred to as the bridegroom on this occasion (*John 2:1-10*).

Who Jesus married: The association Jesus had with certain women would have been wholly inappropriate for a single man, but perfectly normal and accepted for a husband (*Matt. 27:55, Mark 15:40-41, Luke 23:27-28*). In the Greek language there is little distinction between the word woman and wife, and so therefore any (if not all) of those females who accompanied him quite possibly could have been married to him. Martha called him "Master", a title a wife would use to address her husband, and when Mary her sister was in mourning over the death of their brother, Lazarus, she sat in her home until Jesus called her out, just as was the custom that only a husband could call a woman out of her home at such a time (*John 11:28*). Not only did Christ fulfill the traditions and duties of a typical Jewish husband, but so did his wives, when they anointed him prior to his burial (*Luke 24:1,10*).

Jesus Christ never omitted the fulfillment of a single law that God had made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected or rejected another. He could not do that and then say to mankind, "Follow me!" (*Joseph F. Smith, Millennial Star 62:97*)

Joseph Smith in fact stated that "Mary and Martha manifested a much closer relationship [with Jesus] than merely a believer" (*Journal of Wilford Woodruff, July 22, 1883*), later explicitly naming Mary Magdalene as his wife. The Prophet did not surmise that Jesus "must have been married," but through the unique insight and inspiration that came with his calling could proclaim Jesus was indeed wed.

It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with

Mary and Martha and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even married, he would be mobbed, tarred, and feathered, and rode not on an ass, but on a rail. (*Orson Hyde, J.D. 4:259*)

One thing is certain, that there were several holy women that greatly loved Jesus - such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when He arose from the dead, instead of first showing Himself to His chosen witnesses, the Apostles, He appeared first to these women, or at least to one of them - namely, Mary Magdalene. Now, it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we no doubt should learn that these beloved women were his wives. (*Orson Pratt, The Seer, p. 159*)

He being married, we would expect him to have lived up to all of the God-given responsibilities that come with such a union, chief among these being the commandment to bring spirit children into the world through the means of procreation. Once again God's apostles and prophets proclaimed that this was not just a possibility that he might do so, but a necessity:

Did the Savior of the world consider it to be his duty to fulfill all righteousness? You answer, yes. Even the simple ordinance of baptism he would not pass by, for the Lord commanded it, and therefore it was righteousness to obey what the Lord had commanded, and he would fulfill all righteousness. Upon this hypothesis I will go back to the beginning, and notice the commandment that was given to our first parents in the Garden of Eden. The Lord said unto them, "Multiply and replenish the earth. ..." Our first parents, then, were commanded to multiply and replenish the earth; and if the Savior found it his duty to be baptized to fulfill all righteousness, a command of far less importance than that of multiplying his race, (if indeed there is any difference in the commandments of Jehovah, for they are all important, and all essential,) would he not find it his duty to join in with the rest of the faithful ones in replenishing the earth? ... (*Orson Hyde, J.D. 2:79, 80, 82 - check refs*)

The offspring from such a union, being the children of a perfect being, would almost certainly be uniquely endowed with an inclination towards righteousness, and a rare degree of spiritual strength, not often seen amongst other mortals. What a loss it would be to the world if they were to go unrecognized, but this is not a danger us Latter-day Saints need fear of, for the early prophets and apostles of this dispensation declared - through use of their revelatory skills - that indeed, the sons of the Messiah did walk amongst the Saints. Joseph Smith being the first to reveal this truth, when he informed the plural wife of Elder Judge Adams, that the Apostle "was a literal descendant of Jesus Christ." (*Oliver B. Huntington Journal, p. 259*) Lorenzo Snow, and his counselor George Q. Cannon, would also declare this truth more publicly:

President George Q. Cannon also spoke ... Among the other things, he said, "There are those in this audience who are descendants of the old Twelve Apostles - and shall I say it, yes, descendants of the Savior Himself. His seed is represented in this body of men.

Following Pres. Cannon, President Snow arose and said that what Bro. Cannon had stated respecting the literal descendants among this company of the old apostles and the Savior himself is true - the Savior's seed is represented in this body of men. (*Journal of Pres. Rudger Clawson, pp. 374-375*)

Other arguments for Jesus being married.

D&C 131:1-4 states: 1 IN the ^acelestial glory there are three ^bheavens or degrees; 2 And in order to obtain the ^ahighest, a man must enter into this ^border of the ^cpriesthood [meaning the new and ^deverlasting covenant of ^emarriage]; 3 And if he does not, he cannot obtain it. 4 He may enter into the other, but that is the end of his kingdom; he cannot have an ^aincrease.

This, however, does not mean that Jesus was married during mortality, but that He would need to be sealed to a spouse in order to be exalted.

In his answer to the Sadducees who questioned him about marriage in the afterlife, Jesus responded in Matthew 22:30 – For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. The interpretation of this verse is that sealings to spouses are to be done prior to the resurrection. Therefore, Jesus having been resurrected three days after his death, would have had to have been sealed either prior to his death, or during the time his body rested in the sepulcher prior to his resurrection. It seems most logical to assume that Jesus, being our ultimate Exemplar, would set us the pattern by being sealed Himself to a spouse while in mortality instead of waiting to be sealed to a spouse by proxy on His behalf. Although, Elder Bruce R. McConkie stated: “There is no revelation, either ancient or modern, which says there is neither marrying nor giving in marriage in heaven itself for righteous people.” DNTC 1:607.

Also, as mentioned previously, the Jewish custom was for men to be married and have children and since there are no recorded objections by the Jewish rulers who questioned Him about everything else, to have not criticized him for this omission had He not been married.

- Friday: Trial, Crucifixion, and burial (Matthew 27:1-61)

Matthew 27

Jesus is accused and condemned before Pilate – Barabbas is released – Jesus is mocked, crucified, and buried in the tomb of Joseph of Arimathæa.

