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The Testimony of St. Matthew	
CHAPTER 1	
<p>Matthew, Mark, and Luke are very similar in content. It is believed that they were composed from a comment document, and were also composed at different times. In your study, I recommend studying them in the chronological order in which they were written: Mark, Matthew, Luke, John. This is the same as the New Testament order, except for switching Matthew and Mark. I commented on Mark, first, and where Matthew contains the same teachings and parables as Mark, I refer the reader back to Mark. So, I recommend you read Mark first. Much of Mark is duplicated in Matthew and Luke. I commented on the passages in Mark, and where they are duplicated in Matthew and Luke, I did not repeat the commentary, but refer the reader to the original passage in Mark.</p> <p>Matthew was also called Levi, the son of Alphaeus, a publican, or tax collector. He was 'sitting at the receipt of custom, and [Jesus] said unto him, Follow me. And he arose and followed him' (Mark 2:14). Publicans were despised by the Jews who considered them puppets of a heathen regime.</p> <p>"In Roman times, the right to collect transport tolls and other minor taxes in a given area was farmed out to private companies or individuals who bid for the privilege. Whatever they could collect above their bid was their profit. It was a system that invited and rewarded incredible dishonesty. Those who participated in such a business were considered by the Jews to be totally without moral scruples. Publicans were believed to be so certainly dishonest that they could not legally give testimony in a Jewish court. The owners of these tax franchises were usually Romans, but they often hired Jews (like Matthew/Levi) to do the actual tax collecting. These Jewish publicans were despised even more than the Romans. Not only did they rob and cheat their brethren, but they also served the enemies of their people. Thus, they were viewed as both robbers and traitors." (Stephen E. Robinson, Studies in Scripture, Vol. 5: The Gospels, edited by Kent P. Jackson and Robert L. Millet, p. 33)</p> <p>When the Pharisees accused Jesus saying, 'How is it that he eateth and drinketh with publicans and sinners?' (Mark 2:16), they were referring, in part, to His association with Matthew. Yet if the Lord could raise the Messiah out of Nazareth, He could also raise an apostle from among the publicans.</p> <p>Matthew's message is mercifully directed to those who despised him most.</p> <p>https://www.gospeldoctrine.com/new-testament/matthew/matthew-1</p>	
Matt 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.	THE BOOK of the ancestry (genealogy) of Jesus Christ (the Messiah, the Anointed), the son (descendant) of David, the son (descendant) of Abraham. (AMP)
Matt 1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naason; and Naason begat Salmon; and Salmon begat Booz of Rachab; and	Abraham was the father of Isaac , Isaac the father of Jacob , Jacob the father of Judah and his brothers,

<p>Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.</p>	<p>Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Aram,</p> <p>Aram the father of Aminadab, Aminadab the father of Nahshon, Nahshon the father of Salmon,</p> <p>Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse, Jesse the father of King David, King David the father of Solomon, whose mother had been the wife of Uriah, (AMP)</p>
<p>Matt 1:3 And David the king begat Solomon of her whom David had taken of Urias; and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; and Josias begat Jechonias and has brethren, about the time they were carried away to Babylon.</p>	<p>Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,</p> <p>Asa the father of Jehoshaphat, Jehoshaphat the father of Joram [Jehoram], Joram the father of Uzziah,</p> <p>Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah,</p> <p>Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah,</p> <p>And Josiah became the father of Jeconiah [also called Coniah and Jehoiachin] and his brothers about the time of the removal (deportation) to Babylon. [II Kings 24:14; I Chron. 3:15, 16.] (AMP)</p>
<p>Matt 1:4 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobable; and Zorobable begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, as the prophets have written, who is called Christ.</p>	<p>After the exile to Babylon, Jeconiah became the father of Shealtiel [Salathiel], Shealtiel the father of Zerubbabel,</p> <p>Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor,</p> <p>Azor the father of Sadoc, Sadoc the father of Achim, Achim the father of Eliud,</p> <p>Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob,</p>

	Jacob the father of Joseph , the husband of Mary , of whom was born Jesus , Who is called the Christ. (the Messiah, the Anointed) (AMP)
Matt 1:5 So all the generations from Abraham to David, were fourteen generations; and from David until the carrying away into Babylon, were fourteen generations; and from the carrying away into Babylon until Christ, were fourteen generations.	So all the generations from Abraham to David are fourteen , from David to the Babylonian exile (deportation) fourteen generations, from the Babylonian exile to the Christ fourteen generations. (AMP)
Matthew's purpose in showing Christ's genealogy is to show that Christ was the legitimate King of the Jews through his earthly father Joseph, back though King David, back to Father Abraham. I have highlighted some of the most recognizable names from the Old Testament. Knowing this information, you can read the Old Testament and recognize the names of some of Jesus' ancestors.	
<p>"Matthew placed great stress upon the King and his kingdom. Messiah is a royal title, and Jesus' royal/messianic status was critically important to Matthew. The genealogy of Jesus given in Matthew (1:1-17) is the Lord's royal line. Matthew laid out the genealogy in such a manner as to divide the forty-two generations into three sections of fourteen (from Abraham to David, from David to Babylonian captivity, and from exile to Jesus). For Matthew, the very number fourteen has royal significance. How so? The name David in Hebrew consists of three Hebrew consonants, each having numerical equivalents. Thus: Daleth (d =4) + Vav (v =6) + Daleth (d =4) =14." (Robert L. Millet, Studies in Scripture, Vol. 5: The Gospels, edited by Kent P. Jackson and Robert L. Millet, p. 33)</p>	
CHAPTER 2	
Matt 2:1 Now, as it is written, the birth of Jesus Christ was on this wise. After his mother, Mary, was espoused to Joseph, before they came together she was found with child of the Holy Ghost.	Now the birth of Jesus Christ took place under these circumstances: When His mother Mary had been promised in marriage to Joseph, before they came together, she was found to be pregnant [through the power] of the Holy Spirit. (AMP)
Matt 2:2 Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.	And her [promised] husband Joseph, being a just and upright man and not willing to expose her publicly and to shame and disgrace her, decided to repudiate and dismiss (divorce) her quietly and secretly. (AMP)
	Under Jewish law, betrothal was almost as binding as marriage.
Matt 2:3 But while he thought on these things, behold, the angel of the Lord appeared unto him in a vision , saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost.	But as he was thinking this over , behold, an angel of the Lord appeared to him in a dream , saying, Joseph, descendant of David, do not be afraid to take Mary [as] your wife, for that which is conceived in her is of (from, out of) the Holy Spirit. (AMP)
Joseph was a "just and upright man". This doesn't sound too impressive when we compare him to the great prophets of the Bible and the Book of Mormon, but if you look at the people in the world	

around you, you will notice just how rare a quality it is to be “just and upright”. Joseph was just what God needed and trusted to give His Son His earliest lessons in life.

Joseph was a righteous man and qualified to receive communication from God in the form of dreams. God can communicate to us in dreams, because in that state we are more open and susceptible to divine communication. God can get past our traditions and inhibitions. The downside of dreams is their symbolic nature, which often takes the Spirit to interpret. As we grow in faith, the Lord can use more direct means to communicate with us. But for Joseph, he was open and receptive enough to learn and follow all he needed to do to provide for and protect his family until Jesus was old enough to begin His public ministry.

Note that in the JST, Joseph uses the term “vision” instead of “dream”. A vision is just a waking dream. There may still be symbolism to interpret, but a waking vision is a more direct means of communication and is easier to remember. I’m not getting into meaningless dreams and false visions. These are beyond the scope of this document.

<p>Matt 2:4 And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.</p>	<p>She will bear a Son, and you shall call His name Jesus [the Greek form of the Hebrew Joshua, which means Savior], for He will save His people from their sins [that is, prevent them from failing and missing the true end and scope of life, which is God]. (AMP)</p>
<p>Matt 2:5 Now this took place, that all things might be fulfilled, which were spoken of the Lord, by the prophets, saying,</p>	<p>All this took place that it might be fulfilled which the Lord had spoken through the prophet, (AMP)</p>
<p>Matt 2:6 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, (which, being interpreted, is, God with us.)</p>	<p>Behold, the virgin shall become pregnant and give birth to a Son, and they shall call His name Emmanuel--which, when translated, means, God with us. (AMP)</p>
<p>Matt 2:7 Then Joseph, awaking out of his vision, did as the angel of the Lord had bidden him, and took unto him his wife;</p>	<p>Then Joseph, being aroused from his sleep, did as the angel of the Lord had commanded him: he took [her to his side as] his wife. (AMP)</p>
<p>Matt 2:8 And knew her not until she had brought forth her first-born son; and they called his name Jesus.</p>	<p>But he had no union with her as her husband until she had borne her firstborn Son; and he called His name Jesus. (AMP)</p>
<p>Through the Book of Mormon, we know about the pre-mortal life of Jesus, and “the condescension of God.” So, Jesus was literally “God with us” – the Son of God striking a tabernacle of flesh. Nephi also saw the Twelve, also arrayed all in white, following Him. These were not ordinary men, picked at random. These were not just good men, chosen for their virtue. These were God’s servants, members of the Holy Order, as explained by Alma. Before choosing them, Jesus spent the night in consultation with his Father.</p>	
<p>Matthew was one of the Twelve. His gospel was written after Mark’s and contains a few more details, though it is believed that Matthew, Mark, and Luke all stem from a postulated “Q Document”. The “Q” stands for the German “Quelle”, meaning “source”.</p>	

Each gospel is written from a slightly different viewpoint. Matthew's gospel was written to show the Jews that Jesus fulfills ancient prophecy concerning the Messiah. Though other gospels occasionally quote Old Testament prophecy, Matthew does so constantly.

Another interesting thing is how each Gospel deals with Christ's nativity. Mark and John don't touch on it at all. Matthew writes about the wise men from the East, and about God communicating to Joseph and the wise men via dreams. Luke, on the other hand, writes about angels' visitations to Zacharius and Mary, and of course, the familiar Christmas story with the shepherds, the angels, and the stable in Bethlehem.

CHAPTER 3

Matt 3:1 Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,	NOW WHEN Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men [astrologers] from the east came to Jerusalem, asking, (AMP)
Matt 3:2 Saying, Where is the child that is born, the Messiah of the Jews? for we have seen his star in the east, and have come to worship him.	Where is He Who has been born King of the Jews? For we have seen His star in the east at its rising and have come to worship Him. (AMP)
Matt 3:3 When Herod the king had heard of the child, he was troubled, and all Jerusalem with him.	When Herod the king heard this, he was disturbed and troubled, and the whole of Jerusalem with him. (AMP)
Matt 3:4 And when he had gathered all the chief priests, and scribes of the people together, he demanded of them, saying, Where is the place that is written of by the prophets, in which Christ should be born? For he greatly feared, yet he believed not the prophets.	So he called together all the chief priests and learned men (scribes) of the people and anxiously asked them where the Christ was to be born. (AMP)
Matt 3:5 And they said unto him, It is written by the prophets, that he should be born in Bethlehem of Judea, for thus have they said,	They replied to him, In Bethlehem of Judea, for so it is written by the prophet: (AMP)
Matt 3:6 The word of the Lord came unto us, saying, And thou Bethlehem, which lieth in the land of Judea, in thee shall be born a prince, which art not the least among the princes of Judea; for out of thee shall come the Messiah, who shall save my people Israel.	And you Bethlehem, in the land of Judah, you are not in any way least or insignificant among the chief cities of Judah; for from you shall come a Ruler (Leader) Who will govern and shepherd My people Israel. (AMP)
Matt 3:7 Then Herod, when he had called the wise men privily, inquired of them diligently what time the star appeared.	Then Herod sent for the wise men [astrologers] secretly, and accurately to the last point ascertained from them the time of the appearing of the star [that is, how long the star had made itself visible since its rising in the east]. (AMP)
Matt 3:8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found the child, bring me word again, that I may come and worship him also.	Then he sent them to Bethlehem, saying, Go and search for the Child carefully and diligently, and when you have found Him, bring me word, that I too may come and worship Him. (AMP)

Matt 3:9 When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, until it came and stood over where the young child was.	When they had listened to the king, they went their way, and behold, the star which had been seen in the east in its rising went before them until it came and stood over the place where the young Child was. (AMP)
Unlike the Christmas story in Luke, this was a couple of years after the birth of Christ, and the family was at home, and no longer in the stable. In fact, why were they still in Bethlehem? Joseph and Mary traveled from Nazareth to pay their taxes, why didn't they return to Nazareth?	
Matt 3:10 When they saw the star, they rejoiced with exceeding great joy.	When they saw the star, they were thrilled with ecstatic joy. (AMP)
Matt 3:11 And when they were come into the house, they saw the young child, with Mary his mother, and fell down and worshiped him. And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.	And on going into the house, they saw the Child with Mary His mother, and they fell down and worshiped Him. Then opening their treasure bags, they presented to Him gifts--gold and frankincense and myrrh. (AMP) There were three gifts. Legend has it that, therefore, there were three wise men, but we don't know for sure.
Matt 3:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.	And receiving an answer to their asking, they were divinely instructed and warned in a dream not to go back to Herod; so they departed to their own country by a different way. (AMP)
Notice that the JST has Joseph always receiving visions, but the wise men receive dreams.	
The Amplified Version states that they asked God whether they should return to inform Herod. They were warned in a dream not to return to Herod. These were men who were familiar with the writings of the prophets and who looked forward to the coming of the Messiah.	
Matt 3:13 And when they were departed, behold, the angel of the Lord, appeared to Joseph in a vision , saying, Arise and take the young child and his mother, and flee into Egypt, and tarry thou there until I bring thee word; for Herod will seek the young child to destroy him.	Now after they had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, Get up! [Tenderly] take unto you the young Child and His mother and flee to Egypt; and remain there till I tell you [otherwise], for Herod intends to search for the Child in order to destroy Him. (AMP) Another dream/vision. This time telling Joseph to flee to Egypt with his family.
Matt 3:14 And then he arose, and took the young child, and the child's mother, by night, and departed into Egypt;	And having risen, he took the Child and His mother by night and withdrew to Egypt. (AMP)
Matt 3:15 And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord, by the prophet, saying, Out of Egypt have I called my Son.	And remained there until Herod's death. This was to fulfill what the Lord had spoken by the prophet, Out of Egypt have I called My Son. (AMP)

<p>Matt 3:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth and slew all the children that were in Bethlehem, and all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.</p>	<p>Then Herod, when he realized that he had been misled by the wise men, was furiously enraged, and he sent and put to death all the male children in Bethlehem and in all that territory who were two years old and under, reckoning according to the date which he had investigated diligently and had learned exactly from the wise men. (AMP)</p> <p>This 2-year window gives us an idea how long Joseph's family remained in Bethlehem.</p>
<p>Matt 3:17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying,</p>	<p>Then was fulfilled what was spoken by the prophet Jeremiah: (AMP)</p>
<p>Matt 3:18 In Ramah there was a voice heard, lamentation, and weeping, and great mourning; Rachael weeping for the loss of her children, and would not be comforted because they were not.</p>	<p>A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they were no more. (AMP)</p> <p>What a sad scene! But technically, Rachel was not the ancestral mother of the tribe of Judah, so this prophecy doesn't exactly fit.</p>
<p>Matt 3:19 But when Herod was dead, behold, an angel of the Lord appeared in a vision to Joseph in Egypt,</p>	<p>But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, (AMP)</p>
<p>Matt 3:20 Saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead who sought the young child's life.</p>	<p>And said, Rise, [tenderly] take unto you the Child and His mother and go to the land of Israel, for those who sought the Child's life are dead. (AMP)</p>
<p>Matt 3:21 And he arose, and took the young child and his mother, and came into the land of Israel.</p>	<p>Then he awoke and arose and [tenderly] took the Child and His mother and came into the land of Israel. (AMP)</p>
<p>Matt 3:22 But when he heard that Archelaus did reign in Judea, in the stead of his father Herod, he was afraid to go thither; but notwithstanding, being warned of God in a vision, he went into the eastern part of Galilee;</p>	<p>But because he heard that Archelaus was ruling over Judea in the place of his father Herod, he was afraid to go there. And being divinely warned in a dream, he withdrew to the region of Galilee. (AMP)</p> <p>This time, Joseph received a vision to go settle in Galilee, instead of returning to Judea.</p>
<p>Matt 3:23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.</p>	<p>He went and dwelt in a town called Nazareth, so that what was spoken through the prophets might be fulfilled: He shall be called a Nazarene [Branch, Separated One]. (AMP)</p>

<p>Another question to ask is why didn't Joseph return to Nazareth in the first place? The only answers that come to mind are to fulfill the prophecy about Jesus coming out of Egypt, and that he would be called a Nazarene.</p>	
Matt 3:24 And it came to pass that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come.	
Matt 3:25 And he served under his father, and he spake not as other men, neither could he be taught; for he needed not that any man should teach him.	
Matt 3:26 And after many years, the hour of his ministry drew nigh.	
Matt 3:27 And in those days came John the Baptist, preaching in the wilderness of Judea,	IN THOSE days there appeared John the Baptist, preaching in the Wilderness (Desert) of Judea (AMP)
Matt 3:28 And saying, Repent ye; for the kingdom of heaven is at hand.	And saying, Repent (think differently; change your mind, regretting your sins and changing your conduct), for the kingdom of heaven is at hand. (AMP)
<p>"What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives his oracles, there is the kingdom of God... 'But,' says one, 'the kingdom of God could not be set up in the days of John, for John said the kingdom was at hand.' But I would ask if it could be any nearer to them than to be in the hands of John. The people needed not wait for the days of Pentecost to find the kingdom of God, for John had it with him. He came forth from the wilderness crying out, 'Repent ye: for the kingdom of heaven is at hand,' as much as to bawl out: 'Here, I have got the kingdom of God and I am coming after you. I've got the kingdom of God, and you can get it. I am coming after you, and if you don't receive it, you will be damned.' The scriptures represent that all Jerusalem went out unto John's baptism. Here was a legal administrator, and those that were baptized were subjects for a King. Also, the laws and oracles of God were there; therefore the kingdom of God was there, for no man could have better authority to administer than John, and our Savior submitted to that authority himself by being baptized by John. Therefore, the kingdom of God was set up upon the earth, even in the days of John." Joseph Smith (Kent P. Jackson, comp. and ed., Joseph Smith's Commentary on the Bible, p. 115, italics added)</p>	
Matt 3:29 For I am he who was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord and make his paths straight.	<p>This is he who was mentioned by the prophet Isaiah when he said, The voice of one crying in the wilderness (shouting in the desert), Prepare the road for the Lord, make His highways straight (level, direct). (AMP)</p> <p>Fulfilling another prophecy.</p>
<p>"The spirit of Elias is to prepare the way for a greater revelation of God, which is the priesthood of Elias, or the priesthood that Aaron was ordained into. And when God sends a man into the work to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias." Joseph Smith (Teachings, p. 335-36.)</p>	
Matt 3:30 And the same John had his raiment of camels' hair, and a leathern girdle about his loins; and his food was locusts and wild honey.	This same John's garments were made of camel's hair, and he wore a leather girdle about his waist; and his food was locusts and wild honey. (AMP)

Matt 3:31 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,	<p>Then Jerusalem and all Judea and all the country round about the Jordan went out to him; (AMP)</p> <p>John, despite his lifestyle, was a popular teacher, and people flocked from all over to hear him.</p>
Matt 3:32 And many were baptized of him in Jordan, confessing their sins.	<p>And they were baptized in the Jordan by him, confessing their sins. (AMP)</p> <p>Confession is an important part of repentance.</p>
Matt 3:33 But when he saw many of the Pharisees and Sadducees come to his baptism , he said unto them, O, generation of vipers! who hath warned you to flee from the wrath to come?	<p>But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, You brood of vipers! Who warned you to flee and escape from the wrath and indignation [of God against disobedience] that is coming? (AMP)</p>
<p>"Two of the most influential apostate sects among the Jews. The Pharisees were a zealous, devoted sect who accepted both the law of Moses and the traditions of the elders. They were pious and puritannical in conduct, glorying in frequent fasts and public prayers. Intensely patriotic and nationalistic, they believed in spirits, angels, revelation, immortality, eternal judgment, the resurrection from the dead, and rewards and punishments in the life to come.</p> <p>"The Sadducees, on the other hand, categorically rejected and believed in none of these things. They were a sect composed of skeptical, worldly, wealthy people a selfish group finding their most powerful adherents among the chief priests. Though the Sadducees professed belief in the law, they rejected the traditions of the elders, and made no pretensions of piety or devout worship. The Pharisees were far more powerful and influential in Jewish political and religious life than were the Sadducees." (Doctrinal New Testament Commentary, 1:119)</p> <p>I never caught this before. The Pharisees and Sadducees came to see John, not to mock or persecute him, but to be baptized. I wonder how many other people missed this.</p>	
Matt 3:34 Why is it that ye receive not the preaching of him whom God hath sent? If ye receive not this in your hearts, ye receive not me; and if ye receive not me, ye receive not him of whom I am sent to bear record ; and for your sins ye have no cloak.	
Matt 3:35 Repent, therefore, and bring forth fruits meet for repentance;	<p>Bring forth fruit that is consistent with repentance [let your lives prove your change of heart]; (AMP)</p> <p>John chastised the clerics because they came out to be baptized as a dead work, not out of a broken heart and a contrite spirit.</p>
Matt 3:36 And think not to say within yourselves, We are the children of Abraham, and we only have power	<p>And do not presume to say to yourselves, We have Abraham for our forefather; for I</p>

<p>to bring seed unto our father Abraham; for I say unto you that God is able of these stones to raise up children into Abraham.</p>	<p>tell you, God is able to raise up descendants for Abraham from these stones! (AMP)</p> <p>Your dead works will not save you. Neither will your Israelite lineage. God wants personal, in addition to national righteousness.</p>
<p>Matt 3:37 And now, also, the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, shall be hewn down, and cast into the fire.</p>	<p>And already the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. (AMP)</p>
<p>Matt 3:38 I indeed baptize you with water, upon your repentance; and when he of whom I bear record cometh, who is mightier than I, whose shoes I am not worthy to bear, (or whose place I am not able to fill,)as I said, I indeed baptize you before he cometh, that when he cometh he may baptize you with the Holy Ghost and fire.</p>	<p>I indeed baptize you in (with) water because of repentance [that is, because of your changing your minds for the better, heartily amending your ways, with abhorrence of your past sins]. But He Who is coming after me is mightier than I, Whose sandals I am not worthy or fit to take off or carry; He will baptize you with the Holy Spirit and with fire. (AMP)</p>
<p>I will leave this subject here, and make a few remarks on the subject of baptism. The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessarily and inseparably connected. An individual must be born of water and the spirit in order to get into the kingdom of God. In the German, the text bears me out the same as the revelations which I have given and taught for the past fourteen years on that subject. I have the testimony to put in their teeth. My testimony has been true all the time. You will find it in the declaration of John the Baptist. (Reads from the German.) John says, "I baptize you with water, but when Jesus comes, who has the power (or keys) He shall administer the baptism of fire and the Holy Ghost." Great God! Where is now all the sectarian world? And if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans who know that it is true to say, Eye. (Loud shouts of "Aye.")</p>	
<p>Alexander Campbell, how are you going to save people with water alone? For John said his baptism was good for nothing without the baptism of Jesus Christ. "Therefore, not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." (Heb. 6:1-3.)</p>	
<p>There is one God, one Father, one Jesus, one hope of our calling, one baptism. All these three baptisms only make one. Many talk of baptism not being essential to salvation; but this kind of teaching would lay the foundation of their damnation. I have the truth, and am at the defiance of the world to contradict me, if they can. Joseph Smith, King Follett Sermon.</p>	
<p>Matt 3:39 And it is he of whom I shall bear record, whose fan shall be in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner;</p>	<p>His winnowing fan (shovel, fork) is in His hand, and He will thoroughly clear out and clean His threshing floor and gather and store His wheat in His barn, but the chaff He</p>

but in the fullness of his own time will burn up the chaff with unquenchable fire.	will burn up with fire that cannot be put out. (AMP)
Matt 3:40 Thus came John, preaching and baptizing in the river of Jordan; bearing record that he who was coming after him had power to baptize with the Holy Ghost and fire.	
Matt 3:41 And then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him;	Then Jesus came from Galilee to the Jordan to John to be baptized by him. (AMP)
Matt 3:42 But John refused him, saying, I have need to be baptized of thee, and why comest thou to me?	But John protested strenuously, having in mind to prevent Him, saying, It is I who have need to be baptized by You, and do You come to me? (AMP) Some gospels indicate that John did not recognize Jesus, but John must have recognized something special about this man.
Matt 3:43 And Jesus, answering, said unto him, Suffer me to be baptized of thee, for thus it becometh us to fulfill all righteousness. Then he suffered him.	But Jesus replied to him, Permit it just now; for this is the fitting way for [both of] us to fulfill all righteousness [that is, to perform completely whatever is right]. Then he permitted Him. (AMP)
It was necessary for Jesus, even though He was perfectly sinless, to fulfill the letter of the law, as an example, to show the strictness of the way, and to witness before the Father that he was willing to obey the Father in all things.	
Matt 3:44 And John went down into the water and baptized him.	Joseph Smith wants to make sure that we understand that Jesus was baptized by immersion, in similitude of a burial, not by mere sprinkling.
Matt 3:45 And Jesus when he was baptized, went up straightway out of the water; and John saw, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon Jesus.	And when Jesus was baptized, He went up at once out of the water; and behold, the heavens were opened, and he [John] saw the Spirit of God descending like a dove and alighting on Him. (AMP) And thus, though other gospels are more complete in their description, Jesus was baptized of water, fire, and the Holy Ghost.
2 Nephi 31:7 Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.	
2 Nephi 31:8 Wherefore, after he was baptized with water the Holy Ghost descended upon him in the form of a dove.	

2 Nephi 31:9 And again, it sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

2 Nephi 31:10 And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father?

2 Nephi 31:11 And the Father said: Repent ye, repent ye, and be baptized in the name of my Beloved Son.

2 Nephi 31:12 **And also, the voice of the Son came unto me, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do.**

2 Nephi 31:13 Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism--yea, by following your Lord and your Savior down into the water, according to his word, behold, **then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.**

Matt 3:46 And lo, he heard a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Hear ye him.	And behold, a voice from heaven said, This is My Son, My Beloved, in Whom I delight! (AMP)
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We are baptized in the name of the Father, of the Son, and of the Holy Ghost. Both the Father and the Holy Ghost were present at Jesus' baptism, bearing witness of both the Father and the Son. This is an important event because it shows the true nature of the godhead, and you personally become a partaker of the powers of heaven. Then, when you continue to listen to and commune with God, you will eventually have an ascension experience where you are brought directly into the Presence of God and taught personally by Him. This is what happened to Jesus as we shall see in the next chapter.

CHAPTER 4

Matt 4:1 Then Jesus was led up of the Spirit, into the wilderness, to be with God.	THEN JESUS was led (guided) by the [Holy] Spirit into the wilderness (desert) to be tempted (tested and tried) by the devil. (AMP)
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"Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord. Jesus set the example for us. As soon as he was baptized...Jesus repaired to what is now known as the mount of temptation. **I like to think of it as the mount of meditation where, during the forty days of fasting, he communed with himself and his Father, and contemplated upon the responsibility of his great mission.**" David O. McKay (Conference Report, April 1946, p. 113.)

Notice the completely different emphasis between the two versions. Actually, Jesus was both with God and tried by the devil. Both were necessary to his preparation.

Matt 4:2 And when he had fasted forty days and forty nights, and had communed with God , he was afterwards an hungered, and was left to be tempted of the devil,	And He went without food for forty days and forty nights, and later He was hungry. (AMP)
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40 is the symbolic number for purification. **Jesus and the Father didn't wait until the end of the 40-day period. They were in constant communication throughout the entire period.** After each

confrontation with the Father, Jesus was left to be tempted by the devil. Since we are to follow Christ in all things, this is a typical pattern which all of us will encounter when we approach God. Know that temptation is coming, and knowing that, you will be better prepared to endure and overcome it, and come out far better in the end for having done so.

Matt 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.	And the tempter came and said to Him, If You are God's Son, command these stones to be made [loaves of] bread. (AMP)
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It was necessary to test every facet of Jesus. This test is the basic test of physical appetites, and also a test of knowledge and commitment. If Jesus truly knew He was the Son of God, it would not be necessary to prove it to anybody. Besides, Satan already knew who He was. The object was to get Jesus to listen and respond, and thus, be under Satan's power.

Matt 4:4 But Jesus answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.	But He replied, It has been written, Man shall not live and be upheld and sustained by bread alone, but by every word that comes forth from the mouth of God. (AMP)
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Mos 4:4 And he **became** Satan, yea, even the devil, the father of all lies, **to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.**

You belong to him who you list to obey. You are under the influence of either God or Satan to the extent that you listen to their voice and obey it.

When we believe Satan, we subject ourselves to him (D&C 29:40). When we follow Satan, we are firmly in his grasp.

There are many ways in which we can be deceived. First, we are distracted by taking our attention away from God and things of the Spirit. Then, with our attention elsewhere, we are led to believe that we have needs or appetites that can and must be satisfied apart from a connection with God. We then come away from that experience unsatisfied and unfulfilled because "wickedness never was happiness". We feel empty and either try to fill a bottomless void with more counterfeit experiences, or we realize that we have sinned and want to return to God.

To stop us from thinking we can return to God is where the most insidious deception happens. Satan, and his allies in religion want you to believe that you have sinned past the point of no return, and there is hope for you: no faith, no repentance, no redemption once you fall. If you believe this, you are his captive. Then, there is pride, another booby trap which you can step into at any point on the way back. But, know this: there is a god; there is a Savior; there is hope; there is grace and forgiveness. Jesus is in the business of saving souls, not condemning them. But, what good does it do if He offers you a gift and you don't do your part to reach out and receive it? Here's how.

This following admonition from Nephi applies to Jesus, then, as well as to us, now. We are in mortality the same as He was. We are both on the same path. The only difference being Jesus was much further down that path than we are. But the same principles apply to us in our lives now as they applied to Jesus, back then, laboring with the Father and Satan in the wilderness. We both must learn to feast upon the words of our God [for Jesus it is the Father, for us it is Christ] and utterly obey Him in all things:

2 Nephi 31:20 Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. **Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end**, behold, thus saith the Father: Ye shall have eternal life.

2 Nephi 32:3 Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. **Wherefore, I said unto you, feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.**

Matt 4:5 Then Jesus was taken up into the holy city, and the Spirit setteth him on the pinnacle of the temple.	Then the devil took Him into the holy city and placed Him on a turret (pinnacle, gable) of the temple sanctuary. (AMP) Jesus was carried away by the Spirit, not Satan.
Matt 4:6 Then the devil came unto him and said, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.	And he said to Him, If You are the Son of God, throw Yourself down; for it is written, He will give His angels charge over you, and they will bear you up on their hands, lest you strike your foot against a stone. (AMP)

After being carried away by the Spirit and communing with His Father, the devil then came tempting. This time, it was an appeal to demonstrate His power before a group of people. Jesus had been in the Presence of the Father learning how to fulfill His mission as Savior to the world, and how to exercise exceeding faith. Surely, the people would believe and accept Him if He showed them that He came with power. This was Satan's own pet plan, by the way, and he is still trying to hijack the plan of God that we agreed to and bend it to suit his designs,

But it would also rob the people of the opportunity to develop faith by forcing knowledge upon them that they were not prepared to receive, and condemning them, under the Law of Justice, for not receiving the law.

If you have ever had the experience of developing faith and learning at the hand of the Lord, you will realize how essential this is to your becoming like God.

The most precious thing we come into in this life is our agency. And the most valuable thing we can do with that agency is to develop faith.

The enemy of our souls wants to steal this opportunity away from us. God wants to share His power with you. Satan does not share power, and he does not want you becoming anything remotely like God.

Notice that when Jesus hung on the cross, this was the same nature of temptation that the Pharisees and the Sadducees hurled at Jesus. It was inspired by the devil and came right out of his playbook.

Jesus is constantly telling us in His ministry and in revelations to “watch and pray always lest ye fall into temptation”. When we know God and are acquainted with His voice, we will more easily recognize counterfeit voices and not fall prey to them.

Matt 4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.	Jesus said to him, On the other hand, it is written also, You shall not tempt, test thoroughly, or try exceedingly the Lord your God. (AMP)
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We are told here not to try or test God, yet in other scriptures we are told to “prove me now herewith”. So, which is it? What is the difference? When is it OK to put God to the test and when is it not? Good question. There must be a unifying principle that explains this. Joseph Smith said that it is by understanding contraries that truth is learned, so let’s understand this “contrary”, or paradox.

The principle is what is motivating you to prove God. If you are listening to God, and obeying His promises, then you are acting in faith, and **God will prove to you** that He fulfills His promises, and your faith becomes knowledge.

If, on the other hand, if you are listening to the devil, or people inspired by the devil, who invite you to force God’s hand without acting on any of His promises, and without invoking faith, then you are seeking a sign to consume on your lusts, and you are considered wicked and adulterous. Why adulterous? Because you have abandoned God, your first love and gone awhorning after other gods and listened to them.

What’s the safest route to follow? Ask, Seek, and Knock. Jesus discussed this later. We’ll get into it.

D&C 46:8 Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

D&C 46:9 For verily I say unto you, **they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.**

The Lord gives **general** commandments and promises to all people, through the scriptures, and if you are seeking to come to the Lord by following personal revelation and acting on it, the Lord will give you **specific** commandments and promises. If you seek a blessing at the Lord’s hand, ask in faith.

“When seeking a blessing from the Lord it is appropriate to make our case in prayer, to reason before Him why we believe it is worthy to request something, always affirming that it is according to His will.” <https://purerevelations.wordpress.com/2021/08/15/joseph-smiths-letters-for-section-121-thoughts/>

In this way you are leveraging God’s promises to you.

D&C 35:8 For I am God, and mine arm is not shortened; and **I will show miracles, signs, and wonders, unto all those who believe on my name.**

If, on the other hand, you are not acting on a promise of the Lord, but seeking a sign because you doubt, or somebody tempted you to doubt, then you may be disappointed. The sure-fire test is to ask the Lord in faith. If you can’t do that in all good conscience, then you are probably seeking a sign to consume on your lusts.

D&C 63:6 Wherefore, verily I say, let the **wicked** take heed, and let the rebellious fear and tremble; and let the **unbelieving** hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God.

D&C 63:7 **And he that seeketh signs shall see signs, but not unto salvation.**

D&C 63:8 Verily, I say unto you, there are those among you who seek signs, and there have been such even from the beginning;

D&C 63:9 But, behold, **faith cometh not by signs, but signs follow those that believe.**

D&C 63:10 **Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God.**

D&C 63:11 **Yea, signs come by faith, unto mighty works,** for without faith no man pleaseth God; and with whom God is angry he is not well pleased; **wherefore, unto such he showeth no signs, only in wrath unto their condemnation.**

[Your faith must be strong enough to prompt you to do mighty works.]

D&C 63:12 Wherefore, I, the Lord, am not pleased with **those among you who have sought after signs and wonders for faith, and not for the good of men unto my glory.**

Matt 4:8 And again, Jesus was in the Spirit, and it taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them.	Again, the devil took Him up on a very high mountain and showed Him all the kingdoms of the world and the glory (the splendor, magnificence, preeminence, and excellence) of them. (AMP)
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This is how people describe the experience when they are caught up out of their bodies and taken up into heaven and shown great things. More on this later.

There were three temptations of Satan described in this passage. Personally, I don't believe that they all came at the end of the 40 days, but were interspersed throughout all the experience. In other words, there were times when Jesus was in the Presence of God, and time when the Father withdrew, leaving Jesus unto Himself.

Matt 4:9 And the devil came unto him again, and said, All these things will I give unto thee, if thou wilt fall down and worship me.	And he said to Him, These things, all taken together, I will give You, if You will prostrate Yourself before me and do homage and worship me. (AMP) See my extended comment below.
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Matt 4:10 Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him.	Then Jesus said to him, Begone, Satan! For it has been written, You shall worship the Lord your God, and Him alone shall you serve. (AMP)
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Matt 4:11 And now Jesus knew that John was cast into prison, and he sent angels, and, behold, they came and ministered unto him.	Then the devil departed from Him, and behold, angels came and ministered to Him. (AMP)
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The JST version teaches us many valuable lessons about these temptations that we don't get in the standard version of the Bible. The first lesson is that the primary object of Jesus going to the wilderness was not to be tempted by the devil, but to commune with God. The second lesson is that Jesus had a number of experiences in the Spirit. These experiences were not driven by Satan. They were given of God. Jesus went into the wilderness to commune with God. Having ascension experiences in the Spirit happens when you fast and commune with God. Satan was trying to piggy-back on those experiences in an attempt to put Jesus off track and derail His ministry before it even began. Jesus first ascended, then He "fell" back to earth and was tempted of Satan. Then, having passed those tests and dismissed Satan, angels came and ministered to him.

