

**May 27-June 2**  
**Joseph Smith-Matthew 1; Matthew 25; Mark 12-13; Luke 21**  
**“The Son of Man Shall Come”**

**OVERVIEW:**

As you read Joseph Smith—Matthew 1; Matthew 25; Mark 12–13; and Luke 21, you might ask, “What messages do these chapters have for me? for my family? for my calling?”

Record your impressions:

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**SCRIPTURES:**

**Mark 12**

*Jesus gives the parable of the wicked husbandmen – He speaks of paying taxes, celestial marriage, the two great commandments, the divine Sonship of Christ, and the widow’s mites.*

<b>PARABLE OF THE WICKED HUSBANDMEN</b>		
<b>MATTHEW 21</b>	<b>MARK 12</b>	<b>LUKE 20</b>
	1 AND he (Jesus) began to speak unto them by parables (saying). A <del>certain</del> man planted a vineyard, and set an hedge about it, and digged <del>a place for the winefat</del> (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 ¶ <del>“Hear another parable: (For he that believed not John concerning me, cannot believe me, except he first repent. And except ye repent, the preaching of John shall condemn you in the day of judgment. And, again, hear another parable; for unto you that believe not, I speak in parables; that your unrighteousness may be rewarded unto you. Behold,)</del> There was a certain householder, (God) which (who) planted a vineyard (people to earth), and hedged it round about, and		A certain man planted a <sup>a</sup> vineyard, and let it forth (out) to <sup>b</sup> husbandmen, (farmers) and went into a far country for a long time.

<p>digged a winepress in it, and built a tower, and let it out to <sup>b</sup>husbandmen, (those entrusted with the gospel starting with Adam) and went into a far country: (“Here the Eternal Householder – One Jehovah by name – had planted his people on earth, beginning with Adam, the first husbandman, and had then returned to a distant heaven leaving the first man of all men to till and farm the garden.” MM, 3:361)</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 <sup>a</sup>servants, and <sup>b</sup>beat one, and killed another, and stoned another. (The wicked husbandmen were the leaders of the Jews.)</p>	<p>3 And they caught <del>him</del> (the servant), and beat him, and sent <i>him</i> away empty.</p>	
<p>36 Again, he sent other servants more than the first: and they did unto them likewise.</p>	<p>4 And again he sent unto them another servant; and at him they cast stones, and wounded <i>him</i> in the head, and sent <i>him</i> away shamefully handled.</p>	<p>11 And again he sent another servant: and they beat him also, and entreated <i>him</i> shamefully, and sent <i>him</i> away empty.</p>
	<p>5 And again he sent another; and him they killed, and many others; beating some, and killing some.</p>	<p>12 And again he sent a third: and they wounded him also, and cast <i>him</i> out.</p>
		<p>13 Then said the lord of the vineyard, What shall I do? I will send my beloved son:</p>
<p>37 But last of all he sent unto them his son (Jesus), saying, They will reverence my son.</p>	<p>6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.</p>	<p>it may be they will reverence <i>him</i> when they see him.</p>
<p>38 But when the husbandmen saw the son, they said among themselves, This is the <sup>a</sup>heir; come, let us kill him, and let us seize on his inheritance. (They knew he was the heir, and they</p>	<p>7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.</p>	<p>14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.</p>

knowingly killed him. The Pharisees knowingly killed the Son of God.)		
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 <i>his</i> (the) <sup>a</sup> vineyard unto other husbandmen, <del>which</del> (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 <sup>a</sup> vineyard unto others.	16 He shall come and destroy these husbandmen, and shall give the vineyard to others.
		And when they heard <del>#</del> (this), they said, <sup>a</sup> 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 <sup>a</sup> stone which the builders <sup>b</sup> rejected, the same is become the head of the <sup>c</sup> corner: this is the Lord's doing, and it is marvellous in our eyes? (Psalms 118:22 The <sup>a</sup> stone which the builders refused is become the head <i>stone</i> of the <sup>b</sup> corner. 23 This is the LORD's doing; it is marvellous in our eyes. Jesus was announcing that he was the Chief Cornerstone in his Father's house and was identifying the spiritually blind and hostile Jewish leaders as the builders who would reject him along with their nation, until the time of his second coming.)	10 And (Again,) have ye not read this Scripture; The <sup>a</sup> 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 <del>that</del> (which) is written, The <sup>a</sup> 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. 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)
43 Therefore say I unto you, The <sup>a</sup> kingdom of God shall be <sup>b</sup> taken from you, (House of Judah) and <sup>c</sup> given to a <sup>d</sup> nation (America)		

<p>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 <sup>a</sup>And (For) whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.</p>		<p>18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will (shall) <sup>a</sup>grind him to powder. (scatter like chaff)</p>
<p>45 <sup>a</sup>And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. (And they said among themselves, Shall this man think that he alone can spoil this great kingdom? And they were angry with him.) (Jesus is teaching them the source of his authority.)</p>	<p>12 (And now they were angry when they heard these words;)</p>	
<p>46 But when they sought to lay hands on him (they are showing that they reject Jesus), they feared the multitude, because they (learned that the multitude) took him for a prophet. 50 And now his disciples came to him, and Jesus said unto them, Marvel ye at the words of the parable which I spake unto them? 51 Verily, I say unto you, I am the stone, and those wicked ones reject me. 52 I am the head</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</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>

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

<p>the hated Roman government. If he said no, they could accuse him of rebellion against the government.)</p>		
<p>18 But Jesus perceived their wickedness, and said, (Ye hypocrites!) Why <sup>a</sup>tempt (are you testing) ye me, <del>ye</del> hypocrites?</p>	<p>15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why <sup>a</sup>tempt ye me?</p>	<p>23 But he perceived their <sup>a</sup>craftiness, 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 <del>#</del> (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 <del>image</del> 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 <del>is this</del> 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, <sup>a</sup>Render therefore unto <sup>b</sup>Caesar the things which are Caesar's; and unto God the things <del>that</del> (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 <del>that</del> (which) are Caesar's, and to God the things that are God's.</p>	<p>25 And he said unto them, Render therefore unto <sup>a</sup>Caesar 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</p>	<p>And they marvelled at <del>him</del> (it).</p>	<p>and they marvelled at his answer, and held their peace.</p>

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

<p>23 ¶ The same day came <del>to him</del> the <sup>a</sup>Sadducees (to him), which (who) say that there is no resurrection, and asked him,</p>	<p>18 ¶ Then <del>come</del> (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 <del>that</del> there is any resurrection; and they asked him,</p>
<p>24 Saying, Master, Moses said, If a man die, having no children, his <sup>a</sup>brother shall <sup>b</sup>marry his wife, and raise up seed unto his brother.</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 <sup>a</sup>brother 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 <sup>a</sup>brother die, having a wife, and he die without children, that his <sup>b</sup>brother 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: <del>and</del> the first took a wife, and dying left no seed.</p>	<p>29 There were therefore seven brethren: <del>and</del> 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 <del>in like manner</del></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</p>	<p>23 In the resurrection therefore, when they shall rise, whose</p>	<p>33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.</p>