(Friday the 6th day of the week)

THE TRIAL AND CONDEMNATION			
MATTHEW 27	MARK 15	LUKE 22	JOHN 18
1 WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:	1 AND straightway in the morning the chief priests held a consultation with the elders and scribes and	66 ¶ And as soon as it was day, ^a the elders of the people and the chief priests and the scribes came together, and led	(Probably around 6am) (According to Elder Talmage quoting Chandler, there were at least 12 violations of Jewish law in the trials

	the whole council (condemned him),	him into their council, saying,	of Jesus. Jesus the Christ, p. 599-601)
		<p>67 Art thou the ^aChrist? tell us. And he said unto them, If I tell you, ye will not believe:</p> <p>68 And if I also ask <i>you</i>, ye will not answer me, nor let <i>me</i> go.</p> <p>69 ^aHereafter shall the ^bSon of man sit on the right hand of the power of God.</p> <p>70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.</p> <p>71 And they said, What need we (of) any further ^awitness? for we ourselves have heard of his own mouth.</p>	

JUDAS COMMITS SUICIDE

<p>3 ¶ Then Judas, <i>which (who)</i> had betrayed him, when he saw that he was condemned, <i>repented himself</i>, and brought again the thirty pieces of silver to the chief priests and elders,</p> <p>4 Saying, I have sinned in that I have ^abetrayed the innocent ^bblood. And they said (unto him), What <i>is that</i> to us? ^csee thou <i>to that</i> (it; thy sins be upon thee).</p> <p>5 And he cast down the pieces of silver in the temple, and departed, and went ^aand ^bhanged himself (on a tree. And straightway he fell down, and his bowels gushed out, and he died.)</p> <p>6 And the chief priests</p>	(Judas is not a son of perdition. SOP's would not repent.)		
---	--	--	--

<p>took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.</p> <p>7 And they took counsel, and bought with them the ^apotter's field, to bury ^bstrangers in.</p> <p>8 Wherefore that field was called, The field of blood, unto this day.</p>			
<p>9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the ^athirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;</p> <p>10 (And therefore they took the pieces of silver,) And gave them for the potter's field, as the Lord appointed me (by the mouth of Jeremy).</p>	<p>(Our scriptures don't have a verse in Jeremiah about 30 pieces of silver. Only Zechariah 11:12)</p>	<p>12 And I said unto them, If ye think good, give <i>me</i> my price; and if not, forbear. So they weighed for my price ^athirty <i>pieces</i> of ^bsilver.</p>	
JESUS BEFORE PILATE			
MATTHEW 27	MARK 15	LUKE 23	JOHN 18
<p>2 And when they had bound him, they led <i>him</i> away, and delivered him to ^aPontius Pilate the governor.</p>	<p>and bound Jesus (<i>him</i>), and carried <i>him</i> away, and delivered <i>him</i> to Pilate.</p>	<p>1 AND the whole multitude of them arose, and led him unto Pilate.</p>	<p>28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the ^apassover.</p> <p>29 ^aPilate then went out unto them, and said, What accusation bring ye against this man?</p> <p>30 They answered and said unto him, If he</p>

			were not a malefactor, we would not have delivered him up unto thee.
			31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.
		2 And they began to accuse him, saying, We found this <i>fellow</i> (man) perverting the nation, and forbidding to give tribute to ^a Caesar, saying that he himself is Christ a ^b King. (If the Jews had put Jesus to death they would have stoned him, but the Romans would crucify him, which would shed his blood. His blood had already been shed for sin in the garden, but his blood would also be shed for sin on the cross. Verse by Verse, the Four Gospels, p. 627)	
11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?	2 And ^a Pilate asked him, Art thou the King of the Jews?	3 And Pilate asked him, saying, Art thou the King of the Jews?	33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
			34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am

			<p>I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?</p> <p>36 Jesus answered, My ^akingdom is not of this ^bworld: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.</p>
<p>And Jesus said unto him, Thou sayest (truly; for thus it is written of me).</p>	<p>And he (Jesus) answering said unto him, ^bThou sayest <i>it</i>. (I am, even as though sayest.)</p>	<p>And he answered him and said, (Yea,) Thou sayest <i>it</i>.</p>	<p>37 ^aPilate therefore said unto him, Art thou a ^bking then? Jesus answered, Thou sayest that I am a ^cking. To this end was I born, and for this cause came I into the world, that I should bear witness unto the ^dtruth. Every one that is of the truth heareth my voice.</p>
		<p>(Truth is knowledge of things as they are, and as they were, and as they are to come. D&C 93:24)4 Then said Pilate to the chief priests and to the people, I find no ^afault in this man.</p>	<p>38 Pilate saith unto him, What is truth? And when he had ^asaid this, he went out again unto the Jews, and saith unto them, I find in him no ^bfault <i>at all</i>.</p>
<p>12 And when he was accused of the chief priests and elders, he answered ^anothing.</p>	<p>3 And the chief priests accused him of many things: but he ^aanswered nothing.</p>		
<p>13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?</p>	<p>4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.</p>		
<p>14 And he answered him to (not to his questions; yea) never a</p>	<p>5 But Jesus yet answered nothing; so that Pilate marvelled.</p>	<p>5 And they were the more fierce, saying, He stirreth up the people,</p>	