Let's understand this final experience of Jesus in light of what happened to Moses when he ascended to a high mountain, fell back to earth, was tempted by the devil, dismissed him, and again ascended.

Moses had a similar experience. I am just going to highlight a few verses to show you the similarities.

Mos 1:1 The words of God, which he spake unto Moses at a time **when Moses was caught up into an exceedingly high mountain,**

Mos 1:2 And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

Mos 1:8 And it came to pass that **Moses looked, and beheld the world upon which he was created; and Moses beheld the world and the ends thereof, and all the children of men which are, and which were created; of the same he greatly marveled and wondered.**

Mos 1:9 **And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself.** And as he was left unto himself, he fell unto the earth.

Mos 1:10 **And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man;** and he said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed.

Mos 1:12 And it came to pass that when Moses had said these words, behold, Satan came tempting him, saying: Moses, son of man, worship me. **[It was an invitation or a commandment. Moses had something valuable that Satan wanted – his loyalty.]**

Mos 1:13 And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and **where is thy glory, that I should worship thee?**

Mos 1:14 For behold, I could not look upon God, except his glory should come upon me, and I were transfigured before him. **But I can look upon thee in the natural man.** Is it not so, surely?

Mos 1:15 Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me? **And I can judge between thee and God; [He needed the Spirit to help him discern.]** for God said unto me: Worship God, for him only shalt thou serve.

Mos 1:16 **Get thee hence, Satan; deceive me not** [Technically, this not a lie. Satan probably received the baptism of fire and the Holy Ghost, making him a son of God, but he was not **the only Begotten Son**. Satan tried to deceive Moses, but Moses was not deceived];

Mos 1:17 And he also gave me commandments when he called unto me out of the burning bush, saying: Call upon God in the name of mine Only Begotten, and worship me.

Mos 1:18 And again Moses said: I will not cease to call upon God, I have other things to inquire of him: for his glory has been upon me, wherefore I can judge between him and thee. **Depart hence, Satan.**

Mos 1:19 And now, when Moses had said these words, Satan cried with a loud voice, and ranted upon the earth, and commanded, saying: I am the Only Begotten, worship me.

Mos 1:20 And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell. **Nevertheless, calling upon God, he received strength, and he commanded, saying: Depart from me, Satan, for this one God only will I worship, which is the God of glory.**

Mos 1:21 And now Satan began to tremble, and the earth shook; and **Moses received strength, and called upon God, saying: In the name of the Only Begotten, depart hence, Satan.**

Mos 1:22 And it came to pass that **Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not.**

Moses had to command Satan four times to depart before he left. The first two times, Moses tried reasoning. That didn't work. The third time, Moses received strength from God. Satan blinked. The fourth time, Moses received more strength and rebuked Satan "In the name of the Only Begotten". Satan departed.

1. **"Get thee hence, Satan; deceive me not; for God said unto me": ...**
2. **"...wherefore I can judge between him and thee. Depart hence, Satan."**. Satan cried with a loud voice, and ranted upon the earth, and commanded Moses. And Moses began to fear.
3. Calling upon God, he received strength, and he commanded, saying: **"Depart from me, Satan for this one God only will I worship"**. Satan began to tremble.
4. Moses received strength, and called upon God, saying: **"In the name of the Only Begotten, depart hence, Satan."** And Satan departed.

Mos 1:25 And calling upon the name of God, he beheld his glory again, for it was upon him; and he heard a voice, saying: Blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God.

Each time Moses ascended he was given more light and knowledge, and when he fell back to earth, Satan was allowed to try Moses to see if he held true and faithful to the knowledge that he gained

while in the Presence of God. Eventually, Moses passed the test! He was given the Sealing Power. And, in Jesus' case, He received all power in heaven and in earth, and angels came and ministered unto Jesus. This is the pattern.

"In speaking of the three temptations that came to Jesus, Elder David O. McKay made this statement concerning them: 'Classify them, and you will find that under one of those three nearly every given temptation that makes you and me spotted, ever so little maybe, comes to us as (1) a temptation of the appetite; (2) a yielding to the pride and fashion and vanity of those alienated from the things of God; or (3) a gratifying of the passion, or a desire for the riches of the world, or power among men.'" Howard W. Hunter (That We Might Have Joy, p. 36)

Note that the temptations came, not as one big temptation, but as smaller temptations. Satan keeps needling at you.

"Your weakest point will be the point at which the Devil tries to tempt you, will try to win you...Resist him and you will gain in strength. He will tempt you in another point. **Resist him and he becomes weaker and you become stronger, until you can say, no matter what your surroundings may be, 'Get thee behind me Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.'** (Luke 4:8.)" David O. McKay (Conference Report, Oct. 1959, p. 88.)

Matt 4:12 And Jesus departed unto Galilee, and leaving Nazareth, in Zebulun, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Nephthalim,	Now when Jesus heard that John had been arrested and put in prison, He withdrew into Galilee. And leaving Nazareth, He went and dwelt in Capernaum by the sea, in the country of Zebulun and Naphtali—(AMP)
Matt 4:13 That it might be fulfilled which was spoken by Esaias the prophet, saying,	That what was spoken by the prophet Isaiah might be brought to pass: (AMP)
Matt 4:14 The land of Zebulun, and the land of Nephthalim, in the way of the sea, beyond Jordan, Galilee of the Gentiles;	The land of Zebulun and the land of Naphtali, in the way to the sea, beyond the Jordan, Galilee of the Gentiles [of the peoples who are not of Israel]—(AMP)
Matt 4:15 The people which sat in darkness saw a great light, and unto them that sat in the region and shadow of death, light is sprung up.	The people who sat (dwelt enveloped) in darkness have seen a great Light, and for those who sat in the land and shadow of death Light has dawned. (AMP)

But it shall not be gloomy to those who have been in anguish for her. In the past he humbled the lands of Zebulun and Naphtali, but at the last he will exalt the Sea Route by the Jordan in Galilee of the nations.

The people walking in darkness
have seen a bright light;
on the inhabitants of the land
of the shadow of Death
has the light dawned.

Isa. 9:1-2 Gileadi translation

<p>And the Pharisees said in John 7:52 “Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.” They were wrong.</p>	
<p>Matt 4:16 From that time, Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.</p>	<p>From that time Jesus began to preach, crying out, Repent (change your mind for the better, heartily amend your ways, with abhorrence of your past sins), for the kingdom of heaven is at hand. (AMP)</p> <p>Jesus' public ministry began, but He needed help. He found it in the most unlikely places.</p>
<p>Matt 4:17 And Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea; for they were fishers.</p>	<p>As He was walking by the Sea of Galilee, He noticed two brothers, Simon who is called Peter and Andrew his brother, throwing a dragnet into the sea, for they were fishermen. (AMP)</p>
<p>Matt 4:18 And he said unto them, I am he of whom it is written by the prophets; follow me, and I will make you fishers of men.</p>	<p>And He said to them, Come after Me [as disciples--letting Me be your Guide], follow Me, and I will make you fishers of men! (AMP)</p>
<p>Matt 4:19 And they, believing on his words, left their net, and straightway followed him.</p>	<p>At once they left their nets and became His disciples [sided with His party and followed Him]. (AMP)</p> <p>“Believing on his words.” It was more than just asking them to follow Him. Jesus must have taught them somewhat.</p>
<p>Matt 4:20 And going on from thence, he saw other two brethren, James, and John his brother, the sons of Zebedee, in a ship with Zebedee their father, mending their net; and he called them.</p>	<p>And going on further from there He noticed two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets and putting them right; and He called them. (AMP)</p> <p>It's interesting that the gospels call attention to Zebedee, the father of James and John, and also mention Jonah, the father of Peter and Andrew.</p>
<p>Matt 4:21 And they immediately left their father in the ship, and followed him.</p>	<p>At once they left the boat and their father and joined Jesus as disciples [sided with His party and followed Him]. (AMP)</p> <p>I suppose James and John, upon seeing Peter and Andrew with Jesus didn't need at much convincing.</p>
<p>Matt 4:22 And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom; and healing all manner of sickness, and all</p>	<p>And He went about all Galilee, teaching in their synagogues and preaching the good news (Gospel) of the kingdom, and healing</p>

manner of diseases among the people which believed on his name.	every disease and every weakness and infirmity among the people. (AMP)
Matt 4:23 And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases, and torments, and those who were possessed with devils, and those who were lunatic, and those that had the palsy; and he healed them.	So the report of Him spread throughout all Syria, and they brought Him all who were sick, those afflicted with various diseases and torments, those under the power of demons, and epileptics, and paralyzed people, and He healed them. (AMP)
Matt 4:24 And there followed him great multitudes of people from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond Jordan.	And great crowds joined and accompanied Him about, coming from Galilee and Decapolis [the district of the ten cities east of the Sea of Galilee] and Jerusalem and Judea and from the other [the east] side of the Jordan. (AMP)
Jesus taught, cast out demons, healed the sick, and attracted crowds. Next, we cover the most famous sermon of all time.	
CHAPTER 5	
Matt 5:1 And Jesus, seeing the multitudes, went up into a mountain; and when he was set down, his disciples came unto him;	SEEING THE crowds, He went up on the mountain; and when He was seated, His disciples came to Him.
Matt 5:2 And he opened his mouth, and taught them, saying,	Then He opened His mouth and taught them, saying:
The Sermon on the Mount is not only the most famous sermon of all time, and the most insightful sermon of all time, it is the most misunderstood sermon of all time. Let's address a couple concerns.	
We hear from critics of the Bible and Christianity that Christ was not a real person. He was a fictional character who didn't exist. The words we have here originated with somebody at some point in time. We will let the words speak for themselves, and you can decide for yourself who first said them.	
Critics of Mormonism claim that the Book of Mormon is a wholesale rip-off of the Bible. If the Book of Mormon were totally different from the Bible, other critics would scream that the Book of Mormon was "unbiblical". However, there are subtle, but significant changes in wording between the Book of Mormon and the JST sermons that teach us things. It was not just a cut-and-paste job.	
I was just reading some So, commentary by LDS authorities speaking about how difficult the Beatitudes are to live – especially the part about "being perfect". If you are not familiar with who I mean by the "LDS authorities", think about the Pharisees and the Sadducees who came out to see John, whom he called "vipers" because they were all-in for the dead works of the law, but cared nothing for the Spirit. Yes, it is difficult to live the kind of life that Jesus wants us to live if all you do is imitate him.	
The Beatitudes are not commandments. They only appear as commandments from the perspective of a person who sees the Gospel as nothing more than a checklist of dead works. From that perspective, these "commandments" are not only difficult to live – they are impossible to live.	
But from a person who is in the Spirit, they are descriptions of true followers of Christ, what true followers do, and the results that flow therefrom. They are the burden of Christ, who said "my yoke is	

easy and my burden is light". If this burden doesn't seem light to you, you may want to consider that you are approaching it the wrong way. You may need to put down the burden of your traditions and burden take up the yoke of Christ.

If you are a true disciple of Christ and live by every word that proceedeth from the mouth of God, this is a description of you, and what you experience in life, and when you read this, you should be nodding in agreement, and thanking God that His promises are true because of the blessings you experience in your life.

If you are not yet a true disciple of Christ, but are still looking for the way, this sermon tells you how to find the way, and it tells you the results you will experience in your own life when you to find and walk that way.

Jesus didn't say to imitate Him. Jesus said to follow Him. How do we know if we are following Him? We will be doing the things He describes in this sermon. Jesus teaches here that we will know true prophets by their fruits: the results that follow. This applies to each of us: not just prophets.

A good tree cannot produce bad fruit. A bad tree cannot produce good fruit. In short: you cannot **do** good unless you **are** good.

Mosiah 3:19 For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and **becometh a saint through the atonement of Christ the Lord**, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

Mosiah 27:25 And the Lord said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, **changed from their carnal and fallen state, to a state of righteousness**, being redeemed of God, becoming his sons and daughters;

Mosiah 27:26 **And thus they become new creatures;** and unless they do this, they can in nowise inherit the kingdom of God.

Do you have sufficient faith in Christ that the above will happen? Unless you do then living the Beatitudes will seem like a burden instead of a joy.

Let's take a side trip into the writings of Paul and let him explain it in detail.

Gal 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. **[This is an invitation to put down the yoke of bondage and take up the yoke of Christ, i.e. be joined with Him.]**

Gal 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. **[Actually the first part of this law is given by the Lord in Matt. 22:36 Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.]**

Gal 5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another. [Have you attended a typical church meeting of any denomination? Hypocrisy abounds. Everybody is trying to one-up each other in their show of callings, personal righteousness or what passes as righteousness, claims to pioneer ancestry, fruitless arguments and speculation over traditions and mysteries. Whispered judgments. Who's not wearing their garments? Who didn't take the Sacrament? Is this not devouring one another?]

Gal 5:16 This I say then, [If you] Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Gal 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. [You waste your time one part of your nature fighting against the other part. This is trying to serve God and mammon. Your eye is not single This is what NOT loving God with ALL your heart looks like.]

Gal 5:18 But if ye be led of the Spirit, ye are not under the law. [You are not looking to tick off a checklist of dead works. You see the words of God as invitations to further come to Him.]

Contrast the “works of the flesh” with the “fruit of the Spirit”:

Gal 5:19 Now the **works of the flesh** are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Gal 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. [You see yourself struggling with many of these vices. You are “striving” against them, with the mistaken notion that willpower and threats of church discipline will keep you in line. You will struggle and fail, then blame either yourself or the church for your failures. This has got the mark of the adversary written all over it.]

Gal 5:22 But the **fruit of the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, faith, Gal 5:23 Meekness, temperance: against such there is no law.

Gal 5:25 If we live in the Spirit, let us [then we will] also walk in the Spirit.

But, how do you do this? How do you change from following the dictates of the law to following the promptings of the Spirit? Many people hear about this and are excited to do it, but they go about it the wrong way. They want to know what they have to **do**. They want step-by-step guidelines.

So, we tell them “Offer to the Lord a broken heart and a contrite spirit.” But they still miss the point because they get hung up on the mechanics and the definitions of words. Then, we quote this:

Helaman 3:35 Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God.

"But, how do you yield your heart unto God?" If you are asking this question, you are still missing the point. The way to yield your heart to God, is to actually yield your heart to God. There is no avoiding it by talking about it; there is only doing it. See Verse 8, below.

Prov 3:1 My son, forget not my law; but let thine **heart** keep my commandments:

Matt 5:3 Blessed are they who shall believe on me; and again, more blessed are they who shall believe on your words, when ye shall testify that ye have seen me and that I am.

Matt 5:4 **Yea, blessed are they who shall believe on your words, and come down into the depth of humility, and be baptized in my name; for they shall be visited with fire and the Holy Ghost, and shall receive a remission of their sins.**

These two verses from the JST are a necessary preface to the rest of the sermon. They are an invitation to receive the baptisms of water, fire, and the Holy Ghost with these fruits following after this baptism.

Matt 5:5 **Yea, blessed are the poor in spirit, who come unto me;** for theirs is the kingdom of heaven.

Blessed (happy, to be envied, and spiritually prosperous-- with life-joy and satisfaction in God's favor and salvation, regardless of their outward conditions) are the poor in spirit (the humble, who rate themselves insignificant), for theirs is the kingdom of heaven! (AMP)

If you come to Christ and offer to Him, nothing more than a broken heart and a contrite spirit, and then receive Him and all that He offers, you will inherit the kingdom of heaven.

People of the Socialist political persuasion try in vain to recast Jesus as a liberal political activist who railed against the rich and advocated for the poor. (Jesus was far more than just Karl Marx in a robe and sandals.) They quote Luke which simply says: "Blessed are the poor." And then claim that the wealthy class added the words "in spirit". The fact is, the Gospel of Matthew was written first, then Luke. Joseph Smith further this verse by adding "who come unto me".

Matt 5:6 And again, blessed are they that mourn; for they shall be comforted.

Blessed and enviably happy [with a happiness produced by the experience of God's favor and especially conditioned by the revelation of His matchless grace] are those who mourn, for they shall be comforted! (AMP)

To mourn is far more than to just express grief over the loss of the dead. To mourn is to express grief over any loss: loss of life, loss of faith, loss of freedom, loss of material goods, loss of friendship, loss of salvation and eternal life. Search for the word *mourn* in the Book of Mormon and D&C and see in how many contexts it is used.

The baptismal covenant in Mosiah 18:9 includes the covenant to be willing to bear one another's burdens and are willing to mourn with those that mourn and comfort those that stand in need of

comfort. In this, we signify our willingness to do the work of Christ, as he mourns with us and comforts us.

To be truly able to mourn with and for others, we must have a spiritual connection for them. We must have charity, the pure love of Christ, the ability to see others as God sees them.

There is a connection between love and mourning.

D&C 42:45 Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.

It is easier to rejoice with others through the good times, than it is to mourn with others through the bad times.

It says in D&C 76:26-27 that when Lucifer fell, the heavens wept over him. I have heard people heartlessly say "good riddance". But, in the heavens, where love prevails, we all mourned.

Matt 5:7 And blessed are the meek; for they shall inherit the earth.	Blessed (happy, blithesome, joyous, spiritually prosperous-- with life-joy and satisfaction in God's favor and salvation, regardless of their outward conditions) are the meek (the mild, patient, long-suffering), for they shall inherit the earth! (AMP)
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'For none is acceptable before God, save the meek and lowly in heart.' (Moroni 7:44.)

Moses was an exceedingly powerful prophet, who lived his life in the court of pharoah, but he was also meek.

Num 12:3 Now the man Moses was very meek, above all the men which were upon the face of the earth.

Jesus was meek. When you meet your Heavenly Father, you will find Him to be disarmingly meek and child-like.

To be meek is to be humble and teachable.

Why does it say that the meek shall inherit the earth? We need to go back to Genesis 9 in the JST.

17 And I will establish my covenant with you [Noah], which I made unto Enoch, concerning the remnants of your posterity.

18 And God made a covenant with Noah, and said, This shall be the token of the covenant I make between me and you, and for every living creature with you, for perpetual generations;

19 I will set my bow in the cloud; and it shall be for a token of a covenant between me and the earth.

20 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which I have made between me and you, for every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh.

21 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself.

22 And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy;

23 And the general assembly of the church of the firstborn shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch.

These are the meek who will inherit the earth, both during the Millennium and in the Celestial Kingdom.

Matt 5:8 And blessed are all they that do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost.	Blessed and fortunate and happy and spiritually prosperous (in that state in which the born-again child of God enjoys His favor and salvation) are those who hunger and thirst for righteousness (uprightness and right standing with God), for they shall be completely satisfied! (AMP)
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Jesus was speaking to a crowd that was steeped in the law of Moses. The whole purpose of the Sermon on the Mount was to get people to see beyond the works of the law, but how do you explain how you come to Christ without putting it into a list of longer do's and don't's?

He put it into terms that the carnal, lustful man could understand and identify with: if you are hungry or thirsty after something, your only object is to satisfy your need.

Let's dissect what the church is teaching about this subject.

"How many people strive [**If you have to "strive" you are doing it wrong. Striving just gives you a convenience excuse for failure.**] for higher spiritual levels as though [**There is no "as though" about it. This has to be real, not a pretend simulation!**] they truly hungered and thirsted after them?

To hunger and thirst for something involves strife, struggles, work, sacrifice, and a host of other efforts...

Perhaps you have heard the story of the philosopher who held a young disciple's head under water until the latter gasped for air. The philosopher then told the disciple, 'When you want knowledge as much as you wanted air while you were under water, you are ready to study with me.' [**This is a great example and a true illustration of this point.**]

"The highest blessings of the gospel are not for the faint-hearted, coolly rational, theoretical philosopher, nor for the person who is merely intellectually curious. Those great blessings are reserved for stouthearted souls who hunger and thirst for greater personal righteousness and who are willing to pay the price to achieve it.

"...The blessings promised are immeasurable. **Remember the woman of Samaria at the well? The Savior told her (and this applies to all of us), 'Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life...He that cometh to me shall never hunger; and he that believeth on me shall never thirst.'** (Jn 4:14; 6:35)" Robert E. Wells (The Mount and the Master, pp. 42-3)

Matt 5:9 And blessed are the merciful; for they shall obtain mercy.	Blessed (happy, to be envied, and spiritually prosperous-- with life-joy and satisfaction in God's favor and salvation, regardless of their outward conditions) are the merciful, for they shall obtain mercy! (AMP)
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There is a general principle of cause and effect, which we will see repeated many times in the Sermon on the Mount. Briefly summarized it is: you get back what you put out. In this case, if you want to receive mercy, give mercy.

This is one case where, if you reverse cause and effect, it is still true, because:

D&C 88:40 For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things.

In my opinion, the following is one of the most beautiful statements that Joseph Smith ever said. Nothing softens even the hardest human heart like pure and unfeigned love.

"Ever keep in exercise the principles of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before he repent or ask forgiveness, our heavenly Father would be equally as merciful unto us.

"...Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind....**The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs.** My talk is intended for all this [relief] society; if you would have God have mercy on you, have mercy on one another. (Teachings of the Prophet Joseph Smith, pp.155, 240-1)

Matt 5:10 And blessed are all the pure in heart; for they shall see God.	Blessed (happy, enviably fortunate, and spiritually prosperous--possessing the happiness produced by the experience of God's favor and especially conditioned by the revelation of His grace, regardless of
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	their outward conditions) are the pure in heart, for they shall see God! (AMP)
What is “pure in heart”? It is to love God with ALL your heart. Your affections are centered on God, not mixed or conflicted with other desires.	
To continue with the image of the drowning man, you not only want air above all else, you want air, and nothing else.	
When you are pure in heart, you are ready to receive the baptism of fire and the Holy Ghost.	
D&C 56:18 But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite , for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs. [They shall inherit the earth.]	
The pure in heart shall see God in the temple, and in Zion.	
D&C 97:16 Yea, and my presence shall be there, for I will come into it [the temple], and all the pure in heart that shall come into it shall see God .	
D&C 97:21 Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion-- THE PURE IN HEART ; therefore, let Zion rejoice, while all the wicked shall mourn.	
Dallin H. Oaks is quoting another author.	
This part is spot-on correct:	
"The issue is not what we have done but what we have become. And what we have become is the result of more than our actions. It is also the result of our attitudes, our motives, and our desires. Each of these is an ingredient of the pure heart..."	
Not so correct. We can't do it by our personal righteousness or will power alone. We need an endowment of the Holy Spirit.	
To become pure in heart--to achieve exaltation--we must alter our attitudes and priorities to a condition of spirituality, we must control our thoughts, we must reform our motives, and we must perfect our desires." Dallin H. Oaks (Pure in Heart, pp. 39-40 as taken from The Mount and the Master, by Robert E. Wells, p. 79)	
Matt 5:11 And blessed are all the peacemakers; for they shall be called the children of God.	Blessed (enjoying enviable happiness, spiritually prosperous-- with life-joy and satisfaction in God's favor and salvation, regardless of their outward conditions) are the makers and maintainers of peace, for they shall be called the sons of God! (AMP)
The very need to mention the word “peacemaker” tells us that peace is not the default condition of natural man in the fallen world. Conflicts will arise, and peace will not come about by itself; peace must be constantly created (made).	

If the spirit of peace reigns in your heart, you will do everything you can to bring about peace in the world around you. In doing so, you will be acting like your Father in Heaven, not like the devil who is the Father of contention.

Look at the world around us. People fighting over trivia. Look at both sides of every political issue: vaxx or anti-vaxx, pro-choice or pro-life, "black lives matter" vs "all lives matter", one religion vs another. You name it. Set your personal views aside and ask yourself why are people so willing kill each other or destroy each other's lives at the drop of a hat? Does the issue really call for being that exercised? Can't we just live and let live? Apparently not.

3 Nephi 11:29 For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

3 Nephi 11:30 Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.

There are elements of our society, just as there were in the Nephite society which prospered and thrived on stirring up conflict. Politicians do not want to solve issues because as long as there is an outstanding issue, they can use it to leverage victory at the polls. Promise everything, but deliver nothing ought to be their slogan.

2 Nephi 28:20 For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

Alma 10:32 Now the object of these lawyers was to get gain; and they got gain according to their employ.

Alma 11:20 Now, it was for the sole purpose to get gain, because they received their wages according to their employ, therefore, they did stir up the people to riotings, and all manner of disturbances and wickedness, that they might have more employ, that they might get money according to the suits which were brought before them; therefore they did stir up the people against Alma and Amulek.

Matt 5:12 Blessed are all they that are persecuted for my name's sake; for theirs is the kingdom of heaven.

Blessed and happy and enviably fortunate and spiritually prosperous (in the state in which the born-again child of God enjoys and finds satisfaction in God's favor and salvation, regardless of his outward conditions) are those who are persecuted for righteousness' sake (for being and doing right), for theirs is the kingdom of heaven! (AMP)

Back in the early days of Christianity, persecution was the order of the day and something to be expected.

There are many today who complain that the right to hate marginalized groups of people is a fundamental religious belief and that laws preventing them from exercising this "right" are a form of persecution.

"Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of His Father, with all the holy angels." (Teachings of the Prophet Joseph Smith, p. 42)

Whine if you will, but the days will come when you will witness true persecution.

Matt 5:13 And blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.	Blessed (happy, to be envied, and spiritually prosperous-- with life-joy and satisfaction in God's favor and salvation, regardless of your outward conditions) are you when people revile you and persecute you and say all kinds of evil things against you falsely on My account. (AMP)
Matt 5:14 For ye shall have great joy, and be exceeding glad; for great shall be your reward in heaven; for so persecuted they the prophets which were before you.	Be glad and supremely joyful, for your reward in heaven is great (strong and intense), for in this same way people persecuted the prophets who were before you. (AMP)

5. For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also - counting all things but filth and dross for the excellency of the knowledge of Jesus Christ - requires more than mere belief or supposition that he is doing the will of God; but actual knowledge realizing that, when these sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God.

6. For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7. Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; Joseph Smith, Lectures on Faith, Lecture 6.

Matt 5:15 Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted? the salt shall thenceforth be good for nothing, but to be cast out, and to be trodden under foot of men.	You are the salt of the earth, but if salt has lost its taste (its strength, its quality), how can its saltiness be restored? It is not good for anything any longer but to be thrown out and trodden underfoot by men. (AMP)
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Under the Law of Moses, salt was used in conjunction with the offering of a meat offering. It was termed 'the salt of the covenant' or 'a covenant of salt' (Lev 2:13; Num 18:19). "Salt, a preservative, represented the covenant between God and Israel." (Catherine Thomas, Studies in Scripture: The Gospels, p. 239) The analogy is uplifting-just as natural salt preserves meat from spoiling, the Lord's covenant people, 'the salt of the earth,' preserve the earth from a very literal destruction. The word

of the Lord concerning Zarahemla applies equally well to the entire earth in the latter-days, 'I would cause that fire should come down out of heaven and destroy it. But behold, it is for the righteous' sake that it is spared' (Hel 13:13-14). Consider also Gen 18:20-33; 19:24-25; DC 2:1-3.

<https://www.gospeldoctrine.com/new-testament/matthew/matthew-5>

"How many times have we read, or heard others read, this scripture? Yet, do we understand fully the 'salt of the earth' message? Are we conversant with the analogy? Are we responding properly to its implications?

"...When the Lord used the expression 'savor of men,' he was speaking of those who represent him. He was referring to those who have repented, who have been washed clean in the waters of baptism, and who have covenanted to take upon them his name and his cause. Moreover, he was speaking of those who would share by covenant his priesthood power. He was speaking of you and me.

"A world-renowned chemist told me that salt will not lose its savor with age. Savor is lost through mixture and contamination. Similarly, priesthood power does not dissipate with age; it, too, is lost through mixture and contamination. When a young man or older man mixes his thoughts with graphic literature, he suffers a loss of savor. When a priesthood bearer mixes his speech with lies or profanity, he suffers a loss of savor. When one of us follows the crowd and becomes involved in immoral acts and the use of drugs, tobacco, alcohol, and other injurious substances, he loses savor.

"...I pray that all of us will appreciate more perfectly the words of the Savior: 'Ye are the salt of the earth.' I pray that we will carry this designation faithfully and honorably." Charles E. Asay (Conference Report, Apr. 1980)

Matt 5:16 Verily, verily, I say unto you, I give unto you to be the light of the world; a city that is set on a hill cannot be hid.	You are the light of the world. A city set on a hill cannot be hidden. (AMP)
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2 Nephi 26:29 He commandeth that there shall be no priestcrafts; **for, behold priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world;** but they seek not the welfare of Zion.

3 Nephi 18:24 Therefore, hold up your light that it may shine unto the world. Behold **I am the light which ye shall hold up**--that which ye have seen me do.

Matt 5:17 Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick; and it giveth light to all that are in the house.	Nor do men light a lamp and put it under a peck measure, but on a lampstand, and it gives light to all in the house. (AMP)
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Matt 5:18 Therefore, let your light so shine before this world, that they may see your good works, and glorify your Father who is in heaven.

Let your light so shine before men that they may see your moral excellence and your praiseworthy, noble, and good deeds and recognize and honor and praise and glorify your Father Who is in heaven. (AMP)

Matt 5:19 Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.	Do not think that I have come to do away with or undo the Law or the Prophets; I have come not to do away with or undo but to complete and fulfill them. (AMP)
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Do not think that I have come to do away with or undo the Law or the Prophets; I have come not to do away with or undo but to complete and fulfill them. (AMP)

3 Nephi 15:5 Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end.

3 Nephi 15:6 Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled.

3 Nephi 15:7 And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning things which are to come.

3 Nephi 15:8 For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me.

3 Nephi 15:9 **Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live;** for unto him that endureth to the end will I give eternal life.

3 Nephi 15:10 **Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me.**

Matt 5:20 For verily I say unto you, heaven and earth must pass away, but one jot or one tittle shall in now wise pass from the law, until all be fulfilled.	For truly I tell you, until the sky and earth pass away and perish, not one smallest letter nor one little hook [identifying certain Hebrew letters] will pass from the Law until all things [it foreshadows] are accomplished. (AMP)
Matt 5:21 Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven; but whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven.	Whoever then breaks or does away with or relaxes one of the least [important] of these commandments and teaches men so shall be called least [important] in the kingdom of heaven, but he who practices them and teaches others to do so shall be called great in the kingdom of heaven. (AMP)
Matt 5:22 For I say unto you, except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.	For I tell you, unless your righteousness (your uprightness and your right standing with God) is more than that of the scribes and Pharisees, you will never enter the kingdom of heaven. (AMP)
Jesus then proceeds to compare His standard of righteousness with that of the Pharisees. Notice that the focus of the Pharisees is upon the works of the law, but Jesus focuses on the intents and desires of the heart. In other words, putting cause ahead of effect .	
Matt 5:23 Ye have heard that it hath been said by them of old time that, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment of God.	You have heard that it was said to the men of old, You shall not kill, and whoever kills shall be liable to and unable to escape the punishment imposed by the court. (AMP) This is the old standard: the act itself.
Matt 5:24 But I say unto you, that whosoever is angry with his brother, shall be in danger of his judgment; and whosoever shall say to his brother, Raca, or	But I say to you that everyone who continues to be angry with his brother or harbors malice (enmity of heart) against him

<p>Rabcha, shall be in danger of the council; and whosoever shall say to his brother, Thou fool, shall be in danger of hell fire.</p>	<p>shall be liable to and unable to escape the punishment imposed by the court; and whoever speaks contemptuously and insultingly to his brother shall be liable to and unable to escape the punishment imposed by the Sanhedrin, and whoever says, You cursed fool! [You empty-headed idiot!] shall be liable to and unable to escape the hell (Gehenna) of fire. (AMP)</p> <p>This is the new standard: the thought that precedes the act.</p>
<p>Matt 5:25 Therefore, if ye shall come unto me, or shall desire to come unto me, or if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee,</p>	<p>So if when you are offering your gift at the altar you there remember that your brother has any [grievance] against you, (AMP)</p>
<p>Matt 5:26 Leave thou thy gift before the altar, and go thy way unto thy brother, and first be reconciled to thy brother, and then come and offer thy gift.</p>	<p>Leave your gift at the altar and go. First make peace with your brother, and then come back and present your gift. (AMP)</p>
<p>This is the principle:</p>	
<p>Moroni 7:6 For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.</p>	
<p>Moroni 7:7 For behold, it is not counted unto him for righteousness.</p>	
<p>Moroni 7:8 For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.</p>	
<p>Moroni 7:9 And likewise also is it counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.</p>	
<p>Moroni 7:10 Wherefore, a man being evil cannot do that which is good; neither will he give a good gift.</p>	
<p>Moroni 7:11 For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.</p>	
<p>Moroni 7:12 Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.</p>	
<p>Matt 5:27 Agree with thine adversary quickly, while thou art in the way with him; lest at any time thine adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.</p>	<p>Come to terms quickly with your accuser while you are on the way traveling with him, lest your accuser hand you over to the</p>

	<p>judge, and the judge to the guard, and you be put in prison. (AMP)</p> <p>This verse goes along with being a peacemaker. We must seek to resolve our personal or political disputes through persuasion, reasoning, compromise, forgiveness, and/or love.</p>
Matt 5:28 Verily I say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost farthing.	<p>Truly I say to you, you will not be released until you have paid the last fraction of a penny. (AMP)</p>
<p>It is easier to settle your disputes while you still have the power. Steven R. Covey, who was an unforgettable teacher of mine in college taught the principle of “paying the uttermost farthing”. If we have deeply offended or lost trust with somebody, in order to win back their trust, we need to go above and beyond the normal apology. Or, maybe it’s “below and beyond”. We need to acknowledge that we have lost their trust and must do whatever it takes to repair it.</p>	
Matt 5:29 Behold, it is written by them of old time, that thou shalt not commit adultery.	<p>You have heard that it was said, You shall not commit adultery. (AMP)</p> <p>Again: the outward act.</p>
Matt 5:30 But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.	<p>But I say to you that everyone who so much as looks at a woman with evil desire for her has already committed adultery with her in his heart. (AMP)</p> <p>The deeper principle: address the cause.</p>
<p>This is why a man should not look upon a woman to lust after her. This cause produces many after-effects: deny the faith, deny the Spirit, have fear.</p> <p>D&C 42:23 And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out.</p> <p>D&C 63:16 And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear.</p> <p>Does this also apply to same-sex attraction? The Lord doesn't say. Either we must apply the same principle, or we need to seek and receive new revelation on the subject. But no revelation has come, nor will any come to the church unless the brethren ask the Lord. As it appears now, they neither know the answer, nor are they willing to humble themselves, kneel before the Lord, admit their ignorance, and ask.</p> <p>The Mormon church now officially teaches that it is OK to have same-sex attraction, but it is not OK to act on it. With the Lord, it is a given that a man is going to look upon a woman and be attracted to her. Where do you draw the line between attraction and lust? Shouldn't the church that loves to draw lines, be drawing the line here?</p>	

Matt 5:31 Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart, for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.	Joseph Smith is drawing a line, and having lustful thoughts about a women will send you to hell, according to this.
Matt 5:32 Wherefore, if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.	If your right eye serves as a trap to ensnare you or is an occasion for you to stumble and sin, pluck it out and throw it away. It is better that you lose one of your members than that your whole body be cast into hell (Gehenna). (AMP)
Matt 5:33 Or if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.	And if your right hand serves as a trap to ensnare you or is an occasion for you to stumble and sin, cut it off and cast it from you. It is better that you lose one of your members than that your entire body should be cast into hell (Gehenna). (AMP) We discussed this in Mark.
Matt 5:34 And now this I speak, a parable concerning your sins; wherefore, cast them from you, that ye may not be hewn down and cast into the fire.	
Matt 5:35 It hath been written that, Whosoever shall put away his wife, let him give her a writing of divorcement.	It has also been said, Whoever divorces his wife must give her a certificate of divorce. (AMP)
Matt 5:36 Verily, verily, I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.	But I tell you, Whoever dismisses and repudiates and divorces his wife, except on the grounds of unfaithfulness (sexual immorality), causes her to commit adultery, and whoever marries a woman who has been divorced commits adultery. (AMP) We also discussed this in Mark.
Matt 5:37 Again, it hath been written by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.	Again, you have heard that it was said to the men of old, You shall not swear falsely, but you shall perform your oaths to the Lord [as a religious duty]. (AMP)
Matt 5:38 But I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black.	But I tell you, Do not bind yourselves by an oath at all: either by heaven, for it is the throne of God; Or by the earth, for it is the footstool of His feet; or by Jerusalem, for it is the city of the Great King.