<p>is difficult to understand why they would ask such a foolish question, even in ridicule, for every informed person already knew the answer. The matter had been fully analyzed and debated in the Rabbinical schools. The Pharisees had already settled the question in a very obvious way, and quite to their own satisfaction by saying that she should in the resurrection be the wife of the first husband. From our vantage point, we say she would be the wife of the one to whom she was married for time and for all eternity.” MM, 3:375. (The question, however, actually is about the resurrection.)</p>	<p>wife shall she be of them? for the seven had her to wife.</p>	
<p>29 Jesus answered and said unto them, Ye do err, not knowing the <sup>a</sup>scriptures, nor the <sup>b</sup>power of God. (The first man was sealed to his wife. The other husbands would not be.)</p>	<p>24 And Jesus answering said unto them, <sup>a</sup>Do ye not therefore <del>err</del> (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 <sup>a</sup>marry, and are given in marriage:</p>
		<p>35 But they <del>which</del> (who) shall be accounted worthy to obtain <sup>a</sup>that world,:</p>
<p>30 For in the <sup>a</sup>resurrection they neither <sup>b</sup>marry, nor are given in marriage, but are as the <sup>c</sup>angels of God in heaven. (Joseph Smith’s revelation on marriage teaches that if we are not married before the resurrection, we won’t be married after it either. D&amp;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</p>	<p>25 For when they shall rise from the dead, they neither <sup>a</sup>marry, nor are given in marriage; but are as the angels <del>which</del> (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&amp;C 131:1-4; 132:15-17). Those who accept</p>	<p><del>and the</del> (through) <sup>b</sup>resurrection from the dead, neither marry, nor are given in <sup>c</sup>marriage 36 Neither can they die any more: for they are equal unto the <sup>a</sup>angels;</p>



<p>must be done before they are resurrected to give them that married relationship afterward. Richard Anderson, Life of Christ, p. 93 Elder Talmage said: <b>“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.”</b> 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>and abide by the celestial law of marriage (including those who would have faithfully kept the eternal law if they had had opportunity in life to do so; D&amp;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 <sup>b</sup>children 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 <sup>a</sup>rise: have ye not read in the book of Moses, how in the bush God <sup>b</sup>spake unto him, saying,</p>	<p>37 Now that the dead are raised, even Moses shewed at the <sup>a</sup>bush, when he calleth the Lord.</p>
<p>32 I am the <sup>a</sup>God of Abraham, and the God of Isaac, and the God of Jacob?</p>	<p>I <i>am</i> the <sup>c</sup>God 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 <sup>a</sup>He is not (therefore) the God of the dead, but the God of the living: (for he raiseth them up out of their graves.) ye therefore do greatly err.</p>	<p>38 For he is not a God of the <sup>a</sup>dead, but of the living: for all live unto him.</p>
<p>33 And when the multitude heard (him) <i>this</i>, they were astonished at his doctrine.</p>		
		<p>39 ¶ Then certain of the scribes answering said, Master, thou hast well said.</p>
<b>LAWYER ASKS ABOUT THE GREAT COMMANDMENT</b>		
<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 <sup>a</sup>scribes came, and having heard them reasoning together, and</p>	

	perceiving that he had answered them well,	
35 Then one of them, <i>which was</i> a lawyer, <del>asked him a question,</del> <sup>a</sup> tempting him, (asked) <del>and</del> saying,		
36 Master, which <i>is</i> the great commandment in the law? (The Jews have 613 commandments Elder Dallin H. Oaks has taught: "the Final Judgment is not just an evaluation of a sum total of good and evil acts-What we have <i>done</i> . It is an acknowledgment of the final effect of our acts and thoughts-What we have <i>become</i> . It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become.")	asked him, Which is the first commandment of all?	
37 Jesus said unto him,	29 And Jesus answered him, The first of all the commandments <i>is</i> , (Hearken, and) <sup>a</sup> Hear, O Israel; The Lord our God is one Lord:	
Thou shalt <sup>a</sup> love the Lord thy God with all thy <sup>b</sup> heart, and with all thy soul, and with all thy <sup>c</sup> mind.	30 And thou shalt <sup>a</sup> love the Lord thy God with all thy <sup>b</sup> heart, and with all thy soul, and with all thy mind, and with all thy <sup>c</sup> strength: this <i>is</i> the first commandment.	
38 This is the first and great <sup>a</sup> commandment.		
39 And the second <i>is</i> like unto it, Thou shalt <sup>a</sup> love thy neighbour as thyself.	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.	
40 On these two commandments hang all the <sup>a</sup> law and the prophets. (It is a serious thing to live in a society of possible gods and goddesses, to remember that		

<p>the dullest and most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship...It is in the light of these overwhelming possibilities, it is with the awe and circumspection proper to them, that we should conduct all our dealings with one another, all friendship, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations, these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit...immortal...everlasting splendors...Your neighbor is the holiest thing presented to your senses." C.S. Lewis, The Weight of Glory, p. 210)</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 <sup>a</sup>offerings 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>	
<b>WHAT THINK YE OF CHRIST?</b>		
<p>41 ¶ While the Pharisees were gathered together, Jesus asked them,</p>		

	35 ¶ And Jesus answered (spake) and said, while he taught in the temple,	
42 Saying, What think ye of Christ? whose son is he? They say unto him, <i>The Son of <sup>a</sup>David.</i>		41 And he said unto them, How say they that Christ is David's <sup>a</sup> 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 <sup>a</sup> LORD said unto my <sup>b</sup> Lord, Sit thou at my <sup>c</sup> right <sup>d</sup> hand, until I make thine <sup>e</sup> enemies thy footstool.)	(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 <sup>a</sup> LORD said to my Lord, Sit thou on my right hand, th (until) I make thine enemies thy footstool.	The LORD said unto my <sup>a</sup> 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 <del>then</del> 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 <sup>a</sup> durst (dare) any man from that day forth ask him any more questions. (They dared not ask any more questions. Instead they laid plans to have him killed.)	34(b) And no man after that durst ask him(, saying, Who art thou?) <del>any question.</del>	40 And after that they durst not ask him any <sup>a</sup> question at all.
	38 ¶ And he said unto them in his doctrine, Beware of the <sup>a</sup> scribes, which love to go in long clothing, and <del>love</del> -(have) <sup>b</sup> salutations in the marketplaces,	
	39 And the chief seats in the synagogues, and the uppermost rooms at feasts:	