<p>word; insomuch that the governor marvelled greatly.</p>		<p>teaching throughout all Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were a Galilaean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.</p>	
JESUS BEFORE HEROD			
		<p>8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long <i>season</i> (time), because he had heard many things of him; and he hoped to have seen some ^amiracle done by him. 9 Then he questioned with him in many words; but he ^aanswered him nothing. 10 And the chief priests and ^ascribes stood and vehemently accused him.</p>	<p>(Herod is the only character in history to whom Jesus is known to have applied a personal epithet of contempt. Jesus called Herod a fox. He is further distinguished as the only being who saw Christ face and to face and spoke to Him, yet never heard His voice.)</p>
	<p>(The gorgeous robe was most probably white, the usual color of dress among Jewish nobility.)</p>	<p>11 And Herod with his men of war set him at nought, and ^amocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. 12 ¶ And the same day Pilate and Herod were made friends together: for before (this) they were at enmity between themselves.</p>	
SECOND APPEARANCE BEFORE PILATE			
		<p>13 ¶ And Pilate, when he had called together</p>	

		<p>the chief priests and the rulers and the people, 14 Said unto them, Ye (You) have brought this man unto me, as one that (who) perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done ^aunto him.</p>	
		<p>16 I will therefore chastise him, and release him.</p>	
<p>15 Now at <i>that</i> feast the governor was ^awont to ^brelease unto the people a prisoner, whom they ^cwould.</p>	<p>6 Now (it was common) at <i>that</i> feast he ^areleased (for Pilate to release) unto them one prisoner, whomsoever they desired.</p>	<p>17 (For of necessity he must ^arelease one unto them at the feast.)</p>	<p>39 But ye have a custom, that I should release unto you one at the passover:</p>
			<p>will ye therefore that I release unto you the King of the Jews?</p>
<p>16 And they had then a notable prisoner, called Barabbas.</p>	<p>7 And there was one (a man) named Barabbas, <i>which lay</i> bound with them that (who) had made insurrection with him, who had committed murder in the insurrection. (The two thieves who were also crucified with Jesus were most likely those who had been in prison with Barabbas.)</p>	<p>(His full name was Jesus Barabbas. Barabbas means "son of the Father. Some important manuscripts of Matthew compare Barabbas and Jesus in a unique way, for they phrase Pilate's question in 27:17 thus: "Whom do you want me to release to you, Jesus Barabbas or Jesus called Christ?" Since "Barabbas" probably means "Son of the Father," it would be a fascinating irony for Pilate to have faced two</p>	

		accused men named Jesus, one "Son of the Father," the other "Son of God." Lord of the Gospels: The 1990 Sperry Symposium on the New Testament Brent L. Top, Bruce A. Van Orden, The Passion of Jesus Christ, Richard Neitzel Holzapfel, Director, Irvine Institute of Religion)	
	8 And the multitude crying aloud began to desire him to do as he had ever done (deliver Jesus) unto them.	18 And (But) they cried out all at once, saying, Away with this man, and release unto us Barabbas: 19 (Who for a certain sedition made in the city, and for ^a murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them.	(Some in the crowd wanted Jesus released.)
17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for ^a envy they had ^b delivered him.	9 But Pilate answered (unto) them, saying, Will ye that I release unto you the ^a King of the Jews? 10 For he knew that the chief priests had delivered him for ^a envy.		
19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a ^a dream (vision) because of him.			

20 But the chief ^a priests and elders ^b persuaded the multitude that they should ^c ask Barabbas, and destroy Jesus.	11 But the chief priests moved the people, that he should rather release Barabbas unto them(as he had done unto them).	21 But they cried, saying, ^a Crucify <i>him</i> , crucify him.	40 Then cried they all again, saying, Not this man, but Barabbas. Now ^a Barabbas was a robber. (like the two thieves)
21 (And) The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.			
22 Pilate said(d) th unto them, What shall I do then with Jesus which is called Christ? They all say (And all said) unto him, Let him be ^a crucified.	12 And Pilate answered and said (spake) again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13 And they cried out again, (Deliver him unto us to be crucified. Away with him.) Crucify him.		
23 And the governor said, Why, what evil hath he done?	14 Then Pilate said unto them, Why, what evil hath he done? (Pilate, knowing Jesus to be innocent, caved in to the pressure for his own popularity's sake.)	22 And he said unto them the third time, Why, what evil hath he done? I have found ^a no cause of death in him: I will therefore chastise him, and let <i>him</i> go.	
SOLDIERS SCOURGE AND MOCK JESUS			
MATTHEW 27	MARK 15	LUKE 23	JOHN 19
27 Then the soldiers of the governor took Jesus into the ^a common hall, and gathered unto him the whole band <i>of soldiers</i> .	16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.	(The unhappy sufferer was publicly stripped, was tied by the hands in a bent position to a pillar, and then, on the tense quivering nerves of the naked back, the blows were inflicted with leathern thongs, weighted with jagged edges of bone and lead; sometimes even the blows fell by accident – sometimes, with terrible barbarity, were purposely struck – on the face and eyes. It	1 THEN Pilate therefore took Jesus, and ^a scourged <i>him</i> .

		was a punishment so hideous that, under its lacerating agony, the victim generally fainted, often died; MM, 4:191.)	
28 And they stripped him, and put on him a ^a scarlet (purple) robe.	17 And they clothed him with purple, and platted a crown of ^a thorns, and put it about (upon) his head,	(Scourging included being stripped naked. Also, those who suffered death by crucifixion, were also naked.)	2 And the soldiers platted a crown of thorns, and put <i>it</i> on his head, and they put on him a purple robe,
29 ¶ And when they had ^a platted a crown of thorns, they put <i>it</i> upon his head, and a ^b reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!	18 And began to salute him, (saying,) Hail, King of the Jews!		3 And said, Hail, ^a King of the Jews! and they smote him with their hands.
30 And they ^a spit upon him, and took the reed, and smote him on the head.	19 And they ^a smote him on the head with a reed, and did spit upon him, and bowing <i>their</i> knees worshipped him.		
PILATE PLEADS FOR JESUS, THEN DELIVERS HIM			
		(Here Pilate was trying to arouse sympathy by showing him after the scourging. Pilate wanted to spare Him.)	4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no ^a fault in him.
			5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And <i>Pilate</i> saith unto them, Behold the man!
			6 When the chief priests therefore and officers saw him, they ^a cried out, saying, Crucify <i>him</i> , crucify <i>him</i> . <i>Pilate</i> saith unto them, Take ye him, and crucify <i>him</i> : for I find no ^b fault in him.