	And do not swear by your head, for you are not able to make a single hair white or black. (AMP)
Matt 5:39 But let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.	Let your Yes be simply Yes, and your No be simply No; anything more than that comes from the evil one. (AMP) You should live with such integrity that it is unnecessary to back up that integrity by swearing an oath.
Matt 5:40 Ye have heard that it hath been said. An eye for an eye, and a tooth for a tooth.	You have heard that it was said, An eye for an eye, and a tooth for a tooth. (AMP) Again: The dead work.
Matt 5:41 But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.	But I say to you, Do not resist the evil man [who injures you]; but if anyone strikes you on the right jaw or cheek, turn to him the other one too. (AMP) And: the intention behind the work.
Matt 5:42 And if any man will sue thee at the law, and take away thy coat, let him have it; and if he sue thee again, let him have thy cloak also.	And if anyone wants to sue you and take your undershirt (tunic), let him have your coat also. (AMP)
Matt 5:43 And whosoever shall compel thee to go a mile, go with him a mile; and whosoever shall compel thee to go with him twain, thou shalt go with him twain.	And if anyone forces you to go one mile, go with him two [miles]. (AMP)
Matt 5:44 Give to him that asketh of thee; and from him that would borrow of thee, turn not thou away.	Give to him who keeps on begging from you, and do not turn away from him who would borrow [at interest] from you. (AMP)
Matt 5:45 Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.	You have heard that it was said, You shall love your neighbor and hate your enemy; (AMP) The work.
Matt 5:46 But I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you;	But I tell you, Love your enemies and pray for those who persecute you, (AMP) The intention behind the work.
You may not have ever tried this, but I have done this many times over the years with many different people, and it truly works miracles. If you are angry at someone, offended, jealous, envious – anything. Pray for that person. Pray repeatedly and consistently for that person. Pray for their best interest. Pray that the Lord will speed them on their journey. Pray that the Lord will grant them the desires of their hearts. Do this, and they will grow to love you, and you will grow to love them.	
Matt 5:47 That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the	To show that you are the children of your Father Who is in heaven; for He makes His sun rise on the wicked and on the good, and

evil and on the good, and sendeth rain on the just and on the unjust.	makes the rain fall upon the upright and the wrongdoers [alike]. (AMP)
This is another great principle. Don't ever make the mistake of thinking that if you do good, only good things will happen to you, or wonder why evil people are rewarded with good.	
We cannot always fathom the purposes of God, but you need to learn and understand the principle that if you are committed to following Christ, that God will cause all things to work together for your good, whether you recognize them as positive experiences or not. If you experience a negative lesson in life, pray to the Lord to understand what the experience is teaching you.	
Matt 5:48 For if ye love only them which love you, what reward have you? Do not even the publicans the same?	For if you love those who love you, what reward can you have? Do not even the tax collectors do that? (AMP) This is the difference between a good person and a Christ-like person.
Matt 5:49 And if ye salute your brethren only, what do ye more than others? Do not even the publicans the same?	And if you greet only your brethren, what more than others are you doing? Do not even the Gentiles (the heathen) do that? (AMP)
Matt 5:50 Ye are therefore commanded to be perfect, even as your Father who is in heaven is perfect.	You, therefore, must be perfect [growing into complete maturity of godliness in mind and character, having reached the proper height of virtue and integrity], as your heavenly Father is perfect. (AMP)
People often misinterpret this verse as calling for moral perfection. But, the correct definition of how Christ views perfection is shown in the boldface interpretations in the Amplified Version.	
To be perfect is to be complete and mature. Jesus used the same Greek word when he said " Be ye perfect. " and when He said " It is finished. " Same word.	
People are anxious, upset, discouraged, and depressed because of false church teachings about perfection. The Book of Mormon teaches that we do not obtain perfection through our own works, but through the grace of Christ.	
Moroni 10:32 Yea, come unto Christ, and be perfected in him , and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.	
Moroni 10:33 And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God , through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.	
CHAPTER 6	
Matt 6:1 And it came to pass that, as Jesus taught his disciples, he said unto them, Take heed that ye do not	TAKE CARE not to do your good deeds publicly or before men, in order to be seen by them; otherwise you will have no reward

your alms before men, to be seen of them; otherwise ye have no reward of your father who is in heaven.	[reserved for and awaiting you] with and from your Father Who is in heaven. (AMP)
Matt 6:2 Therefore, when thou doest alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.	Thus, whenever you give to the poor, do not blow a trumpet before you, as the hypocrites in the synagogues and in the streets like to do, that they may be recognized and honored and praised by men. Truly I tell you, they have their reward in full already. (AMP)
Matt 6:3 But when thou doest alms, let it be unto thee as thy left hand not knowing what thy right hand doeth;	But when you give to charity, do not let your left hand know what your right hand is doing, (AMP)
Matt 6:4 That thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly.	So that your deeds of charity may be in secret; and your Father Who sees in secret will reward you openly. (AMP)
Matt 6:5 And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men; for, verily, I say unto you, they have their reward.	Also when you pray, you must not be like the hypocrites, for they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by people. Truly I tell you, they have their reward in full already. (AMP)
Matt 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly.	But when you pray, go into your [most] private room, and, closing the door, pray to your Father, Who is in secret; and your Father, Who sees in secret, will reward you in the open. (AMP)
Matt 6:7 But when ye pray, use not vain repetitions, as the hypocrites do; for they think that they shall be heard for their much speaking.	And when you pray, do not heap up phrases (multiply words, repeating the same ones over and over) as the Gentiles do, for they think they will be heard for their much speaking. [I Kings 18:25-29.] (AMP)
These verses 1-7 all touch on the same principle: doing the right things for the right reason. The right reason is to love God with all your heart, might, mind, and strength, and to love your neighbor as yourself. There are all personal commandments. There is nothing to be gained by putting on a spectacle to be seen of men.	
Matt 6:8 Therefore be ye not like unto them; for your Father knoweth what things ye have need of, before ye ask him.	Do not be like them, for your Father knows what you need before you ask Him. (AMP)
The Lord knows your wants and your needs. Have you ever had the experience where He answered your question before you even finished asking it? Or, has this happened? You have a main question and a related follow-up question. You ask the Lord your main question, and he skips over the answer to the main question and proceeds directly to answer the follow-up question.	
Here's an example that I read online that illustrates this point. A mother was having a very difficult pregnancy, and was contemplating having an abortion, so she asked the Lord about it. The answer she received, instead was this: "His name shall be (John Doe)." And the Lord proceeded to tell the mother	

<p>that she was going to have a son, and this shall be his name. It was a given that she should not have an abortion.</p>	
Matt 6:9 Therefore after this manner shall ye pray, saying,	Pray, therefore, like this: (AMP) We are not supposed to read rote prayers, but this is a perfect prayer, and can serve as a model for all other prayers.
Matt 6:10 Our Father who art in heaven, Hallowed be thy name.	Our Father Who is in heaven, hallowed (kept holy) be Your name. (AMP)
Matt 6:11 Thy kingdom come. Thy will be done on earth, as it is done in heaven.	Your kingdom come, Your will be done on earth as it is in heaven. (AMP)
<p>I used to officiate in prayer circles in earthly temples, and this is the perfect introduction. I still officiate in prayer circles, and this is the most appropriate opening. We address the Father and give honor to His Name, just as the Son always gives honor to His Name.</p> <p>We pray for His kingdom to come in order that His will is carried out on earth in the same manner in which it is carried out in heaven. This is the whole purpose of the Restoration: May the Kingdom of God go forth, so that the Kingdom of Heaven may come.</p>	
Matt 6:12 Give us this day, our daily bread.	Give us this day our daily bread. (AMP) Give us the bread of our necessity that suffices for each day, taking no thought for the morrow.
Matt 6:13 And forgive us our trespasses, as we forgive those who trespass against us.	And forgive us our debts, as we also have forgiven (left, remitted, and let go of the debts, and have given up resentment against) our debtors. (AMP) As we forgive, so shall we be forgiven. This is a true principle which is repeated throughout the teachings of Christ.
Matt 6:14 And suffer us not to be led into temptation, but deliver us from evil.	And lead (bring) us not into temptation, but deliver us from the evil one. (AMP)
<p>It is clear from the JST that God does not tempt us to do evil.</p> <p>We are placed on this earth to learn from our experiences, some which we consider good and some which we consider bad. We encounter some bad experiences, simply because of our foolishness, but God also allows us to experience pain and bitterness, so that we will learn. To “deliver us from evil” does not mean that we will never suffer evil, but that God will deliver us from the evil, meaning He will help us to endure it and learn from it.</p>	
Matt 6:15 For thine is the kingdom and the power, and the glory, forever and ever. Amen.	For Yours is the kingdom and the power and the glory forever. Amen. (AMP) Jesus constantly gave glory and honor to the Father. The word “amen” means “so let it be”, but its literal meaning is “faithful”

<p>Matt 6:16 For if ye forgive men their trespasses, who trespass against you, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses.</p>	<p>For if you forgive people their trespasses [their reckless and willful sins, leaving them, letting them go, and giving up resentment], your heavenly Father will also forgive you.</p> <p>But if you do not forgive others their trespasses [their reckless and willful sins, leaving them, letting them go, and giving up resentment], neither will your Father forgive you your trespasses. (AMP)</p> <p>This is an extremely important principle, and one of the keys to our redemption.</p>
<p>Matt 6:17 Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.</p>	<p>And whenever you are fasting, do not look gloomy and sour and dreary like the hypocrites, for they put on a dismal countenance, that their fasting may be apparent to and seen by men. Truly I say to you, they have their reward in full already. (AMP)</p>
<p>Matt 6:18 But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly.</p>	<p>But when you fast, perfume your head and wash your face, So that your fasting may not be noticed by men but by your Father, Who sees in secret; and your Father, Who sees in secret, will reward you in the open. (AMP)</p>
<p>Do not fast to be seen of men. Isaiah provides the best discussion on fasting. To really bring this into our present day, here is a modern translation</p> <p>“Shout loudly! Don’t be quiet! Yell as loud as a trumpet! Confront my people with their rebellious deeds; confront Jacob’s family with their sin! They seek me day after day; they want to know my requirements, like a nation that does what is right and does not reject the law of their God. They ask me for just decrees; they want to be near God.</p> <p>They lament, ‘Why don’t you notice when we fast? Why don’t you pay attention when we humble ourselves?’</p> <p>Look, at the same time you fast, you satisfy your selfish desires, you oppress your workers. Look, your fasting is accompanied by arguments, brawls, and fistfights.</p> <p>Do not fast as you do today, trying to make your voice heard in heaven. Is this really the kind of fasting I want?</p> <p>Do I want a day when people merely humble themselves, bowing their heads like a reed and stretching out on sackcloth and ashes?</p> <p>Is this really what you call a fast, a day that is pleasing to the LORD? No, this is the kind of fast I want.</p>	

I want you to remove the sinful chains, to tear away the ropes of the burdensome yoke, to set free the oppressed, and to break every burdensome yoke.

I want you to share your food with the hungry and to provide shelter for homeless, oppressed people.

When you see someone naked, clothe him! Don't turn your back on your own flesh and blood!

Then your light will shine like the sunrise; your restoration will quickly arrive; your godly behavior will go before you, and the LORD's splendor will be your rear guard. Then you will call out, and the LORD will respond; you will cry out, and he will reply, 'Here I am.' Isaiah 58:1-9

If you fast unto the Lord, not as a show for other men; if you are at the same time charitable and generous with the poor; you will be blessed with the Spirit of the Lord surrounding you in light, 24x7. This is the constant baptism of fire. And when you call upon the Name of the Lord, He will instantly answer you. This is a promise of the Lord, and I can testify from personal experience that this is true.

Matt 6:19 Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal.	Do not gather and heap up and store up for yourselves treasures on earth, where moth and rust and worm consume and destroy, and where thieves break through and steal. (AMP)
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The reason why people hoard goods and money is out of fear for the future. When Zion comes, every person will be looking out for their neighbor. Your security will not lie in your barns or possessions, but in your community, and in your God.

Matt 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.	But gather and heap up and store for yourselves treasures in heaven, where neither moth nor rust nor worm consume and destroy, and where thieves do not break through and steal; (AMP)
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Matt 6:21 For where your treasure is, there will your heart be also.	For where your treasure is, there will your heart be also. (AMP)
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This principle explains so much. Again, it's not so much what you do, but why you do it, and the value you place on it.

Isa 26:3 Thou wilt keep him in perfect peace, **whose mind is stayed on thee**: because he trusteth in thee.

Matt 6:22 The light of the body is the eye; if therefore thine eye be single to the glory of God, thy whole body shall be full of light.	The eye is the lamp of the body. So if your eye is sound, your entire body will be full of light. (AMP)
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Matt 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light which is in thee be darkness, how great shall that darkness be.	But if your eye is unsound, your whole body will be full of darkness. If then the very light in you [your conscience] is darkened, how dense is that darkness! (AMP)
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These verses describe not how you look at the world, but how you **see** the world. Do you make the Lord your focus? **Do you see the world through an eye of faith?**

D&C 88:67 And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things.

D&C 88:68 Therefore, sanctify [**dedicate, consecrate**] yourselves **that your minds become single to God**, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

And this experience will be so unique and so tailored to you, personally, that you will have no doubt not only that you have seen the Lord, but that He knows you intimately.

<p>Matt 6:24 No man can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.</p>	<p>No one can serve two masters; for either he will hate the one and love the other, or he will stand by and be devoted to the one and despise and be against the other. You cannot serve God and mammon (deceitful riches, money, possessions, or whatever is trusted in). (AMP)</p> <p>This verse also relates to having an eye single to the glory of God. You can't have a "home in Zion", while maintaining a "weekend getaway in Babylon"</p>
<p>Matt 6:25 And, again I say unto you, go ye into the world, and care not for the world; for the world will hate you, and will persecute you, and will turn you out of their synagogues.</p>	
<p>Matt 6:26 Nevertheless, ye shall go forth from house to house, teaching the people; and I will go before you.</p>	
<p>Matt 6:27 And your heavenly Father will provide for you, whatsoever things ye need for food, what ye shall eat; and for raiment, what ye shall wear or put on.</p>	
<p>Matt 6:28 Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your bodies, what ye shall put on. Is not the life more than meat, and the body than raiment?</p>	<p>Therefore I tell you, stop being perpetually uneasy (anxious and worried) about your life, what you shall eat or what you shall drink; or about your body, what you shall put on. Is not life greater [in quality] than food, and the body [far above and more excellent] than clothing? (AMP)</p>
<p>Like Paul, learn to be content with what you have. Live each day to the fullest. Don't neglect the poor. Have faith that if you keep His commandments, the Lord will make all things work together for your good. And, most importantly, receive all things with gratitude.</p>	
<p>Matt 6:29 Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? How much more will he not feed you?</p>	<p>Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father keeps feeding them. Are you not worth much more than they? (AMP)</p>

Matt 6:30 Wherefore take no thought for these things, but keep my commandments wherewith I have commanded you.	
Matt 6:31 For which of you by taking thought can add one cubit unto his stature.	<p>And who of you by worrying and being anxious can add one unit of measure (cubit) to his stature or to the span of his life? (AMP)</p> <p>What good does worrying accomplish, anyway? You can't change anything by worrying about it. You change things through faith and works.</p>
Matt 6:32 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.	And why should you be anxious about clothes? Consider the lilies of the field and learn thoroughly how they grow; they neither toil nor spin. (AMP)
Matt 6:33 And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.	Yet I tell you, even Solomon in all his magnificence (excellence, dignity, and grace) was not arrayed like one of these. [I Kings 10:4-7.] (AMP)
Matt 6:34 Therefore, if God so clothe the grass of the field, which today is, and to-morrow is cast into the oven, how much more will he not provide for you, if ye are not of little faith.	But if God so clothes the grass of the field, which today is alive and green and tomorrow is tossed into the furnace, will He not much more surely clothe you, O you of little faith? (AMP)
One of the problems of life that every teenager must go through is the temptation to compare himself with others. As you grow into adulthood, you just need to learn not to worry about it. Learn what it is about life that you can control, and what you can't control. How many years did I waste, as a teenager, not realizing this?	
Matt 6:35 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?	Therefore do not worry and be anxious, saying, What are we going to have to eat? or, What are we going to have to drink? or, What are we going to have to wear? (AMP)
Matt 6:36 Why is it that ye murmur among yourselves, saying, We cannot obey thy word because ye have not all these things, and seek to excuse yourselves, saying that, After all these things do the Gentiles seek.	For the Gentiles (heathen) wish for and crave and diligently seek all these things, (AMP)
Matt 6:37 Behold, I say unto you, that your heavenly Father knoweth that ye have need of all these things.	and your heavenly Father knows well that you need them all. (AMP)
Matt 6:38 Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.	<p>But seek (aim at and strive after) first of all His kingdom and His righteousness (His way of doing and being right), and then all these things taken together will be given you besides. (AMP)</p> <p>This is true. Do you have the faith to take the Lord at his word?</p>

Matt 6:39 Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day shall be the evil thereof.	So do not worry or be anxious about tomorrow, for tomorrow will have worries and anxieties of its own. Sufficient for each day is its own trouble. (AMP)
CHAPTER 7	
Matt 7:1 Now these are the words which Jesus taught his disciples that they should say unto the people.	
Matt 7:2 Judge not unrighteously, that ye be not judged; but judge righteous judgment.	DO NOT judge and criticize and condemn others, so that you may not be judged and criticized and condemned yourselves. (AMP)
<p>This is an interesting change from the wording of the KJV, which simply says: "Judge not, that ye be not judged." People often misquote this passage as meaning "Do not judge ... period." That's not what it says. Judgment is an attribute of God. We are supposed to judge righteously. But, what does it mean to judge "righteous judgment"? John 7:24 tells us to not judge "by appearances" (KJV), and not judge "according to your traditions".</p> <p>So, judge righteously, not according to appearances or traditions. This still doesn't tell us what "righteous judgment" is. The word righteous, itself, means to make correct decisions. The word comes from an old root "right wise" or "right knowledge". Websters 1828 dictionary defines the word as: "just; accordant to divine law". A righteous man is a man who is holy (dedicated) and who obeys divine law. <i>Righteous</i> also means "just, equitable, or merited".</p>	
Matt 7:3 For with what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.	For just as you judge and criticize and condemn others, you will be judged and criticized and condemned, and in accordance with the measure you [use to] deal out to others, it will be dealt out again to you. (AMP)
<p>This is a negative way of saying that our trespasses will be forgiven as [to the same extent] that we forgive others their trespasses against us. This is the law of cause and effect. Despite the aversion to the word by many Christians, this is <i>karma</i>, and Jesus taught it.</p>	
Matt 7:4 And again, ye shall say unto them, Why is it that thou beholdest the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?	Why do you stare from without at the very small particle that is in your brother's eye but do not become aware of and consider the beam of timber that is in your own eye? (AMP)
<p>If we are going to judge another by divine law, then we better know divine law, and we better be living divine law, which includes enlightenment by the Holy Spirit, in order to see things as they are, and so have charity.</p>	
Matt 7:5 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and canst not behold a beam in thine own eye?	Or how can you say to your brother, Let me get the tiny particle out of your eye, when there is the beam of timber in your own eye? (AMP)
<p>We instinctively know that it is wrong to judge another when we are sinners, yet we constantly do it.</p> <p>But, what does it actually mean when we judge somebody? Final or ultimate judgment belongs to God and God alone. We have no right even to tell somebody they are going to hell. This is using (or acting upon) the Lord's name in vain, having not authority. We must always remember that now is</p>	

not the time to judge. Jesus is not come into the world to condemn (judge) the world, but to save the world.

Why judge at all? Often, we have to make decisions about letting a person into our homes or into our lives. Determining how far we can trust somebody. These are likely cases where judgment is called for, and even necessary. Other than that, if you see a person whose life needs correction, seek alternatives to judging. Unless you have the responsibility of leadership over that person, why say anything at all? If you are their boss, parent, or Priesthood leader, here are some appropriate things you can do.

D&C 121:41 No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

D&C 121:43 Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

If you run into a person who does something you perceive as sinful, don't be like Satan, "the accuser".

Gal 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Gal 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

Gal 6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

Gal 6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

I love the words to the song "Jesus, Friend of Sinners" by Casting Crowns
(available on You Tube)

Jesus, friend of sinners, we have strayed so far away

We cut down people in your name but the sword was never ours to swing

Jesus, friend of sinners, the truth's become so hard to see

The world is on their way to You but they're tripping over me

Always looking around but never looking up I'm so double minded

A plank eyed saint with dirty hands and a heart divided

Oh Jesus, friend of sinners

Open our eyes to the world at the end of our pointing fingers

Let our hearts be led by mercy

Help us reach with open hearts and open doors

Oh Jesus, friend of sinners, break our hearts for what breaks yours

Jesus, friend of sinners, the one who's writing in the sand

Make the righteous turn away and the stones fall from their hands

Help us to remember we are all the least of thieves

Let the memory of Your mercy bring Your people to their knees
No one knows what we're for only against when we judge the wounded
What if we put down our signs crossed over the lines and loved like You did

Oh Jesus, friend of sinners
 Open our eyes to world at the end of our pointing fingers
 Let our hearts be led by mercy
 Help us reach with open hearts and open doors
 Oh Jesus, friend of sinners, break our hearts for what breaks yours

You love every lost cause; you reach for the outcast
For the leper and the lame; they're the reason that You came
 Lord I was that lost cause and I was the outcast
 But you died for sinners just like me, a grateful leper at Your feet

'Cause You are good, You are good and Your love endures forever

Oh Jesus, friend of sinners
 Open our eyes to the world at the end of our pointing fingers
 Let our hearts be led by mercy
 Help us reach with open hearts and open doors
 Oh Jesus, friend of sinners, break our hearts for what breaks Yours

Matt 7:6 And Jesus said unto his disciples, Beholdest thou the Scribes, and the Pharisees, and the Priests, and the Levites? They teach in their synagogues, but do not observe the law, nor the commandments; and all have gone out of the way, and are under sin.	You can't judge by the law unless you know the law, live the law, and have charity – to see others as God sees them.
Matt 7:7 Go thou and say unto them, Why teach ye men the law and the commandments, when ye yourselves are the children of corruption?	
Matt 7:8 Say unto them, Ye hypocrites, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.	You hypocrite, first get the beam of timber out of your own eye, and then you will see clearly to take the tiny particle out of your brother's eye. (AMP)
Matt 7:9 Go ye into the world, saying unto all, Repent, for the kingdom of heaven has come nigh unto you.	
Matt 7:10 And the mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give that which is holy unto the dogs; neither cast ye your pearls unto swine, lest they trample them under their feet.	Do not give that which is holy (the sacred thing) to the dogs, and do not throw your pearls before hogs, (AMP) Teach repentance to all. Jesus doesn't say "Don't seek the mysteries." He just says "Don't teach the mysteries."
Matt 7:11 For the world cannot receive that which ye yourselves, are not able to bear; wherefore ye shall not give your pearls unto them, lest they turn again and rend you.	lest they trample upon them with their feet and turn and tear you in pieces. (AMP)

Teaching the mysteries may be dangerous to you personally, and you may be breaking a commandment not to speak of certain things (Alma 12:9). Your punishment may be that the Lord will cease revealing mysteries to you.

I know people who appear to teach great mysteries, and perhaps the Lord has actually shared this information with them. But, when I have prayed about these “mysteries”, the Lord often leads me to external sources – books, articles, writings, word definitions, new understandings of scripture – where I can confirm this information without using divine means. Joseph Smith revealed much that we can now confirm through ancient writings, and even through other religions which stem back to ancient times.

I do not say this to discredit anybody, but as another witness to confirm that the information is true, and to confirm that they are not revealing anything which is not already had among the children of men. God has many ways of revealing the secrets He wants revealed. He sends more witnesses and He proves all His words. We must neither discount nor over-value the means by which He chooses to reveal information to us, based on whether or not we can explain it using human means.

Alma 12:9 It is given unto many to know the mysteries of God; **nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men**, according to the heed and diligence which they give unto him.

<p>Matt 7:12 Say unto them, Ask of God; ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.</p>	<p>Keep on asking and it will be given you; keep on seeking and you will find; keep on knocking [reverently] and [the door] will be opened to you. (AMP)</p> <p>Asking, seeking, and knocking are not one-time activities. This is the way to learn mysteries and anything else we wish to receive at the Lord’s hand.</p>
<p>Matt 7:13 For every one that asketh, receiveth; and he that seeketh, findeth; and unto him that knocketh, it shall be opened.</p>	<p>For everyone who keeps on asking receives; and he who keeps on seeking finds; and to him who keeps on knocking, [the door] will be opened. (AMP)</p>
<p>Matt 7:14 And then said his disciples unto him, they will say unto us, We ourselves are righteous, and need not that any man should teach us. God, we know, heard Moses and some of the prophets; but us he will not hear.</p>	<p>2 Nephi 28:26 Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!</p>
<p>Matt 7:15 And they will say, We have the law for our salvation, and that is sufficient for us.</p>	<p>2 Nephi 28:27 Yea, wo be unto him that saith: We have received, and we need no more!</p> <p>2 Nephi 28:29 Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!</p>

Matt 7:16 Then Jesus answered, and said unto his disciples, thus shall ye say unto them,	
Matt 7:17 What man among you, having a son, and he shall be standing out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine, and thine is mine?	
Matt 7:18 Or what man is there among you, who, if his son ask bread, will give him a stone?	Or what man is there of you, if his son asks him for a loaf of bread, will hand him a stone? (AMP)
Matt 7:19 Or if he ask a fish, will he give him a serpent?	Or if he asks for a fish, will hand him a serpent? (AMP)
Matt 7:20 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?	If you then, evil as you are, know how to give good and advantageous gifts to your children, how much more will your Father Who is in heaven [perfect as He is] give good and advantageous things to those who keep on asking Him! (AMP) This is the closest, in the Lord's estimation, the closest that the natural man comes to being good: granting our children's wants and needs.
Matt 7:21 Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.	So then, whatever you desire that others would do to and for you, even so do also to and for them, for this is (sums up) the Law and the Prophets. (AMP)
Jesus spoke previously about doing good, and then receiving good in return. But the "Golden Rule" actually works in reverse, too. You take the initiative and treat others the way you would have them treat you. If you obey this principle every chance you get, you don't have to worry about fulfilling every jot and tittle of some complex law. You will already be living it.	
The commandments of God are simple, but because of the hardness of our hearts, we require guidance, in the absence of the Holy Spirit, in order to tell know how to act in every given situation. Examples of this are the 613 commandments of the Torah, or the untold number of directives in the LDS church handbook.	
Matt 7:22 Repent, therefore, and enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereto.	Enter through the narrow gate; for wide is the gate and spacious and broad is the way that leads away to destruction, and many are those who are entering through it. (AMP)
Notice, this is the strait (strict), not the straight gate. Just like the gate, God's commandments are simple and few, but they are strict and exact.	
The path described here corresponds to Lehi's dream in 1 Nephi in the Book of Mormon. Nephi adds more detail in his commentary of this dream in 2 Nephi 31-32.	

<p>Remember your temple covenants and the symbols that represent them:</p> <ul style="list-style-type: none"> • “Honor and exactness in keeping the covenants entered into today” (strait). • “Desires, appetites, and passions are to be kept within the bounds the Lord has set”. (narrow) 	
Matt 7:23 Because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.	But the gate is narrow (contracted by pressure) and the way is straitened and compressed that leads away to life, and few are those who find it. (AMP)
Matt 7:24 And, again, beware of false prophets, who come to you in sheep's clothing; but inwardly they are ravening wolves.	Beware of false prophets, who come to you dressed as sheep, but inside they are devouring wolves. (AMP)
Matt 7:25 Ye shall know them by their fruits; for do men gather grapes of thorns, or figs of thistles?	You will fully recognize them by their fruits. Do people pick grapes from thorns, or figs from thistles? (AMP)
Matt 7:26 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.	Even so, every healthy (sound) tree bears good fruit [worthy of admiration], but the sickly (decaying, worthless) tree bears bad (worthless) fruit. (AMP)
Matt 7:27 A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.	A good (healthy) tree cannot bear bad (worthless) fruit, nor can a bad (diseased) tree bear excellent fruit [worthy of admiration]. (AMP)
Matt 7:28 Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.	Every tree that does not bear good fruit is cut down and cast into the fire. (AMP)
Matt 7:29 Wherefore by their fruits ye shall know them.	Therefore, you will fully know them by their fruits. (AMP)
<p>“If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or a preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and impostors may be detected.” (Teachings of the Prophet Joseph Smith, p. 269)</p>	
<p>What are the fruits of true prophets? The so-called prophets of Mormonism point to the vast numbers of members, missionaries, and temples worldwide. But, when the Lord comes to hold these servants accountable, these are not the fruits He will be looking for.</p>	
<p>He will be looking for fulfilled prophecies, a body of revelations and scriptures and a living witness of Christ which is confirmed by the Holy Spirit and a (one or more) Second Witness. But, most of all, the Lord will be concerned with the people the prophet has led to Christ. Are these people happy, living the Gospel, and taking care of one another, or are they jarring and contending, having a form of godliness, but denying the power thereof.</p>	
Matt 7:30 Verily I say unto you, it is not every one that saith unto me, Lord, Lord, that shall enter unto the	Not everyone who says to Me, Lord, Lord, will enter the kingdom of heaven, but he

<p>kingdom of heaven; but he that doeth the will of my Father who is in heaven.</p>	<p>who does the will of My Father Who is in heaven. (AMP)</p> <p>The Lord is still talking about how to discern between true and false prophets.</p>
<p>Matt 7:31 For the day soon cometh, that men shall come before me to judgment, to be judged according to their works.</p>	<p>It is not enough to say. You must also do.</p>
<p>Matt 7:32 And many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out devils; and in thy name done many wonderful works?</p>	<p>Many will say to Me on that day, Lord, Lord, have we not prophesied in Your name and driven out demons in Your name and done many mighty works in Your name? (AMP)</p> <p>You can speak with the tongue of angels, do mighty works, and know all mysteries, but</p>
<p>Matt 7:33 And then will I say, Ye never knew me; depart from me ye that work iniquity.</p>	<p>And then I will say to them openly (publicly), I never knew you; depart from Me, you who act wickedly [disregarding My commands]. (AMP)</p> <p>But, if you have not charity, you are nothing. In fact, unless you know God, you are working iniquity.</p> <p>I Jn 4:8 He that loveth not knoweth not God; for God is love.</p>
<p>Matt 7:34 Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock.</p>	<p>So everyone who hears these words of Mine and acts upon them [obeying them] will be like a sensible (prudent, practical, wise) man who built his house upon the rock. And the rain fell and the floods came and the winds blew and beat against that house; yet it did not fall, because it had been founded on the rock. (AMP)</p> <p>If you are building anything, from a community, to a church, to a family, to a testimony, to a life, if you are not building it on the bedrock of Christ, but upon men, when adversity hits, you are doomed to fall.</p>
<p>Matt 7:35 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.</p>	<p>And everyone who hears these words of Mine and does not do them will be like a stupid (foolish) man who built his house upon the sand.</p> <p>And the rain fell and the floods came and the winds blew and beat against that house,</p>

	<p>and it fell--and great and complete was the fall of it. (AMP)</p> <p>A house built on sand looks just as good as a house built on rock. But it takes adversity to bring out the differences. Adversity is part of the plan of salvation to try, test, prove, and refine us.</p>
Matt 7:36 And it came to pass when Jesus had ended these sayings with his disciples, the people were astonished at his doctrine;	<p>When Jesus had finished these sayings [the Sermon on the Mount], the crowds were astonished and overwhelmed with bewildered wonder at His teaching, (AMP)</p> <p>Never had the people heard such teachings presented in such a way before now.</p>
Matt 7:37 For he taught them as one having authority from God, and not as having authority from the Scribes.	For He was teaching as One Who had [and was] authority, and not as [did] the scribes. (AMP)
Can't you pick up on when a person knows first-hand whereof they speak, who is passionate about his message, and knows it is vital that you hear it, or whether they are just mouthing high-sounding words such as you hear from the blind preachers every sabbath? Even these common, uneducated people could tell the difference.	
A university student while visiting Gasan [A Japanese Zen monk who lived during the Middle Ages] asked him: "Have you ever read the Christian Bible?"	
"No, read it to me," said Gasan.	
The student opened the Bible and read from St. Matthew: "And why take ye thought for raiment? Consider the lilies of the field, how they grow. They toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these... Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself."	
Gasan said: "Whoever uttered those words I consider an enlightened man."	
The student continued reading: "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened."	
Gasan remarked: "That is excellent. Whoever said that is not far from Buddhahood."	
CHAPTER 8	
Matt 8:1 And when Jesus was come down from the mountain, great multitudes followed him.	WHEN JESUS came down from the mountain, great throngs followed Him. (AMP)
Matt 8:2 And, behold, there came a leper worshipping him, saying, Lord, if thou wilt, thou canst make me clean.	And behold, a leper came up to Him and, prostrating himself, worshiped Him, saying, Lord, if You are willing, You are able to cleanse me by curing me. (AMP)

<p>Matt 8:3 And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.</p>	<p>And He reached out His hand and touched him, saying, I am willing; be cleansed by being cured. And instantly his leprosy was cured and cleansed. (AMP)</p> <p>The man presented his request and demonstrated faith that Jesus could heal him. This is the pattern.</p>
<p>Matt 8:4 And Jesus said unto him, See thou tell no man; but go thy way and show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.</p>	<p>And Jesus said to him, See that you tell nothing about this to anyone; but go, show yourself to the priest and present the offering that Moses commanded, for a testimony [to your healing] and as an evidence to the people. (AMP)</p>
<p>Jesus wanted to attract people to Him because of His teachings, which build faith, not because of signs and miracles which do not build faith.</p>	
<p>Jesus wasn't completely against the Law of Moses. There was a cleansing ritual that had to be performed that involved a rabbi. Matthew is trying to show that Jesus is loyal to Jewish traditions when doing so is consistent with His message.</p>	
<p>Matt 8:5 And when Jesus was entered unto Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.</p>	<p>As Jesus went into Capernaum, a centurion came up to Him, begging Him, And saying, Lord, my servant boy is lying at the house paralyzed and distressed with intense pains. (AMP)</p>
<p>“Servant boy” is a more accurate translation than just “servant”. The Greek word <i>pais</i> is translated as a servant or attendant, a slave or a child. Some people read more into this verse than it actually says. I will avoid doing this.</p>	
<p>Matt 8:6 And Jesus said unto him, I will come and heal him.</p>	<p>And Jesus said to him, I will come and restore him. (AMP)</p>
<p>Matt 8:7 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed.</p>	<p>But the centurion replied to Him, Lord, I am not worthy or fit to have You come under my roof; but only speak the word, and my servant boy will be cured. (AMP)</p> <p>This is in contrast to the Gentile woman who begged Jesus to come and heal her sick child, but He instead healed the child from a distance.</p>
<p>Matt 8:8 For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.</p>	<p>For I also am a man subject to authority, with soldiers subject to me. And I say to one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it. (AMP)</p>
<p>Matt 8:9 And when they that followed him, heard this, they marveled. And when Jesus heard this, he said unto them that followed,</p>	<p>When Jesus heard him, He marveled and said to those who followed Him [who adhered steadfastly to Him, conforming to</p>

	<p>His example in living and, if need be, in dying also], (AMP)</p> <p>So, who was doing the marveling? The people or Jesus. Some people think that Jesus was not capable of marveling. But I am sure He was gratified by the man's faith. Read what He said.</p>
Matt 8:10 Verily I say unto you, I have not found so great faith; no, not in Israel.	<p>I tell you truly, I have not found so much faith as this with anyone, even in Israel. (AMP)</p>
Here the Roman centurion requested the Jesus not come, but perform the healing from a distance. Notice that the Lord did not unbraid the man for his original suggestion The Lord loves it when we use our own initiative when expressing faith.	
Matt 8:11 And I say unto you, that many shall come from the east, and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.	<p>I tell you, many will come from east and west, and will sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, (AMP)</p> <p>Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: (Rom. 9:6)</p>
Matt 8:12 But the children of the wicked one shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.	<p>While the sons and heirs of the kingdom will be driven out into the darkness outside, where there will be weeping and grinding of teeth. (AMP)</p> <p>This foreshadows the time when the Gospel will be taken from the Jews and given to the Gentiles. Not all of Israel is true Israel, and those of Israel will be blended among the Gentiles.</p>
Matt 8:13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.	<p>Then to the centurion Jesus said, Go; it shall be done for you as you have believed. And the servant boy was restored to health at that very moment. (AMP)</p>
Matt 8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.	<p>And when Jesus went into Peter's house, He saw his mother-in-law lying ill with a fever. (AMP)</p>
Matt 8:15 And he touched her hand, and the fever left her; and she arose and ministered unto them.	<p>He touched her hand and the fever left her; and she got up and began waiting on Him. (AMP)</p>
Matt 8:16 Now when the evening was come, they brought unto him many that were possessed with devils; and he cast out the evil spirits with the word, and healed all that were sick.	<p>When evening came, they brought to Him many who were under the power of demons, and He drove out the spirits with a word and restored to health all who were sick. (AMP)</p>