	40 Which (Who) devour widows' houses, and for a pretence make long prayers: these shall receive greater <sup>a</sup> damnation.	
<b>MARK 12</b>		<b>LUKE 21</b>
<b>THE WIDOW'S MITE</b>		
41 ¶ And (after this) Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.		1 AND he looked up, and saw the <sup>a</sup> rich men casting their gifts into the treasury.
42 And there came a certain <sup>a</sup> poor widow, and she <del>threw</del> (cast) in two <sup>b</sup> mites, which make a farthing.		2 And <del>he</del> saw also a certain poor widow casting in thither two <sup>a</sup> mites.
43 And <del>he</del> (Jesus) called <del>unto him</del> his disciples, and sai(d)th unto them, Verily I say unto you, That this <sup>a</sup> poor widow hath cast more in, than all they which (who) have cast into the treasury:		3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:
44 For all <del>they</del> (the rich) did cast in of their <sup>a</sup> abundance; but she of (notwithstanding) her <sup>b</sup> want did <sup>c</sup> cast in <sup>d</sup> all that she had, (yea) <i>even</i> all her living.		4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had. (Joseph Smith: A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life. Lectures on Faith, 69)

### Joseph Smith – Matthew

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

JS-MATTHEW	MATTHEW 24	MARK 13	LUKE 21
<b>THE OLIVET DISCOURSE</b>			
I <sup>a</sup> FOR I say unto you, that ye shall not see me henceforth and know that I am he of whom it is written by the prophets, until ye shall say: Blessed is he who <sup>b</sup> cometh in the name of	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		

<p>the Lord, in the clouds of heaven, and all the holy angels with him. <b>Then understood his disciples that he should come again on the earth</b>, after that he was glorified and <sup>c</sup>crowned on the right hand of God. (He is not going to accomplish everything during this first visit. The Second Coming will occur after He has been crowned King. This will most likely occur at the meeting at Adam-ondi-Ahman.)</p>	<p>would you rather study from?</p>		
<p>2 And Jesus went out, and departed from the temple; and his disciples came to him, for to <sup>a</sup>hear 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 <sup>a</sup>shew (hear) him (saying, Master, show us concerning) the buildings of the <sup>b</sup>temple (as thou hast said; They shall be thrown down and left unto you desolate.).</p>	<p>1 <sup>a</sup>AND (The text of JST mark 13 is the same as JST Matthew 24) as <del>he</del> (Jesus) went out of the temple, <del>one</del> of his disciples <del>saith</del> <del>unto</del> (came to) him (saying), Master, see <del>what manner of stones and what buildings are here!</del> (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 <sup>a</sup>stone upon another that shall not be thrown down. (When Titus and the Romans destroyed</p>	<p>2 And Jesus said unto them, <sup>a</sup>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 <sup>b</sup>stone upon another, that shall not be thrown down.</p>	<p>2 And <del>Jesus answering</del> (he) said unto him, <del>Seest thou these great buildings?</del> (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</p>	<p>6 <del>As for</del> these things which ye behold, the days will come, in the which there shall not be left one <sup>a</sup>stone upon another, <del>that</del> (which) shall not be thrown down. (Marion G. Romney: You all know the sequel, how the Jews carried through</p>

<p>Jerusalem, they overturned every stone of the temple looking for treasures.)</p>		<p>unto the Jews desolate. And Jesus said unto them, See ye not all these things, and do ye not understand them? Verily I say unto you,) there shall not be left (here upon this temple) one stone upon another, that shall not be thrown down. (And Jesus left them and went upon the mount of Olives.)</p>	<p>their awful plat and crucified the Son of God, and how thereafter they continued to fight against his gospel. You remember, too, the price they paid, how in 70AD the city fell into the hands of the Romans as the climax of a siege in which the historian Josephus tells us there were a million one hundred thousand people killed and ...” tens of thousands were 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 <sup>a</sup>sign of thy</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 <sup>a</sup>sign of thy coming, and of the end of the</p>	<p>3 And as he sat upon the mount of Olives <del>over against the temple, Peter and James and John and Andrew asked</del> (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 <sup>a</sup>sign <del>when all these</del></p>	<p>7 And <del>they</del> (the disciples) asked him, saying, Master, <del>but</del> when shall these things be? and what <sup>a</sup>sign <del>will there be</del> (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</p>

<p><sup>b</sup>coming, and (3) of the <sup>c</sup>end of the world, or <b>the destruction of the <sup>d</sup>wicked, which is the end of the world?</b>  (The answer is given in verses 21-55. These were three different questions, and he answered them separately. “Apparently the disciples thought these two events would be closely related in time. In reply Jesus will speak of events and not of time, and the key to understanding the whole discourse is to know which statements of our Lord pertain to the day of the ancient apostles and which to those ages following their ministries.” DNTC, 1:640)</p>	<p><sup>b</sup>world? ((or the destruction of the wicked, which is the end of the world.))  (What is the natural consequence of living wickedly?)</p>	<p>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>Gethsemane. From this Mount the Lord ascended into heaven. Talmage, Jesus the Christ, 540, 569, 611, 697. To this Mount the Lord will return and make himself known to the Jews. Institute Manual, 152)</p>
<p>(Answer to the first question:)  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 <sup>a</sup>deceive you.</p>	<p>5 And Jesus <del>answering them began to say</del> (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 <sup>a</sup>Christ—and shall deceive many;</p>	<p>5 For many shall come in my <sup>a</sup>name, saying, I am <sup>b</sup>Christ; and shall <sup>c</sup>deceive many.</p>	<p>6 For many shall come in my name, saying, I am <i>Christ</i>; and shall <sup>a</sup>deceive 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 <sup>a</sup>kings for my sake, for a testimony against them.  11 But when they shall lead you, and deliver</p>	<p>12 But before all these (things shall come), they shall lay their hands on you, and <sup>a</sup>persecute 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.</p>