		(The Jews knew that Jesus preached that He was God's Son.)	7 The Jews answered him, We have a ^a law, and by our law he ought to die, because he made himself the ^b Son of God.
			8 ¶ When Pilate therefore heard that saying, he was the more afraid;
			9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no ^a answer.
			10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
		(...but Caiaphas who delivered me to thee has the greater sin for as a Jew he knows of my divine origin. DNTC, 1: 809)	11 Jesus answered, Thou couldest have no ^a power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ^b sin.
			12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a ^a king speaketh against Caesar.
			13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement,

			but in the Hebrew, Gabbatha.
			14 And it was the preparation of the ^a passover, and about the sixth hour: and he saith unto the Jews, Behold your ^b King!
23b But they cried out ^a the more, saying, Let him be crucified.	14b And (But) they cried out the more exceedingly, Crucify him.	23 And they were ^a instant with (in) loud voices, ^b requiring that he might be ^c crucified. And the voices of them and of the chief priests prevailed.	15 But they cried out, Away with <i>him</i> , away with <i>him</i> , ^a crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no ^b king but Caesar.
24 ¶ When Pilate saw that he ^a could prevail nothing, but that rather (that) a ^b tumult was made, he took water, and washed <i>his</i> hands before the multitude, saying, I am innocent of the blood of this ^c just person: see ye to it (that ye do nothing unto him).	(Pilate sought to refuse responsibility for deciding about Christ, but Pilate's hands were never dirtier than just after he had washed them. Neal A. Maxwell, Ensign, November 1974, p. 13)	24 And Pilate gave sentence that it should be as they ^a required.	
25 Then answered all the people, and said, His ^a blood be on (come upon) us, and on our children.			
26 ¶ Then released he Barabbas unto them: and when he had ^a scourged Jesus, he delivered <i>him</i> to be crucified.	15 ¶ And so (now) Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged <i>him</i> , to be crucified.	25 And he released unto them him that (who) for sedition and ^a murder was cast into prison, whom they had desired; but he (and) delivered Jesus to their will.	16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led <i>him</i> away.
JESUS IS MOCKED AND CRUCIFIED			
31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify <i>him</i> .	20 And when they had ^a mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.		

<p>32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.</p>	<p>21 And they compel(led) one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.</p>	<p>26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear <i>it</i> after Jesus.</p>	<p>(The cross borne was most likely the cross piece, not the entire cross. Usually made from olive wood, very dense and heavy. Elder Talmage said: "From Mark's statement that Simon was the father of Alexander and Rufus we infer that the two sons were known to the evangelist's readers as members of the early Church, and there is some indication that the household of Simon the Cyrenian came to be numbered with the believers. Jesus the Christ, p. 652-3.)</p>
		<p>27 ¶ And there followed him a great company of people, and of women, which (who) also bewailed and lamented him.</p>	
		<p>28 But Jesus turn(ed)ing unto them said, Daughters of ^aJerusalem, weep not for me, but weep for yourselves, and for your children.</p>	
		<p>29 For, behold, the days are coming, in the which they shall say, Blessed <i>are</i> the ^abarren, and the wombs that (which) never bare, and the paps which never gave suck.</p>	
		<p>30 Then shall they begin to say to the ^amountains, Fall on us; and to the hills, Cover us.</p>	

		31 For if they do these things (are done) in a (the) ^a green tree, what shall be done in the ^b dry (tree)? (This he spake, signifying the scattering of Israel, and the desolation of the heathen, or in other words, the Gentiles.)	(The 1 st destruction of Jerusalem and the Second Coming.)
		(Just as Jesus was fastened in the “sure place” so when we make solemn covenants, make sure we are also fastened in the “sure place” so that our covenants do not come undone.)	17 And he ^a bearing his ^b cross went forth into a place called <i>the place</i> of a ^c skull (burial), which is called in the Hebrew Golgotha: (The soldiers drove spikes into His hands, and then fearing that the weight of His body would tear through the flesh of the hands, they placed spikes through His wrists, also. This is what Isaiah meant when he said: Isaiah 22:23 And I will fasten him as a ^a nail in a sure place ; and he shall be for a glorious throne to his father’s house.)
THE CRUCIFIXION			
MATTHEW 27	MARK 15	LUKE 23	JOHN 19
		32 And there were also two other, ^a malefactors, led with him to be put to death.	18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.
33 And when they were come unto a place called Golgotha, that is to say, a place of ^a skull (burial),	22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull (burial).	33 And when they were come to the place, which is called Calvary,	(Jesus was not crucified on a hill, but most likely on a well traveled road where many people would see it.)
34 ¶ They gave him ^a vinegar to drink mingled with gall: and when he had tasted	23 And they gave him to drink wine mingled with myrrh: but he received it not. (vinegar mingled with gall; and	(Jesus refused to drink the wine because of the deadening agent in it. He wanted His full	