Matt 8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bear our sicknesses.	<p>And thus He fulfilled what was spoken by the prophet Isaiah, He Himself took [in order to carry away] our weaknesses and infirmities and bore away our diseases. (AMP)</p> <p>Matthew reminds of another prophetic reference.</p>
Matt 8:18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side of the sea.	Now Jesus, when He saw the great throngs around Him, gave orders to cross to the other side [of the lake]. (AMP)
Matt 8:19 And a certain scribe came unto him and said, Master, I will follow thee whithersoever thou goest.	<p>And a scribe came up and said to Him, Master, I will accompany You wherever You go. (AMP)</p> <p>Some of the priestly classes were willing to follow Him.</p>
Matt 8:20 And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.	And Jesus replied to him, Foxes have holes and the birds of the air have lodging places, but the Son of Man has nowhere to lay His head. (AMP)
<p>But this was a precaution to the scribe, not to follow anything else, or expect anything else except the person of Jesus Christ, himself. This is sad to think about, but realize that the greatest man in the history of the world owned nothing, wrote nothing, never built a temple or a city, never had a great following, yet His memory and His teachings will resonate forever.</p>	
Matt 8:21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.	Another of the disciples said to Him, Lord, let me first go and bury [care for till death] my father. (AMP)
Matt 8:22 But Jesus said unto him, Follow me, and let the dead bury their dead.	But Jesus said to him, Follow Me, and leave the dead [in sin] to bury their own dead. (AMP)
<p>This was probably a hyperbole to illustrate that we often get so caught up in our busy lives and the cares of the world that we don't focus on Christ. It is so easy to justify "taking care of business" as an excuse not to put Him first in our lives.</p>	
Matt 8:23 And when he was entered into a ship, his disciples came unto him.	And after He got into the boat, His disciples followed Him. (AMP)
Matt 8:24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep.	And suddenly, behold, there arose a violent storm on the sea, so that the boat was being covered up by the waves; but He was sleeping. (AMP)
Matt 8:25 And his disciples came unto him, and awoke him, saying, Lord, save us, else we perish.	And they went and awakened Him, saying, Lord, rescue and preserve us! We are perishing! (AMP)
Matt 8:26 And he said unto them, Why are ye fearful, O ye of little faith?	And He said to them, Why are you timid and afraid, O you of little faith? (AMP)
Matt 8:27 Then he arose, and rebuked the winds and the sea; and there was a great calm	Then He got up and rebuked the winds and the sea, and there was a great and

	wonderful calm (a perfect peaceableness). (AMP)
Matt 8:28 But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him?	And the men were stunned with bewildered wonder and marveled, saying, What kind of Man is this, that even the winds and the sea obey Him! (AMP) Demonstrating His command of the elements highlights this chapter of miracles.
Matt 8:29 And when he was come to the other side, into the country of the Gergesenes, there met him a man possessed with devils , coming out of the tombs, exceeding fierce, so that no man could pass that way.	And when He arrived at the other side in the country of the Gadarenes, two men under the control of demons went to meet Him, coming out of the tombs , so fierce and savage that no one was able to pass that way. (AMP)
Matt 8:30 And, behold, he cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?	And behold, they shrieked and screamed, What have You to do with us, Jesus, Son of God? Have You come to torment us before the appointed time? (AMP) We covered this story in Mark, and Luke will also cover it. Matthew's version alone speaks of two men who were demon-possessed. The JST translation of Matthew mentions only one.
Matt 8:31 And there was, a good way off from them, a herd of many swine, feeding.	Now at some distance from there a drove of many hogs was grazing. (AMP)
Matt 8:32 So the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine.	And the demons begged Him, If You drive us out, send us into the drove of hogs. (AMP)
Matt 8:33 And he said unto them, Go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.	And He said to them, Begone! So they came out and went into the hogs, and behold, the whole drove rushed down the steep bank into the sea and died in the water. (AMP)
Matt 8:34 And they that kept them fled, and went their way into the city, and told everything which took place, and what was befallen the possessed of the devils.	The herdsman fled and went into the town and reported everything, including what had happened to the men under the power of demons. (AMP)
Matt 8:35 And, behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.	And behold, the whole town went out to meet Jesus; and as soon as they saw Him, they begged Him to depart from their locality. (AMP)
Matthew doesn't mention, as does Mark, that the cured man went throughout the region telling people how Jesus healed him.	
CHAPTER 9	
Matt 9:1 And Jesus entered into a ship, and passes over, and came into his own city.	AND JESUS, getting into a boat, crossed to the other side and came to His own town [Capernaum]. (AMP)

Matt 9:2 And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus, knowing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee; go thy way and sin no more.	And behold, they brought to Him a man paralyzed and prostrated by illness, lying on a sleeping pad; and when Jesus saw their faith, He said to the paralyzed man, Take courage, son; your sins are forgiven and the penalty remitted. (AMP)
Matt 9:3 And, behold, certain of the Scribes said within themselves, This man blasphemeth.	And behold, some of the scribes said to themselves, This man blasphemeth [He claims the rights and prerogatives of God]! (AMP)
Matt 9:4 And Jesus, knowing their thoughts, said, Wherefore is it that ye think evil in your hearts?	But Jesus, knowing (seeing) their thoughts, said, Why do you think evil and harbor malice in your hearts? (AMP)
Matt 9:5 For is it not easier to say, Thy sins be forgiven thee, than to say, Arise and walk?	For which is easier: to say, Your sins are forgiven and the penalty remitted, or to say, Get up and walk? (AMP) We discussed this story in Mark. It was the one where the person was lowered down through the roof.
Matt 9:6 But I said this that ye may know that the Son of Man hath power on earth to forgive sins.	But in order that you may know that the Son of Man has authority on earth to forgive sins and remit the penalty, (AMP)
Actually, it is the Father that has power to forgive sins. Jesus paid for the right to petition the Father on our behalf, and because of His trust in the Son, and because of the Everlasting Covenant, the petition is granted.	
Matt 9:7 Then Jesus said unto the sick of the palsy, Arise, take up thy bed, and go unto thy house.	He then said to the paralyzed man, Get up! Pick up your sleeping pad and go to your own house. (AMP)
Matt 9:8 And he immediately arose, and departed to his house.	And he got up and went away to his own house. (AMP)
Matt 9:9 But when the multitude saw it, they marveled and glorified God, who had given such power unto men.	When the crowds saw it, they were struck with fear and awe; and they recognized God and praised and thanked Him, Who had given such power and authority to men. (AMP)
Matt 9:10 And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the place where they received tribute, as was customary in those days, and he said unto him, Follow me. And he arose and followed him.	As Jesus passed on from there, He saw a man named Matthew sitting at the tax collector's office; and He said to him, Be My disciple [side with My party and follow Me]. And he rose and followed Him. (AMP)
"Publicans were tax collectors, representatives of an alien power which held the Jews in subjection, and as such they formed a hated, despised, and derided social group. No doubt it was particularly offensive to the Jews for one of their own race, such as Matthew, to accept such employment.	
"Publicans were customarily classed with and considered to be sinners. The rabbis ranked them as cutthroats and robbers, as social outcasts, as religiously half-excommunicated. They were forbidden	

to serve as judges or to give evidence, and it was common to say of them: 'A religious man who becomes a publican, is to be driven out of the society of religion. It is not lawful to use the riches of such men, of whom it is presumed that all their wealth was gotten by rapine, and that all their business was the business of extortioners, such as publicans and robbers are.' (Dummelow, p. 657.)

"Matthew was one of these social outcasts; his friends and associates obviously belonged to the same group; and when he gave a feast (a sort of a reception) for Jesus, it was publicans and sinners who assembled to meet the Master." Bruce R. McConkie (Doctrinal New Testament Commentary, 1: 181.)

<p>Matt 9:11 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him, and with his disciples.</p>	<p>And as Jesus reclined at table in the house, behold, many tax collectors and [especially wicked] sinners came and sat (reclined) with Him and His disciples. (AMP)</p> <p>No doubt Matthew and some of his associates were present at the dinner.</p>
<p>Matt 9:12 And when the Pharisees saw them, they said unto his disciples, Why eateth your master with publicans, and sinners?</p>	<p>And when the Pharisees saw this, they said to His disciples, Why does your Master eat with tax collectors and those [preeminently] sinful? (AMP)</p>
<p>Ever on the alert for some way to level an accusation. The Pharisees never missed a chance to give Jesus a chance to correct them and teach us all a lesson about how to treat sinners, or those we judge to be sinners.</p>	
<p>Matt 9:13 But when Jesus heard them, he said unto them, They that be whole need not a physician, but they that are sick.</p>	<p>But when Jesus heard it, He replied, Those who are strong and well (healthy) have no need of a physician, but those who are weak and sick. (AMP)</p> <p>I am sure Jesus was being sarcastic. Aren't we all sinners?</p>
<p>"One weekend when I had no Church assignments, I decided to attend a sacrament service in a local ward...Just moments before the meeting started, I saw two missionaries come in through a side door with a woman-a very worldly-looking woman. It was obvious that she was new to the group because she looked apprehensively from side to side and had to be guided to her seat. She was dressed in faded jeans and a tight sweater, and her face was heavily made up. Her dark and hardened countenance seemed to reflect a life of sin that was frightening to contemplate.</p>	
<p>"I couldn't help but wonder who would be successful in influencing the other-she the missionaries, or the missionaries her. Immediately following the service, I sought out one of the missionaries and spoke with him privately about the woman he and his companion had brought to church. My initial question was: 'Elder, where did you meet that worldly woman?' My tone of voice was Pharisaic, inferring that he had brought to church someone who was unworthy of the privilege of worshiping with our group. The missionary bristled a little bit, stood his ground, and replied, 'Elder Asay, who has need of the physician, the sick or the whole?' (See Matt. 9:9-13.) Well, he had backed me into a corner. How could I question or refute what he and his good companion were attempting to do for someone who was spiritually sick and in desperate need of help from Christ, the Great Physician?</p>	

"...Time passed, and I almost completely forgot the incident. But some months later I attended a fast and testimony meeting in the same chapel. The crowd was much the same as before; some I recognized, some I didn't. One woman entered alone, walked down the aisle, and seated herself near the front of the chapel. She sat quietly, meditated, and waited for the start of the meeting. She was dressed tastefully and her face reflected a special saintliness. In fact, she was beautiful. There was something familiar about her, but I couldn't be sure whether I had ever seen her before. No one in the congregation seemed to worship as intently as she did during the service. She seemed to sing and pray with all her heart.

"It was a fast Sunday. The bishop bore his testimony and then invited others to bear theirs. The beautiful young woman was the first to respond. She stepped to the pulpit and began to speak. Among other things she tearfully told of how the missionaries had literally fished her out of the gutter, encouraged her to repent, and introduced her to members of the Church and to the fulness of the gospel. It was then that I realized she was the woman dressed in jeans that I had seen in church with the missionaries only a few weeks before. A miraculous transformation had taken place through the efforts of two dedicated missionaries who looked upon the woman not as she was but as she could become.

"I have often wondered about that woman who forsook the ways of the world and embraced saving truths at the invitation of two caring and loving missionaries." Charles E. Asay (The Seven M's of Missionary Service: Proclaiming the Gospel as a Member or Full-time Missionary, Chap 1.)

"I have spoken with other dozens of women who have temple marriages, active husbands, and children-blessings for which single sisters sometimes long-but who also feel like lost coins because there are other dimensions of their lives in which they feel inadequate and for which they feel censured, judged, excluded, and rejected.

"Something is wrong with this picture. The Savior did not go around making distinctions between individuals. He preached the gospel to all. He healed all. He loved everyone. True, he knew that there were the sinners and the righteous, but he did not turn away the 'many publicans and sinners [who] came and sat down with him and his disciples.' Instead, he reminded the judgmental Pharisees, 'They that be whole need not a physician, but they that are sick' ("Matt. 9:10"Matt. 9:11"Matt. 9:12 Matthew 9:10-12). **True, he knew about the sheep and goats, wheat and tares, and warned that someday there would come a great separation. But he did not authorize anyone else to make that separation or to cast anyone out before that final judgment came.**" Chieko Okazaki (Sanctuary, 45.)

Matt 9:14 But go ye and learn what this meaneth; I **will have mercy and not sacrifice**; for I am not come to call the righteous, but sinners to repentance.

Go and learn what this means: I desire mercy **[that is, readiness to help those in trouble]** and not sacrifice and sacrificial victims **[??]**. For I came not to call and invite [to repentance] the righteous (those who are upright and in right standing with God), but sinners (the erring ones and all those not free from sin). (AMP)

This is a reference to this passage in Hosea.

Hos 6:6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

The Amplified Version is wrong about this. The Lord was referring to ritual sacrifice and the works of the law of Moses. We need to keep perspective. People and their needs are more important than complying with religious ceremonies.

<p>Matt 9:15 And while he was thus teaching, there came to him the disciples of John, saying, Why do we and the Pharisees fast oft but thy disciples fast not?</p>	<p>Then the disciples of John came to Jesus, inquiring, Why is it that we and the Pharisees fast often, [that is, abstain from food and drink as a religious exercise], but Your disciples do not fast? (AMP)</p> <p>These disciples were hung up on the practice rather than on the purpose of fasting.</p>
<p>Matt 9:16 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them?</p>	<p>And Jesus replied to them, Can the wedding guests mourn while the bridegroom is still with them? The days will come when the bridegroom is taken away from them, and then they will fast. (AMP)</p> <p>We fast to become closer to the Lord so we can better learn from Him. But, when he is in your midst, what better opportunity than to learn from Him directly?</p>
<p>Matt 9:17 But the days will come, when the bridegroom shall be taken from them, and then shall they fast.</p>	
<p>Matt 9:18 Then said the Pharisees unto him, Why will ye not receive us with our baptism, seeing we keep the whole law?</p>	<p>The Pharisees were practicing baptism. It was not a new doctrine to them. They actually came to John to be baptized.</p>
<p>"Said one scholar about Jewish baptism: 'Now the process by which a man was made a proselyte [convert to Judaism] was threefold: it consisted of circumcision, immersion in water (i.e., baptism), and the presentation of an offering in the Temple. Of these rites baptism assumed a growing importance.'" (Robert L. Millet, Selected Writings of Robert L. Millet: Gospel Scholars Series, 63.)</p>	
<p>"Baptism was a part of the preparatory gospel of the law of Moses. The Apostle Paul, in 1 Corinthians 10, bears testimony that Israel was baptized in the Red Sea with Moses. Doctrine and Covenants 84 is a confirming testimony that this principle was inherent in the law that the ancients practiced. The Book of Mormon bears testimony that baptism was a part of the law of Moses, which they brought with them, for the practice of it is found in the record from the very beginning to the end. But the Jews had lost the spirit and power of it and had confused and eventually combined it with, or in some cases, substituted it, for something else. Some of the performances given under the law of carnal commandments were a series of washings and cleansings that were to be performed in different times in people's lives. There were many washings of purification. Some of them had very practical purposes, but everything that was done under the law of carnal commandments was</p>	

spiritually based. The performances were intended to teach a principle or to give focus and perspective. Therefore, there was no separation...of the temporal and the spiritual.

"But when Judah (the Jews) fell into apostasy and lost priesthood, they took the principle of baptism and some of these washings and mixed them together, forming a new interpretation and initiating the tradition that is still practiced today. They call it the Mikveh, meaning 'gathering of water.' It is a ritual bath, an immersion, of cleansing or washing. Jews of varying religious interpretations use it in a variety of different ways. Some do it only once or twice in their lifetime, whereas others do it frequently. In Qumran near the Dead Sea are numerous of these washing pools. They look like baptismal fonts, but they are the mikveh (bath) of the Jews who lived there. The ancient fortress of Masada likewise has these pools. The excavations south of the Temple Mount in Jerusalem also reveal many mikveh."

(Richard D. Draper, ed., *A Witness of Jesus Christ: The 1989 Sperry Symposium on the Old Testament*, 29.)

<p>Matt 9:19 But Jesus said unto them, Ye keep not the law. If ye had kept the law, ye would have received me, for I am he who gave the law.</p>	
<p>Matt 9:20 I receive not you with your baptism, because it profiteth you nothing.</p>	<p>As Joseph Smith taught, a water baptism without the baptism of fire and the Holy Ghost is a waste of time. This was what John the Baptist also told the Pharisees when they came to be baptized of John.</p>
<p>Matt 9:21 For when that which is new is come, the old is ready to be put away.</p>	<p>The addition of these few verses helps make the transition to the following teachings.</p>
<p>Matt 9:22 For no man putteth a piece of new cloth on an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse.</p>	<p>And no one puts a piece of cloth that has not been shrunk on an old garment, for such a patch tears away from the garment and a worse rent (tear) is made. (AMP)</p>
<p>Matt 9:23 Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.</p>	<p>Neither is new wine put in old wineskins; for if it is, the skins burst and are torn in pieces, and the wine is spilled and the skins are ruined. But new wine is put into fresh wineskins, and so both are preserved. (AMP)</p>
<p>This verse and the previous verse are parables that illustrate the same point. The teachings that Jesus was trying to introduce were not really new, but restorations of the principles that Abraham already understood and lived. They embodied the spirit rather than the letter of the law. But they were new to the Jews living at the time.</p>	
<p>Some scholars see Jesus as trying to reform the Jewish religion, but Jesus realized that a completely new dispensation was needed and the Melchizedek Priesthood restored. This could not be done within the traditional framework of Judaism. This is why Jesus gathered His disciples about Him and ordained apostles and others to teach them about the Kingdom of God. The Jews had one more chance to embrace the Gospel before it would be taken from them and given to the Gentiles.</p>	
<p>Matt 9:24 While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying My daughter is even now dying; but come and lay thy hand upon her and she shall live.</p>	<p>While He was talking this way to them, behold, a ruler entered and, kneeling down, worshiped Him, saying, My daughter has</p>

	<p>just now died; but come and lay Your hand on her, and she will come to life. (AMP)</p> <p>This man was a ruler of a synagogue. What faith, to ask the Lord to bring his daughter back to life.</p>
Matt 9:25 And Jesus arose and followed him, and also his disciples, and much people thronged him.	And Jesus got up and accompanied him, with His disciples. (AMP)
Matt 9:26 And, behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.	<p>And behold, a woman who had suffered from a flow of blood for twelve years came up behind Him and touched the fringe of His garment; (AMP)</p> <p>While on the way to see the daughter of the ruler, another woman interrupted Him.</p>
Matt 9:27 For she said within herself, If I may but touch his garment, I shall be whole.	For she kept saying to herself, If I only touch His garment, I shall be restored to health. (AMP)
Matt 9:28 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.	<p>Jesus turned around and, seeing her, He said, Take courage, daughter! Your faith has made you well. And at once the woman was restored to health. (AMP)</p> <p>We discussed her incredible faith in our coverage of Mark. The woman was not only ill, according to the law of Moses, she was ceremonially unclean. Jesus cured her of both.</p>
Matt 9:29 And when Jesus came into the ruler's house, and saw the minstrels, and the people making a noise,	<p>And when Jesus came to the ruler's house and saw the flute players and the crowd making an uproar and din, (AMP)</p> <p>Back then, they employed hired mourners.</p>
Matt 9:30 He said unto them, Give place ; for the maid is not dead; but sleepeth. And they laughed him to scorn.	He said, Go away ; for the girl is not dead but sleeping. And they laughed and jeered at Him. (AMP)
Instead of "Get out of the way." Jesus told them to "Go away." Not because they were evil, but because they were unnecessary. They laughed at such an "unbelievable" idea that the girl was merely asleep.	
Matt 9:31 But when the people were put forth, he went in, and took her by the hand, and the maid arose.	But when the crowd had been ordered to go outside, He went in and took her by the hand, and the girl arose. (AMP)
Matt 9:32 And the fame of Jesus went abroad into all that land.	And the news about this spread through all that district. (AMP)

Matt 9:33 And when Jesus departed thence, two blind men followed him, crying, and saying, Jesus, thou Son of David, have mercy on us.	<p>As Jesus passed on from there, two blind men followed Him, shouting loudly, Have pity and mercy on us, Son of David! (AMP)</p> <p>They didn't just ask for a healing they cried out for a healing. When we seek a blessing from the Lord, we must desire it with all our hearts and express faith that we will receive it.</p>
Matt 9:34 And when he was come into the house, the blind men came to him; and Jesus said unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.	When He reached the house and went in, the blind men came to Him, and Jesus said to them, Do you believe that I am able to do this? They said to Him, Yes, Lord. (AMP)
Matt 9:35 Then touched he their eyes, saying, According to your faith, be it unto you.	Then He touched their eyes, saying, According to your faith and trust and reliance [on the power invested in Me] be it done to you; (AMP)
Matt 9:36 And their eyes were opened; and straitly he charged them, saying, Keep my commandments, and see ye tell no man in this place, that no man know it.	And their eyes were opened. And Jesus earnestly and sternly charged them, See that you let no one know about this. (AMP)
Matt 9:37 But thy, when they were departed, spread abroad his fame in all that country.	But they went off and blazed and spread His fame abroad throughout that whole district. (AMP)
Matt 9:38 And as they went out, behold, they brought to him a dumb man possessed with a devil.	And while they were going away, behold, a dumb man under the power of a demon was brought to Jesus. (AMP)
Matt 9:39 And when the devil was cast out, the dumb man spake. And the multitudes marveled, saying, It was never so seen in Israel.	<p>And when the demon was driven out, the dumb man spoke; and the crowds were stunned with bewildered wonder, saying, Never before has anything like this been seen in Israel. (AMP)</p> <p>This was a unique miracle, as we saw in the account in Mark.</p>
Matt 9:40 But the Pharisees said, He casteth out the devils, through the prince of the devils.	But the Pharisees said, He drives out demons through and with the help of the prince of demons. (AMP)
The Pharisees were the self-appointed "thought police". Ever on the alert to accuse. Jesus points out the folly of this statement elsewhere in the Gospels.	
I honestly don't understand why people simply hurl out bold accusations at Jesus or anybody else without knowledge or proof, but simply out of a need to attack and condemn.	
Matt 9:41 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and disease among the people.	And Jesus went about all the cities and villages, teaching in their synagogues and proclaiming the good news (the Gospel) of the kingdom and curing all kinds of disease and every weakness and infirmity. (AMP)

Matt 9:42 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.	When He saw the throngs, He was moved with pity and sympathy for them, because they were bewildered (harassed and distressed and dejected and helpless), like sheep without a shepherd. (AMP)
Matt 9:43 Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few.	Then He said to His disciples, The harvest is indeed plentiful, but the laborers are few. (AMP)
Matt 9:44 Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.	So pray to the Lord of the harvest to force out and thrust laborers into His harvest. (AMP)
After Jesus saves you, He puts you to work. It is not enough just to follow Him. He wants you to bring others to Him. There is a great plan of salvation taking place, but at the same time, there is also a great plan of recruitment taking place. But, keep in mind “the Lord of the harvest” is the Father, and He harvests whom He will, and He is also the one who calls laborers into the vineyard. We do not call ourselves or others. All we can do is extend the invitation. In the next chapter, Jesus is about to consult with His father, and call more laborers to assist Him.	
CHAPTER 10	
Matt 10:1 And when he had called unto him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.	AND JESUS summoned to Him His twelve disciples and gave them power and authority over unclean spirits, to drive them out, and to cure all kinds of disease and all kinds of weakness and infirmity. (AMP)
Joseph Smith taught that all Old Testament prophets were ordained to the Melchizedek Priesthood. Now, you must realize that “prophet” is a description and not a calling. These men became prophets because they listened to the voice of God, not because they were appointed by a hierarchy and sustained by a body of believers.	Jesus also called unto Him His Twelve Apostles, and likewise ordained them to the Melchizedek Priesthood. Eventually, He gave them power to give the gift of the Holy Ghost through the laying on of hands, but for now, they were sent to preach, teach, and heal. Those incredible men whom Nephi saw in vision, clad in white following Christ. Jesus knew them and they knew Him, and immediately followed Him. After a period of training, he sent them out on their ministry.
Matt 10:2 Now the names of the twelve apostles are these; the first Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus; and Lebbeus, whose surname was Thaddeus; Simon the Canaanite; and Judas Iscariot, who also betrayed him.	Now these are the names of the twelve apostles (special messengers): first, Simon, who is called Peter, and Andrew his brother; James son of Zebedee, and John his brother; Philip and Bartholomew [Nathaniel]; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus [Judas, not Iscariot]; Simon the Cananaean, and Judas Iscariot, who also betrayed Him. (AMP)

	We have already covered the names of the Twelve, and the meanings of their names.
Matt 10:3 These twelve Jesus sent forth, and commanded them, saying,	Jesus sent out these twelve, charging them, (AMP)
Matt 10:4 Go not into the way of the Gentiles, and enter ye not into any city of the Samaritans.	Go nowhere among the Gentiles and do not go into any town of the Samaritans; (AMP)
Here is a conflict among the Gospels. In Matthew the Apostles are told to avoid the Samaritans, but in the Gospel of John, Jesus specifically went to a town in Samaria, met the woman at the well, and eventually taught an entire Samarian town.	
Matt 10:5 But rather go to the lost sheep of the house of Israel.	But go rather to the lost sheep of the house of Israel. (AMP)
Jesus did not teach the Gentiles, directly, but sent His Apostles to teach them, following His death. Jesus did heal Gentiles because of their faith, examples being the servant of the Roman centurion (Matt. 8:8 KJV), and the woman of Canaan whose child was vexed with a devil (Matt. 15:22-28).	
Matt 10:6 And as ye go, preach, saying, The kingdom of heaven is at hand.	And as you go, preach, saying, The kingdom of heaven is at hand! (AMP)
Matt 10:7 Heal the sick; cleanse the lepers; raise the dead; cast out devils; freely ye have received, freely give.	Cure the sick, raise the dead, cleanse the lepers, drive out demons. Freely (without pay) you have received, freely (without charge) give. (AMP) Jesus is speaking in this verse about gifts of the Spirit, not money.
Matt 10:8 Provide neither gold, nor silver, nor brass in your purses.	Take no gold nor silver nor [even] copper money in your purses (belts); (AMP)
Matt 10:9 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.	And do not take a provision bag or a wallet for a collection bag for your journey, nor two undergarments, nor sandals, nor a staff; for the workman deserves his support (his living, his food). (AMP) There is a difference between being paid to preach in order to get wealthy, and depending on the kindness of strangers for your minimum sustenance as you go about teaching.
"When I went out first as a boy I took nothing with me but the clothes I had on, except a bundle of tracts and a pair of pants and a shirt to use in baptizing. I had faith I could bring people into the Church, and I wanted something I could put on to baptize them in. . . . Indeed, all my ministry among the people of the world was literally 'without purse or scrip.' Now I do not say that this should be done now. I believe that as circumstances change, the Lord changes his commandments, to correspond therewith. As Jesus taught, a great many of you who went out in the world took 'neither brass nor gold nor silver in your purses nor scrip for your journey, nor two coats' [Matt. 10:9-10], 'for the labourer is worthy of his hire,' but afterwards he said: 'When I sent you out without purse or scrip, did you lack anything?' And they said, Nay, Lord-but now he said, 'He that has no purse let him get one and he that hath no sword let him buy one.' [Luke 22:36] Circumstances had changed and so the word was changed. He didn't change, but the circumstances being changed the word of the Lord was	

different. So in these times conditions have changed very much from those times." (Daniel H. Ludlow quoting Charles W. Penrose, *A Companion to Your Study of the New Testament: The Four Gospels*, 222 - 223.)

Matt 10:10 And into whatsoever town or city ye shall enter, inquire who in it is worthy, and there abide till ye go thence.	And into whatever town or village you go, inquire who in it is deserving, and stay there [at his house] until you leave [that vicinity]. (AMP)
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When you go out on the Lord's errand, don't you be judging who is worthy to hear your message and who isn't. Let the Lord direct you to the honest in heart, from whatever walk of life they may live. Let Him judge who is "deserving".

Remember the story of the elders bringing that "worldly woman" to church? I had a mission president who told us to find out if our investigator was a "homosexual", and if so, we were not to teach him. The mission president even went so far as to say that even if they were attracted by the Spirit, we should not teach them. We determined that our investigator was not "homosexual", and proceeded to teach him. He moved out of town before we could finish teaching him. Eventually, he joined the church, and was so happy, he rode his bicycle 100 miles (This was Europe in the 60's.) to tell my companion he got baptized.

Matt 10:11 And when ye come into a house, salute it; and if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.	As you go into the house, give your greetings and wish it well. Then if indeed that house is deserving, let come upon it your peace [that is, freedom from all the distresses that are experienced as the result of sin]. But if it is not deserving, let your peace return to you. (AMP)
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Matt 10:12 And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet for a testimony against them.	And whoever will not receive and accept and welcome you nor listen to your message, as you leave that house or town, shake the dust [of it] from your feet. (AMP)
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Shaking the dust of one's feet is an ordinance performed by a servant of the Lord to witness to the Lord that the person has rejected your testimony. As a missionary of the Lord, you have that portion of the sealing power to "bind up the law and seal up your testimony".

"If the people refused to hear their message, the apostles were to leave that home or city and shake off the dust of their feet. This dusting of feet would be 'against them as a testimony.' (D&C 24:15.) The servants of the Lord would have power 'to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure.' (D&C 1:8-9.) They would know 'that in the day of judgment [they] shall be judges of that house, and condemn them.' (D&C 75:21.) As Elder McConkie observed: 'It is as though those who reject the message are not worthy to receive even the dust that cleaves to an apostolic sandal.'" (Kent P. Jackson and Robert L. Millet, eds., *Studies in Scripture*, Vol. 5: *The Gospels*, 234.)

"The elders were to seek out from among the people the honest in heart and leave their warning testimony with all others, thus they would become clean from their blood. The cleansing of their feet, either by washing or wiping off the dust, would be recorded in heaven as a testimony against the wicked. This act, however, was not to be performed in the presence of the offenders, 'lest thou

provoke them, but in secret, and wash thy feet, as a testimony against them in the day of judgment." Joseph Fielding Smith (Doctrine and Covenants Encyclopedia, 514.)

<p>Matt 10:13 And, verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.</p>	<p>Truly I tell you, it shall be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town. (AMP)</p> <p>Why compare a city that will not receive you to Sodom and Gomorrah? Because these cities had a reputation for rejecting outsiders, and Jesus was drawing a comparison here.</p>
<p>Matt 10:14 Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise servants, and as harmless as doves.</p>	<p>Behold, I am sending you out like sheep in the midst of wolves; be wary and wise as serpents, and be innocent (harmless, guileless, and without falsity) as doves. (AMP)</p>
<p>Matt 10:15 But, beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues.</p>	<p>Be on guard against men [whose way or nature is to act in opposition to God]; for they will deliver you up to councils and flog you in their synagogues, (AMP)</p>
<p>Expect persecution. Every true Christian who is living his religion should expect and even welcome persecution. Don't be like the whiney "Christians" of today who roll over and scream "religious persecution" whenever anybody calls them on their hatred. The biggest reason why people hate Christians today is because Christians are not living their religion, and therefore not manifesting the promises and requisite gifts of the Spirit.</p> <p>If you are a member of an organized religion with a vested interest in preserving its own position and wealth, and if you rock the boat, as Jesus did, and as many today are doing with their testimonies of Christ, you will be cast out of the synagogue, or, the modern-day equivalent, tried for your membership.</p>	
<p>Matt 10:16 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.</p>	<p>And you will be brought before governors and kings for My sake, as a witness to bear testimony before them and to the Gentiles (the nations). (AMP)</p> <p>Expect civil as well as religious persecution.</p>
<p>Matt 10:17 But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you.</p>	<p>But when they deliver you up, do not be anxious about how or what you are to speak; for what you are to say will be given you in that very hour and moment, For it is not you who are speaking, but the Spirit of your Father speaking through you. (AMP)</p> <p>As a servant of the Lord, you are entitled to the inspiration of the Holy Ghost in order to mete out to every man that which the Lord</p>

	wants them to hear, whether it be to their salvation or to their condemnation.
I miss Marion G. Romney for his spirituality and for his dry sense of humor, which always had the ring of truth. How many times has the following ever happened to you? Many, I hope.	
"I always know when I am speaking under the inspiration of the Holy Ghost because I always learn something from what I've said." Marion G. Romney (Boyd K. Packer, Teach Ye Diligently, 357.)	
	One of the promises that the Lord gave to me by personal revelation was that any time I opened my mouth to speak, or set my pen to write, He would give me the words to say. Do I always have the faith to believe that promise? I can't honestly say I have lived up to the invitation 100%, but when I do, the Lord honors His promise 100%, and I depend on it when writing these books.
Matt 10:18 And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents and cause them to be put to death.	Brother will deliver up brother to death, and the father his child; and children will take a stand against their parents and will have them put to death. (AMP) Expect difficulties in your family.
Matt 10:19 And ye shall be hated of all the world for my name's sake; but he that endureth to the end shall be saved.	And you will be hated by all for My name's sake, but he who perseveres and endures to the end will be saved [from spiritual disease and death in the world to come]. (AMP)
Expect to be hated. To "endure to the end" has many meanings. It could mean the end of your mission, the end of your mortal life, or the end of your faith, when you step into the Presence of the Lord and your faith turns into knowledge.	
Matt 10:20 But when they persecute you in one city, flee ye into another; for verily, I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come.	When they persecute you in one town [that is, pursue you in a manner that would injure you and cause you to suffer because of your belief], flee to another town; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes. (AMP)
If all this weren't enough, expect to be hounded and chased from town to town. Not a very rosy picture, is it? But, you do it because you love the Lord, and it is a joy to serve him, and you want to help others experience the same joy. Very few people want this message. Very few people want to improve. Most want to preserve the status quo and don't hesitate to reject, persecute, or even kill anybody who disturbs their little world.	
Matt 10:21 Remember, the disciple is not above his master; nor the servant above his lord. It is enough that the disciple be as his master, and the servant as his lord.	A disciple is not above his teacher, nor is a servant or slave above his master. It is sufficient for the disciple to be like his teacher, and the servant or slave like his master. (AMP)
Matt 10:22 If they have called the master of the house Beelzebub, how much more shall they call them of his household.	If they have called the Master of the house Beelzebub [master of the dwelling], how much more will they speak evil of those of His household. [II Kings 1:2.] (AMP)

Matt 10:23 Fear them not, therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known.	So have no fear of them; for nothing is concealed that will not be revealed, or kept secret that will not become known. (AMP)
I remember praying to the Lord a couple of years ago. I was moved to asked that secret things be made known. Shortly thereafter that, about three televangelists were exposed for infidelity and their careers were ruined. Nowadays, nothing is secret.	
Matt 10:24 What I tell you in darkness, preach ye in light; and what ye hear in the ear, preach ye upon the housetops.	What I say to you in the dark, tell in the light; and what you hear whispered in the ear, proclaim upon the housetops. (AMP) Everything is on camera. Your thoughts are recorded on the Internet to come back and haunt you later. Histories have been doctored. Lies have been fabricated, Hidden things are coming to light,
Matt 10:25 And fear not them who are able to kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.	And do not be afraid of those who kill the body but cannot kill the soul; but rather be afraid of Him who can destroy both soul and body in hell (Gehenna). (AMP) The only person who could or would do that is the adversary.
Matt 10:26 Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father knoweth it.	Are not two little sparrows sold for a penny? And yet not one of them will fall to the ground without your Father's leave (consent) and notice. (AMP)
Matt 10:27 And the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows.	But even the very hairs of your head are all numbered. Fear not, then; you are of more value than many sparrows. (AMP) Your Heavenly Father knows if even a sparrow falls from its nest. We are His children and of even greater value. Somebody once estimated that in all the history of the world about 90 billion people have populated the earth over that time. Imagine God being able to keep His eye on each one of these unique and precious individuals. Then, consider that He has additional worlds as well, over which He presides. But, keep in mind that while God know all things, He doesn't micro-manage all things, as some suppose. We have our agency.
Matt 10:28 Whosoever, therefore, shall confess me before men, him will I confess also before my Father who is in heaven.	Therefore, everyone who acknowledges Me before men and confesses Me [out of a state of oneness with Me], I will also acknowledge him before My Father Who is in heaven and confess [that I am abiding in] him. (AMP) Note the definition of the word "confess". The Greek word is a legal term, used in the courtroom.

'Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.' (DC 45:4-5)	
Matt 10:29 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.	But whoever denies and disowns Me before men, I also will deny and disown him before My Father Who is in heaven. (AMP) To deny or disown is the opposite of confess.
Matt 10:30 Think not, that I am come to send peace on earth; I came not to send peace, but a sword.	Do not think that I have come to bring peace upon the earth; I have not come to bring peace, but a sword. (AMP)
Where there is great good in the world, there is also, of necessity, great evil. In the coming days, leading up unto the establishment of Zion and the return of the Lord to His people, there will be great good and great signs and wonders manifest on the earth, as well as great evil and great calamities to come. There will be an entire separation between the righteous and the wicked. Men will be free to choose. This will come about in order to try and perfect the righteous in order to prepare them for that which is to come, when they rise to meet the Lord in the clouds, and to more fully condemn the wicked and justify their utter destruction at the Lord's coming.	
Matt 10:31 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household.	For I have come to part asunder a man from his father, and a daughter from her mother, and a newly married wife from her mother-in-law-- And a man's foes will be they of his own household. (AMP) Look at what is happening now. It will get worse.
Matt 10:32 He who loveth father and mother more than me, is not worthy of me; and he who loveth son or daughter more than me, is not worthy of me.	He who loves [and takes more pleasure in] father or mother more than [in] Me is not worthy of Me; and he who loves [and takes more pleasure in] son or daughter more than [in] Me is not worthy of Me; (AMP) Of course, we should love our families. But, it is a matter of priorities. We will have to choose.
Matt 10:33 And he who taketh not his cross and followeth after me, is not worthy of me.	And he who does not take up his cross and follow Me [cleave steadfastly to Me, conforming wholly to My example in living and, if need be, in dying also] is not worthy of Me. (AMP)
Matt 10:34 He who seeketh to save his life shall lose it; and he who loseth his life for my sake shall find it.	Whoever finds his [lower] life will lose it [the higher life], and whoever loses his [lower] life on My account will find it [the higher life]. (AMP)

Matt 10:35 He who receiveth you, receiveth me; and he who receiveth me, receiveth him who sent me.	He who receives and welcomes and accepts you receives and welcomes and accepts Me, and he who receives and welcomes and accepts Me receives and welcomes and accepts Him Who sent Me. (AMP)
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Remember, Jesus is speaking to the Twelve, whom he just ordained to the Melchizedek Priesthood and called as Apostles.

D&C 84:33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

D&C 84:34 They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

D&C 84:35 And also all they who receive this priesthood receive me, saith the Lord;

D&C 84:36 For he that receiveth my servants receiveth me;

D&C 84:37 And he that receiveth me receiveth my Father;

D&C 84:38 And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

D&C 84:39 And this is according to the oath and covenant which belongeth to the priesthood.

D&C 84:40 Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

D&C 84:41 But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

D&C 84:42 And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.

Matt 10:36 He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward.	He who receives and welcomes and accepts a prophet because he is a prophet shall receive a prophet's reward, (AMP) Since all prophets received the Melchizedek Priesthood directly from God (the only way it can be received), the prophet's reward is that mentioned in D&C 84 (above).
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Matt 10:37 He that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward.	and he who receives and welcomes and accepts a righteous man because he is a righteous man shall receive a righteous man's reward. (AMP)
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<p>Matt 10:38 And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.</p>	<p>And whoever gives to one of these little ones [in rank or influence] even a cup of cold water because he is My disciple, surely I declare to you, he shall not lose his reward. (AMP)</p>
CHAPTER 11	
<p>Matt 11:1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.</p>	<p>WHEN JESUS had finished His charge to His twelve disciples, He left there to teach and to preach in their [Galilean] cities. (AMP)</p> <p>Keep in mind that in the last couple of chapters, Jesus had been instructing the Twelve, not the people. These teachings were meant for everybody.</p>
<p>Matt 11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,</p>	<p>Now when John in prison heard about the activities of Christ, he sent a message by his disciples (AMP)</p>
<p>By this time, John was in prison, but he still had disciples who followed him instead of going to Jesus. John could have sent the disciples to see Jesus for themselves, not for John's benefit. John already knew who Jesus was.</p>	
<p>Matt 11:3 And said unto him, Art thou he of whom it is written in the prophets that he should come, or do we look for another?</p>	<p>And asked Him, Are You the One Who was to come, or should we keep on expecting a different one? (AMP)</p> <p>They had to ask to make sure.</p>
<p>Matt 11:4 Jesus answered and said unto them, Go and tell John again of those things which ye do hear and see;</p>	<p>And Jesus replied to them, Go and report to John what you hear and see: (AMP)</p> <p>The KVJ says "show John again", but the JST says "tell John again". This implies that John already knew. Perhaps this was for John's disciples' benefit. Perhaps John just needed a little reassurance while he was in prison.</p>
<p>Matt 11:5 How the blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them.</p>	<p>The blind receive their sight and the lame walk, lepers are cleansed (by healing) and the deaf hear, the dead are raised up and the poor have good news (the Gospel) preached to them. (AMP)</p>
<p>How do you know that any man is a true prophet or a true messenger from God? The Holy Spirit is there. Faith is present.</p> <p>"When faith comes, it brings its train of attendants with it - apostles, prophets, Evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, etc. All these appear when faith appears on the earth and disappear when it disappears from the earth. For these are the effects of faith and always have attended and always will attend it. For where faith is, there will the knowledge of God be, also, with all things which pertain thereto: revelations, visions,</p>	

<p>and dreams, as well as every other necessary thing, so the possessors of faith may be perfected and obtain salvation" Lectures on Faith 7</p>	
Matt 11:6 And blessed is John, and whosoever shall not be offended in me.	And blessed (happy, fortunate, and to be envied) is he who takes no offense at Me and finds no cause for stumbling in or through Me and is not hindered from seeing the Truth. (AMP)
<p>This verse has nothing to do with taking personal offense. It applies to those who hear Jesus, or anybody speaking truth and whether their hearts are hardened or softened.</p>	
<p>We also often see this in the world between preachers or spiritual gurus who teach to obtain popularity and money. They are offended at one another and claim the other is teaching falsehood, when they fear that they are losing the battle for followers and money. The greatest example of this not happening is with Jesus and John the Baptist.</p>	
Matt 11:7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? Was it a reed shaken with the wind? And they answered him, No.	Then as these men went their way, Jesus began to speak to the crowds about John: What did you go out in the wilderness (desert) to see? A reed swayed by the wind? (AMP)
<p>Jesus offers one last tribute to John the Baptist, while He asks the people three times what it was they were looking for in John the Baptist. He asks the first two questions about outward appearance, then sees past the outward appearance and goes right to the heart of the matter.</p>	
<p>This is an object lesson to us that we should focus on the message, not on the appearance of the messenger. We should judge true prophets by:</p> <ul style="list-style-type: none"> • The gifts of the spirit, mentioned earlier. • They do not take offense at other true prophets. • They know their mission and they perform it, not taking glory to themselves. (See below.) • They pursue their mission with a laser focus. (See verse 12 below.) • They do not always fit into "polite society", but are shunned and persecuted 	
<p>Paul must have had John the Baptist in mind, among others, when he penned the following:</p>	
<p>Heb 11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;</p>	
<p>Heb 11:38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.</p>	
Matt 11:8 And he said, But what went ye out for to see? Was it a man clothed in soft raiment? Behold they that wear soft raiment are in king's houses.	What did you go out to see then? A man clothed in soft garments? Behold, those who wear soft clothing are in the houses of kings. (AMP)
Matt 11:9 But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet.	But what did you go out to see? A prophet? Yes, I tell you, and one [out of the common, more eminent, more remarkable, and] superior to a prophet. (AMP)

<p>Matt 11:10 For this is the one of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.</p>	<p>This is the one of whom it is written, Behold, I send My messenger ahead of You, who shall make ready Your way before You. (AMP)</p>
<p>Matt 11:11 Verily, I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven, is greater than he.</p>	<p>Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he. (AMP)</p>
<p>Why was John the greatest prophet?</p>	
<p>Most prophets prophesy about the coming of Christ or about great blessings or judgments to come. How often do prophets foretell the work of other prophets? Searching all the scriptures, we read about that among those prophesied are the coming of Moses, Elijah, Joseph Smith, the great Lamanite prophet, the Davidic servant, and John the Beloved. This is quite a list, but compared to the total number of prophets, this list is quite small, but the greatest prophet, if we had to rank all prophets, would probably still be on this list.</p>	
<p>But, why John (and let's also include Elijah, because they were the same person)? Because he had the greatest mission – to prepare the way before the ministry of Christ, and Elijah will have another great mission – to restore all things and to prepare the way for the second coming of Christ.</p>	
<p>Matt 11:12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.</p>	<p>And from the days of John the Baptist until the present time, the kingdom of heaven has endured violent assault, and violent men seize it by force [as a precious prize--a share in the heavenly kingdom is sought with most ardent zeal and intense exertion]. (AMP)</p>
<p>When we think of “violence”, we usually think of physical attack and people getting hurt or killed. This is a form of violence, but not the complete definition of violence. This is the #1 definition of violence in Websters 1828 Dictionary: “Forcible; moving or acting with physical strength; urged or driven with force; as a violent wind; a violent stream; a violent assault or blow; a violent conflict.”</p>	
<p>The Amplified Version of the Bible gives us a better idea of what this word actually means. Notice that Joseph Smith did not change this wording. It sounds strange to our ears, but perhaps not to his.</p>	
<p>There is a corresponding verse in Luke, but it is translated differently:</p>	
<p>Luke 16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.</p>	
<p>John not only showed us the Kingdom of God: he was the sole embodiment of it, according to Joseph Smith, until Christ began His ministry, but John also showed us what it means to pursue that Kingdom with a single focus.</p>	

Matt 11:13 But the days will come, when the violent shall have no power; for all the prophets and the law prophesied that it should be thus until John.	For all the Prophets and the Law prophesied up until John.
Matt 11:14 Yea, as many as have prophesied have foretold of these days.	
Matt 11:15 And if ye will receive it , verily, he was the Elias, who was for to come and prepare all things .	And if you are willing to receive and accept it, John himself is Elijah who was to come [before the kingdom]. (AMP)
<p>"The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world." (Teachings of the Prophet Joseph Smith, 335.)</p>	
Matt 11:16 He that hath ears to hear, let him hear.	He who has ears to hear, let him be listening and let him consider and perceive and comprehend by hearing. (AMP)
<p>We often hear the terms "If ye will receive it." Or "He that hath ears to hear, let him hear." These are warnings that the Lord is about to reveal a mystery, that we may tend to reject because of our traditions.</p>	
<p>"You may have trouble accepting it. If you can receive it, great. If not, continue in faith until you can, but in the meantime, don't reject the principle or him who believes it, out of hand."</p>	
<p>Do you receive personal revelation from the Lord? Has He ever warned you in this manner? If so, what do you do? I try hard to understand the message, and pray that I will be open enough to receive it. If we don't receive knowledge which reaches beyond our traditions, we will never learn anything new, and God wants to reveal to us all that we can receive, but only that which we are willing to receive.</p>	
Matt 11:17 But whereunto shall I liken this generation?	But to what shall I liken this generation? It is like little children sitting in the marketplaces who call to their playmates, (AMP)
Matt 11:18 It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned for you, and ye have not lamented.	We piped to you [playing wedding], and you did not dance; we wailed dirges [playing funeral], and you did not mourn and beat your breasts and weep aloud. (AMP)
Matt 11:19 For John came neither eating nor drinking, and they say, He hath a devil.	For John came neither eating nor drinking [with others], and they say, He has a demon! (AMP)
Matt 11:20 The Son of Man came eating and drinking, and they say, Behold, a gluttonous man and a wine-bibber, a friend of publicans and sinners.	The Son of Man came eating and drinking [with others], and they say, Behold, a glutton and a wine drinker, a friend of tax collectors and [especially wicked] sinners! (AMP)
<p>This is a great exposition (explanation) of the previous three verses. I include it here in its entirety and properly give credit where it is due.</p>	
<p>"Jesus is using a parable to show the people that they can't have it both ways. John the Baptist comes to them from the wilderness as an isolated, austere prophet dressed in camel's hair, and he is</p>	

rejected. Jesus comes to them as a common man; he associates with poor people eating and drinking with sinners, and he is rejected. God gave this generation two totally different kinds of prophets, one who was a loner who rejected all common pleasures and One who was social and ate and drank with the common man. Would the Jews reject both kinds? Which kind of prophet did they want?

To paraphrase the parable, "**when we played happy music, you didn't rejoice and sing and dance; when we played sad music, you didn't cry and mourn and lament.**" The kind of music played was completely opposite just like God's presentation of these two prophets. In both instances, the hearers (John the Baptist and Jesus) didn't behave the way the musicians (the Jews) wanted.

"When people think of prophets, they have widely different expectations. Joseph Smith often received the same response. People rejected him as a prophet because he didn't meet their expectations of how a prophet should behave. Joseph Wakefield must have expected a true prophet to be serious all the time. He once witnessed the Prophet Joseph stop translating the Bible so he could play with the children. He was completely astonished at this. "This convinced him that the Prophet was not a man of God, and that the work was false." (Susan Easton Black, Who's Who in the Doctrine and Covenants [Salt Lake City: Bookcraft, 1997], 324 - 325)

"The Jews were insolent and self-righteous. When the Jews piped, Jesus didn't dance. They judged Him harshly because He didn't do what they wanted. They rejected him because he didn't behave the way they expected the Messiah to behave. They had the cart before the horse, for Christ was not to be judged by the world-the world is to be judged by Christ." <https://www.gospeldoctrine.com/new-testament/matthew/matthew-11>

I am including the following quote, not only because it is apropos, but because I knew a family in my ward in Portland, Oregon, that was related to Apostle George Q. Morris. I had never heard of him, much less heard a quote from him before.

"The Lord Jesus Christ is not on trial before the world. Men should understand that. The world is on trial before the Lord Jesus Christ, and we will have to account for the attitude taken toward him and his message, and we cannot accept him without accepting his principles and his doctrines. If we reject his principles and his doctrines, we reject him." George Q. Morris (Conference Report, April 1955, Fourth Day-Morning Meeting 101)

Matt 11:21 But I say unto you, Wisdom is justified of her children.	Yet wisdom is justified and vindicated by what she does (her deeds) and by her children. (AMP) Wisdom is shown to be right, by the lives of those who follow it.
Matt 11:22 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.	Then He began to censure and reproach the cities in which most of His mighty works had been performed, because they did not repent [and their hearts were not changed]. (AMP)

	Repentance is not just a change of works, but a change of heart, which precipitates the works.
Matt 11:23 Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long since in sackcloth and ashes.	Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes [and their hearts would have been changed]. (AMP)
Matt 11:24 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.	I tell you [further], it shall be more endurable for Tyre and Sidon on the day of judgment than for you. (AMP)
Matt 11:25 And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.	And you, Capernaum, are you to be lifted up to heaven? You shall be brought down to Hades [the region of the dead]! For if the mighty works done in you had been done in Sodom, it would have continued until today. (AMP)
Matt 11:26 But I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.	But I tell you, it shall be more endurable for the land of Sodom on the day of judgment than for you. (AMP)
For all of these cities that Jesus condemned, where much is given, much is required, and he who sins against the greater light, receives the greater condemnation. As we return to the Holy Land today, there is nothing left of any of those cities except for the ruins of the synagogue in Capernaum.	
Matt 11:27 And at that time, there came a voice out of heaven , and Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight!	At that time Jesus began to say, I thank You, Father, Lord of heaven and earth [and I acknowledge openly and joyfully to Your honor], that You have hidden these things from the wise and clever and learned, and revealed them to babies [to the childish, untaught, and unskilled]. (AMP) What prompted Jesus' change in tone? He stopped condemning cities and began thanking His Heavenly Father. The JST simply adds that there was a voice out of heaven.
Matt 11:28 All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and they to whom the Son will reveal himself; they shall see the Father also.	Yes, Father, [I praise You that] such was Your gracious will and good pleasure. All things have been entrusted and delivered to Me by My Father; and no one fully knows and accurately understands the Son except the Father, and no one fully knows and accurately understands the Father except the Son and anyone to whom the Son deliberately wills to make Him known. (AMP)

The purpose of the Holy Ghost is to lead us to and reveal the Son. The purpose of the Son is to lead us to and reveal the Father. This is what Elder Bruce R. McConkie used to teach about coming to Christ.

"The Son will reveal the Father to men.

"Jesus said: 'All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.' (Matthew 11:27.) The Son reveals the Father to men! And in like manner the Father testifies to men of the Son. 'And no man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved.' (JST, John 1:19.)

"Both the Father and the Son may be seen by men.

"In his great discourse on the Second Comforter-perhaps as deep and wondrous a sermon as he ever delivered-the Lord Jesus promised: 'I will not leave you comfortless: I will come to you. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.' (John 14:18-23.) The concluding sentence in this quotation is John 14:23, of which the revealed word, given in our day, says: 'The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false.' (D&C 130:3.)

"Those whose calling and election has been made sure may see the Lord.

"When a man has 'his calling and election made sure, then it will be his privilege to receive the other Comforter,' the Second Comforter, the Prophet Joseph Smith tells us. Then he asks: 'Now what is this other Comforter?' His answer: **'It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions-Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn.'** (Teachings of the Prophet Joseph Smith, pp. 150-51.)" Bruce R. McConkie (A New Witness for the Articles of Faith, 498-99.)

Matt 11:29 Then spake Jesus, saying, Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Come to Me, all you who labor and are heavy-laden and overburdened, and I will cause you to rest. [I will ease and relieve and refresh your souls.] (AMP)

Here are a couple of lovely and comforting verses. They have even been set to music in Handel's *Messiah*. But exactly what does it mean to "come to me"? Believe in Christ? Join His church? Have warm and fuzzy feelings about Him? Be with Him in the Celestial Kingdom, eventually?

It's easy to think that's all it means, but it means a whole lot more when taken into context and seen in the light of literally following the Holy Ghost until you receive the full baptism of fire and the Holy Ghost, and then continuing to endure in faith until you enter the Presence of Christ.

Did you know that this is possible? Do you know anybody who has received this blessing? You do now. I used to think "coming to Christ" meant all that other stuff until I met people in the church who had actually received their second comforter. Knowing that it was possible and achievable and reading the testimonies of in the scriptures of whose who received this blessing set up in me such a love for the Savior and a longing to be in His Presence, that my desire was such that nothing was going to stand in the way of this happening. And it happened.

Matt 11:30 Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light.

Take My yoke upon you and learn of [from] Me, for I am gentle (meek) and humble (lowly) in heart, and you will find rest (relief and ease and refreshment and recreation and blessed quiet) for your souls. For My yoke is wholesome (useful, good--not harsh, hard, sharp, or pressing, but comfortable, gracious, and pleasant), and My burden is light and easy to be borne. (AMP)

The word *yoke* comes from a Sanskrit word meaning "to unite". It is related to the word *yoga*. To take the yoke of Christ upon you means to be united with Him. When we receive the baptism of fire and the Holy Ghost, we are united (sealed) to him. As Joseph Smith taught (above), we will not only learn of Him, we will learn **from** Him.

"How can the burden be light? It's because the yoke is a double one, designed for two. Jesus wants to be our yokefellow; yet how often do we struggle on, insisting on pulling the whole load ourselves, never realizing why it feels so lopsided? The Savior wants to share that burden, and we need to let him.

"So just memorize that ancient proverb and say it out loud when things are hard. Lighten up!

"You're going to have some dark moments. We all do. But when they come, I hope you will remember to let the sunshine into your life. Don't be hard on yourself, and don't let other people be hard on you either. Give yourself credit for the good things you do...There aren't many loads that are too heavy to pull if Jesus is pulling beside us.

"If we're really feeling burdened, then maybe we're not carrying Jesus' yoke. Maybe we're carrying somebody else's. Maybe it's time to say to ourselves, 'I really feel dragged down when I hear _____' (you can fill in the blank with whatever happens to fit: 'that I should be doing genealogy,' 'that I should be reading the scriptures for half an hour every day,' 'that I should be doing more visiting teaching,' and so forth).

"Instead, try this. Say to yourself, 'This is how I really, truly, honestly feel. It's a burden, and I'm not going to carry it any longer.' And then dump it! Just twitch your shoulders and let it slide to the ground...Can you feel how differently your heart feels when you let go of unnecessary burdens? Isn't there a lightness and a brightness that wasn't there before? " Cheiko Okazaki (Lighten Up! pp. 6, 204-5.)

<p>"How can you take the yoke of Christ upon you if you don't give Him the reins to your life?" Dean Taylor</p>	
<p>CHAPTER 12</p>	
<p>Matt 12:1 At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat.</p>	<p>AT THAT particular time Jesus went through the fields of standing grain on the Sabbath; and His disciples were hungry, and they began to pick off the spikes of grain and to eat. (AMP)</p>
<p>Matt 12:2 But when the Pharisees saw them, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.</p>	<p>And when the Pharisees saw it, they said to Him, See there! Your disciples are doing what is unlawful and not permitted on the Sabbath. (AMP)</p>
<p>"On a certain Sabbath, He and the disciples walked through a field of grain, and, being hungry, the disciples began to pluck some of the ripening ears; rubbing out the kernels between their hands, they ate. There was no element of theft in what they did, for the Mosaic law provided that in passing through another's vineyard or corn field one might pluck grapes or corn to relieve hunger; but it was forbidden to use a sickle in the field, or to carry away any of the grapes in a vessel. (Deut. 23:24,25) The permission extended only to the relief of present need. When the disciples of Jesus availed themselves of this lawful privilege, there were Pharisees on the watch, and these came at once to the Master, saying: 'Behold, thy disciples do that which is not lawful to do upon the sabbath day.' The accusers doubtless had in mind the rabbinical dictum that rubbing out an ear of grain in the hands was a species of threshing; that blowing away the chaff was winnowing; and that it was unlawful to thresh or winnow on the Sabbath. Indeed, some learned rabbis had held it to be a sin to walk on grass during the Sabbath, inasmuch as the grass might be in seed, and the treading out of the seed would be as the threshing of grain." James E. Talmage (Jesus the Christ, 198-99)</p>	
<p>"By this one Sabbath-performed act, our Lord's fellow travelers were guilty of two violations, not of biblical, but of Rabbinic law. They had both reaped and harvested. The plucking of the ears of corn constituted reaping, and the rubbing off of the husks fell under the sabbatical prohibition against sifting in a sieve, threshing, sifting out fruit, grinding, or fanning. Each of these sins merited punishment and required a sin offering on the great altar in the house of the Lord in Jerusalem."</p> <p>Bruce R. McConkie (The Mortal Messiah: From Bethlehem to Calvary, 2: 84.)</p>	
<p>Violating not Biblical, but Rabbinic, law sounds like violating something that is prohibited in the church handbook and not contained, but extrapolated from the scriptures. I wonder how the Lord would feel today about the many confusing twists and turns with the Word of Wisdom?</p>	
<p>Matt 12:3 But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him? How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them that were with him; but only for the priests?</p>	<p>He said to them, Have you not even read what David did when he was hungry, and those who accompanied him-- How he went into the house of God and ate the loaves of the showbread--which was not lawful for him to eat, nor for the men who accompanied him, but for the priests only? (AMP)</p>
<p>Perhaps you remember watching <i>The Chosen</i> on TV where this scene was played out.</p>	

"After finding out that king Saul intended to kill him, David fled from Jerusalem. He arrived in a place called Nob where he met with a priest, Ahimelech (1 Sam 21:1-6). Hungry from his hurried journey, he petitioned the good priest for food, but Ahimelech had only the table of shewbread. Along with vessels of wine, the shewbread sat on a table in the tabernacle of Moses and represented "the bread of life." (See Old Testament Institute Manual, Gen - 2 Sam., 1981, p. 149) The old loaves were usually eaten by the priests. **David was not a priest. He had no right by Jewish law to eat the holy bread. Yet Ahimelech understood that the life of David was more holy than the shewbread, for it was the tabernacle of Moses which made the bread holy not the bread itself (1 Sam 21:5). The modern day corollary would be for the teachers to give leftover sacrament bread to a famished traveler who was not worthy to take the sacrament. Hereby, we learn what is holy about the sacrament bread is not the bread itself but what it represents.**" <https://www.gospeldoctrine.com/new-testament/matthew/matthew-12>

"In truth, the reason why David was blameless in eating the shewbread was the same as that which made the Sabbath-labour of the priests lawful. **The Sabbath-Law was not one merely of rest, but of rest for worship.** The Service of the Lord was the object in view. **The priests worked on the Sabbath, because this service was the object of the Sabbath; and David was allowed to eat of the shewbread, not because there was danger to life from starvation, but because he pleaded that he was on the service of the Lord and needed this provision. The disciples, when following the Lord, were similarly on the service of the Lord; ministering to Him was more than ministering in the Temple, for He was greater than the Temple.** If the Pharisees had believed this, they would not have questioned their conduct, nor in so doing have themselves infringed that higher law which enjoined mercy, not sacrifice.' (Edersheim 2:58.)" (Bruce R. McConkie, The Mortal Messiah: From Bethlehem to Calvary, 2: 87.)

Matt 12:4 Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and ye say they are blameless?	Or have you never read in the Law that on the Sabbath the priests in the temple violate the sanctity of the Sabbath [breaking it] and yet are guiltless? (AMP)
Matt 12:5 But I say unto you, that in this place is one greater than the temple.	But I tell you, Something greater and more exalted and more majestic than the temple is here! (AMP) See the comments above.
Matt 12:6 But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath.	And if you had only known what this saying means, I desire mercy [readiness to help, to spare, to forgive] rather than sacrifice and sacrificial victims, you would not have condemned the guiltless. For the Son of Man is Lord [even] of the Sabbath. (AMP)
I discussed this passage quoted from Hosea in Matt. 9:14 This is a matter of putting first things first. The most salient aspects of sanity, intelligence, and spirituality is to be able to discern the difference, relative importance, and the relationships that exist between principles.	
Matt 12:7 And when he was departed thence, he went into their synagogues.	And going on from there, He went into their synagogue. (AMP)
Matt 12:8 And, behold, there was a man which had a withered hand. And they asked him, saying, Is it lawful	And behold, a man was there with one withered hand. And they said to Him, Is it lawful or allowable to cure people on the

to heal on the Sabbath days? that they might accuse him.	<p>Sabbath days?--that they might accuse Him. (AMP)</p> <p>They were constantly looking for opportunities to accuse and ensnare Jesus, even in a sacred place.</p>
Matt 12:9 And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out?	<p>But He said to them, What man is there among you, if he has only one sheep and it falls into a pit or ditch on the Sabbath, will not take hold of it and lift it out? (AMP)</p> <p>Again a lack of discernment, but Jesus gave a real-life situation where the difference is crystal clear. Who in their right mind wouldn't rescue an animal whose life was in danger – even on the Sabbath?</p>
Matt 12:10 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.	<p>How much better and of more value is a man than a sheep! So it is lawful and allowable to do good on the Sabbath days. (AMP)</p>
Matt 12:11 Then said he to the man, Stretch forth thy hand; and he stretched it forth, and it was restored whole, like unto the other.	<p>Then He said to the man, Reach out your hand. And the man reached it out and it was restored, as sound as the other one. (AMP)</p>
Matt 12:12 Then the Pharisees went out and held a council against him, how they might destroy him.	<p>But the Pharisees went out and held a consultation against Him, how they might do away with Him. (AMP)</p> <p>The Pharisees could not duplicate his miracles. Their teaching was uninspired and without authority. Their logic was flawed. People responded to Jesus' love and rejected their arrogance. What to do now? Nothing left but to kill him.</p>
Matt 12:13 But Jesus knew when they took counsel, and he withdrew himself from thence; and great multitudes followed him, and he healed their sick, and charged them that they should not make him known;	<p>But being aware of this, Jesus went away from there. And many people joined and accompanied Him, and He cured all of them, And strictly charged them and sharply warned them not to make Him publicly known. (AMP)</p> <p>What does Jesus do in this situation? Keep on loving, keep on reasoning, keep on teaching and keep on healing.</p>
Matt 12:14 That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased.	<p>This was in fulfillment of what was spoken by the prophet Isaiah, (AMP)</p>

Matt 12:15 I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets.	Behold, My Servant Whom I have chosen, My Beloved in and with Whom My soul is well pleased and has found its delight. I will put My Spirit upon Him, and He shall proclaim and show forth justice to the nations. He will not strive or wrangle or cry out loudly; nor will anyone hear His voice in the streets; (AMP)
Matt 12:16 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.	A bruised reed He will not break, and a smoldering (dimly burning) wick He will not quench, till He brings justice and a just cause to victory. (AMP)
Matt 12:17 And in his name shall the Gentiles trust.	And in and on His name will the Gentiles (the peoples outside of Israel) set their hopes. (AMP)
Matthew is quoting Isaiah 42:1-7. By way of explanation, let's provide the Avraham Gileadi translation of this passage, given in modern English. This passage has a double interpretation: that of the Christ, and also of an end-times servant.	
<p>My servant whom I sustain, my chosen one in whom I delight, him I have endowed with my Spirit; he will dispense justice to the nations.</p>	
<p>He will not shout or raise his voice to make himself heard in public.</p>	
<p>Even a bruised reed he will not break; a dim wick he will not snuff out. He will perform the work of justice in the cause of truth.</p>	
<p>Neither shall he himself grow dim or be bruised until he has brought about justice in the earth. The isles await his law.</p>	
<p>Thus says Jehovah, God, who frames and suspends the heavens, who gives form to the earth and its creatures, the breath of life to the people upon it, spirit to those who walk on it:</p>	
<p>I Jehovah have rightfully called you and will grasp you by the hand; I have created you and appointed you to be a covenant for the people, a light to the nations (Gentiles),</p>	

to open eyes that are blind,
to free captives from confinement
and from prison those who sit in darkness.

https://www.isaiahexplained.com/42#one_col

<p>Matt 12:18 Then was brought unto him one possessed with a devil, blind and dumb; and he healed him; insomuch that the blind and dumb both spake and saw.</p>	<p>Then a blind and dumb man under the power of a demon was brought to Jesus, and He cured him, so that the blind and dumb man both spoke and saw. (AMP)</p>
<p>Matt 12:19 And all the people were amazed, and said, Is this the Son of David?</p>	<p>And all the [crowds of] people were stunned with bewildered wonder and said, This cannot be the Son of David, can it? (AMP)</p> <p>The people must have been familiar with Isaiah's prophecy.</p>
<p>Matt 12:20 But when the Pharisees heard that he had cast out the devil, they said, This man doth not cast out devils, but by Beelzebub [Lord of the Flies] the prince of devils.</p>	<p>But the Pharisees, hearing it, said, This Man drives out demons only by and with the help of Beelzebub, the prince of demons. (AMP)</p>
<p>But the Pharisees were having none of it. When all else fails, play the Satan card.</p> <p>You've heard this one. "Satan himself is transformed into an angel of light." (II Cor 11:14) If there were no such things as real angels of light appearing to people, then every appearance of an angel of light would be Satanic. But where is the deception in that?</p> <p>This is the same argument as Satan driving out evil spirits by the power of himself. Satan is nothing if not intelligent. Joseph Smith said we needed knowledge in order to overcome the evil spirits in the next life, who know more than we do.</p>	
<p>Matt 12:21 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself, shall not stand. And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?</p>	<p>And knowing their thoughts, He said to them, Any kingdom that is divided against itself is being brought to desolation and laid waste, and no city or house divided against itself will last or continue to stand. (AMP)</p> <p>This was the argument that Abraham Lincoln used to try and hold the union together, just before the Civil War.</p>
<p>Matt 12:22 And if I by Beelzebub cast out devils, by whom do your children cast out devils? Therefore they shall be your judges.</p>	<p>And if Satan drives out Satan, he has become divided against himself and disunified; how then will his kingdom last or continue to stand? And if I drive out the demons by [help of] Beelzebub, by whose [help] do your sons drive them out? For this reason they shall be your judges. (AMP)</p>
<p>Matt 12:23 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. For they</p>	<p>But if it is by the Spirit of God that I drive out the demons, then the kingdom of God has</p>

<p>also cast out devils by the Spirit of God, for unto them is given power over devils, that they may cast them out.</p>	<p>come upon you [before you expected it]. (AMP)</p> <p>Jesus is living proof that the kingdom of God has come. It's staring you right in the face – the very embodiment of truth. How can you deny it? (See verse 26.)</p>
<p>Matt 12:24 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house?</p>	<p>Or how can a person go into a strong man's house and carry off his goods (the entire equipment of his house) without first binding the strong man? Then indeed he may plunder his house.</p>
<p>Matt 12:25 He that is not with me is against me, and he that gathereth not with me scattereth abroad.</p>	<p>He who is not with Me [definitely on My side] is against Me, and he who does not [definitely] gather with Me and for My side scatters. (AMP)</p>
<p>Matt 12:26 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men who receive me and repent; but the blasphemy against the Holy Ghost, it shall not be forgiven unto men.</p>	<p>Therefore I tell you, every sin and blasphemy (every evil, abusive, injurious speaking, or indignity against sacred things) can be forgiven men, but blasphemy against the [Holy] Spirit shall not and cannot be forgiven. (AMP)</p>
<p>Matt 12:27 And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him; neither in this world; neither in the world to come.</p>	<p>And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Spirit, the Holy One, will not be forgiven, either in this world and age or in the world and age to come. (AMP)</p>
<p>Where the KJV and JST say "world", think of it as "age", the original Greek word was <i>aeon</i>, which was carried over from the Hebrew <i>olam</i>. Remember Abraham3:38? "for they are gnolaum, or eternal". It's referring to an estate, or a condition of existence.</p>	
<p>An ignorant person could stand in front of Jesus and deny Him to His face, yet still be forgiven. (Can you imagine the patience and forbearance?) But, when you have received the gift of the Holy Ghost, in other words, the baptism of fire and the Holy Ghost, not just confirmation as a member of a church, you have tasted of the powers of heaven. You know for assurity, and you also know at the time you receive it, that you cannot deny it, neither dare you deny it. You have made a definite covenant with the Lord at that point, and He has sealed you his.</p> <p>Becoming a Son of Perdition takes a deliberate act of entering into a pact with the devil and carrying it out. Church members are frightened into believing that if they are excommunicated or leave the church, they are guilty of this sin. (They probably get this from a mistaken reading of D&C 50:8.) but they are not. You must first become "that good", then you must become "that bad".</p>	
<p>Matt 12:28 Either make the tree good and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by the fruit.</p>	<p>Either make the tree sound (healthy and good), and its fruit sound (healthy and good), or make the tree rotten (diseased and bad), and its fruit rotten (diseased and bad); for the tree is known and recognized and judged by its fruit. (AMP)</p>

<p>Matt 12:29 And Jesus said, O ye generation of vipers! how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh.</p>	<p>You offspring of vipers! How can you speak good things when you are evil (wicked)? For out of the fullness (the overflow, the superabundance) of the heart the mouth speaks. (AMP)</p>
<p>Matt 12:30 A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man out of the evil treasure, bringeth forth evil things.</p>	<p>The good man from his inner good treasure flings forth good things, and the evil man out of his inner evil storehouse flings forth evil things. (AMP)</p> <p>This is why God judges us on the thoughts and intents of our heart. In the Hebrew world, the heart was believed to be the seat of the mind. The bowels were believed to be the seat of the emotions.</p>
<p>Matt 12:31 And again I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.</p>	<p>But I tell you, on the day of judgment men will have to give account for every idle (inoperative, nonworking) word they speak. (AMP)</p>
<p>Matt 12:32 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.</p>	<p>For by your words you will be justified and acquitted, and by your words you will be condemned and sentenced. (AMP)</p> <p>Because words originate in the heart. It's not what goes into your body that makes you good or bad; it's what originates in your heart and comes out through your words or deeds.</p>
<p>Matt 12:33 Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee, But he answered and said unto them,</p>	<p>Then some of the scribes and Pharisees said to Him, Teacher, we desire to see a sign or miracle from You [proving that You are what You claim to be]. But He replied to them, (AMP)</p>
<p>Matt 12:34 An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.</p>	<p>An evil and adulterous generation (a generation morally unfaithful to God) seeks and demands a sign; but no sign shall be given to it except the sign of the prophet Jonah. For even as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth. (AMP)</p>
<p>It is a wicked and adulterous generation that seeks after a sign. Joseph Smith proved that this was literally true.</p> <p>"The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for</p>	