		<p><del>you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that <sup>a</sup>speak ye: for it is not ye that speak, but the <sup>b</sup>Holy Ghost.</del></p>	<p>14 Settle <del>#</del> (this) therefore in your hearts, not to <sup>a</sup>meditate (Gr practice, prepare) before what ye shall <sup>b</sup>answer: 15 For I will give you a mouth and <sup>a</sup>wisdom, which all your adversaries shall not be able to <sup>b</sup>gainsay (Gr speak against, oppose, contradict) nor resist.</p>
<p>7 Then shall they deliver you up to be <sup>a</sup>afflicted, and shall kill you, and ye shall be <sup>b</sup>hated of all nations, for my name's sake;</p>	<p>9 Then shall they deliver you up to be afflicted, and shall <sup>a</sup>kill you: and ye shall be <sup>b</sup>hated of all nations <sup>c</sup>for my name's sake. (Gr on account of my name)</p>	<p>13 a (Then shall they deliver you up to be afflicted, and shall kill you.) And ye shall be <sup>a</sup>hated of all <i>men</i> for my name's sake:</p>	<p>17 And ye shall be hated of all <i>men</i> (the world) for my name's <sup>a</sup>sake.</p>
		<p>12 <del>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.</del></p>	<p>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.</p>
<p>8 And then shall many be <sup>a</sup>offended, and shall betray one another, and shall hate one another;</p>	<p>10 And then shall many be <sup>a</sup>offended, and shall betray one another, and shall hate one another.</p>	<p>(And then shall many be offended, and shall betray one another;</p>	
<p>9 And many <sup>a</sup>false prophets shall arise, and shall deceive many;</p>	<p>11 And many <sup>a</sup>false prophets shall rise, and shall deceive many.</p>	<p>and many false prophets shall arise, and shall deceive many;)</p>	
<p>10 And because iniquity shall abound, the <sup>a</sup>love of many shall wax cold;</p>	<p>12 And because <sup>a</sup>iniquity shall abound, the love of many shall wax <sup>b</sup>cold.</p>	<p>13b (And because iniquity shall abound, the love of many shall wax cold;)</p>	
<p>11 <b>But he that remaineth <sup>a</sup>steadfast (be firm, hang in there) and is not overcome, the same shall be saved.</b> (5-11 are conditions that exist during all times. This</p>	<p>13 But he that <del>shall <sup>a</sup>endure unto the end,</del> (remaineth steadfast, and is not overcome,) the same shall be saved.</p>	<p>but he that shall <sup>b</sup>endure unto the end, the same shall be saved.</p>	

<p>was their salvation then, verse 37 is our salvation today.)</p>			
<p>A.D. 70:  12 When you, therefore, shall see the <sup>a</sup>abomination of <sup>b</sup>desolation (the destruction of Jerusalem), spoken of by Daniel the prophet, concerning the destruction of <sup>c</sup>Jerusalem, then you shall <b>stand in the <sup>d</sup>holy place</b>; 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>15 When ye therefore shall see the <sup>a</sup>abomination of desolation, spoken of by Daniel the prophet, (concerning the destruction of Jerusalem, then ye shall) stand in the <sup>b</sup>holy place, (whoso readeth, let him <sup>c</sup>understand:)</p>	<p>14 ¶ <del>But</del> when ye (therefore) shall see the abomination of desolation, spoken of by Daniel the prophet, (concerning the destruction of Jerusalem,) <del>standing where it ought not,</del> (let <del>him that</del> (Whoso) readeth understand,)</p>	<p>(Bruce R. McConkie: And come it did, in vengeance, without restraint. Hunger exceeded human endurance; blood flowed in the streets; destruction made desolate the temple. 1,100,000 Jews were slaughtered; Jerusalem was ploughed as a field; and a remnant of a once mighty nation was scattered to the ends of the earth. The Jewish nation was scattered to the ends of the earth. The Jewish 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</p>			

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).)			
			18 But there shall not an <sup>a</sup> hair of your head perish. 19 In your <sup>a</sup> patience possess (Gr preserve, win mastery over) ye your souls. 20 And when ye shall see <sup>a</sup> Jerusalem compassed with <sup>b</sup> armies, then know that the <sup>c</sup> desolation thereof is nigh.
13 Then let them who are in Judea flee into the <sup>a</sup> mountains;	16 Then let them <del>which</del> be (who are) in Judaea <sup>a</sup> flee into the mountains:	then let them that be in Judaea flee (in) to the mountains:	21 Then let them <del>which</del> (who) are in Judaea flee to the mountains; and let them <del>which</del> (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 <del>which</del> (who) is on the housetop <del>not come down</del> (flee, and not return) to take any thing out of his house:	15 And let him <del>that</del> (who) is on the housetop <del>not go down into the house, neither enter therein,</del> (flee, and not return) to take any thing out of his house:	
			and let not them <del>that</del> (who) are in the <sup>a</sup> countries (Gr districts, or regions) (return to) enter <del>thereinto</del> (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.	18 Neither let him <del>which</del> (who) is in the field return back to take his clothes.	16 And let him that is in the field <del>not (re)turn back again for</del> to take up his garment (clothes).	

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

and brutal fashion in 70AD and 132AD. When Israel was born as a nation, the Lord through Moses decreed curses to be upon the people if they forsook him and his law. 1400 years later, Jerusalem suffered all that the prophets foretold. Deut 28:15-68)		ever shall be sent again upon Israel)	
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 <sup>a</sup> 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 <sup>a</sup> saved; but for the elect's sake, according to the <sup>b</sup> 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 <sup>a</sup> 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 <sup>a</sup> 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 <sup>nd</sup> 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 <sup>a</sup> led away <sup>b</sup> captive into all <sup>c</sup> nations: and Jerusalem shall be <sup>d</sup> trodden down of the <sup>e</sup> Gentiles, until the times of the Gentiles be <sup>f</sup> fulfilled.
and again, after the tribulation of those days which shall come	23 Then (And again, after the tribulations of those days which shall	21 And then (immediately after the tribulation of those	

<p>upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or there, believe him not;</p>	<p>come upon Jerusalem,) if any man shall say unto you, Lo, here <i>is</i> Christ, or there; <sup>a</sup>believe <i>it</i> (him) not.</p>	<p>days which shall come upon Jerusalem,) if any man shall say to you, Lo, here <i>is</i> Christ; or, <del>lo, he is</del> there; believe <i>him</i> not:</p>	
<p>22 For in those days there shall <b>also</b> arise false <sup>a</sup>Christs, (“False Christs are false systems of religion, false ways of worship, false claims as to how and in what manner men may be saved, all of which are taught by false ministers who are false prophets. On every hand there are those who suppose they know how to save society, to save nations, to save souls. They preach all sorts of gospels – a social gospel; a racial gospel; a gospel of freedom or communism, of socialism or free enterprise, of military preparedness or reliance upon the wispy promises of foreign foes; a gospel of salvation by grace alone or of this or that doctrine. Streets and stadiums and temples are overrun, as the ancient prophets foretold, with the false ministers and teachers and politicians of the latter days.” A New Witness for the Articles of Faith, p. 626. We must each have our own personal, spiritual witness and testimony</p>	<p>24 For (in those days,) there shall arise <sup>a</sup>false <sup>b</sup>Christs, and <sup>c</sup>false prophets, and shall she(o)w great <sup>d</sup>signs and wonders; inasmuch that, if <del>it were</del> possible, they shall <sup>e</sup>deceive the very <sup>f</sup>elect (who are the elect according to the covenant.</p>	<p>22 For (in those days there shall also arise) <sup>a</sup>false Christs and <sup>b</sup>false prophets <del>shall rise</del>, and shall she(o)w <sup>c</sup>signs and wonders, <del>to seduce, if it were possible, even the elect.</del> (inasmuch, that if possible, they shall deceive the very elect according to the covenant.)</p>	