<i>thereof</i> (the vinegar), he would not drink.	when he had tasted the vinegar, he would not drink.)	faculties during the ordeal on the cross.)	
38 Then were there two thieves crucified with him, one on the right hand, and another on the left.	25 And it was the third hour, and (when) they crucified him. 27 And with him they crucify(ied) two ^a thieves; the one on his right hand, and the other on his left. 28 And the scripture was ^a fulfilled, which sai(d)th, And he was numbered with the transgressors.	There they crucified him, and the malefactors, one on the right hand, and the other on the left.	(9 am)
THIS IS JESUS THE KING OF THE JEWS			
37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. (And Pilate wrote a title, and put it on the cross, and the writing was,	26 And the superscription of his accusation was written over, (And Pilate wrote his accusation and put it upon the cross,)	38 And a superscription also was written over him	19 ¶ And Pilate wrote a title, and put <i>it</i> on the cross.
JESUS OF NAZARETH, THE KING OF THE JEWS, in letters of Greek, and Latin, and Hebrew.	THE KING OF THE JEWS.	in letters of Greek, and Latin, and Hebrew, THIS IS THE ^a KING OF THE ^b JEWS.	And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
			20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, <i>and</i> Greek, <i>and</i> Latin.
And the chief priests said unto Pilate. It should be written and set up over his head, his accusation, This is he that said he was Jesus, the King of the Jews.	(There were certain of the chief priests who stood by, that said unto Pilate, write, that he said, I am King of the Jews.		21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.
But Pilate answered and said, What I have written, I have written, let it alone.)	But Pilate said unto them, What I have written, I have written.)		22 Pilate answered, What I have written I have written.

FIRST WORDS FROM THE CROSS: FATHER, FORGIVE THEM

		34 ¶ Then ^a said Jesus, 34 Father, ^b forgive them; for they know not what ^c they do. ((Meaning the soldiers who crucified him,))	
--	--	--	--

SOLDIERS CAST LOTS FOR JESUS' GARMENTS

			23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also <i>his</i> coat: now the coat was without seam, woven from the top throughout.
--	--	--	--

35 And they ^a crucified him, and ^b parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my ^c garments among them, and upon (for) my vesture did they (did) cast lots.	24 And when they had crucified him, they parted his ^a garments, casting lots upon them, what every man should take.	34 And they parted his ^d raiment, and cast lots. (The person crucified was stripped naked of his clothing, which then became the property of the four guards accompanying the body.) (Jewish men wore five articles of clothing. A headdress, shoes, an inner garment, an outer garment, and a girdle. DNTC, 1:820) (Psalm 22:18 – They part my garments among them, and cast lots upon my vesture.)	24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my ^a raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.
---	---	---	---

36 And sitting down they watched him there;		35 And the people stood beholding.	
---	--	---------------------------------------	--

FURTHER MOCKING BY THE RULERS AND THE PEOPLE

39 ¶ And they that passed by ^a reviled him, wagging their heads,	29 And they that (who) passed by railed on him, wagging their heads,		
---	--	--	--

<p>40 And saying, Thou that destroyest the ^atemple, and buildest <i>it</i> (again) in three days, save thyself. If thou be the ^bSon of God, come down from the cross.</p>	<p>and saying, Ah, thou that (who) destroyest the temple, and buildest <i>it</i> in three days, 30 Save thyself, and come down from the cross.</p>		
<p>41 Likewise also the chief priests mocking <i>him</i>, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He ^atrusted in God; let him ^bdeliver him now, if he will have (save) him: for he said, I am the ^cSon of God.</p>	<p>31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe.</p>	<p>And the rulers also with them ^aderided <i>him</i>, saying, He saved others; let him save himself, if he be (the) Christ, the ^bchosen of God. 36 And the soldiers also ^amocked him, coming to him, and offering him ^bvinegar, 37 And saying, If thou be the king of the Jews, save thyself.</p>	
SECOND WORDS FROM THE CROSS: TO THE THIEF			
<p>44 (One of) The thieves also, which were crucified with him, ^acast the same in his teeth.</p>	<p>And they that were crucified with him ^areviled him. (of them who was crucified with him, reviled him also, saying, If thou are the Christ, save thyself and us.)</p>	<p>39 ¶ And one of the malefactors which were hanged (who was crucified with him,) ^arailed on him, saying, If thou be (the) Christ, save thyself and us.</p>	
<p>(But the other rebuked him, saying, Dost thou not fear God, seeing thou are under the same condemnation; and this man is just, and hath not sinned; and he cried unto the Lord that he would save him.</p>		<p>40 But the other answering rebuked him, saying, Dost not thou (thou not) fear God, seeing thou art in the same condemnation?</p>	
		<p>41 And we indeed justly; for we receive the due ^areward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember</p>	

		me when thou comest into thy kingdom.	
And the Lord said unto him, This day thou shalt be with me in paradise.)		43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in ^a paradise.	(Or, “This day shalt thou be with me in the world of spirits. There you can learn of me and my gospel; there you can begin to work out your salvation with fear and trembling before me. MM, 4:222.)
THIRD WORDS FROM THE CROSS: TO HIS MOTHER			
		(The women present were Mary, his mother, Salome her sister and wife of Zebedee and the mother of James and John (cousins of Jesus), Mary the wife of Cleophas and Mary Magdalene. MM, 4:223)	25 ¶ Now there stood by the cross of Jesus his ^a mother, and his mother’s sister, Mary the <i>wife</i> of ^b Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the ^a disciple standing by, whom he loved, he saith unto his mother, ^b Woman, behold thy son! 27 Then saith he to the disciple, Behold thy ^a mother! And from that hour that disciple took her unto his own <i>home</i> .
DARKNESS FROM THE SIXTH TO THE NIGHT HOUR (NOON TO 3PM)			
45 Now from the sixth hour there was ^a darkness over all the land unto the ninth hour. (From noon to 3pm)	33 And when the sixth hour was come, there was ^a darkness over the whole land until the ninth hour.	44 And it was about the ^a sixth hour, and there was a ^b darkness over all the ^c earth until the ninth hour. 45 And the sun was darkened,	(There were earthquakes and tempests for 3 hours in America. See 1 Ne 19:10-12. “Could it be that this was the period of his greatest trial, or that during it the agonies of Gethsemane recurred and even intensified?” MM, 4:225) (It seems, that in addition to the fearful suffering incident to