<p>whenever you see a man seeking after a sign, you may set it down that he is an adulterous man."</p> <p>Joseph Smith (History of The Church of Jesus Christ of Latter-day Saints, 3: 385.)</p>	
Matt 12:35 The men of Nineveh shall rise up in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and, ye behold, a greater than Jonas is here.	The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, Someone more and greater than Jonah is here! (AMP)
Matt 12:36 The queen of the south shall rise up in the day of judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, ye behold, a greater than Solomon is here.	The queen of the South will stand up at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to the wisdom of Solomon, and behold, Someone more and greater than Solomon is here. [I Kings 10:1; II Chron. 9:1.] (AMP)
Matt 12:37 Then came some of the Scribes and said unto him, Master, it is written that, Every sin shall be forgiven; but ye say, Whosoever speaketh against the Holy Ghost shall not be forgiven. And they asked him, saying, How can these things be?	
Matt 12:38 And he said unto them, When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none; but when a man speaketh against the Holy Ghost, then he saith, I will return into my house from whence I came out; and when he is come, he findeth him empty, swept and garnished; for the good spirit leaveth him unto himself.	But when the unclean spirit has gone out of a man, it roams through dry [arid] places in search of rest, but it does not find any. Then it says, I will go back to my house from which I came out. And when it arrives, it finds the place unoccupied, swept, put in order, and decorated. (AMP)
Matt 12:39 Then goeth the evil spirit, and taketh with himself seven other spirits more wicked than himself; and they enter in and dwell there; and the last end of that man is worse than the first. Even so shall it be also unto this wicked generation.	Then it goes and brings with it seven other spirits more wicked than itself, and they go in and make their home there. And the last condition of that man becomes worse than the first. So also shall it be with this wicked generation. (AMP)
<p>"There is a superior intelligence bestowed upon such as obey the Gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their power should be enlisted against the truth. And they, Judas like, seek the destruction of those who were their greatest benefactors. What nearer friend on earth, or in heaven, had Judas than the Savior? And his first object was to destroy Him." (Teachings of the Prophet Joseph Smith, p. 67.)</p>	
Matt 12:40 And while he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.	Jesus was still speaking to the people when behold, His mother and brothers stood outside, seeking to speak to Him. (AMP)
Matt 12:41 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.	Someone said to Him, Listen! Your mother and Your brothers are standing outside, seeking to speak to You. (AMP)

Matt 12:42 But he answered and said unto the man that told him, Who is my mother? and who are my brethren?	But He replied to the man who told Him, Who is My mother, and who are My brothers? (AMP)
Matt 12:43 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!	And stretching out His hand toward [not only the twelve disciples but all] His adherents, He said, Here are My mother and My brothers. (AMP)
Matt 12:44 And he gave them charge concerning her, saying, I go my way, for my Father hath sent me. And whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.	For whoever does the will of My Father in heaven is My brother and sister and mother! (AMP)
CHAPTER 13	
Matt 13:1 And it came to pass the same day, Jesus went out of the house, and sat by the sea side.	THAT SAME day Jesus went out of the house and was sitting beside the sea. (AMP)
Matt 13:2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.	But such great crowds gathered about Him that He got into a boat and remained sitting there, while all the throng stood on the shore. (AMP) It's easier for the crowd to see and hear from a distance, and the sound carries over water.
Matt 13:3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow.	And He told them many things in parables (stories by way of illustration and comparison), saying, A sower went out to sow. (AMP) We covered this parable somewhat in Mark, so read the commentary there. See also some remarks by Joseph Smith, below.
Matt 13:4 And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up.	And as he sowed, some seeds fell by the roadside, and the birds came and ate them up. (AMP)
Matt 13:5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up; and when the sun was up, they were scorched, because they had no deepness of earth; and because they had no root, they withered away.	Other seeds fell on rocky ground, where they had not much soil; and at once they sprang up, because they had no depth of soil. But when the sun rose, they were scorched, and because they had no root, they dried up and withered away. (AMP)
Matt 13:6 And some fell among thorns, and the thorns sprung up and choked them.	Other seeds fell among thorns, and the thorns grew up and choked them out. (AMP)
Matt 13:7 But others fell into good ground, and brought forth fruit; some an hundred-fold, some sixty-fold, and some thirty-fold. Who hath ears to hear, let him hear.	Other seeds fell on good soil, and yielded grain--some a hundred times as much as was sown, some sixty times as much, and some thirty. He who has ears [to hear], let

	him be listening and let him consider and perceive and comprehend by hearing. (AMP)
Matt 13:8 Then the disciples came and said unto him, Why speakest thou unto them in parables?	Then the disciples came to Him and said, Why do You speak to them in parables? (AMP)
Matt 13:9 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.	And He replied to them, To you it has been given to know the secrets and mysteries of the kingdom of heaven, but to them it has not been given. (AMP)
Matt 13:10 For whosoever receiveth, to him shall be given, and he shall have more abundance;	For whoever has [spiritual knowledge], to him will more be given and he will be furnished richly so that he will have abundance; (AMP)
Matt 13:11 But whosoever continueth not to receive, from him shall be taken away even that he hath.	but from him who has not, even what he has will be taken away. (AMP)
I have mentioned many times that these “disciples”, who eventually became Apostles were not ordinary men, picked at random. Nephi saw them in heaven following the Lamb of God. Alma and Paul speak of men chosen from before the foundation of the world. These men (among others) were of the Holy Order of God, spoken of by Alma, and were prepared and foreordained in pre-mortality and were chosen because of their “faith, repentance, and holy works”. See Alma 13. In addition, in their mortal lives, they studied the scriptures more than the average person and were already conversant with the law and the prophets, and were able to see the greater picture: past the checklist and into the purpose for which the law was given. This is evident because only they, and a few select others followed Christ and remained with Him from the time they were called until their deaths.	
Matt 13:12 Therefore speak I to them in parables; because they, seeing, see not; and hearing, they hear not; neither do they understand.	This is the reason that I speak to them in parables: because having the power of seeing, they do not see; and having the power of hearing, they do not hear, nor do they grasp and understand. (AMP)
Matt 13:13 And in them is fulfilled the prophecy of Esaias concerning them, which saith,	In them indeed is the process of fulfillment of the prophecy of Isaiah, which says:
By hearing, ye shall hear and shall not understand; and seeing, ye shall see and shall not perceive.	You shall indeed hear and hear but never grasp and understand; and you shall indeed look and look but never see and perceive. (AMP)
Matt 13:14 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.	For this nation's heart has grown gross (fat and dull), and their ears heavy and difficult of hearing, and their eyes they have tightly closed, lest they see and perceive with their eyes, and hear and comprehend the sense with their ears, and grasp and understand with their heart, and turn and I should heal them. (AMP)
This is a reference to the following scripture. This is Isaiah's interview with the Lord, and after cleansing him, the Lord takes counsel and says:	

Isa 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?

And Isaiah volunteers: (There is a pattern and a mystery here.)

Then said I, Here am I; send me.

And the Lord replies:

Isa 6:10 Make **[This word is missing from the Hebrew Bible. Neither the Lord nor Isaiah is the cause of this.]** the heart **[the inner man, the understanding, the mind]** of this people fat **[slow to comprehend]**, and make their ears heavy **[dull of hearing]**, and shut **[shut, smear over]** their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Note the three means we have of ascertaining truth: **heart, ears, eyes**. They repeated in chiasmic [a Hebrew literary device] fashion: **eyes, ears, heart**. Note also how this theme is repeated throughout the scriptures. Here, the Father is introducing the Son to the people:

3 Nephi 11:3 And it came to pass that while they were thus conversing one with another, **they heard a voice as if it came out of heaven**; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

3 Nephi 11:4 And it came to pass that **again they heard the voice**, and they understood it not.

3 Nephi 11:5 And **again the third time they did hear the voice**, and did open their **ears to hear it**; and their **eyes were towards the sound thereof**; and they did look steadfastly towards heaven, from whence the sound came.

3 Nephi 11:6 And behold, **the third time they did understand** the voice which they heard; and it said unto them:

Matt 13:15 But blessed are your eyes , for they see; and your ears , for they hear. And blessed are you because these things are come unto you, that you might understand them.	But blessed (happy, fortunate, and to be envied) are your eyes because they do see, and your ears because they do hear. (AMP) To be “blessed” of the Lord means more than just divine “hand waving”. It is something significant and tangible. You have received an endowment of the Spirit.
Matt 13:16 And verily, I say unto you, many righteous prophets have desired to see these days which you see, and have not seen them; and to hear that which you hear, and have not heard.	Truly I tell you, many prophets and righteous men [men who were upright and in right standing with God] yearned to see what you see, and did not see it, and to hear what you hear, and did not hear it. (AMP)

Matt 13:17 Hear ye therefore the parable of the sower.	Listen then to the [meaning of the] parable of the sower: (AMP)
Matt 13:18 When any one heareth the word of the kingdom, and understandeth not, then cometh the wicked one, and catcheth away that which was sown in his heart; this is he who received seed by the wayside.	While anyone is hearing the Word of the kingdom and does not grasp and comprehend it, the evil one comes and snatches away what was sown in his heart. This is what was sown along the roadside.
Matt 13:19 But he that received the seed into stony places, the same is he that heareth the word and readily with joy receiveth it, yet he hath not root in himself, and endureth but for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.	As for what was sown on thin (rocky) soil, this is he who hears the Word and at once welcomes and accepts it with joy; Yet it has no real root in him, but is temporary (inconstant, lasts but a little while); and when affliction or trouble or persecution comes on account of the Word, at once he is caused to stumble [he is repelled and begins to distrust and desert Him Whom he ought to trust and obey] and he falls away. (AMP)
Matt 13:20 He also who received seed among the thorns, is he that heareth the word; and the care of this world and the deceitfulness of riches, choke the word, and he becometh unfruitful.	As for what was sown among thorns, this is he who hears the Word, but the cares of the world and the pleasure and delight and glamour and deceitfulness of riches choke and suffocate the Word, and it yields no fruit. (AMP)
Matt 13:21 But he that received seed into the good ground, is he that heareth the word and understandeth and endureth; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, and some thirty.	As for what was sown on good soil, this is he who hears the Word and grasps and comprehends it; he indeed bears fruit and yields in one case a hundred times as much as was sown, in another sixty times as much, and in another thirty. (AMP)
Here is a discussion from Joseph Smith concerning this parable. From TPJS.	
<p>Parable of the Sower</p> <p>Section Two 1834-37 p.94</p> <p>I have shown unto you, in my last, that there are two Jerusalem's spoken of in holy writ, in a manner I think satisfactory to your minds; at any rate I have given my views upon the subject, I shall now proceed to make some remarks from the sayings of the Savior, recorded in the 13th chapter of His Gospel according to St. Matthew, which, in my mind, afforded us as clear an understanding upon the important subject of the gathering, as anything recorded in the Bible. At the time the Savior spoke these beautiful sayings and parables contained in the chapter above quoted, we find Him seated in a ship on account of the multitude that pressed upon Him to hear His words; and He commenced teaching them, saying:</p>	
<p>Section Two 1834-37, p.94</p> <p>"Behold, a sower went forth to sow, and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth; and forthwith they sprang up because they had no deepness of earth: and when the sun was up they were</p>	

scorched: and because they had no root they withered away. And some fell among thorns; and the thorns sprung up and choked them: but other fell in good ground, and brought forth good fruit, some an hundred fold, some sixty fold, some thirty fold. Who hath ears to hear, let him hear.

He Who Will Not Receive Light Shall Lose Light

Section Two 1834-37, p.94

"And the disciples came and said unto Him, Why speakest thou unto them in parables? [I would here remark, that the 'them' made use of in this interrogation, is a personal pronoun, and refers to the multitude.] He answered and said unto them, [that is unto the disciples] because it is given unto you, to know the mysteries of the Kingdom of Heaven, but to them, [that is, unbelievers] it is not given; for whosoever receiveth, to him shall be given, and he shall have more abundance; but whosoever receiveth not, from him shall be taken away even that he hath."

Section Two 1834-37, p.95

We understand from this saying, that those who had been previously looking for a Messiah to come, according to the testimony of the prophets, and were then, at that time looking for a Messiah, but had not sufficient light, on account of their unbelief, to discern Him to be their Savior; and He being the true Messiah, consequently they must be disappointed, and lose even all the knowledge, or have taken away from them all the light, understanding, and faith which they had upon this subject; therefore he that will not receive the greater light, must have taken away from him all the light which he hath; and if the light which is in you become darkness, behold, how great is that darkness! "Therefore," says the Savior, "speak I unto them in parables because they, seeing, see not, and hearing, they hear not, neither do they understand; and in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive."

Section Two 1834-37, p.95

Now we discover that the very reason assigned by this prophet, why they would not receive the Messiah, was, because they did not or would not understand; and seeing, they did not perceive; "for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." But what saith He to His disciples? "Blessed are your eyes for they see, and your ears for they hear; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Darkness the Condemnation of the World

Section Two 1834-37, p.95

We again make remark here--for we find that the very principle upon which the disciples were accounted blessed, was because they were permitted to see with their eyes and hear with their ears--that the condemnation which rested upon the multitude that received not His saying, was because they were not willing to see with their eyes, and hear with their ears; not because they could not, and were not privileged to see and hear, but because their hearts were full of iniquity and abominations; "as your fathers did, so do ye." The prophet, foreseeing that they would thus harden their hearts, plainly declared it; and herein is the condemnation of the world; that light hath

come into the world, and men choose darkness rather than light, because their deeds are evil. This is so plainly taught by the Savior, that a wayfaring man need not mistake it.

Section Two 1834-37, p.96

And again--hear ye the parable of the sower. **Men are in the habit, when the truth is exhibited by the servants of God, of saying, All is mystery; they have spoken in parables, and, therefore, are not to be understood. It is true they have eyes to see, and see not, but none are so blind as those who will not see; and, although the Savior spoke this to such characters, yet unto His disciples he expounded it plainly;** and we have reason to be truly humble before the God of our fathers, that He hath left these things on record for us, so plain, that notwithstanding the exertions and combined influence of the priests of Baal, they have not power to blind our eyes, and darken our understanding, if we will but open our eyes, and read with candor, for a moment.

But listen to the explanation of the parable of the Sower: "When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." Now mark the expression—that which was sown in his heart. This is he which receiveth seed by the way side. Men who have no principle of righteousness in themselves, and whose hearts are full of iniquity, and have no desire for the principles of truth, do not understand the word of truth when they hear it. The devil taketh away the word of truth out of their hearts, **because there is no desire for righteousness in them.** "But he that receiveth seed in stony places, the same is he that heareth the word, and anon, with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by, he is offended. He also that receiveth seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty." Thus the Savior Himself explains unto His disciples the parable which He put forth, and left no mystery or darkness upon the minds of those who firmly believe on His words.

We draw the conclusion, then, that the very reason why the multitude, or the world, as they were designated by the Savior, did not receive an explanation upon His parables, was because of unbelief. To you, He says (speaking to His disciples) it is given to know the mysteries of the Kingdom of God. And why? Because of the faith and confidence they had in Him. This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the Kingdom in that age; therefore we shall continue to trace His sayings concerning this Kingdom from that time forth, even unto the end of the world.

<https://scriptures.byu.edu/stpis.html> Scriptural Teachings of the Prophet Joseph Smith, taken from his sermons and writings as they are found in the Documentary History and other publications of the Church and written or published in the days of the Prophet's ministry.

Matt 13:22 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man who sowed good seed in his field;	Another parable He set forth before them, saying, The kingdom of heaven is like a man who sowed good seed in his field. (AMP)
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There are some mysteries here, which the Lord didn't explain, and which I won't explain. He that hath ears to hear, eyes to see, and a heart to understand, let him hear, see, and understand.

<p>The field is the world. The man is the Father, who brought His covenant children into the world through his son Adam. These are the wheat.</p>	
<p>Matt 13:23 But while he slept, his enemy came and sowed tares among the wheat, and went his way.</p>	<p>But while he was sleeping, his enemy came and sowed also darnel (weeds resembling wheat) among the wheat, and went on his way. (AMP)</p>
<p>The Father wasn't asleep, nor was He neglectful. He saw in his wisdom that His covenant children needed to learn to thrive as "wheat" by faith, in an environment driven by opposition "tares". He also saw in his love that His children that had not covenanted with Him in the pre-earth life might be given an opportunity to covenant with Him in this life and become wheat.</p>	
<p>Admittedly, here the analogy breaks down because actual plants don't change from one species to another, but in the Gospel, we can become new creatures (Mos. 27:25-26) by being born again. And, it is possible for the "wheat" to fall from grace and become "tares". (D&C 20:29-34)</p>	
<p>Matt 13:24 But when the blade sprung up, and brought forth fruit, then appeared the tares also.</p>	<p>So when the plants sprouted and formed grain, the darnel (weeds) appeared also. (AMP)</p> <p>The wheat and the tares were so similar that only the servants of the owner [servants of the Lord] could tell the difference.</p>
<p>Matt 13:25 So the servants of the house-holder came and said unto him, Sir, didst not thou sow good seed in thy field? whence then hath it tares?</p>	<p>And the servants of the owner came to him and said, Sir, did you not sow good seed in your field? Then how does it have darnel shoots in it? (AMP)</p> <p>The servants of the Lord noticed the tares, but did not take it upon themselves to weed the garden.</p>
<p>Matt 13:26 He said unto them, An enemy hath done this.</p>	<p>He replied to them, An enemy has done this. (AMP)</p> <p>The servants had back-and-forth revelation with the owner.</p>
<p>Matt 13:27 And the servants said unto him, Wilt thou then that we go and gather them up?</p>	<p>The servants said to him, Then do you want us to go and weed them out? (AMP)</p> <p>They came to the owner and asked the owner his will. This is a difference between true servants of the Lord and false servants. The true servants act only within the scope of their callings.</p>
<p>Matt 13:28 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.</p>	<p>But he said, No, lest in gathering the wild wheat (weeds resembling wheat), you root up the [true] wheat along with it. (AMP)</p> <p>Here is that love and wisdom.</p>

Matt 13:29 Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the wheat into my barn; and the tares are bound in bundles to be burned.	<p>Let them grow together until the harvest; and at harvest time I will say to the reapers, Gather the darnel first and bind it in bundles to be burned, but gather the wheat into my granary. (AMP)</p>
<p>The Lord has a specific purpose for allowing the wheat and the tares to grow together, and when the time is right, he will have designated servants who will effect a separation. (D&C 63:54) In the meantime, do not put forth your hand to “steady the ark”. (D&C 85:7-8)</p>	
Matt 13:30 And another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field;	<p>Another story by way of comparison He set forth before them, saying, The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field. (AMP)</p>
Matt 13:31 Which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.	<p>Of all the seeds it is the smallest, but when it has grown it is the largest of the garden herbs and becomes a tree, so that the birds of the air come and find shelter in its branches. (AMP)</p>
<p>And again, another parable put He forth unto them, having an allusion to the Kingdom that should be set up, just previous to or at the time of the harvest, which reads as follows—“The Kingdom of Heaven is like a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds: but, when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” Now we can discover plainly that this figure is given to represent the Church as it shall come forth in the last days. Behold, the Kingdom of Heaven is likened unto it. Now, what is like unto it?</p>	
<p>Let us take the Book of Mormon, which a man took and hid in his field, securing it by his faith, to spring up in the last days, or in due time; let us behold it coming forth out of the ground, which is indeed accounted the least of all seeds, but behold it branching forth, yea, even towering, with lofty branches, and God-like majesty, until it, like the mustard seed, becomes the greatest of all herbs. And it is truth, and it has sprouted and come forth out of the earth, and righteousness begins to look down from heaven, and God is sending down His powers, gifts and angels, to lodge in the branches thereof.</p>	
<p>https://scriptures.byu.edu/stpjs.html</p>	
<p>Joseph Smith compared the mustard seed to the planting of the Book of Mormon and the rise of the Kingdom of God in the last days. But a parable can have microscopic as well as macroscopic applications. See Alma’s parable about faith and planting the seed in Alma 30. When our personal seed of faith has been planted, Jesus talks about that seed being grown, and Alma talks about faith growing into knowledge, and about “knowing the mysteries of heaven until we know them in full”, (Alma 12:10). We may expect to also have the angels of heaven come lodge in the branches of our tree of life, which grew from our tiny seed of faith. 3 Nephi 7:18 And it came to pass that they were angry with him, even because he had greater power than they, for it were not possible that they could disbelieve his words, for so great was his faith on the Lord Jesus Christ that angels did minister unto him daily.</p>	
Matt 13:32 Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman	<p>He told them another parable: The kingdom of heaven is like leaven (sour dough) which a</p>

took and hid in three measures of meal, till the whole was leavened.	woman took and covered over in three measures of meal or flour till all of it was leavened. (AMP)
<p>For those who don't know, leaven is yeast, a bacterial culture which is introduced into dough for its properties of multiplying and emitting gas, which causes the bread to rise and become lighter. Jesus speaks of leaven in both a positive and negative sense, showing that nothing is good or bad in itself, but its value corresponds to the intent with which it is used. The "leaven of the Pharisees" is bad. The "leaven of heaven" is good.</p> <p>"The leaven must be a symbol of the Gospel, as its effects upon the meal to lighten and prepare it for use are like the effects of the Gospel of Christ upon the hearts of those who obey the same, viz., to refine and purify that men may be prepared for the kingdom of the Father. The three measures of meal doubtless are representative of three divisions of the house of Israel. These were, according to the Book of Mormon, the Jews in Palestine [who produced the Bible], the seed of Joseph on the Western hemisphere [who produced the Book of Mormon], and the ten tribes in the North country [whose leavening record is yet to come]. These all were visited by the Savior. They heard His voice and were taught of Him 'one Lord, one faith, one baptism,' that there might be 'one fold and one shepherd.'" Matthias F. Cowley (Cowley's Talks on Doctrine, 179.)</p>	
<p>This is a good comparison, In the pre-earth life, all who covenanted with the Father to come to this world and embrace the Gospel, are accounted as Israel. Mix leaven (the Gospel) with the meal (Israel), and you have leavened dough. Mix the leavened dough with the rest of the dough, and it all becomes leavened. A similar comparison is that of Israel to be a light unto the world.</p>	
Matt 13:33 All these things spake Jesus unto the multitudes in parables; and without a parable spake he not unto them,	<p>These things all taken together Jesus said to the crowds in parables; indeed, without a parable He said nothing to them. (AMP)</p> <p>The beauty of a parable is you can say so much and speak to so many levels of understanding in so few words.</p>
Matt 13:34 That it might be fulfilled which was spoken by the prophets, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.	<p>This was in fulfillment of what was spoken by the prophet: I will open My mouth in parables; I will utter things that have been hidden since the foundation of the world. (AMP)</p> <p>In a parable, if you have eyes to see, hears to hear, and hearts to understand, then the mysteries can be communicated to those who are ready to receive them without condemning those who are not yet ready.</p>
Matt 13:35 Then Jesus sent the multitude away, and went into the house. And his disciples came unto him, saying, Declare unto us the parable of the tares of the field.	<p>Then He left the throngs and went into the house. And His disciples came to Him saying, Explain to us the parable of the darnel in the field. (AMP)</p>
Matt 13:36 He answered and said unto them, He that soweth the good seed is the Son of Man.	<p>He answered, He Who sows the good seed is the Son of Man. (AMP)</p>

Matt 13:37 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked.	The field is the world, and the good seed means the children of the kingdom; the darnel is the children of the evil one, (AMP)
Matt 13:38 The enemy that sowed them is the devil.	And the enemy who sowed it is the devil. (AMP)
If you look at this explanation only through your traditions, the idea of the devil planting his people here on the earth seems far-fetched.	
Maybe it's a mistranslation? Maybe those people made a mistake because they lacked modern-day revelation?	
I used to believe this, too. But, after realizing that there are a small percentage of truly irredeemably evil people in this world, and knowing that there are spirits who followed Satan in the pre-earth life, not all of them necessarily being denied a body, are sent down here to be amongst us, to try and test us.	
Matt 13:39 The harvest is the end of the world, or the destruction of the wicked.	The harvest is the close and consummation of the age, (AMP) And are sent here to remain until their "appointed times". Remember what all the evil spirits said to Jesus?
Matt 13:40 The reapers are the angels, or the messengers sent of heaven.	and the reapers are angels. (AMP) It is not our job to judge or condemn anybody. God will send angels especially tasked with this mission.
Matt 13:41 As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world, or the destruction of the wicked.	Just as the darnel (weeds resembling wheat) is gathered and burned with fire, so it will be at the close of the age. (AMP)
Matt 13:42 For in that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven.	The Son of Man will send forth His angels, (AMP)
Matt 13:43 And they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them out among the wicked; and there shall be wailing and gnashing of teeth.	and they will gather out of His kingdom all causes of offense [persons by whom others are drawn into error or sin] and all who do iniquity and act wickedly, And will cast them into the furnace of fire; there will be weeping and wailing and grinding of teeth. (AMP)
The Hebrew language lacks abstract terms. Instead of saying the wicked will experience extreme agony, sorrow and regret, the Hebrew uses "weeping, wailing, and gnashing of teeth" – concrete terms to describe what a person physically does when experiencing these emotions.	
Matt 13:44 For the world shall be burned with fire.	
Matt 13:45 Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.	Then will the righteous (those who are upright and in right standing with God) shine forth like the sun in the kingdom of their Father. Let him who has ears [to hear] be

	listening, and let him consider and perceive and understand by hearing. (AMP)
Matt 13:46 Again, the kingdom of heaven is like unto a treasure hid in a field. And when a man hath found a treasure which is hid, he secureth it, and, straightway, for joy thereof, goeth and selleth all that he hath, and buyeth that field.	<p>The kingdom of heaven is like something precious buried in a field, which a man found and hid again; then in his joy he goes and sells all he has and buys that field. (AMP)</p> <p>This is like discovering the truth and power of the Gospel, and hungering and thirsting after righteousness, offers his all to the Lord, having a broken heart and a contrite spirit, and obtains that kingdom.</p>
Matt 13:47 And again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls, who, when he had found one pearl of great price, he went and sold all that he had and bought it.	Again the kingdom of heaven is like a man who is a dealer in search of fine and precious pearls, Who, on finding a single pearl of great price, went and sold all he had and bought it. (AMP)
The meaning is the same as the previous parable, but you could also liken these two parables to the Lord. He sees in each one of us a precious treasure, a pearl of great price, and He offered all He had in the atonement to purchase the right to redeem us.	
Matt 13:48 Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and sat down, and gathered the good into vessels; but cast the bad away.	Again, the kingdom of heaven is like a dragnet which was cast into the sea and gathered in fish of every sort. When it was full, men dragged it up on the beach, and sat down and sorted out the good fish into baskets, but the worthless ones they threw away. (AMP)
This is similar to the parable of the wheat and the tares. Just as there are wheat and tares, there are good fish and worthless fish. What happens to the worthless fish? They are cast back into the water. Now, comparing the bad fish to people, as we compared to tares to people, people can become new creatures through spiritual re-birth, as we discussed earlier. Hence these “worthless fish” are tossed back and given a chance to continue their spiritual growth.	
Matt 13:49 So shall it be at the end of the world.	So it will be at the close and consummation of the age. (AMP)
Matt 13:50 And the world is the children of the wicked.	
Matt 13:51 The angels shall come forth, and sever the wicked from among the just, and shall cast them out into the world to be burned. There shall be wailing and gnashing of teeth.	The angels will go forth and separate the wicked from the righteous (those who are upright and in right standing with God) And cast them [the wicked] into the furnace of fire; there will be weeping and wailing and grinding of teeth. (AMP)
Matt 13:52 Then Jesus said unto them, Have ye understood all these things? They say unto him, Yea, Lord.	Have you understood all these things [parables] taken together? They said to Him, Yes, Lord. (AMP)

At the conclusion of these similar parables, Jesus asks the disciples if them understand them taken as a whole. Do you see the common thread? Ofcourse the disciples glibly say "yes", even though they don't really understand them at the deepest level. But, how about us? I learned more than I ever realized just writing up these comments. And this is why I recommend this exercise to everybody.

<p>Matt 13:53 Then said he unto them, Every scribe well instructed in the things of the kingdom of heaven, is like unto a householder; a man, therefore, which bringeth forth out of his treasure that which is new and old.</p>	<p>He said to them, Therefore every teacher and interpreter of the Sacred Writings who has been instructed about and trained for the kingdom of heaven and has become a disciple is like a householder who brings forth out of his storehouse treasure that is new and [treasure that is] old [the fresh as well as the familiar]. (AMP)</p> <p>This is what we are doing, and what Matthew is doing – showing how these old teachings have new meanings. (AMP)</p>
<p>Matt 13:54 And it came to pass, when Jesus had finished these parables, he departed thence.</p>	<p>When Jesus had finished these parables (these comparisons), He left there. (AMP)</p>
<p>Matt 13:55 And when he was come into his own country, he taught them in their synagogues, insomuch that they were astonished, and said, Whence hath this Jesus this wisdom and these mighty works?</p>	<p>And coming to His own country [Nazareth], He taught in their synagogue so that they were amazed with bewildered wonder, and said, Where did this Man get this wisdom and these miraculous powers? (AMP)</p> <p>We covered this in Mark.</p>
<p>Matt 13:56 Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?</p>	<p>Is not this the carpenter's Son? Is not His mother called Mary? And are not His brothers James and Joseph and Simon and Judas? And do not all His sisters live here among us? (AMP)</p>
<p>Matt 13:57 Whence then hath this man all these things? And they were offended at him.</p>	<p>Where then did this Man get all this? And they took offense at Him [they were repelled and hindered from acknowledging His authority, and caused to stumble].(AMP)</p>
<p>Matt 13:58 But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.</p>	<p>But Jesus said to them, A prophet is not without honor except in his own country and in his own house. (AMP)</p>
<p>Matt 13:59 And he did not many mighty works there, because of their unbelief.</p>	<p>And He did not do many works of power there, because of their unbelief (their lack of faith in the divine mission of Jesus). (AMP)</p>
<p>It is impossible to exercise great faith in the presence of great unbelief.</p> <p>"It is the general opinion of modern churches that the principal object of miracles was to do away unbelief. But when Jesus went into His own country, among His old acquaintances, He marveled because of their unbelief (See "Mark 6:5). 'And He did not many mighty works there because of their unbelief' (Matthew 13). But according to the ideas of the false teachers of modern times, He should have performed greater works there, than anywhere else. As they consider signs to be for the</p>	

convincing of the unbeliever therefore the greater the unbelief, the greater should be the signs. When he found His own countrymen so very unbelieving, He should according to modern notions concerning the object of signs, have performed far more splendid and magnificent miracles there, than He did in any other region where their unbelief was so great. But the facts of the case were directly the reverse. The greater the wickedness and unbelief of a people, the less were the mighty works performed among them. So, among the Christian churches, as their unbelief increased, the mighty works decreased. And when the people became hardened in apostasy and unbelief, all mighty works ceased, and the salvation ceased also." (Orson Pratt's Works, 90.)

CHAPTER 14

<p>Matt 14:1 At that time, Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead, and, therefore, mighty works do show forth themselves in him.</p>	<p>AT THAT time Herod the governor heard the reports about Jesus, And he said to his attendants, This is John the Baptist; He has been raised from the dead, and that is why the powers of performing miracles are at work in Him. (AMP) We discussed Herod and the beheading of John the Baptist in the commentary about Mark's gospel. Here is another argument that the ancients believed in reincarnation.</p>
<p>Matt 14:2 For Herod had laid hold on John, and bound him, and put him in prison, for Herodias' sake, his brother Philip's wife.</p>	<p>For Herod had arrested John and bound him and put him in prison [to stow him out of the way] on account and for the sake of Herodias, his brother Philip's wife, (AMP)</p>
<p>Matt 14:3 For John said unto him, It is not lawful for thee to have her.</p>	<p>For John had said to him, It is not lawful or right for you to have her. (AMP)</p>
<p>Matt 14:4 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.</p>	<p>Although he wished to have him put to death, he was afraid of the people, for they regarded John as a prophet. (AMP)</p>
<p>Matt 14:5 But when Herod's birthday was kept, the daughter of Herodias danced before them and pleased Herod.</p>	<p>But when Herod's birthday came, the daughter of Herodias danced in the midst [before the company] and pleased and fascinated Herod, (AMP)</p>
<p>Matt 14:6 Whereupon he promised with an oath to give her whatever she would ask.</p>	<p>And so he promised with an oath to give her whatever she might ask. (AMP)</p>
<p>Matt 14:7 And she, being before instructed of her mother, said, Give me here, John Baptist's head in a charger.</p>	<p>And she, being put forward and prompted by her mother, said, Give me the head of John the Baptist right here on a platter. (AMP)</p>
<p>Matt 14:8 And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given.</p>	<p>And the king was distressed and sorry, but because of his oaths and his guests, he ordered it to be given her; (AMP)</p>
<p>Matt 14:9 And he sent and beheaded John in the prison.</p>	<p>He sent and had John beheaded in the prison. (AMP)</p>

Matt 14:10 And his head was brought in a charger, and given to the damsel; and she brought it to her mother.	And his head was brought in on a platter and given to the little maid, and she brought it to her mother. (AMP)
Matt 14:11 And his disciples came and took up the body, and buried it; and went and told Jesus.	And John's disciples came and took up the body and buried it. Then they went and told Jesus. (AMP)
Matt 14:12 When Jesus heard that John was beheaded, he departed thence by ship into a desert place apart; and when the people had heard of him, they followed him on foot out of the cities.	When Jesus heard it, He withdrew from there privately in a boat to a solitary place. But when the crowds heard of it, they followed Him [by land] on foot from the towns. (AMP) Jesus knew that his cousin and fellow-servant would die, but He still needed alone time in order to process it.
Matt 14:13 And Jesus went forth, and saw a great multitude, and was moved with compassion towards them, and he healed their sick.	When He went ashore and saw a great throng of people, He had compassion (pity and deep sympathy) for them and cured their sick. (AMP) But even in the midst of personal grief, He felt compassion for the sick and healed them.
Matt 14:14 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and by themselves victuals.	When evening came, the disciples came to Him and said, This is a remote and barren place, and the day is now over; send the throngs away into the villages to buy food for themselves. (AMP) The crowds flocked to see Jesus and spent all day with him. We covered this incident in Mark.
Matt 14:15 But Jesus said unto them, They need not depart; give ye them to eat.	Jesus said, They do not need to go away; you give them something to eat. (AMP)
Matt 14:16 And they said unto him, We have here but five loaves and two fishes. He said, Bring them hither to me.	They said to Him, We have nothing here but five loaves and two fish. He said, Bring them here to Me. (AMP)
Matt 14:17 And he commanded the multitude to sit down on the grass; and he took the five loaves and the two fishes, and looking up to heaven he blessed and brake and gave the loaves to the disciples, and the disciples, to the multitude.	Then He ordered the crowds to recline on the grass; and He took the five loaves and the two fish, and, looking up to heaven, He gave thanks and blessed and broke the loaves and handed the pieces to the disciples, and the disciples gave them to the people. (AMP)
See the comments in Matt. 15:34	
Matt 14:18 And they did all eat, and were filled. And they took up of the fragments that remained, twelve	And they all ate and were satisfied. And they picked up twelve [small hand] baskets full of

basketsful. And they that had eaten were about five thousand men, besides women and children.	the broken pieces left over. And those who ate were about 5,000 men, not including women and children. (AMP)
Matt 14:19 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain, apart, to pray.	Then He directed the disciples to get into the boat and go before Him to the other side, while He sent away the crowds. And after He had dismissed the multitudes, He went up into the hills by Himself to pray. When it was evening, He was still there alone. (AMP) He put his alone time on hold in order to bless the people, but He still needed it.
Matt 14:20 And when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with the waves; for the wind was contrary.	But the boat was by this time out on the sea, many furlongs [a furlong is one-eighth of a mile] distant from the land, beaten and tossed by the waves, for the wind was against them. (AMP)
Matt 14:21 And in the fourth watch of the night, Jesus went unto them, walking on the sea.	And in the fourth watch [between 3:00--6:00 a.m.] of the night, Jesus came to them, walking on the sea. (AMP)
Matt 14:22 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.	And when the disciples saw Him walking on the sea, they were terrified and said, It is a ghost! And they screamed out with fright. (AMP) This, and the resurrection scene in Luke is evidence that spirits have human form.
Matt 14:23 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.	But instantly He spoke to them, saying, Take courage! I AM! Stop being afraid! (AMP)
Matt 14:24 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come.	And Peter answered Him, Lord, if it is You, command me to come to You on the water. He said, Come! (AMP) Peter expressed his desire and his faith.
Matt 14:25 And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me.	So Peter got out of the boat and walked on the water, and he came toward Jesus. But when he perceived and felt the strong wind, he was frightened, and as he began to sink, he cried out, Lord, save me [from death]! (AMP) Peter's problem was that he was looking at the wind and the waves, not looking at Jesus.