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 <b>elect according to the covenant.</b>			
23 Behold, I speak <b>these things unto you for the <sup>a</sup>elect's sake;</b>	Behold I speak these things unto you for the elect's sake.)	23 <del>But take ye heed: behold, I have foretold you all things.</del> (Behold, I speak these things unto you, for the elect's sake.)	
			(Now these things he spake unto them, concerning the destruction of Jerusalem. And then his disciples asked him, saying, Master, tell us concerning thy coming?)
and you also shall hear of <sup>b</sup> wars, and rumours of wars; <b>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.)</b>	6 And ye <b>(also)</b> shall hear of <sup>a</sup> wars and rumours of wars: see that ye be not <sup>b</sup> troubled: <b>(Gr frightened)</b> for all <i>these things</i> <b>(I have told you)</b> must come to pass, but the end is not yet.	7 And <del>when</del> ye <b>(also)</b> shall hear of wars and rumours of wars, <b>be (see that) ye (be) not troubled: for <i>such things</i> must needs be (all I have told you must come to pass; but the end <i>shall</i> (is) not <i>be</i> yet.</b>	9 <del>But</del> <b>(And)</b> when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but <del>the end is not by and by.</del> <b>(this is not the end.)</b>
24 Behold, I have told you before;	25 Behold, I have told you before.	<b>(Behold I have told you before,</b>	
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; <b>(There were some people who would lure people to the temple chambers to murder them.)</b>	26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, <i>he is</i> in the <sup>a</sup> secret chambers; believe <i>it</i> not.	<b>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.</b>	

<p>26 For as the light of the morning cometh out of the <sup>a</sup>east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be. (“How are we to see it? As the lighting up of the morning or the dawning of the morning cometh from the east and shineth unto the west, so also is the coming of the Son of Man. The dawning of the morning makes its appearance in the east and moves along gradually. So also will the coming of the Son of Man be. It will be small at its first appearance and gradually become larger until every eye shall see it. Shall the Saints understand it? Oh yes. Paul says so [1 Thes. 5:4-5] Shall the wicked understand? Oh no. They [will] attribute it to a natural cause. They will probably suppose it is two great comets coming in contact with each other. It will be small at first and will grow larger and larger until it will be all in a blaze, so that every eye shall see it.” Joseph Smith’s Commentary of the Bible, p. 112-113)</p>	<p>27 For as the <sup>a</sup>lightning (light of the morning) cometh out of the <sup>b</sup>east, (In Jerusalem, lightning does not come from the east, it comes from the west, from the Mediterranean. Another inspired change by the Prophet Joseph Smith who would not have known that.) and shineth even unto the west(, and covereth the whole earth); so shall also the coming of the Son of Man be.</p>	<p>For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.</p>	<p>Will everyone see the Second Coming?</p>
<p>27 And now I show unto you a parable.</p>	<p>28 For (And now I show unto you a</p>	<p>And now I show unto you a parable. Behold</p>	



<p>Behold, wheresoever the <sup>a</sup>carcass (body) is, <b>there will the eagles be <sup>b</sup>gathered together;</b> so likewise shall mine elect be gathered from the four quarters of the earth.</p>	<p>parable. Behold,) wheresoever the carcasse is, there will the eagles be <sup>a</sup>gathered together(; so likewise shall mine elect be gathered from the four quarters of the earth.</p>	<p>wheresoever the carcass is, there will the eagles be gathered together; So likewise, shall mine elect be gathered from the four quarters of the earth.</p>	
<p>(“And so we see the eagles of Israel scattered by the four winds from one end of heaven to the other. We see them flying in the skies of all nations in search of spiritual food, waiting for a day when life-assuring morsels will come into view. They are free, independent thinkers, anxious to escape the darkness of the night and to soar into the dawn of a new day. The creeds of men do not feed their souls. They are not at rest in the lands of the scattering. They yearn for that which their fathers enjoyed in the days of their ancient glory. Then the food that will feed their souls is made available. The gospel is restored; the Book of Mormon comes forth; the gifts and graces enjoyed by the ancients are again found on earth. It is time for Israel to come home. The eagles are invited to feast upon the good word of God. They seek the food that satisfies the soul. They descend from their lofty heights of worldliness and feast upon those things of which men may eat and never hunger more. The gospel gathers Israel, and where it is, there the eagles of Israel shall be found.” Millennial Messiah, p. 352. “In the parable, as here given, the carcass is the body of the Church to which the eagles, who are Israel, shall fly to find nourishment. The gathering of Israel is first spiritual and second temporal. It is spiritual in that the lost sheep of Israel are first restored to the true Church and fold of God, meaning that they come to a true knowledge of the God of Israel, accept the gospel which he has restored in latter days, and join the Church of Jesus Christ of Latter-day Saints. It is temporal in that these converts are then gathered home to the lands of their inheritance, and established in all their lands of promise (2 Nephi 9:2m 25:15-1; Jeremiah 16:14-21), meaning that <b>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.</b> MD, p.280)</p>			
<p>28 And <b>they</b> shall hear of wars, and rumors of wars.</p>	<p>For they shall hear of wars, and rumors of wars..</p>	<p>And they shall hear of wars and rumors of wars.</p>	
<p>29 Behold I speak for mine elect’s sake; for nation shall rise against nation, and kingdom against kingdom; there shall be <sup>a</sup>famines, and pestilences, and earthquakes, in divers places.</p>	<p>Behold, I speak unto you for mine elect’s sake.) 7 For <sup>a</sup>nation shall rise against nation, and kingdom against kingdom: <del>and</del> there shall be <sup>b</sup>famines, and pestilences, and earthquakes, in divers places.</p>	<p>Behold I speak unto you for mine elect’s sake.) 8 For <sup>a</sup>nation shall rise against nation, and kingdom against kingdom: and there shall be (famines and pestilences, and) earthquakes in divers places, <del>and there shall be famines and troubles:</del></p>	<p>10 Then said he unto them, <sup>a</sup>Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and <sup>a</sup>pestilences; and fearful sights and great signs shall there be from heaven.</p>
<p>30 And again, (events of the past will be repeated in our day.) because iniquity shall abound, the love of</p>	<p>(And again, because iniquity shall abound, the love of men shall wax cold, but he that shall not be overcome,</p>	<p>(And again, because iniquity shall abound, the love of men shall wax cold; but he who shall not be overcome,</p>	