			crucifixion, the agony of Gethsemane had recurred, intensified beyond human power to endure. Jesus the Christ, p. 613. All of the suffering in Gethsemane recurred during the final three hours on the cross, the hours when darkness covered the land. MM, 4: 232)
FINAL WORDS FROM THE CROSS			
46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, ^a My God, my God, why hast thou ^b forsaken me?	34 And at the ninth hour Jesus cried with a loud voice, saying, ^a Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou ^b forsaken me?	(How utterly devastating the withdrawal of that influence must have been to one so accustomed to it! Now the Savior was alone. The agonies of Gethsemane had returned. McConkie, CR, Apr 1985.)	Psalms 22:1 ^a MY God, my God, why hast thou ^b forsaken me?
47 Some of them that stood there, when they heard that (him), said, This <i>man</i> calleth for ^a Elias.	35 And some of them that (who) stood by, when they heard # (him), said, Behold, he calleth Elias.		
48 And straightway one of them ran, and took a sponge, and filled <i>it</i> with ^a vinegar, and put <i>it</i> on a reed, and gave him to drink.	36 And one ran and filled a sponge full of ^a vinegar, and put <i>it</i> on a reed, and gave him to drink,		28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar (mingled with gall): and they filled a sponge with ^a vinegar (it), and put # upon hyssop, and put # to his mouth. 30 When Jesus therefore had received the vinegar,
49 The rest said, Let (him) be, let us see	(others spake) saying, Let (him) alone; let us see whether Elias will		

whether Elias will come to save him.	come to take him down.		
--------------------------------------	------------------------	--	--

IT IS FINISHED

50 ¶ Jesus, when he had cried again with ^a a loud voice (saying, Father it is finished, thy will is done), yielded up the ghost.	37 And Jesus cried with a loud voice, and gave up the ^a ghost. (These mortals were sad at Jesus' death. But there was much rejoicing and gladness to those spirits of the just who had been faithful in the testimony of Jesus because the day of their deliverance was at hand. D&C 138:12-15. Were we also witnesses of his death? "I believe that we did not hold our peace. Every righteous eye in the universe must have been on Gethsemane and Golgotha. Every voice in Heaven must have been raised:" (Ted L. Gibbons, Lesson 26. Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak anthems of eternal praise to the King Immanuel. D&C 128:22)	46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I ^a commend my ^b spirit: and having said thus, he ^c gave up the ^d ghost.	he said, It is ^a finished: and he bowed his head, and gave up the ghost. (The Spirit returned to Him and bore witness that he had completed the atonement.) (Lucifer, since his banishment from heaven, had never heard words to cause such terror.)
---	--	---	--

VEIL OF TEMPLE RENT

51 And, behold, the ^a veil of the temple was ^b rent in twain from the top to the bottom; and the earth did ^c quake, and the rocks rent;	38 And the veil of the temple was rent in twain from the top to the bottom.	45b and the veil of the temple was rent in the ^a midst. (All of us are now able to return back to God through Jesus.)	(The veil was 60 feet long, 30 feet wide of the thickness of the palm of the hand and wrought in 72 squares. It was so heavy it took hundreds of priests to manipulate it. It was the hand of God that rent it. MM, 4:229)
--	---	---	--

TESTIMONY OF CENTURION AND OTHER WITNESSES

<p>54 Now when the centurion, and they that were with him, watching Jesus, saw (heard) the earthquake, and (saw) those things that (which) were done, they feared greatly, saying, Truly this was the Son of God.</p>	<p>39 ¶ And when the centurion, which (who) stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was (is) the Son of God.</p>	<p>47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a ^arighteous man.</p>	
<p>55 And many ^awomen were there beholding afar off, which followed Jesus from Galilee, ministering unto him (for his burial): 56 Among which (whom) was Mary Magdalene, and Mary the mother of James and ^aJoses, and the mother of Zebedee's children.</p>	<p>40 There were also women looking on afar off. Among whom was Mary Magdalene, and Mary the mother of James the less (younger) and of Joses, and Salome; 41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which (who) came up with him unto Jerusalem.</p>	<p>48 And all the people that (who) came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that (who) followed him from Galilee, stood afar off, beholding these things. (The Eleven would also have been there.)</p>	
SOLDIER PIERCES HIS SIDE			
			<p>31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the ^across on the sabbath day, (for that ^bsabbath day was an ^chigh ^dday,) besought Pilate that their legs might be ^ebroken, and <i>that</i> they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that he was dead already, they ^abrake not his legs:</p>

		(The physical cause of death was a ruptured heart. He died of a broken heart. Jesus the Christ, p. 620-1)	<p>34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.</p> <p>35 And he that ^asaw <i>it</i> bare ^brecord, and his record is true: and he knoweth that he saith true, that ye might believe.</p> <p>36 For these things were done, that the scripture should be fulfilled, A ^abone of him shall not be broken.</p> <p>37 And again another scripture saith, They shall look on him whom they ^apierced.</p>
--	--	---	---

THE BURIAL OF JESUS

<p>57 When the even(ing) was come, there came a rich man of Arimathaea, named ^aJoseph, who also himself was Jesus' ^bdisciple:</p>	<p>42 ¶ And now when the even was come, because it was the ^apreparation (day), that is, the day before the Sabbath,</p> <p>43 Joseph of Arimathaea, an honourable ^acounsellor, which-(who) also waited for the kingdom of God, came,</p>	<p>50 ¶ And, behold, there was a man named Joseph, a ^acounsellor; and he was a good man, and a just (one):</p> <p>51 (The same (day) had not consented to the counsel and deed of them;) he was-(a man) of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.</p>	<p>38 ¶ And after this ^aJoseph of Arimathaea, (Joseph was a member of the Sanhedrin. Joseph may have been Jesus' great uncle. Only next of kin were allowed to take the deceased body.)</p> <p>being a disciple of Jesus, but secretly for ^bfear of the Jews,</p>
<p>58 He went to Pilate, and ^abegged the body of Jesus.</p>	<p>and went in boldly unto Pilate, and ^bcraved the body of Jesus.</p>	<p>52 This man (He) went unto Pilate, and ^abegged the body of Jesus.</p>	<p>besought Pilate that he might take away the body of Jesus:</p>
<p>Then Pilate commanded the body to be delivered.</p>	<p>44 And Pilate marvelled(, and asked him) if he were already dead: and calling unto him the centurion, he asked him whether (if) he had been any while dead.</p> <p>45 And when he knew</p>		<p>and Pilate gave <i>him</i> leave.</p>