Matt 14:26 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?	Instantly Jesus reached out His hand and caught and held him, saying to him, O you of little faith, why did you doubt? (AMP)
Peter was a doubter, even before Thomas. However, both recovered their faith. Peter gets great credit for taking that huge leap of faith here.	After all the many demonstrations that Jesus gave to the Apostles that with enough faith, they could perform the same works as he. Peter was finally getting it. But, Peter's greatest triumph comes with his confession of Christ as the son of the living God, coming in Chapter 16.
Matt 14:27 And when they were come into the ship, the wind ceased.	And when they got into the boat, the wind ceased. (AMP)
Matt 14:28 Then they that were in the ship, came and worshipped him, saying, Of a truth, thou art the Son of God.	And those in the boat knelt and worshiped Him, saying, Truly You are the Son of God! (AMP) Here, everybody said that Jesus was the Son of God, not because of the witness of the Holy Ghost, but because of the miracle on the water. Nice try, guys, but you'll soon do better,
Matt 14:29 And when they were gone over, they came into the land of Gennesaret.	And when they had crossed over to the other side, they went ashore at Gennesaret. (AMP)
Matt 14:30 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment; and as many as touched, were made perfectly whole.	And when the men of that place recognized Him, they sent around into all the surrounding country and brought to Him all who were sick And begged Him to let them merely touch the fringe of His garment; and as many as touched it were perfectly restored. (AMP)
Another great demonstration of faith. The men of the community mounted an organized faith effort: gather all that were diseased and bring them to Jesus that they might touch the hem of His garment and be made perfectly whole. Why aren't we hearing this proclaimed from the rooftops?	
CHAPTER 15	
Matt 15:1 Then came to Jesus, Scribes and Pharisees, which were of Jerusalem, saying,	Why do Your disciples transgress and violate the rules handed down by the elders of the past? (AMP)
Matt 15:2 Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread.	For they do not practice [ceremonially] washing their hands before they eat. (AMP)
"The law of Moses required purifications in certain cases, but the Rabbis had perverted the spirit of Leviticus in this, as in other things, for they taught that food and drink could not be taken with a good conscience when there was the possibility of ceremonial defilement. If every conceivable precaution had not been taken, the person or the vessel used might have contracted impurity, which would thus be conveyed to the food, and through the food to the body, and by it to the soul. Hence it had been long a custom, and latterly a strict law, that before every meal not only the hands but even the dishes, couches, and tables should be scrupulously washed.	

"The legal washing of the hands before eating was especially sacred to the Rabbinist; not to do so was a crime as great as to eat the flesh of swine. 'He who neglects hand-washing,' says the book Sohar, 'deserves to be punished here and hereafter.' 'He is to be destroyed out of the world, for in hand-washing is contained the secret of the ten commandments.' 'He is guilty of death.' 'Three sins bring poverty after them,' says the Mishnah, 'and to slight hand-washing is one.' 'He who eats bread without hand-washing,' says Rabbi Jose, 'is as if he went in to a harlot.' The later Schulchan Aruch, enumerates twenty-six rules for this rite in the morning alone. It is better to go four miles to water than to incur guilt by neglecting hand-washing,' says the Talmud. 'He who does not wash his hands after eating,' it says, 'is as bad as a murderer.' The devil Schibta sits on unwashed hands and on the bread. It was a special mark of the Pharisees that 'they ate their daily bread with due purification,' and to neglect doing so was to be despised as unclean. . . ." Bruce R. McConkie (The Mortal Messiah: From Bethlehem to Calvary, 2: 400.)

This from people who won't use mustard made from white wine vinegar, or attend R-rated movies.

<p>Matt 15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?</p>	<p>He replied to them, And why also do you transgress and violate the commandment of God for the sake of the rules handed down to you by your forefathers (the elders)? (AMP)</p> <p>Right back at you! The commandments of God are more important than your traditions, especially when your tradition causes you to violate a commandment.</p>
<p>Matt 15:4 For God commanded, saying, Honor thy father and mother; and, He that curseth father or mother, let him die the death which Moses shall appoint.</p>	<p>For God commanded, Honor your father and your mother, and, He who curses or reviles or speaks evil of or abuses or treats improperly his father or mother, let him surely come to his end by death. (AMP)</p> <p>Case in point. The commandment is to honor your father and mother.</p>
<p>Matt 15:5 But ye say, Whosoever shall say to father or mother, By whatsoever thou mightest be profited by me, it is a gift from me and honor not his father or mother, it is well.</p>	<p>But you say, If anyone tells his father or mother, What you would have gained from me [that is, the money and whatever I have that might be used for helping you] is already dedicated as a gift to God, then he is exempt and no longer under obligation to honor and help his father or his mother. (AMP)</p>

"The practice referred to as 'corban' is that a son, if he were of independent age, could pledge his property to God, and thus it would not be available to be used to support needy parents, although the son could continue to use it for himself as long as he lived. Such a vow (which was permitted by the religious leaders) became more binding than the command of God, and hence the law of God was made 'of none effect' by the tradition.

<p>"Having thus shown the delegation that they themselves were guilty of gross negligence and corruption far greater than eating with unwashed hands, Jesus then proceeded to explain that defilement that comes from within the heart is worse than defilement from the soil on one's outer body." (Robert J. Matthews, Studies in Scripture, Vol. 5: The Gospels, ed. by Kent P. Jackson and Robert L. Millet, 299.)</p>	
Matt 15:6 Thus have ye made the commandment of God of none effect by your tradition.	So for the sake of your tradition (the rules handed down by your forefathers), you have set aside the Word of God [depriving it of force and authority and making it of no effect]. (AMP)
<p>"...traditionalism, in its worship of the letter, really destroyed the spirit of the Divine law. An instance will here suffice...The following quotation from the Mishnah (Sanh. vii. 8) curiously illustrates...'He that curseth his father or his mother is not guilty, unless he curses them with express mention of the name of Jehovah! In any other case the sages declare him absolved! And this is by no means a solitary instance of Rabbinical perversion. Indeed, the moral systems of the synagogue leave the same sad impression on the mind as its doctrinal teaching. They are all elaborate chains of casuistry, of which no truer description could be given than in the words of the Saviour (Matt. 15:6): 'Ye have made the commandment of God of none effect by your tradition.' (Alfred Edersheim, Sketches of Jewish Social Life, end of Chap. 6)</p>	
Matt 15:7 O ye hypocrites! will did Esaias prophesy of you, saying, This people draw nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.	You pretenders (hypocrites)! Admirably and truly did Isaiah prophesy of you when he said: These people draw near Me with their mouths and honor Me with their lips, but their hearts hold off and are far away from Me. (AMP)
Matt 15:8 But in vain do they worship me, teaching the doctrines and the commandments of men.	Uselessly do they worship Me, for they teach as doctrines the commands of men. (AMP)
<p>Isa 29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:</p> <p>Evil, conspiring, and aspiring men would teach us to fear God, and that we must have a broker between us and God. Nothing could be further from the truth. Jesus would have all come to Him. He is intensely interested in each of our lives. He loves us, and He loves interacting with us. I, and so many others who have received their Second Comforter, can attest to this. Interacting with Him, He treats you like you are the most important person in the universe to Him. His ministry on earth did not end with His crucifixion, resurrection, or ascension. It continues even today.</p> <p>There is a catchy, but true little meme going around the Internet: "Jesus knows me this I love." There is another one: "Satan knows your name, but calls you by your sins. Jesus knows your sins, but calls you by your name."</p>	
Matt 15:9 And he called the multitude and said unto them, Hear, and understand.	And Jesus called the people to Him and said to them, Listen and grasp and comprehend this: (AMP)

	<p>"I want to make this perfectly clear." "Read my lips."</p>
Matt 15:10 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth the man.	<p>It is not what goes into the mouth of a man that makes him unclean and defiled, but what comes out of the mouth; this makes a man unclean and defiles [him]. (AMP)</p> <p>Hear, O ye religionists the words of the God you claim to worship and cease your accusations and back-biting!</p>
Matt 15:11 Then came his disciples and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?	<p>Then the disciples came and said to Him, Do You know that the Pharisees were displeased and offended and indignant when they heard this saying? (AMP)</p>
<p>The disciples kept a pulse on the people, and reported back to the Lord, as if He didn't know this already. I am certain if any modern Mormon Pharisees read these words of Jesus, my beloved Friend, and my commentary on them, they will be equally offended.</p> <p>You, the reader, might be interested to know that in addition to the JST and AMP versions of the Bible, I am following along through the New Testament with the commentaries of Mormon Leaders. I occasionally quote them, particularly from Joseph Smith, but also others leaders when they are insightful. But most of the time, their interpretations are no deeper than the Pharisees of Jesus' time, while they place emphasis on dead works and blind obedience to the precepts of men.</p>	
Matt 15:12 But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.	<p>He answered, Every plant which My heavenly Father has not planted will be torn up by the roots. (AMP)</p>
<p>The Lord often compares His people to trees, plants, or vines.</p> <p>D&C 124:61 That he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.</p> <p>He considers His leaders as "plants of renown" and as "watchmen upon the walls and towers of Zion." This has a reference to the following:</p> <p>Ezek 34:29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.</p> <p>Ezek 34:30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD.</p> <p>Ezek 34:31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.</p> <p>But plants, not planted by God, are not the wheat, but the tares, which have been planted by the enemy, and the day shall come when they will be replaced.</p>	

<p>Matt 15:13 Let them alone; they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch.</p>	<p>Let them alone and disregard them; they are blind guides and teachers. And if a blind man leads a blind man, both will fall into a ditch. (AMP)</p>
<p>I often see people who believe that they have found the truth in the scriptures and discovered that the church is not teaching it, turn and focus their attention on how wrong and out of step church leaders are.</p>	
<p>OK, so they are missing the mark. But why are you so concerned with what they think and do? Some people love the church and others hate the church. But hatred is an attraction, just like love. Follow the Savior's advice and disregard them, lest they continue to lead you in false ways and you end up in the ditch beside them.</p>	
<p>Matt 15:14 Then answered Peter and said unto him, Declare unto us this parable.</p>	<p>But Peter said to Him, Explain this proverb (this maxim) to us. (AMP)</p> <p>But Peter brings us back to the main point: explain this proverb.</p>
<p>Matt 15:15 And Jesus said, Are ye also yet without understanding?</p>	<p>And He said, Are you also even yet dull and ignorant [without understanding and unable to put things together]? (AMP)</p> <p>For a group of disciples who claimed to understood all of Jesus' parables, this question reveals that they did not. I don't fault Peter for asking this question. It told Jesus where their understanding stood.</p>
<p>Matt 15:16 Do ye not yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast into the draught?</p>	<p>Do you not see and understand that whatever goes into the mouth passes into the abdomen and so passes on into the place where discharges are deposited? (AMP)</p>
<p>Matt 15:17 But those things which proceed out of the mouth, come forth from the heart; and they defile the man.</p>	<p>But whatever comes out of the mouth comes from the heart, and this is what makes a man unclean and defiles [him]. (AMP)</p> <p>I went into a lot of detail with this principle in Mark, but it does call for some repetition.</p>
<p>Matt 15:18 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.</p>	<p>For out of the heart come evil thoughts (reasonings and disputings and designs) such as murder, adultery, sexual vice, theft, false witnessing, slander, and irreverent speech. (AMP)</p>
<p>Matt 15:19 These are things which defile a man. But to eat with unwashed hands defileth not a man.</p>	<p>These are what make a man unclean and defile [him]; but eating with unwashed hands does not make him unclean or defile [him]. (AMP)</p>

The heart, according to Jewish understanding, is the seat of the mind. It is the place of our desires and intentions, which are **the cause of everything we do: both good and evil**. A good tree cannot produce evil fruit, and an evil tree cannot produce good fruit. This is why God judges us as much on our desires and intentions as he does on our works. I have emphasized this many times in the book.

You can't do good, unless you are good.

Matt 15:20 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.	And going away from there, Jesus withdrew to the district of Tyre and Sidon. (AMP)
Matt 15:21 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.	And behold, a woman who was a Canaanite from that district came out and, with a [loud, troublesomely urgent] cry, begged, Have mercy on me, O Lord, Son of David! My daughter is miserably and distressingly and cruelly possessed by a demon! (AMP) We covered the tremendous and persistent faith of this Gentile woman in Mark.
Matt 15:22 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.	But He did not answer her a word. And His disciples came and implored Him, saying, Send her away, for she is crying out after us. (AMP)
Matt 15:23 He answered, I am not sent but unto the lost sheep of the house of Israel.	He answered, I was sent only to the lost sheep of the house of Israel. (AMP)
Matt 15:24 Then came she and worshipped him, saying, Lord, help me.	But she came and, kneeling, worshiped Him and kept praying, Lord, help me! (AMP)
Matt 15:25 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.	And He answered, It is not right (proper, becoming, or fair) to take the children's bread and throw it to the little dogs. (AMP)
Matt 15:26 And she said, Truth, Lord; yet the dogs eat the crumbs that fall from the master's table.	She said, Yes, Lord, yet even the little pups (little whelps) eat the crumbs that fall from their [young] masters' table. (AMP)
This woman truly treasured God's word/works/bread. As Israel [one who wrestles with God and prevails] was intended to have been, she was a desperate fighter; not unwilling to upset the <i>status quo</i> or to create a disturbance in order to find, embrace, and to feast on the word of God. Do you or I have <i>great faith</i> like this woman? Are we willing to embarrass ourselves to move the hand of God?	
Matt 15:27 Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilst. And her daughter was made whole from that very hour.	Then Jesus answered her, O woman, great is your faith! Be it done for you as you wish. And her daughter was cured from that moment. (AMP)
Her faith was sufficient to unleash the powers of heaven.	
Matt 15:28 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.	And Jesus went on from there and passed along the shore of the Sea of Galilee. Then He went up into the hills and kept sitting there. (AMP)
Matt 15:29 And great multitudes came unto him, having with them some lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet;	And a great multitude came to Him, bringing with them the lame, the maimed, the blind, the dumb, and many others, and

<p>and he healed them; insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see. And they glorified the God of Israel.</p>	<p>they put them down at His feet; and He cured them, So that the crowd was amazed when they saw the dumb speaking, the maimed made whole, the lame walking, and the blind seeing; and they recognized and praised and thanked and glorified the God of Israel. (AMP)</p>
<p>Matt 15:30 Then Jesus called his disciples and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting; lest they faint in the way.</p>	<p>Then Jesus called His disciples to Him and said, I have pity and sympathy and am deeply moved for the crowd, because they have been with Me now three days and they have nothing [at all left] to eat; and I am not willing to send them away hungry, lest they faint or become exhausted on the way. (AMP)</p> <p>The crowd was with Jesus three days without eating! We covered the rest of this in Mark.</p>
<p>Matt 15:31 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude.</p>	<p>And the disciples said to Him, Where are we to get bread sufficient to feed so great a crowd in this isolated and desert place? (AMP)</p>
<p>Matt 15:32 And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few little fishes.</p>	<p>And Jesus asked them, How many loaves of bread do you have? They replied, Seven, and a few small fish. (AMP)</p>
<p>Matt 15:33 And he commanded the multitude to sit down on the ground.</p>	<p>And ordering the crowd to recline on the ground, (AMP)</p>
<p>Matt 15:34 And he took the seven loaves, and the fishes, and gave thanks, and brake the bread, and gave to his disciples, and the disciples, to the multitude.</p>	<p>He took the seven loaves and the fish, and when He had given thanks, He broke them and gave them to the disciples, and the disciples gave them to the people. (AMP)</p>
<p>In the KJV and JST versions of Matt. 14:17, it states that Jesus “blessed” the food. In Matt. 15:34, Jesus “gave thanks”. This might seem like a little distinction, but the Greek word that is translated “to give thanks”, is <i>eucharisteo</i>, which has the root <i>charism</i> (think of our word <i>charisma</i>). Charism, in the Bible always has to do with gifts of the Spirit, or endowments of Spirit. Translated and understood properly, Jesus was not only blessing the food, He was calling down the powers of heaven to add spiritual light.</p>	
<p>Matt 15:35 And they did all eat, and were filled. And they took up of the broken meat seven baskets full.</p>	<p>And they all ate and were satisfied. And they gathered up seven [large provision] baskets full of the broken pieces that were left over. (AMP)</p>
<p>Matt 15:36 And they that did eat, were four thousand men, besides women and children.</p>	<p>Those who ate were 4,000 men, not including the women and the children. (AMP)</p>
<p>Matt 15:37 And he sent away the multitude, and took ship, and came into the coasts of Magdala.</p>	<p>Then He dismissed the crowds, got into the boat, and went to the district of Magadan.</p>
<p>CHAPTER 16</p>	

Matt 16:1 The Pharisees also, with the Sadducees, came, and tempting Jesus, desired him that he would show them a sign from heaven.	NOW THE Pharisees and Sadducees came up to Jesus, and they asked Him to show them a sign (spectacular miracle) from heaven [attesting His divine authority]. (AMP)
Matt 16:2 And he answered and said unto them, When it is evening ye say, The weather is fair, for the sky is red; and in the morning ye say, The weather is foul today; for the sky is red and lowering.	He replied to them, When it is evening you say, It will be fair weather, for the sky is red, (AMP)
Matt 16:3 O hypocrites! ye can discern the face of the sky; but ye cannot tell the signs of the times.	And in the morning, It will be stormy today, for the sky is red and has a gloomy and threatening look. You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. (AMP)
Matt 16:4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the Prophet Jonas.	A wicked and morally unfaithful generation craves a sign, but no sign shall be given to it except the sign of the prophet Jonah. (AMP)
A wicked and adulterous person wants quick answers, quick satisfaction, has a short attention span, and wants nothing to do with delayed gratification. They will not take the time to study, pray, or otherwise investigate a truth. These are they who demand religion give them a sign now that they may consume it upon their lusts, or they will not believe.	
"When I was preaching in Philadelphia,' the Prophet said, 'a Quaker called out for a sign. I told him to be still. After the sermon, he again asked for a sign. I told the congregation the man was an adulterer; that a wicked and adulterous generation seeketh after a sign; and that the Lord had said to me in a revelation, that any man who wanted a sign was an adulterous person. 'It is true,' cried one, 'for I caught him in the very act,' which the man afterwards confessed when he was baptized.' Joseph Smith (Teachings, p. 278.)"	
"The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man." (History of The Church of Jesus Christ of Latter-day Saints, 3: 385.)	
Matt 16:5 And he left them and departed.	Then He left them and went away. (AMP)
Matt 16:6 And when his disciples were come to the other side, they had forgotten to take bread.	When the disciples reached the other side of the sea, they found that they had forgotten to bring any bread. (AMP) This section was covered in Mark.
Matt 16:7 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.	Jesus said to them, Be careful and on your guard against the leaven (ferment) of the Pharisees and Sadducees. (AMP)
Matt 16:8 And they reasoned among themselves, saying, He said this because we have taken no bread.	And they reasoned among themselves about it, saying, It is because we did not bring any bread. (AMP)
Matt 16:9 And when they reasoned among themselves, Jesus perceived it; and he said unto them,	But Jesus, aware of this, asked, Why are you discussing among yourselves the fact that you have no bread? O you [men, how little

O ye of little faith! why reason ye among yourselves, because ye have brought no bread?	trust you have in Me, how] little faith! (AMP)
Matt 16:10 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?	Do you not yet discern (perceive and understand)? Do you not remember the five loaves of the five thousand, and how many [small hand] baskets you gathered? (AMP)
Matt 16:11 Neither the seven loaves of the four thousand, and how many baskets ye took up?	Nor the seven loaves for the four thousand, and how many [large provision] baskets you took up? (AMP)
Matt 16:12 How is it that ye do not understand, that I spake not unto you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?	How is it that you fail to understand that I was not talking to you about bread? But beware of the leaven (ferment) of the Pharisees and Sadducees. (AMP)
Matt 16:13 Then understand they, how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.	Then they discerned that He did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. (AMP)
<p>Leavening is a foreign substance, which when introduced, changes the nature of the substance which contains it. Leavening is yeast -- a bacteria that must feed off another substance in order to grow. To put it in the modern vernacular, the leavening Jesus was referring to was a mental virus. A mental virus, taking hold of a group of people is called a cult.</p> <p>People who are raised in a cult are subjected to a certain way of thinking that affects every aspect of their lives. It is difficult to break free because a person is not used to surviving on their own. In addition, there is no graceful way to exit a cult. Some never have the courage to leave, but maintain a token membership out of fear or friends, neighbors, family, or employers.</p> <p>Even people who claim to have left a cult, can't stop blaming the leaders of the cult they left for their current condition. They still think in terms of setting a man up on a pedestal, seeing any and all men who have the Spirit of God about them and who teach by the Spirit as attempting to imitate cult leaders. They have no conception of Christ as a friend, not a judge. They can't break themselves away from judging others and being judged of others. When faced with uncertainty, they will not seek God, but return to and cling to their old beliefs.</p> <p>The cult of Pharisaic Judaism was the worship of the priestly class as surrogates for Moses, and by extension for God himself. When the Pharisees accused Jesus of blasphemy, they were guilty of the same act themselves.</p> <p>In the following scriptures, note the repeated references to lust and adultery.</p> <p>2 Nephi 26:29 He commandeth that there shall be no priestcrafts; for, behold priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion.</p> <p>If your religion taught you that the Gospel is a series of checklists, then check out this list:</p>	

1 Nephi 22:23 For the time speedily shall come that all churches which are built up to

- ✓ **get gain**, and all those who are built up to
- ✓ **get power over the flesh**, and those who are built up to
- ✓ **become popular in the eyes of the world**, and those who
- ✓ **seek the lusts of the flesh and the things of the world**, and to
- ✓ **do all manner of iniquity**;

yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet.

II Tim 4:3 For the time will come when they will not endure sound doctrine; **but after their own lusts** shall they heap to themselves teachers, having itching ears;

II Tim 4:4 And they shall turn away [their] ears from the truth, and shall be turned unto fables.

II Pet 2:1 But there were **false prophets also among the people**, even as there shall be false teachers among you, who privily shall bring in damnable heresies, **even denying the Lord that bought them**, and bring upon themselves swift destruction.

II Pet 2:14 **Having eyes full of adultery**, and that cannot cease from sin; **beguiling unstable souls**: an heart they have exercised with covetous practices; cursed children:

II Pet 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

II Pet 2:18 For when they speak great swelling words of vanity, **they allure through the lusts of the flesh**, through much wantonness, those that were clean escaped from them who live in error.

II Pet 2:19 **While they promise them liberty, they themselves are the servants of corruption**: for of whom a man is overcome, of the same is he brought in bondage.

Matt 16:14 And when Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am?	Now when Jesus went into the region of Caesarea Philippi, He asked His disciples, Who do people say that the Son of Man is? (AMP)
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Matthew briefly mentions that Jesus ordained the Twelve and sent them forth to preach. When they returned, it was time for them to render an accounting. Jesus wanted to take the pulse of the people, so he asked the Twelve what people thought and said about Him when He wasn't around.

Matt 16:15 And they said, Some say John the Baptist; some Elias; and others Jeremias; or one of the prophets.	And they answered, Some say John the Baptist; others say Elijah; and others Jeremiah or one of the prophets. (AMP)
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Matt 16:16 He said unto them, But whom say ye that I am?	He said to them, But who do you [yourselves] say that I am? (AMP)
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The best way to know and love somebody is to serve them. This particularly applies when you are out preaching on a mission. Therefore, the Lord wanted to know how each of them felt about Him. He

<p>already knew, but He wanted them to hear it from their own lips. He wanted them to know how their testimony had developed and how different it was from the beliefs of the world.</p>		
<p>Matt 16:17 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.</p>	<p>Simon Peter replied, You are the Christ, the Son of the living God. (AMP)</p> <p>We only hear Peter's answer. Maybe others said the same thing. Maybe others hesitated and said nothing. I wish we had the complete record.</p>	
<p>Matt 16:18 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed this unto thee, but my Father who is in heaven.</p>	<p>Then Jesus answered him, Blessed (happy, fortunate, and to be envied) are you, Simon Bar-Jonah. For flesh and blood [men] have not revealed this to you, but My Father Who is in heaven. (AMP)</p> <p>A sign of a great teacher is to recognize the achievements of his students. This was what Jesus was looking for. How delighted He must have been!</p>	
<p>Matt 16:19 And I say also unto thee, That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.</p>	<p>And I tell you, you are Peter [Greek, Petros--a large piece of rock], and on this rock [Greek, petra--a huge rock like Gibraltar] I will build My church, and the gates of Hades (the powers of the infernal region) shall not overpower it [or be strong to its detriment or hold out against it]. (AMP)</p>	
<p>"Interestingly, Caesarea Philippi was located at the base of Mount Hermon. David spoke of Mount Hermon figuratively as the place where dew flowed down, like the anointing oil that ran over Aaron's face and beard. The oil was preparatory for the priest's encounter with the manifest presence of God in the tabernacle. In the Hebraic Tradition, the reception of life came with divine/human encounter. David referenced this anointing as the "ancient life." Note Psalm 133. The anointing of God also pertained to revelatory experience. Ones who were described either as having been "anointed" or as having received "revelation," had encountered the word." Stephen R. Service, <i>The Lost and Forgotten Gospel of the Kingdom</i></p>		
<p>What is a church. According to the Lord, a church is not an institution.</p> <p>D&C 10:67 Behold, this is my doctrine--whosoever repenteth and cometh unto me, the same is my church.</p> <p>D&C 10:68 Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church.</p> <p>D&C 10:69 And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them.</p> <p>Next, what are the gates of hell? The gates of hell were meant to keep people in. Hell is the world in which we live. If you don't believe me, think about what D&C 76 says about hell, and think about what the temple Endowment says about the world in which we now live. "But hell is not the place I</p>		

was taught about." Well, if you remember the old Endowment, Satan was not the being that Adam was taught about, either. If we are going to go anywhere in the eternities, we must have an accurate knowledge of who we really are, where we are, how we got here, and where we may go. The church touts that only it has this knowledge. But, Joseph Smith, a man who should know, says we know no more about the works of the Father and His plans for us than a babe on its mother's knee.

So, right now, in this world, we are within the gates of hell, unless we learn the Gospel, and yield to the enticings of the Holy Spirit, which leads a man to God. This is all possible through the Atonement of Christ, and a church of a body of believers who teach and administer the ordinances of this Gospel. As long as the church fulfills the following conditions, it will fulfill its mission and the gates of hell will not prevail against it.

3 Nephi 27:8 And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are **built upon my gospel.**

3 Nephi 27:9 Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call, in my name; therefore if ye call upon the Father, for the church, if it be in my name the Father will hear you;

3 Nephi 27:10 And if it so be that the church is built upon my gospel **then will the Father show forth his own works in it.**

3 Nephi 27:11 But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return.

What is the "rock"?

"Jesus in His teaching says, 'Upon this rock I will build my Church, and the gates of hell shall not prevail against it.' What rock? **Revelation.**" Joseph Smith (Teachings of the Prophet Joseph Smith, 274)

Jesus called all his closest disciples by nicknames. He called Simon "the rock" in anticipation of the time when Simon would truly live up to His name. What name does the Lord call you? Have you lived up to it, yet?

"If there be **those who believe falsely that his Church was to be built upon the Apostle Peter** to whom he spoke, remind all such that the Master said on another occasion that he, himself, was the 'stone' which men had rejected that was now to become 'the head of the corner' (Matt 21:42; Eph 2:20; Col 1:18) or the head of the Church. **A church founded upon Peter or upon any other man would not be the Church of Jesus Christ but the church of Peter or that of any other man upon whom it was founded.**" Harold B. Lee (Decisions for Successful Living, 64 - 65.)

"Jesus said to him 'thou art Peter,' adding, 'and upon this rock I will build my church.' In the course of the general apostasy subsequent to the ancient apostolic ministry, the Bishop of Rome laid claim to

supreme authority as the alleged lineal successor to Peter; and an erroneous doctrine gained currency to the effect that Peter was the 'rock' upon which the Church of Christ was founded. **Detailed consideration of this inconsistent and infamous claim cannot be undertaken here; it is sufficient to say that a church founded or dependent upon Peter or any other man would be Peter's or the other man's church, and not the Church of Jesus Christ.** (See The Great Apostasy, chap. 9; also 3 Ne. 27:1-8; also chapter 40 herein.)" (Jesus The Christ, 341)

Matt 16:20 And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

I will give you the keys of the kingdom of heaven; and whatever you bind (declare to be improper and unlawful) on earth must be what is already bound in heaven; and whatever you loose (declare lawful) on earth must be what is already loosed in heaven. (AMP)

"Peter receives from Jesus a weighty charge. He receives the keys of the kingdom, with the ability to bind on earth and loose on earth. But was the Lord saying that he was only giving these keys to Peter? Many think the answer is yes because this passage uses the singular version of "you"—meaning that the Lord was addressing Peter specifically. **Yet, the Lord repeats the same proclamation in Matthew 18 while speaking to his followers in general.** There, he uses the plural version of "you," indicating that his charge to Peter was a specific application of what was available generally, not a special charge to Peter. If all followers of Christ have the keys of the kingdom, you do too!

"What does it mean to possess the keys of the kingdom? The Amplified translation gives us a better understanding:

I will give you the keys (authority) of the kingdom of heaven; and whatever you bind [forbid, declare to be improper and unlawful] on earth will have [already] been bound in heaven, and whatever you loose [permit, declare lawful] on earth will have [already] been loosed in heaven." (Matthew 16:19, AMP)

"He was saying, "what is bound in heaven, you bind on earth; what is loosed in heaven, you loose on earth." When the Lord gave the keys of the kingdom to all his followers, what he was giving was the ability to do his will on earth. This begs the question of how you will know his will. How do you know what is bound or loosed in heaven? This question is answered in the exchange that spurred this whole conversation. Peter, by revelation from God, declared that the Lord Jesus was the Christ. The Lord responded by saying that revelation was the rock upon which he would build his church. In other words, revelation is the mechanism by which the Lord administers his kingdom.

"Revelation is how you will know what is bound or loosed in heaven. Notice that the discussion thus far has been about transmitting on earth what is already decided in heaven. Is this the limit of the charge? No. As described in this passage and throughout scripture, God's decisions are made in heaven, not on earth. Therefore, if you want to be a participant in that process, you have to effect heavenly councils. If God's power on earth is limited to carrying out what has already been decided in heaven, it also means that you must work in heaven if you are to participate in that decision making process.

"What are the keys to the kingdom? They consist in understanding that God's authority operates on earth through his word revealed from and decided upon in heaven. When God gives you the keys to

the kingdom, he is saying "I enable you to comprehend the operations and works of my kingdom in heaven, to participate in the decisions that are made there, and to carry out those decisions on earth." There are three charges here: **1) learn what is decided in heaven; 2) do what is decided in heaven on earth; 3) influence what happens in heaven.**" Robert Smith *Seek Ye This Jesus*

This is not something a person undertakes unilaterally. You must have that degree of Priesthood or relationship with the Lord that He personally ordains and seals you to the Patriarchal Order of the Melchizedek Priesthood. This is the true Sealing Power, like Enoch, Moses, Elijah, or Nephi, father of the disciple Nephi (Book of Helaman) had.

Matt 16:21 Then charged he his disciples that they should tell no man that he was Jesus, the Christ.	Then He sternly and strictly charged and warned the disciples to tell no one that He was Jesus the Christ. (AMP)
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"Proclamation of Jesus as the Messiah, particularly if made by the apostles who were publicly known as His most intimate disciples and associates, or open assumption of the Messianic title by Himself, would have aggravated the hostility of the rulers, which had already become a grave interference if not an actual menace to the Savior's ministry; and seditious uprisings against the political government of Rome might easily have resulted. A yet deeper reason for the secrecy enjoined upon the Twelve appears in the fact that the Jewish nation was not prepared to accept their Lord; and to ignore Him through lack of certain knowledge involved a lesser degree of culpability than would have attached to an unpalliated rejection. The particular mission of the apostles at the time then future was to proclaim to all nations Jesus, the crucified and resurrected Christ." James E. Talmage (*Jesus the Christ*, 337)

Matt 16:22 From that time forth began Jesus to show unto his disciples, how that he must go to Jerusalem, and suffer many things of the elders, and chief priests, and Scribes, and be killed, and be raised again the third day.	From that time forth Jesus began [clearly] to show His disciples that He must go to Jerusalem and suffer many things at the hands of the elders and the high priests and scribes, and be killed, and on the third day be raised from death. (AMP) Though He could not discuss these things publicly before His time, Jesus began to prepare his Apostles for this inevitable outcome.
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Matt 16:23 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be done unto thee.	Then Peter took Him aside to speak to Him privately and began to reprove and charge Him sharply, saying, God forbid, Lord! This must never happen to You! (AMP) Peter must have gone from his highest high to his lowest low at this point. The KJV doesn't reveal that Peter did this discreetly.
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Matt 16:24 But he turned and said unto Peter, Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men.	But Jesus turned away from Peter and said to him, Get behind Me, Satan! You are in My way [an offense and a hindrance and a snare to Me]; for you are minding what partakes not of the nature and quality of God, but of men. (AMP)
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Peter still hadn't yet caught on to the fullness of Christ's mission, and likely, neither did the others. It has been suggested by some commentators that Peter was simply echoing the taunts of Satan in the Lord's ear, and this was what He was angrily reacting to.

<p>Matt 16:25 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.</p>	<p>Then Jesus said to His disciples, If anyone desires to be My disciple, let him deny himself [disregard, lose sight of, and forget himself and his own interests] and take up his cross and follow Me [cleave steadfastly to Me, conform wholly to My example in living and, if need be, in dying, also]. (AMP)</p>
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The lesson to the disciples and to us is that God's thoughts are higher than our thoughts and his ways higher than our ways, and the natural man cannot begin to comprehend all the works and designs of God. To be Christ's disciple, we must literally be willing to offer our all upon the altar, including our self.

This is not a safe, suburban, Sunday-only religion. This is a total commitment. We must be willing to give all, in order to receive all. The Son of Man did this for us. If we ever want to be like God, it is more than filling a simple list of rules and ordinances. It is a total commitment.

However, the more you come to Christ, and the better you know Him, you begin to enjoy eternal life, which is the kind of life that God leads. You begin to know what He knows, feel what He feels, love like He loves. As one Protestant man, who experienced his Second Comforter put it. "You want to serve Him with all your heart, because He deserves to be served."

If you could only sample His heart and mind, you, too, would want to give your all in service to Him and your fellow beings.

<p>Matt 16:26 And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments.</p>	
<p>Matt 16:27 Break not my commandments for to save your lives; for whosoever will save his life in this world, shall lose it in the world to come.</p>	
<p>Matt 16:28 And whosoever will lose his life in this world, for my sake, shall find it in the world to come.</p>	<p>For whoever is bent on saving his [temporal] life [his comfort and security here] shall lose it [eternal life]; and whoever loses his life [his comfort and security here] for My sake shall find it [life everlasting]. (AMP)</p>
<p>Matt 16:29 Therefore, forsake the world, and save your souls; for what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?</p>	<p>For what will it profit a man if he gains the whole world and forfeits his life [his blessed life in the kingdom of God]? Or what would a man give as an exchange for his [blessed] life [in the kingdom of God]? (AMP)</p>
<p>Matt 16:30 For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.</p>	<p>For the Son of Man is going to come in the glory (majesty, splendor) of His Father with His angels, and then He will render account and reward every man in accordance with what he has done. (AMP)</p>

Matt 16:31 Verily, I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom.	Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in (into) His kingdom. (AMP)
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Without modern day revelation, this passage is difficult to understand. The last chapter of John leaves the reader with the impression that it was just a rumor that John the Beloved would live until the Second Coming (See John 21:21-23). Yet, thanks to modern revelation, we understand that John was indeed to remain as a translated being until the end, 'Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people' (DC 7:3).