<p>men shall wax <sup>a</sup>cold; but he that shall not be overcome, the same shall be saved. (Same as verse 11)</p>	<p>the same shall be saved.)</p>	<p>the same shall be saved.)</p>	
<p>31 And again, (events of the past will be repeated in our day.) <b>this <sup>a</sup>Gospel of the Kingdom shall be preached in all the world, for a witness unto all <sup>b</sup>nations, and then shall the end come, or the destruction of the wicked;</b></p>	<p>14 And (again) this <sup>a</sup>gospel of the <sup>b</sup>kingdom shall be preached in all the world for a witness unto all nations; and then shall the <sup>c</sup>end come(, or the destruction of the wicked.</p>	<p>10 And <del>the</del> (again this) <sup>a</sup>gospel (of the kingdom) <del>must first be published among all</del> (shall be preached in all the world, for a witness unto all) nations(, and then shall the end come, or the destruction of the wicked.</p>	
<p>(“Looking to the future, the challenges we see facing the Church are immense. The Lord himself has declared that this work will roll forth to fill the whole earth, in preparation for the coming of the Savior to reign as King of kings and Lord of lords. Much has been done, but much more remains to be done. All of the work of the past is but prelude to the work of the future. In lands where the gospel has been taught for a century and more, the numbers of the Saints are still relatively small. And in the earth’s most populated nations the doors are presently closed. But somehow, under the power of the Almighty, they will in his time be opened, for this gospel shall be preached in all the world for a witness unto all nations before the end shall come. There must be much more dedication, devotion, consecration. There must be a great expansion and a great acceleration. (Gordon B. Hinckley, Be Thou an Example, p. 116. There are currently about 200 nations in the world. The Church is represented in more than 160 nations. But a very large portion of the earth’s population is without any direct contact with the Lord’s representatives.)</p>			
<p>32 And again (events of the past will be repeated in our day. Verse 12 and 32) shall the <sup>a</sup>abomination 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</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</p>

		from the city. However, the final end of the conflict shall be different this time than it was anciently. Then shall the Lord go forth, the prophetic record says, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, and the Lord shall be king over all the earth. DNTC, 1:659-60)	midst of the siege the Son of Man shall come, setting his foot upon the mount of Olives and fighting the battles of his saints. DNTC, 1:659-60)
			25 ¶ <sup>a</sup> 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 <sup>a</sup> sun shall be <sup>b</sup> darkened, and the moon shall not give her light, and the <sup>c</sup> stars shall fall from heaven, and the powers of heaven shall be shaken.	29 ¶ (And) Immediately after the tribulation of those <sup>a</sup> days shall the <sup>b</sup> sun (shall) be <sup>c</sup> 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 ¶ <del>But in</del> (And immediately after the tribulation of) those days, <del>after that tribulation</del> , the sun shall be darkened, and the moon shall not give her light, 25 And the <sup>a</sup> stars of heaven shall fall, and the powers <del>that are in</del> (of) heaven shall be shaken.	there shall be signs in the sun, and in the <sup>b</sup> 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 <sup>a</sup> failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be <sup>b</sup> shaken.
34 Verily, I say unto you, this <sup>a</sup> 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 <sup>a</sup> generation (, in which these things shall be shown forth,) shall not pass, <del>till all these</del> <sup>b</sup> things be (until all I have told you shall be) <sup>c</sup> fulfilled.	30 Verily I say unto you, that this <sup>a</sup> generation (, in which these things shall be shown forth,) shall not pass (away), till all these things be done. (I	32 Verily I say unto you, This generation (the generation when the times of the Gentiles be fulfilled,) <sup>a</sup> shall not pass away, till all be fulfilled.

		have told you shall be fulfilled.)	
35 Although, the days will come, that heaven and earth shall pass away; yet my <sup>a</sup> words shall not pass away, but all shall be fulfilled.	35 (Although the days will come that) Heaven and earth shall <sup>a</sup> pass away, but my <sup>b</sup> words shall not <sup>c</sup> pass away(; but shall all be fulfilled).	31 (Although the days will come that) Heaven and earth shall pass away: <del>but</del> (yet) my <sup>a</sup> 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 <sup>a</sup> redemption draweth nigh.
36 And, as I said before, after the <sup>a</sup> tribulation of those days, and the powers of the heavens shall be shaken, then shall appear <b>the sign of the Son of Man in heaven,</b> (“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	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 <sup>a</sup> sign of the Son of Man in <sup>b</sup> heaven: and then shall all the tribes of the earth <sup>c</sup> mourn, and they shall see the <sup>d</sup> Son of man coming in the clouds of heaven with <sup>e</sup> power and great <sup>f</sup> 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 <del>then shall</del> they (shall) see the <sup>a</sup> Son of Man coming in the clouds (of heaven,) with <del>great</del> power and (great) glory.	27 And then shall they see the Son of Man coming in a <sup>a</sup> cloud with power and great glory.

<p>of the earth <sup>b</sup>mourn; and they shall see the <sup>c</sup>Son of Man <sup>d</sup>coming in the clouds of heaven, with power and great glory;</p>			
<p>37 <b>And whoso <sup>a</sup>treasureth up my word, shall not be deceived,</b> (this is our salvation today; obey the living prophets and scriptures.) for the Son of Man shall <sup>b</sup>come, (like the sun from the east) and he shall send his <sup>c</sup>angels before him with the great sound of a trumpet, and they shall gather together the <sup>d</sup>remainder of his elect from the four winds, from one end of heaven to the other.</p>	<p>(And whoso treasureth up my words, shall not be deceived.) 31 (For the Son of Man shall come,) And he shall send his <sup>a</sup>angels (before him) with a (the) great sound of a <sup>b</sup>trumpet, and they shall gather together (the remainder of) his <sup>c</sup>elect from the four winds, from one end of <sup>d</sup>heaven to the other.</p>	<p>(And whoso treasureth up my word, shall not be deceived.) 27 (For the Son of Man shall come;) And <del>then</del> shall he (shall) send his angels (before him with the great sound of a trumpet), and (they) shall gather together his elect from the four winds, from <del>the uttermost part of the earth to the uttermost part</del> (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 <sup>a</sup>righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear <sup>b</sup>testimony of mine Only Begotten; his <sup>c</sup>resurrection 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 <sup>d</sup>gather 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 <sup>e</sup>Zion, a New <sup>f</sup>Jerusalem. 63 And the Lord said unto Enoch: Then shalt thou and all thy <sup>a</sup>city meet them there, and we will <sup>b</sup>receive 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 <sup>a</sup>fig-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 <sup>a</sup>fig 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 <sup>a</sup>fig tree; When <del>her</del> (his) branch(es) is (are) yet tender, and putteth forth leaves, ye know that summer is <del>near</del> (nigh at hand):</p>	<p>29 And he spake to them a parable (saying); Behold the <sup>a</sup>fig 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 <del>it</del> (he) is near, even at the <sup>b</sup>doors.</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 <sup>a</sup>knoweth; no, not the angels of God in heaven, but my Father only. (The Savior also knows the time of His coming. The living prophets will keep us informed of his coming.)</p>	<p>36 ¶ But of that <sup>a</sup>day and <sup>b</sup>hour <del>knoweth no man</del>, (no one knoweth;) no, not the <sup>c</sup>angels of (God in) heaven, but my Father only.</p>	<p>32 ¶ But of that <sup>a</sup>day and <del>that</del> hour (no one) knoweth <del>no man</del>, no, not the angels which are (of God) in heaven, neither the Son, but the (my) Father (only).</p>	
<p>“Judah must return, Jerusalem must be rebuilt, and the temple and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, etc. and all this must be done before the Son of Man will make His appearance.” Joseph Smith, Teachings, p. 286-87. <b>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 1<sup>st</sup> Thessalonians 5<sup>th</sup> 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.”</b> Joseph Smith’s Commentary on the Bible, p.112. Elder Bruce R. McConkie said: <b>“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.</b> 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&amp;C 27:11; 78:15-16; 107:51-57; 116; 117:8, 11; Joseph</p>			

Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 122, 158. **"Christ will be received and acknowledged as the rightful ruler of the earth. As stated by Joseph Fielding Smith, Jr., "the kingdom will be turned over to Christ; and he will be sustained in his calling as King of Kings and Lord of Lords."** Joseph Fielding Smith, Jr., Doctrines of Salvation, Vol. 1, p. 106 (referencing Daniel 7:9-14; D&C 116; Teachings of the Prophet Joseph Smith, p. 157). And be "given to him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290 (quoting Daniel 7:13-14.) Christ will give directions to the Priesthood. Joseph Fielding Smith, Jr., The Way to Perfection, pp. 290-291. Following this event, every government in the world, including the United States, will have to become part of the government of God. D&C 87:6. Then righteous rule will be established. The earth will be cleansed; the wicked will be destroyed; and the reign of peace will be ushered in." Joseph Fielding Smith, Jr., Doctrines of Salvation, Vol. 3, p. 13. "[T]he kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him,' even Jesus Christ." Joseph Fielding Smith, Jr., The Way to Perfection, pp. 289-290 (quoting Daniel 7:13-14.)

<p>41 But as it was in the days of <sup>a</sup>Noah, so it shall be also at the coming of the Son of Man;</p>	<p>37 But as <del>the days of <sup>a</sup>Noe were,</del> (it was in the days of Noah,) so shall also (it shall also at) the coming of the Son of Man be.</p>	<p>But as it was in the days of Noah, so it shall be also at the coming of the Son of Man;</p>	
<p>42 For it shall be with them, as it was in the days which were before the <sup>a</sup>flood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage;</p>	<p>38 For <del>as</del> (it shall be with them as it was) in the days <del>that</del> (which) were before the <sup>a</sup>flood; for until the day that Noah entered the are,) they were eating and drinking, marrying and giving in marriage; <del>until the day that Noe entered into the ark,</del></p>	<p>for it shall be with them as it was in the days which were before the flood. Until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage,</p>	
<p>43 And <sup>a</sup>knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.</p>	<p>39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.</p>	<p>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.)

44 Then shall be fulfilled that which is written, that in the <sup>a</sup> last days, two shall be in the field, the one shall be taken, and the other <sup>b</sup> left;	40 (Then shall be fulfilled that which is written, that, In the last days,) <del>Then shall</del> two (shall) be in the field; the one <del>shall be</del> 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 <del>women shall be</del> 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, <del><sup>a</sup>watch and <sup>b</sup>pray: for ye know not when the time is:</del>	34 ¶ And (let my disciples therefore) take heed to yourselves, lest at any time <del>your</del> (their) hearts be overcharged with <sup>a</sup> surfeiting (eating to excess), and drunkenness, and <sup>b</sup> cares of this life, and <del>so</del> that <sup>c</sup> day come upon <del>you</del> (them) <sup>d</sup> unawares. 35 For as a <sup>a</sup> snare shall it come on all them <del>that</del> (who) dwell on the face of the whole earth.
46 And what I say unto one, I say unto all men; <sup>a</sup> 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;) <sup>a</sup> 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,) <sup>a</sup> Watch ye therefore, and <sup>b</sup> pray always, (and keep my commandments,) <sup>c</sup> that ye may be accounted <sup>d</sup> worthy to escape all these things <del>that</del> (which) shall come to pass, and to stand before the Son of <sup>e</sup> Man (when he shall come clothed in the glory of his Father.)
Luke 21verse 37 goes with Matthew 21:17, and verse 38 goes with Matthew 21:23.			
<b>PARABLE OF THE SERVANTS</b>			
		34 <i>For the Son of man is as a man taking a far journey, who left his house, and gave <sup>a</sup>authority to his servants, and to every</i>	



		<p>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 cockcrowing, or in the morning:  36 Lest coming suddenly he find you <sup>a</sup>sleeping.</p>	
<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 <sup>a</sup>broken 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 <sup>a</sup>ready, for in such an hour as ye think not, the Son of Man cometh.</p>	<p>44 Therefore be ye also <sup>a</sup>ready: for in such an <sup>b</sup>hour <sup>c</sup>as ye think not (Gr when you do not</p>	<p>Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh.</p>	

	expect him) the Son of Man cometh.		
49 Who, then, is a <sup>a</sup> faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?	45 Who then is a <sup>a</sup> faithful and <sup>b</sup> wise <sup>c</sup> servant, whom his lord hath made ruler over his household, to give them meat in due season?	Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?	
50 Blessed is that <sup>a</sup> servant whom his lord, when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods.	46 Blessed <i>is</i> that <sup>a</sup> servant, whom his lord when he cometh shall find so doing. 47 (And,) Verily I say unto you, <del>That</del> he shall make him ruler over all his goods.	Blessed is that servant, whom his lord, when he cometh, shall find so doing. And verily I say unto you, he shall make him ruler over all his goods.	
51 But if that evil servant shall say in his heart: My lord <sup>a</sup> delayeth 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	48 But <del>and</del> if that evil servant shall say in his heart, My lord <sup>a</sup> delayeth his coming;	But if that evil servant shall say in his heart, My lord delayeth his coming;	

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)			
52 And shall begin to smite his fellow- servants, and to eat and drink with the drunken,	49 And shall begin to smite <i>his</i> fellow- servants, and to eat and drink with the drunken;	And shall begin to smite his fellow servants, and to eat and drink with the drunken;	
53 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,	50 The lord of that servant shall come in a day when he looketh not for <i>him</i> , and in an hour that he is not aware of,	The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,	
54 And shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and <sup>a</sup> 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 <sup>a</sup> 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.)	