	<i>it</i> of the centurion, he gave the body to Joseph.		
59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,	46 And he (Joseph) bought fine linen, and took him down, and wrapped him in the linen,	(All they had time to do was wash the body, lay it amid the spices, wrap the head in a white napkin, and roll the linen round and round the wounded limbs and lay the body in the tomb. MM 4:239) 53 And he took it down, and wrapped it in linen,	He came therefore, and took the body of Jesus. 39 And there came also ^a Nicodemus, which at the first came to Jesus by night, and brought a mixture of ^b myrrh and aloes, about an hundred pound <i>weight</i> . 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.
			41 Now in the place where he was crucified there was a garden; and in the garden a new ^a sepulchre, wherein was never man yet laid.
60 And laid it in his own new tomb, which he had hewn out in the rock:	and laid him in a ^a sepulchre which was hewn out of a rock,	and laid it in a ^a sepulchre that (which) was hew(ed) in (a) stone, wherein never man before was laid. 54 And that day was the ^a preparation, and the Sabbath drew on.	42 There laid they Jesus therefore because of the Jews' ^a preparation <i>day</i> ; for the sepulchre was nigh at hand.
and he rolled a great ^a stone to the door of the ^b sepulchre, and departed.	and rolled a stone unto the door of the sepulchre.		
61 And there was Mary Magdalene, and the other Mary, sitting ^a over against the sepulchre.	47 And Mary Magdalene and Mary <i>the mother</i> of Joses beheld where he was laid.	55 And the women also, which (who) came with him from Galilee, followed after, and beheld the ^a sepulchre, and how his body was laid.	(The women came so that after the Sabbath they would know where his body was so they could come and properly treat the body for burial.)
		56 And they returned, and prepared spices and ointments; and ^a rested the Sabbath day according to the commandment.	

- Saturday: Christ’s body lies in the tomb (Matthew 27:62-66)

Saturday – the Seventh Day of the Week
GUARDS AT THE TOMB
62 ¶ Now the next day, that followed the day of the ^a preparation, the chief priests and Pharisees came together unto Pilate,
63 Saying, Sir, we remember that that ^a deceiver said, while he was yet alive, After three days I will rise again.
64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last ^a error shall (imposture will) be worse than the first.
65 Pilate said unto them, Ye have a watch: go your way, make <i>it</i> as sure as ye can.
66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch. (The word “imposture” is defined as The act or instance of engaging in deception under an assumed name or identity.)

- Sunday: The appearance o the resurrected Christ (Matthew 28:1-10)

Matthew 28

Christ ministers in the Spirit World. What hymns they must have composed and sung when he burst through the veil and greeted the righteous who were assembled, waiting. Pre-mortal and paradisiacal choirs with voices raised in rejoicing at the opening of the Savior’s tomb, and thereby, every tomb in the world.

Christ’s Resurrection. **What is the greatest news the world has ever heard? He is Risen!** The resurrection proves the divinity of Jesus Christ.

New Testament record of the Resurrected Jesus’ appearances:

1. Mary Magdalene (Mark 16:9, John 20:11-17)
2. The Women (Matthew 28:9)
3. Peter (Luke 24:34)
4. Cleopas and Luke on the road to Emmaus (Mark 16:12, Luke 24:13-18)
5. Ten Apostles on resurrection day (Luke 24:36-40, John 20:19-20)
6. The Eleven with Thomas (John 20: 26-29)
7. Seven Apostles at Galilee (John 21:1-14)
8. The Eleven in Galilee (Matthew 28:16)
9. Five Hundred Brethren in Galilee (1 Corinthians 15:6)
10. James, the brother of Jesus (1 Corinthians 15:7)
11. The Eleven at the Ascension (Luke 24:50-51)

Christ the Lord is risen – He appears to many – He has all power in heaven and in earth – He sends the apostles to teach and baptize all nations.

(Sunday, the 1st day of the week)

MATTHEW 28	MARK 16	LUKE 24	JOHN 20-21
THE STONE IS ROLLED AWAY			

<p>2 And, behold, there was (had been) a great earthquake: for (two) ^athe ^bangel(s) of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.</p> <p>3 ^aHis (And their) ^bcountenance was like lightning, and his (their) raiment white as snow:</p> <p>4 And for fear of him (them) the keepers did shake, and became as dead <i>men</i> (though they were dead).</p>	<p>The angels must have been resurrected.</p>	<p>(There was actually no need to roll away the stone to let Jesus out of the tomb. Resurrected bodies can pass through solid objects. There are several reasons why the stone was rolled away. Just as the door of the tomb of the resurrection was now open, signaling its Occupant was no longer there, so too the door of spirit prison was now open, signaling that its righteous inhabitants were free from the bondage of death and would no longer be confined there. With the opening of the tomb, the disciples could look inside as well as enter the sepulcher and know for themselves that the tomb was empty, that Jesus had returned to life, that he really was the Savior, with power to raise his own physical body back to life. Verse by Verse, the Four Gospels, p. 676)</p>	
---	---	---	--