(The second coming does not end the earth, in other words, the earth will not die at the second coming. The death of the earth will take place after the end of the Millennium. Then the earth will be resurrected and the abode of the Celestial Kingdom for those who have earned a place on it. Joseph Fielding Smith, Doctrines of Salvation, Vol. 1, Chapter 5: In one of the revelations to Joseph Smith the Lord said to the Church and to all who are willing to receive it: "And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season. The Lord here is speaking of his second coming, of the millennial reign which shall be followed by a short period of wickedness and then the end. The revelation continues: "And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth." This does not mean that this earth shall pass away and another take its place, and the heaven thereof shall pass away, and another heaven take its place; but that the earth and its heaven shall, after passing away through death, be renewed again in immortality. This earth is living and must die, but since it keeps the law it shall be restored through the resurrection by which it shall become celestialized and the abode of celestial beings. The next verse of this revelation explains this as follows: "For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the

air, and the fishes of the sea; And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.")

## Matthew 25

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

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

### PARABLE OF THE TEN VIRGINS

1 (And) <sup>a</sup>THEN (, at that day, before the Son of Man comes,) shall the kingdom of heaven (shall) be likened unto ten <sup>b</sup>virgins, (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 <sup>c</sup>lamps, 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 <sup>a</sup>slumbered and <sup>b</sup>slept.

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 <sup>a</sup>bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their <sup>a</sup>lamps. (**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 <sup>a</sup>are 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 <sup>a</sup>ready went in with him to the marriage: and the door was <sup>b</sup>shut (Gr locked)

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

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

13 <sup>a</sup>Watch 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 <sup>a</sup>glory, shall the parable be fulfilled which I spake concerning the ten <sup>b</sup>virgins. 57 For they that are wise and have received the <sup>a</sup>truth, and have taken the Holy Spirit for their <sup>b</sup>guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the <sup>c</sup>fire, 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 <sup>a</sup>gave five <sup>b</sup>talents, (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 <sup>a</sup>reckoneth (Gr settled accounts) with them.

20 And so he that had received (the) five talents came and brought other five talents, saying, Lord, thou <sup>a</sup>deliveredst (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 <sup>a</sup>servant: thou hast been <sup>b</sup>faithful over a few things, I will make thee <sup>c</sup>ruler 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 <sup>d</sup>joy 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~~ (s) talents beside them.

23 His lord said unto him, Well done, good and <sup>a</sup>faithful 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 <sup>a</sup>hard (Gr strict) man, reaping where thou hast not sown, and gathering where thou hast not ~~strawed~~ (scattered):

25 And I was <sup>a</sup>afraid, 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 <sup>a</sup>slothful servant, thou knewest that I <sup>b</sup>reap 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 <sup>a</sup>usury.

28 (I will) Take therefore the <sup>a</sup>talent 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 <sup>a</sup>seek 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 <sup>a</sup>sign that they may <sup>b</sup>consume it upon their lusts. 10 And again, verily I say unto you, I would that ye should always remember, and always retain in your <sup>a</sup>minds what those <sup>b</sup>gifts are, that are given unto the church. 11 For all have not every <sup>a</sup>gift 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 <sup>a</sup>Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. 14 To others it is given to <sup>a</sup>believe 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 <sup>a</sup>differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his <sup>b</sup>mercies 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 <sup>a</sup>Spirit 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 <sup>a</sup>wisdom. 18 To another is given the word of <sup>a</sup>knowledge, that all may be taught to be wise and to have knowledge. 19 And again, to some it is given to have <sup>a</sup>faith to be healed; 20 And to others it is given to have faith to <sup>a</sup>heal. 21 And again, to some is given the working of <sup>a</sup>miracles; 22 And to others it is given to <sup>a</sup>prophecy; 23 And to others the <sup>a</sup>discerning of spirits. 24 And again, it is given to some to speak with <sup>a</sup>tongues; 25 And to another is given the interpretation of tongues. 26 And all these <sup>a</sup>gifts come from God, for the benefit of the <sup>b</sup>children of God. 27 And unto the <sup>a</sup>bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to <sup>b</sup>discern 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 <sup>a</sup>Spirit shall receive in Spirit; 29 That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby. 30 He that <sup>a</sup>asketh in the <sup>b</sup>Spirit asketh according to the <sup>c</sup>will 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 <sup>a</sup>thanks unto God in the Spirit for whatsoever blessing ye are blessed with. 33 And ye must practise <sup>a</sup>virtue and holiness before me continually. Even so. Amen.)

29 For unto every one ~~that~~ (who) hath (obtained other talents,) shall be <sup>a</sup>given, and he shall have (in) <sup>b</sup>abundance: but from him that hath not (obtained other talents,) shall be <sup>c</sup>taken 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 <sup>a</sup>Son of Man shall come in his <sup>b</sup>glory, 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 <sup>a</sup>nations: and he shall <sup>b</sup>separate them one from another, as a <sup>c</sup>shepherd divideth ~~his~~ <sup>d</sup>sheep from the goats:

33 ~~And he shall set~~ the sheep on his <sup>a</sup>right 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 <sup>a</sup>right hand, Come, ye <sup>b</sup>blessed of my Father, <sup>c</sup>inherit the <sup>d</sup>kingdom prepared for you from the foundation of the world:

35 For I was an <sup>a</sup>hungred, and ye <sup>b</sup>gave me meat: I was thirsty, and ye gave me drink: I was a <sup>c</sup>stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye <sup>a</sup>visited (Gr took care of, cared for) me: I was in <sup>b</sup>prison, 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 <sup>a</sup>sick, 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 <sup>a</sup>done it unto one of the <sup>b</sup>least of these my <sup>c</sup>brethren, 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 <sup>a</sup>left hand, <sup>b</sup>Depart from me, ye <sup>c</sup>cursed, (Gr who have come under a curse) into everlasting <sup>d</sup>fire, <sup>e</sup>prepared for the devil and his angels:

42 For I was an <sup>a</sup>hungred, 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 <sup>a</sup>least of these (my brethren), ye did *it* not to me.

46 And these shall go away into <sup>a</sup>everlasting <sup>b</sup>punishment: but the <sup>c</sup>righteous into <sup>d</sup>life <sup>e</sup>eternal.

(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.)