WOMEN COME TO THE TOMB

<p>1 ^aIN the end of the ^bsabbath (day), as it began to dawn toward(s) the first <i>day</i> of the week, (early in the morning) came Mary Magdalene and the other Mary to see the sepulchre.</p>	<p>1 AND when the Sabbath was past (passed), Mary Magdalene, and Mary the <i>mother</i> of James, and Salome, had bought sweet spices, that they might come and anoint him. (“These other women included Mary the</p>	<p>1 NOW upon the first <i>day</i> of the week, very early in the morning, they (the women) came unto the ^asepulchre, bringing the spices which they had prepared, and certain <i>others</i> with them.</p>	<p>1 THE ^afirst <i>day</i> of the week cometh Mary Magdalene early, when it was yet ^bdark, unto the sepulchre,</p>
---	---	---	--

	<p>mother of Joses; Joanna, Salome (Mary's sister) the mother of James and John... (Jesus' cousins) Certainly the beloved sisters from Bethany were there... Their total number may well have been in the dozens or scores. Certainly among those faithful sisters there were some or all of the wives of the apostles. MM, 4:265)</p> <p>2 And very early in the morning the ^afirst <i>day</i> of the week, they came unto the sepulchre at the ^brising of the sun.</p>		
WOMEN FIND THE STONE ROLLED AWAY			
	<p>3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 ^aAnd (But) when they looked, they saw that the stone was rolled away: for it was very great</p>	<p>2 ^aAnd they found the stone rolled away from the sepulcher,</p>	<p>and seeth the ^cstone taken away from the ^dsepulchre</p>
	<p>(, and two angels sitting thereon, clothed in long white garments; and they were affrighted).</p>	<p>and two angels standing by it in shining garments). 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid (affrighted), and bowed down <i>their</i> faces to the earth, they</p>	<p>(and two angels sitting thereon).</p>
<p>5 ^aAnd the angel(s) answered and said unto the women, Fear not ye: for I (we) know that</p>	<p>5 And entering into the sepulchre, they saw a young man sitting on the right side, ^aclothed</p>	<p>(But behold the angels) said unto them, Why seek ye the living among the dead?</p>	

ye seek Jesus, which was crucified.	in a long white garment; and they were ^b affrighted. 6 And he (But the angels) sai(d)th unto them, Be not affrighted: Ye seek Jesus of Nazareth, which (who) was crucified:		
6 He is not here: for he is ^a risen, as he said.	he is ^a risen; he is not here:	6 He is not here, but is ^a risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words,	(The most wonderful words ever spoken on earth – HE IS RISEN!)
Come, see the place where the ^b Lord lay.	behold the place where they laid him. (And they, entering into the sepulcher, saw the place where they laid Jesus.)	3 And they entered in (to the sepulcher), and found not (finding) the body of the Lord Jesus.	
7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.	7 But (And) go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.		
WOMEN LEAVE TOMB TO TELL DISCIPLES			
8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.	8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.	9 And returned from the sepulchre,	2 Then she runneth, and cometh to Simon Peter, and to the other ^a disciple, whom Jesus loved, and saith unto them, They have taken away the ^b Lord out of the sepulchre, and we know not where they have laid him.

		and told all these things unto the eleven, and to all the rest.	
PETER AND JOHN VISIT TOMB			
	(The strips of cloth “were left in such a way as to show that his resurrected body had passed through their folds and strands without the need of unwinding the strips or untying the napkin. Mortal Messiah, 4:268)	12 Then arose Peter, and ran unto the sepulchre; (John, out of respect for the senior apostle, lets Peter enter first.) and stooping down (went in, and), he beheld the linen clothes laid by themselves, (Grave robbers would never have taken the time to fold the grave clothes. But someone did, for they were wrapped together.) and (he) departed, wondering in himself at that which was come to pass.	3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the ^a napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must ^a rise again from the ^b dead. (How could they fully understand the resurrection? It had never happened before.) 10 Then the disciples went away again unto their own home.
JESUS APPEARS TO MARY			
(Why was Mary the first mortal to see the	9 ¶ Now when <i>Jesus</i> was ^a risen early (on)		

<p>resurrected Christ? It's possible that Mary was His wife.)</p>	<p>the first <i>day</i> of the week, he ^bappeared first to ^cMary Magdalene, out of whom he had cast seven devils. (In our versions of the Bible, Mary is indicated as one who had seven devils. This may have been added by evil men who wanted women to be looked at in a bad light. It may not be true.)</p>		
			<p>11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, <i>and looked</i> into the sepulchre, 12 And seeth two ^aangels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and ^asaw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where</p>

			<p>thou hast laid him, and I will take him away.</p>
		<p>(Isn't this the moment we all hope for, that Jesus will call us by name in the same loving way?)</p>	<p>16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, ^aMaster.</p> <p>17 Jesus saith unto her, "Touch (Hold) me not; (The Greek verb (hapto) can mean "touch," "hold," or "cling." Thus Mary could embrace Jesus and be told not to hold him further, because he would leave earth and return to his Father. This view is favored by translators because Greek verbs have forms for singular action and forms for continuous action. The latter is used here, producing the following modern translations; "Do not hold on to me." "Do not cling to me." "Stop holding on to me." There is no scriptural foundation for the idea that Jesus ascended that morning to his Father except reasoning from a translation like the KJV. This translation was also changed by Joseph Smith for "hold" should replace "touch." Robert Matthews, A Plainer Translation, p. 186. Elder McConkie's explanation of this is "You cannot hold me here, for I am going to ascend to my Father. MM, 4:264.) for I am</p>

			not yet ^b ascended to my ^c Father: but go to my brethren, and say unto them, I ascend unto my ^d Father, and your Father; and <i>to</i> my God, and your God.
JESUS APPEARS TO THE OTHER WOMEN			
<p>9 ¶ And as they went to tell his disciples, behold, ^aJesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.</p> <p>10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.</p>			