While we may be happy with this pearl of wisdom, another question remains. Christ did not say that one would not taste of death, but that some would not taste of death. Was another disciple to be translated? Tradition suggests that all the disciples, save Judas Iscariot and John, were killed as martyrs. So why did Christ say that some would not taste of death? Perhaps there were others who were also translated. Bruce R. McConkie taught:

"...for special purposes a few persons who have lived in the Christian Era have been translated. Our Lord said on one occasion, 'There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.' (Matt. 16:28; Mark 9:1; Luke 9:27.) The Lord may have had reference to these or other translated persons when he said in March, 1831, 'All are under sin, except those which I have reserved unto myself holy men that ye know not of.' (D. & C. 49:8.) ...In any event John was translated. (John 21:20-23; Rev. 10; D. & C. 7; 77:14.) And on the American continent, among the Nephites, three of the Twelve were also given power over death so that they could continue their ministry until the Second Coming. (3 Ne. 28.)

"There are no other known instances of translation during the Christian Era, and unless there is some special reason which has not so far been revealed. Isa. 65:17-25. Bruce R. McConkie (Mormon Doctrine, 806)

Perhaps another of the meridian disciples was translated, but perhaps John was the only one, and the scripture has another meaning. We are told that 'those that die in me shall not taste of death, for it shall be sweet unto them' (DC 42:46). Perhaps Christ's message had another layer of meaning—that although many of the apostles would die—and die as martyrs—they would not 'taste of death', for God's mercy would make even martyrdom 'sweet unto them.' <https://www.gospeldoctrine.com/new-testament/matthew/matthew-16>

Very intriguing thoughts from the author of the Gospel Doctrine webpage. He reflects my thoughts so completely here. There is a lot that could be written about the doctrine of translation. It has happened to more people than we might realize.

CHAPTER 17

Matt 17:1 And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain, apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.	AND SIX days after this, Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. And His appearance underwent a change in their presence; and His face
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	<p>shone clear and bright like the sun, and His clothing became as white as light. (AMP)</p> <p>We covered this pretty extensively in Mark, which in my opinion, provides the best account of the transfiguration. (AMP)</p>
Matt 17:2 And, behold, there appeared unto them Moses and Elias, talking with him.	And behold, there appeared to them Moses and Elijah, who kept talking with Him. (AMP)
<p>"When Moses and Elijah came to the Savior and to Peter, James, and John upon the Mount, what was their coming for? Was it just some spiritual manifestation to strengthen these three apostles? Or did they come merely to give comfort unto the Son of God in his ministry and to prepare him for his crucifixion? No! That was not the purpose. I will read it to you. The Prophet Joseph Smith has explained it as follows:</p> <p>'The priesthood is everlasting. The Savior, Moses, and Elias [Elijah, in other words] gave the keys to Peter, James, and John, on the Mount when they were transfigured before him. The priesthood is everlasting-without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of priesthood. Wherever the ordinances of the gospel are administered, there is the priesthood.... Christ is the Great High Priest; Adam next.'</p>	
<p>"WHY MOSES AND ELIJAH WERE TRANSLATED. From that we understand why Elijah and Moses were preserved from death: because they had a mission to perform, and it had to be performed before the crucifixion of the Son of God, and it could not be done in the spirit.</p> <p>"They had to have tangible bodies. Christ is the first fruits of the resurrection; therefore if any former prophets had a work to perform preparatory to the mission of the Son of God, or to the dispensation of the meridian of times, it was essential that they be preserved to fulfill that mission in the flesh. For that reason Moses disappeared from among the people and was taken up into the mountain, and the people thought he was buried by the Lord. The Lord preserved him, so that he could come at the proper time and restore his keys, on the heads of Peter, James, and John, who stood at the head of the dispensation of the meridian of time. He reserved Elijah from death that he might also come and bestow his keys upon the heads of Peter, James, and John and prepare them for their ministry.</p> <p>"But, one says, the Lord could have waited until after his resurrection, and then they could have done it. It is quite evident, due to the fact that it did so occur, that it had to be done before; and there was a reason. There may have been other reasons, but that is one reason why Moses and Elijah did not suffer death in the flesh, like other men do." Joseph Fielding Smith (Doctrines of Salvation, 2:110-11)</p>	
<p>There is only one problem with Joseph Fielding Smith's explanation. According to Matthew 17:14 and Mark 9:3 (JST) "And there appeared unto them Elias with Moses, or in other words, John the Baptist and Moses; and they were talking with Jesus." Elias was Elijah and Elijah was John the Baptist, who was not translated, but was beheaded. This is an unanswered problem. Let's just say that there is more to the principle of translation than we realize.</p> <p>For more comments on this significant incident, see Mark, Chapter 9.</p>	

<p>Matt 17:3 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias.</p>	<p>Then Peter began to speak and said to Jesus, Lord, it is good and delightful that we are here; if You approve, I will put up three booths here--one for You and one for Moses and one for Elijah. (AMP)</p> <p>See commentary for Mark.</p>
<p>Matt 17:4 While he yet spake, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.</p>	<p>While he was still speaking, behold, a shining cloud [composed of light] overshadowed them, and a voice from the cloud said, This is My Son, My Beloved, with Whom I am [and have always been] delighted. Listen to Him! (AMP)</p>
<p>On four momentous occasions the Father introduced Jesus as one who was designated as 'my beloved Son':</p>	
<p>1. When Jesus was baptized of John the Baptist in Jordan, a voice from heaven spoke out: 'This is my beloved Son, in whom I am well pleased.' (Matt. 3:17.)</p>	
<p>2. At the transfiguration, a voice proclaimed to Peter, James, and John: 'This is my beloved Son, in whom I am well pleased; hear ye him.' (Matt. 17:5.)</p>	
<p>3. When Jesus first appeared to the Nephites, a voice was heard saying: 'Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name-hear ye him.' (3 Ne. 11:7.)</p>	
<p>4. Almost the same words were spoken when two heavenly personages appeared to the boy Joseph Smith in that first vision which began the restoration of the Church: 'This is My Beloved Son. Hear Him!' (Joseph Smith 2:17.)</p>	
<p>Matt 17:5 And when the disciples heard the voice, they fell on their faces, and were sore afraid.</p>	<p>When the disciples heard it, they fell on their faces and were seized with alarm and struck with fear. (AMP)</p>
<p>Matt 17:6 And Jesus came and touched them, and said, Arise, and be not afraid.</p>	<p>But Jesus came and touched them and said, Get up, and do not be afraid. (AMP)</p>
<p>Matt 17:7 And when they had lifted up their eyes, they saw no man, save Jesus only.</p>	<p>And when they raised their eyes, they saw no one but Jesus only. (AMP)</p>
<p>Matt 17:8 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead.</p>	<p>And as they were going down the mountain, Jesus cautioned and commanded them, Do not mention to anyone what you have seen, until the Son of Man has been raised from the dead. (AMP)</p>
<p>Peter later bore testimony of this event.</p> <p>'...we...were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.' (2 Pet. 1:16-18).</p>	

Matt 17:9 And his disciples asked him, saying, Why then say the Scribes that Elias must first come?	The disciples asked Him, Then why do the scribes say that Elijah must come first? (AMP)
Matt 17:10 And Jesus answered and said unto them, Elias truly shall first come, and restore all things, as the prophets have written.	He replied, Elijah does come and will get everything restored and ready. (AMP)
Matt 17:11 And again I say unto you that Elias has come already, concerning whom it is written, Behold, I will send my messenger, and he shall prepare the way before me; and they knew him not, and have done unto him, whatsoever they listed.	But I tell you that Elijah has come already, and they did not know or recognize him, but did to him as they liked. (AMP)
Matt 17:12 Likewise shall also the Son of Man suffer of them.	So also the Son of Man is going to be treated and suffer at their hands. (AMP)
Matt 17:13 But I say unto you, Who is Elias? Behold, this is Elias, whom I send to prepare the way before me.	Definition of an Elias.
Matt 17:14 Then the disciples understood that he spake unto them of John the Baptist, and also of another who should come and restore all things, as it is written by the prophets.	Then the disciples understood that He spoke to them about John the Baptist. (AMP)
Matt 17:15 And when they were come to the multitude, there came to him a man kneeling down to him, and saying, Lord, have mercy on my son; for he is lunatic, and sore vexed; for oftentimes he falleth into the fire, and oft into the water.	And when they approached the multitude, a man came up to Him, kneeling before Him and saying, Lord, do pity and have mercy on my son, for he has epilepsy (is moonstruck) and he suffers terribly; for frequently he falls into the fire and many times into the water. (AMP)
	We discussed this in Mark, as well.
Matt 17:16 And I brought him to thy disciples, and they could not cure him.	And I brought him to Your disciples, and they were not able to cure him. (AMP)
Matt 17:17 Then Jesus answered and said, O faithless and perverse generation! how long shall I be with you? How long shall I suffer you? Bring him hither to me.	And Jesus answered, O you unbelieving (warped, wayward, rebellious) and thoroughly perverse generation! How long am I to remain with you? How long am I to bear with you? Bring him here to Me. (AMP)
Matt 17:18 And Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour.	And Jesus rebuked the demon, and it came out of him, and the boy was cured instantly. (AMP)
Matt 17:19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?	Then the disciples came to Jesus and asked privately, Why could we not drive it out? (AMP)
Matt 17:20 And Jesus said unto them, Because of your unbelief; for, verily, I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove to yonder place, and it shall remove; and nothing shall be impossible unto you.	He said to them, Because of the littleness of your faith [that is, your lack of firmly relying trust]. For truly I say to you, if you have faith [that is living] like a grain of mustard seed, you can say to this mountain, Move from

	here to yonder place, and it will move; and nothing will be impossible to you.
Matt 17:21 Howbeit, this kind goeth not out but by prayer and fasting.	But this kind does not go out except by prayer and fasting. (AMP)
Matt 17:22 And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men; and they shall kill him; and the third day he shall be raised again. And they were exceeding sorry.	When they were going about here and there in Galilee, Jesus said to them, The Son of Man is going to be turned over into the hands of men. And they will kill Him, and He will be raised [to life] again on the third day. And they were deeply and exceedingly grieved and distressed. (AMP)
Matt 17:23 And when they were come to Capernaum, they that received tribute came to Peter, and said, Doth not your master pay tribute? He said, Yea.	When they arrived in Capernaum, the collectors of the half shekel [the temple tax] went up to Peter and said, Does not your Teacher pay the half shekel? (AMP)
Matt 17:24 And when he was come into the house, Jesus rebuked him, saying,	He answered, Yes. And when he came home, Jesus spoke to him [about it] first, saying, (AMP) The Lord and Peter discussed this privately.
Matt 17:25 What thinkest thou, Simon? Of whom do the kings of the earth take custom, or tribute? Of their own children, or of strangers?	What do you think, Simon? From whom do earthly rulers collect duties or tribute--from their own sons or from others not of their own family? (AMP)
Matt 17:26 Peter said unto him, Of strangers. Jesus said unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish, that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee.	And when Peter said, From other people not of their own family, Jesus said to him, Then the sons are exempt. However, in order not to give offense and cause them to stumble [that is, to cause them to judge unfavorably and unjustly] go down to the sea and throw in a hook. Take the first fish that comes up, and when you open its mouth you will find there a shekel. Take it and give it to them to pay the temple tax for Me and for yourself. (AMP)
CHAPTER 18	
Matt 18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?	AT THAT time the disciples came up and asked Jesus, Who then is [really] the greatest in the kingdom of heaven? (AMP)
Humans love to stratify and rank people. We love the idea of equality, only as long as we are more equal than others. When you truly partake of the nature of Christ, this is not your attitude, but for the natural man, this is the tendency. This section of Matthew is all about equality, and not as the world defines "equality".	
In the last chapter Jesus took Peter, James, and John up with Him to a mountain where they were all transfigured and saw Moses and Elijah. The rest of the apostles were left behind. Some tried to cast	

<p>out demons, but failed. These differences in outcome may have caused some questions. Jesus sets them straight.</p> <p>Woven together with the lessons on equality are lessons on how to deal with the opposition that we must face in this world. What to do when someone wrongs us, and why and how to forgive.</p>	
<p>Matt 18:2 And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.</p>	<p>And He called a little child to Himself and put him in the midst of them, And said, Truly I say to you, unless you repent (change, turn about) and become like little children [trusting, lowly, loving, forgiving], you can never enter the kingdom of heaven [at all]. (AMP)</p> <p>Little children are humble, curious, fearless, without guile, meek, not over-thinking.</p>
<p>Matt 18:3 Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.</p>	<p>Whoever will humble himself therefore and become like this little child [trusting, lowly, loving, forgiving] is greatest in the kingdom of heaven. (AMP)</p>
<p>Matt 18:4 And whoso shall receive one such little child in my name, receiveth me.</p>	<p>And whoever receives and accepts and welcomes one little child like this for My sake and in My name receives and accepts and welcomes Me. (AMP)</p>
<p>Three times Jesus tells the Nephites they must repent and become as little children</p> <p>3 Nephi 9:22 Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.</p> <p>3 Nephi 11:37 And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things.</p> <p>3 Nephi 11:38 And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God.</p> <p>Mormon, in condemning baptizing small children describes the characteristics which adults must reacquire in order to enter the kingdom of heaven.</p> <p>Moroni 8:10 Behold I say unto you that this thing shall ye teach--repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children.</p> <p>Moroni 8:12 But little children are alive in Christ, even from the foundation of the world;</p>	
<p>Matt 18:5 But whoso shall offend one of these little ones which believe in me, it were better for him that a</p>	<p>But whoever causes one of these little ones who believe in and acknowledge and cleave to Me to stumble and sin [that is, who</p>

<p>millstone were hanged about his neck and he were drowned in the depth of the sea.</p>	<p>entices him or hinders him in right conduct or thought], it would be better (more expedient and profitable or advantageous) for him to have a great millstone fastened around his neck and to be sunk in the depth of the sea. (AMP)</p> <p>This applies to whoever causes or entices one of these little ones, or those who have become as these little ones, to stumble and sin, or hinders one of these from laying hold on eternal life.</p>
<p>Matt 18:6 Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh!</p>	<p>Woe to the world for such temptations to sin and influences to do wrong! It is necessary that temptations come, but woe to the person on whose account or by whom the temptation comes! (AMP)</p> <p>It is necessary and advantageous for us to live in a world of opposition, but there is no excuse for those who perpetuate that opposition.</p>
<p>Matt 18:7 Wherefore if thy hand or thy foot offend thee, cut it off and cast it from thee; for it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.</p>	<p>And if your hand or your foot causes you to stumble and sin, cut it off and throw it away from you; it is better (more profitable and wholesome) for you to enter life maimed or lame than to have two hands or two feet and be thrown into everlasting fire. (AMP)</p> <p>It is clear from the JST version of Mark that the Lord is not speaking literally about body parts, but about people in your life who cause you to sin.</p>
<p>Matt 18:8 And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.</p>	<p>And if your eye causes you to stumble and sin, pluck it out and throw it away from you; it is better (more profitable and wholesome) for you to enter life with only one eye than to have two eyes and be thrown into the hell (Gehenna) of fire. (AMP)</p>
<p>Matt 18:9 And a man's hand is his friend, and his foot, also; and a man's eye, are they of his own household.</p>	<p>Here is your interpretation.</p>
<p>Matt 18:10 Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.</p>	<p>Beware that you do not despise or feel scornful toward or think little of one of these little ones, for I tell you that in heaven their angels always are in the presence of</p>

	and look upon the face of My Father Who is in heaven. (AMP)
The Lord explained this mystery to me. I can't explain it in detail, but let's just say that the spirits of little children are consciously nearer to the Presence of Christ than our adult spirits, and part of becoming like little children is to regain that relationship with the Lord. Remember to be separated from the Presence of the Lord is spiritual death, and little children are alive in Christ.	
Matt 18:11 For the Son of Man is come to save that which was lost, and to call sinners to repentance; but these little ones have no need of repentance, and I will save them.	For the Son of man came to save [from the penalty of eternal death] that which was lost. (AMP) Before we can be found, we must recognize that we are lost. But, <i>lost</i> isn't always a bad thing.
Matt 18:12 How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray?	What do you think? If a man has a hundred sheep, and one of them has gone astray and gets lost, will he not leave the ninety-nine on the mountain and go in search of the one that is lost? (AMP) The Lord loved to reason with people and get them to think. He will often lay out a proposition for them to consider, then gently lead them to the correct conclusion.
Matt 18:13 And if it so be that he find it, verily, I say unto you, he rejoiceth more over that which was lost, than over the ninety and nine which went not astray.	And if it should be that he finds it, truly I say to you, he rejoices more over it than over the ninety-nine that did not get lost. (AMP)
Why would he rejoice over the lost sheep? What do you think? Comparing sheep to people, could it be that the lost sheep ventured out on its own initiative, seeking truth, not being content to remain with the herd? Could it be that the sheep had faith, knowing the Shepherd would find and come to rescue if it went too far astray? Could it be that the Shepherd rejoiced more in that sheep because it took a leap of faith to go where others fear to tread?	A great example of this was Peter, when he jumped out of the boat and tried to walk on the water.
Matt 18:14 Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.	Just so it is not the will of My Father Who is in heaven that one of these little ones should be lost and perish. (AMP) The Father knows His sheep – those who have covenanted with Him in the pre-earth life to come to earth, gain experience, develop faith, and through the care of the Shepherd, return safely home to Him.
Matt 18:15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.	If your brother wrongs you, go and show him his fault, between you and him privately. If he listens to you, you have won back your brother. (AMP)

	<p>Here's how to deal with some of that opposition we face. Maybe, before "cutting off" our right arm that offends us, we might try a little reconciliation.</p>
Matt 18:16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.	<p>But if he does not listen, take along with you one or two others, so that every word may be confirmed and upheld by the testimony of two or three witnesses. (AMP)</p>
Matt 18:17 And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.	<p>If he pays no attention to them [refusing to listen and obey], tell it to the church; and if he refuses to listen even to the church, let him be to you as a pagan and a tax collector. (AMP)</p> <p>There are still heathens and publicans in the world, and we still have to deal with them. But, perhaps as associates, but not as intimate friends.</p>
Matt 18:18 Verily, I say unto you, Whosoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.	<p>Truly I tell you, whatever you forbid and declare to be improper and unlawful on earth must be what is already forbidden in heaven, and whatever you permit and declare proper and lawful on earth must be what is already permitted in heaven. (AMP)</p>
<p>This is the same promise the Lord made to Peter in chapter 16. The Catholic Church claims this promise applies only to Peter and his "successors" in the Catholic Church. The official commentary in the LDS scriptures claims that this promise applies exclusively to the men whom the church designates as apostles.</p> <p>Both these interpretations give the respective churches reason to establish hierarchy, and therefore, inequality.</p> <p>Jesus addresses this promise to all His disciples, not just the apostles. If it were only to his apostles, the record would say so. The record would state that the Lord took them aside privately, but it does not.</p> <p>This promise is of the potential power that each follower of Christ can obtain, once they have the requisite degree of relationship (or fellowship, or Priesthood) with the Lord where they can receive revelation, know the will of the Father as it is done in heaven, and do the same on the earth.</p> <p>"Here is where I suggest that there are logical and spiritual disconnects between contemporary theology and the Hebraic paradigm of faith that result in a lack of miracles. Often today the term "belief" indicates "rational acceptance of doctrinal facts about Christ." This present day concept of "belief" is so far removed from the Hebraic transformational pattern initiated with Abram who "believed" (i.e. in brokenness he entered an abandoned marriage vow of commitment with Yahweh, knowing God was the only One Who could help him). Individuals today who think of themselves as "believers," merely on the basis of accepting doctrines they suppose are true,</p>	

sometimes make the errant assumption that they receive spiritual authority because of their intellectual acquisitions (pride). Because God is merciful, He may choose to work this way. Praise the Lord for his mercy! **However, in the Hebraic paradigm, it seems from the record of the biblical narratives that ones who participated in the authoritative reign of God on the earth in miraculous ways through binding and loosing, were also ones whose lives, characters and very beings were changed. They desperately sought after the word; the breath and bread of God Who gave them life and sustenance. There was nothing shallow about them or their pursuit of righteousness. I suggest that individuals such as these were afforded privileged entry into the realm of the word, not merely because they agreed with facts about God. Rather, the doorway to God's majestic residence beyond the veil was opened to them despite their exceedingly vast ignorance of divine matters. What really mattered in their embrace of the presence of the Lord was their sincerity and [desire for] transformed identities (humility).**" Steven R. Service, *The Lost and Forgotten Gospel of the Kingdom*.

Matt 18:19 Again, I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, that they may not ask amiss, it shall be done for them of my Father which is in heaven.	Again I tell you, if two of you on earth agree (harmonize together, make a symphony together) about whatever [anything and everything] they may ask, it will come to pass and be done for them by My Father in heaven. (AMP)
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This is a great key to unleashing this power, once we have it. Some of the greatest revelations and manifestations to the Twelve in ancient times, and to the leaders of the LDS church in the early days was when the brethren united their faith in prayer and called upon the Name of the Lord. There is one part of the Day of Pentecost, described in Acts 2, which is sadly neglected: the saints **were gathered together and of one accord.**

Matt 18:20 For where two or three are gathered together in my name, there am I in the midst of them.	For wherever two or three are gathered (drawn together as My followers) in (into) My name, there I AM in the midst of them. (AMP)
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This is a mystery, and a key to discerning the will of heaven and carrying it out on earth.

You may believe that the True Order of Prayer is an empty symbolic ritual, but when the Lord gives you the keys to officiate and therefore, the full understanding of this ordinance, you will understand that this is not the case.

Matt 18:21 Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?	Then Peter came up to Him and said, Lord, how many times may my brother sin against me and I forgive him and let it go? [As many as] up to seven times? (AMP)
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Here is an extended lesson on forgiveness. All I can do is repeat over and over again: "If you would have the Lord forgive you, then you forgive others." If you are like me, this sounded good, but didn't mean a lot. But, then one day, the Spirit showed me why forgiveness works and why it is so vitally important.

Matt 18:22 Jesus said unto him, I say not unto thee, until seven times; but, until seventy times seven.	Jesus answered him, I tell you, not up to seven times, but seventy times seven! (AMP)
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	Jesus was exaggerating in order to make a point. Forgive others as the Lord forgives you. In other words, forgive without limit.
Matt 18:23 Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants.	Therefore the kingdom of heaven is like a human king who wished to settle accounts with his attendants. (AMP) A description of how and why forgiveness works.
Matt 18:24 And when he had begun to reckon, one was brought unto him who owed him ten thousand talents.	When he began the accounting, one was brought to him who owed him 10,000 talents [probably about \$10,000,000], (AMP)
Matt 18:25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.	And because he could not pay, his master ordered him to be sold, with his wife and his children and everything that he possessed, and payment to be made. (AMP)
Matt 18:26 And the servant besought him, saying, Lord, have patience with me, and I will pay thee all.	So the attendant fell on his knees, begging him, Have patience with me and I will pay you everything. (AMP)
Matt 18:27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. The servant, therefore, fell down and worshipped him.	And his master's heart was moved with compassion, and he released him and forgave him [canceling] the debt. (AMP)
Matt 18:28 But the same servant went out, and found one of his fellow-servants which owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.	But that same attendant, as he went out, found one of his fellow attendants who owed him a hundred denarii [about twenty dollars]; and he caught him by the throat and said, Pay what you owe! (AMP)
Matt 18:29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.	So his fellow attendant fell down and begged him earnestly, Give me time, and I will pay you all! (AMP)
Matt 18:30 And he would not; but went and cast him into prison, till he should pay the debt.	But he was unwilling, and he went out and had him put in prison till he should pay the debt. (AMP)
Matt 18:31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.	When his fellow attendants saw what had happened, they were greatly distressed, and they went and told everything that had taken place to their master. (AMP)
Matt 18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant! I forgave thee all that debt; because thou desiredst me; shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?	Then his master called him and said to him, You contemptible and wicked attendant! I forgave and cancelled all that [great] debt of yours because you begged me to. And should you not have had pity and mercy on your fellow attendant, as I had pity and mercy on you? (AMP)

Matt 18:33 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.	And in wrath his master turned him over to the torturers (the jailers), till he should pay all that he owed. (AMP)
Matt 18:34 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.	So also My heavenly Father will deal with every one of you if you do not freely forgive your brother from your heart his offenses. (AMP)
CHAPTER 19	
Matt 19:1 And it came to pass, when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan.	NOW WHEN Jesus had finished saying these things, He left Galilee and went into the part of Judea that is beyond the Jordan; (AMP)
Matt 19:2 And great multitudes followed him; and many believed on him, and he healed them there.	And great throngs accompanied Him, and He cured them there. (AMP)
Matt 19:3 The Pharisees came also unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?	And Pharisees came to Him and put Him to the test by asking, Is it lawful and right to dismiss and repudiate and divorce one's wife for any and every cause? (AMP) We covered this in Mark. This is a great scripture on divorce, but modern-day Pharisees have twisted it to use as an excuse to deny marriage.
Matt 19:4 And he answered and said unto them, Have ye not read, that he who made man at the beginning, made him, male and female.	He replied, Have you never read that He Who made them from the beginning made them male and female, (AMP)
Matt 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh?	And said, For this reason a man shall leave his father and mother and shall be united firmly (joined inseparably) to his wife, and the two shall become one flesh? (AMP)
Matt 19:6 Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder.	So they are no longer two, but one flesh. What therefore God has joined together, let not man put asunder (separate). (AMP)
Matt 19:7 They say unto him, Why did Moses then command to give a writing of divorce, and to put her away?	They said to Him, Why then did Moses command [us] to give a certificate of divorce and thus to dismiss and repudiate a wife? (AMP)
Matt 19:8 He said unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so.	He said to them, Because of the hardness (stubbornness and perversity) of your hearts Moses permitted you to dismiss and repudiate and divorce your wives; but from the beginning it has not been so [ordained]. (AMP) There are many compromises with eternal truth that men make because of the hardness of their hearts.

Matt 19:9 And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away, doth commit adultery.	I say to you: whoever dismisses (repudiates, divorces) his wife, except for unchastity, and marries another commits adultery, and he who marries a divorced woman commits adultery. (AMP)
Matt 19:10 His disciples say unto him, If the case of the man be so with a wife, it is not good to marry.	The disciples said to Him, If the case of a man with his wife is like this, it is neither profitable nor advisable to marry. (AMP) Unable to understand and live the principle with discernment, men then revert over to the other extreme.
Matt 19:11 But he said unto them, All cannot receive this saying; it is not for them save to whom it is given.	But He said to them, Not all men can accept this saying, but it is for those to whom [the capacity to receive] it has been given. (AMP)
The Lord recognizes that while we are all of equal potential, we are not all of equal understanding, and just as some commandments must necessarily be adapted to the needs of the weak, there other commandments intended only for those who are able to receive them. "He who hath ears to hear, LET him hear."	
In the Lord's house are many mansions. He has many plans, and not all His judgments are given to all men.	
<p>"In all the scriptures and apocryphal writings one finds frequent indication of the careful rationing out of the teaching as people were able to receive it. It was not a matter of secrecy...On the contrary, the rationing of information by and among the early saints was in accordance with a clearly stated policy by which no one was to be denied any teaching which he was ready to receive. And when was one ready to receive information? As soon as one sincerely sought and asked for it...It is also apparent that people are to be given knowledge as they are able to receive it, so that the mysteries of the kingdom are imparted by degrees. There are, as it were, automatic safeguards built into the teaching to protect sacred things from common misunderstanding and to protect the unworthy from damaging themselves with them. God, according to Justin Martyr, has hidden the truth from the smartest doctors of the Jews whose own warped minds render them incapable of grasping it. When John the Baptist was hailed before the Jewish doctors, according to Josephus, he told them: 'I will not reveal to you the secret that is among you, because you have not desired it' (italics added). One receives as one is able to receive." Hugh Nibley (Since Cumorah, 91.)</p>	
Matt 19:12 For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that as able to receive, let him receive my sayings.	<p>For there are eunuchs who have been born incapable of marriage; and there are eunuchs who have been made so by men; and there are eunuchs who have made themselves incapable of marriage for the sake of the kingdom of heaven. Let him who is able to accept this accept it. (AMP)</p> <p>This is an illustration of the point that I and Hugh Nibley just made, tailored to the understanding of the people at the time.</p>

<p>Matt 19:13 Then were there brought unto him little children, that he should put his hands on them and pray. And the disciples rebuked them, saying, There is no need, for Jesus hath said, Such shall be saved.</p>	<p>Then little children were brought to Jesus, that He might put His hands on them and pray; but the disciples rebuked those who brought them. (AMP)</p> <p>JST adds this explanation, based on Jesus' prior teaching regarding little children.</p>
<p>Matt 19:14 But Jesus said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.</p>	<p>But He said, Leave the children alone! Allow the little ones to come to Me, and do not forbid or restrain or hinder them, for of such [as these] is the kingdom of heaven composed. (AMP)</p>
<p>Jesus delights to bless us all – even in over-abundance. He doesn't measure out His love in droplets. He doesn't ask: Who needs it? Who deserves it?</p>	
<p>True, He did not come to save the righteous, but sinners, but He delights to honor and bless the righteous, as well.</p>	
<p>Matt 19:15 And he laid hands on them, and departed thence.</p>	<p>And He put His hands upon them, and then went on His way. (AMP)</p> <p>Put Him to the test! Come to Him as a little child. Let Him love you, too! Then, never again will you be tempted to deny to anybody His love, or the blessings of eternity which He offers to all so freely.</p>
<p>Matt 19:16 And, behold, one came and said, Good master, what good thing shall I do, that I may have eternal life?</p>	<p>And behold, there came a man up to Him, saying, Teacher, what excellent and perfectly and essentially good deed must I do to possess eternal life? (AMP)</p> <p>We covered this in Mark. This young man was focused on the gospel of works: doing good.</p>
<p>Matt 19:17 And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life, keep the commandments.</p>	<p>And He said to him, Why do you ask Me about the perfectly and essentially good? There is only One Who is good [perfectly and essentially]--God. If you would enter into the Life, you must continually keep the commandments. (AMP)</p>
<p>There is only one that is good: God. God IS good, therefore God DOES good.</p>	
<p>If you want eternal life, then you want to live as God lives. How is God different from us?</p>	
<p>Matt 19:18 He saith unto him, Which? Jesus said, Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness.</p>	<p>He said to Him, What sort of commandments? [Or, which ones?] And Jesus answered, You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, (AMP)</p>

Matt 19:19 Honor thy father and mother. And, thou shalt love thy neighbor as thyself.	Honor your father and your mother, and, You shall love your neighbor as [you do] yourself. (AMP)
Matt 19:20 The young man saith unto him, All these things have I kept from my youth up; what lack I yet?	The young man said, I have observed all these from my youth; what still do I lack? (AMP) Jesus reviews the ten commandments, but the young man recognizes the inadequacy of those commands, in and of themselves, to save.
Matt 19:21 Jesus said unto him, If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me.	Jesus answered him, If you would be perfect [that is, have that spiritual maturity which accompanies self-sacrificing character], go and sell what you have and give to the poor, and you will have riches in heaven; and come, be My disciple [side with My party and follow Me]. (AMP)
Jesus wanted the young man to see the inadequacy of the law to save, and there are no additional commandments that you don't know about that are going to save you, but there is something you can do to acquire the attributes of God that make Him different from you: the willingness to sacrifice. If you will come to the Lord in prayer, and ask Him "What do I still lack that I may gain eternal life?" If you will ask this every day, if you will ask nothing more than this every day, and spend the rest of your prayer expressing gratitude to the Lord, He will teach you how to receive revelation from Him. Then, He will teach you step by step what you need to do to obtain eternal life.	For your part, you must commit to do everything he asks you to do, including the willingness to consecrate your life to Him. This is what makes God, God, or in other words have eternal life. To know God (which is eternal life) you have to live like God and think like God, who defines Himself, not by some political or religious belief, or some "intersectional identity", but by His total dedication to bring to pass your immortality and eternal life.
Matt 19:22 But when the young man heard that saying, he went away sorrowful; for he had great possessions.	But when the young man heard this, he went away sad (grieved and in much distress), for he had great possessions. (AMP) Will you also go away grieving? Will you leave? Peter, in John 6, said He would not leave Christ, because Jesus had the "words of eternal life". This is what we are talking about here.
Matt 19:23 Then said Jesus unto his disciples, Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven.	And Jesus said to His disciples, Truly I say to you, it will be difficult for a rich man to get into the kingdom of heaven. (AMP)

Matt 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.	Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to go into the kingdom of heaven. (AMP)
Matt 19:25 When his disciples heard this, they were exceedingly amazed, saying, Who then can be saved?	When the disciples heard this, they were utterly puzzled (astonished, bewildered), saying, Who then can be saved [from eternal death]? (AMP) Again, not discerning, but going over to the other extreme.
Matt 19:26 But Jesus beheld their thoughts, and said unto them, With men this is impossible; but if they will forsake all things for my sake, with God whatsoever things I speak are possible.	But Jesus looked at them and said, With men this is impossible, but all things are possible with God. (AMP) God specializes in the impossible.
Matt 19:27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?	Then Peter answered Him, saying, Behold, we have left [our] all and have become Your disciples [sided with Your party and followed You]. What then shall we receive? (AMP)
Peter is looking for the payoff. What do we get out of this? In the next chapter, we read about James and John looking for their payoff, which incensed the other Apostles. I guess Peter was more tactful because he included all of them in his request. But this is a fair question.	
Matt 19:28 And Jesus said unto them, Verily I say unto you, that ye who have followed me, shall, in the resurrection, when the Son of Man shall come sitting on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel.	Jesus said to them, Truly I say to you, in the new age [the Messianic rebirth of the world], when the Son of Man shall sit down on the throne of His glory, you who have [become My disciples, sided with My party and] followed Me will also sit on twelve thrones and judge the twelve tribes of Israel. (AMP)
Jesus knows how and when to motivate us. He offers a promise, and if we hold out faithful, we receive the promised blessing. This is His pattern in all things. This particular promise was unique to these particular and special men. But God has glorious promises in store for each of us.	
In the next chapter, Jesus shows us how we each receive equal rewards for our labors. We will also see in the next chapter that, when the Twelve receive their seats of judgment, James and John want the chief seats , right next to Christ.	
Matt 19:29 And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life.	And anyone and everyone who has left houses or brothers or sisters or father or mother or children or lands for My name's sake will receive many [even a hundred] times more and will inherit eternal life. (AMP) This is the general assurance of reward for those who sacrifice now. But, as I said, the

	Lord knows how and when to encourage us in specific ways that will motivate us and keep us humble.
Matt 19:30 But many of the first shall be last, and the last first.	But many who [now] are first will be last [then], and many who [now] are last will be first [then]. (AMPP)
“The last shall be first and the first shall be last.” This simple chiasm describes the plans and designs of the Lord. It is a general principle that which, if we will apply it to different situations that we want to try and understand, will greatly help our understanding.	
CHAPTER 20	
Matt 20:1 For the kingdom of heaven is like unto a man, an house-holder, who went out early in the morning to hire laborers into his vineyard.	FOR THE kingdom of heaven is like the owner of an estate who went out in the morning along with the dawn to hire workmen for his vineyard. (AMP)
Matt 20:2 And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.	After agreeing with the laborers for a denarius a day, he sent them into his vineyard. (AMP)
Matt 20:3 And he went out about the third hour, and found others standing idle in the market place.	And going out about the third hour (nine o'clock), he saw others standing idle in the marketplace; (AMP)
Matt 20:4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you; and they went their way.	And he said to them, You go also into the vineyard, and whatever is right I will pay you. And they went. (AMP)
Matt 20:5 And again he went out about the sixth and ninth hour and did likewise.	He went out again about the sixth hour (noon), and the ninth hour (three o'clock) he did the same. (AMP)
Matt 20:6 And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle?	And about the eleventh hour (five o'clock) he went out and found still others standing around, and said to them, Why do you stand here idle all day? (AMP)
Matt 20:7 They said unto him, Because no man hath hired us.	They answered him, Because nobody has hired us. (AMP)
Matt 20:8 He said unto them, Go ye also into the vineyard; and whatsoever is right ye shall receive.	He told them, You go out into the vineyard also and you will get whatever is just and fair. (AMP)
Matt 20:9 So when even was come, the lord of the vineyard said unto his steward, Call the laborers and give them their hire, beginning from the last unto the first.	
Matt 20:10 And when they came that began about the eleventh hour, they received every man a penny.	And those who had been hired at the eleventh hour (five o'clock) came and received a denarius each. (AMP)
Matt 20:11 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received a penny, they murmured against the good man of the house, saying, These last have	Now when the first came, they supposed they would get more, but each of them also received a denarius. And when they received it, they grumbled at the owner of the estate, Saying, These [men] who came

wrought one hour only and thou hast made them equal unto us, who have borne the burden and the heat of the day.	last worked no more than an hour, and yet you have made them rank with us who have borne the burden and the scorching heat of the day. (AMP)
Matt 20:12 But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny?	But he answered one of them, Friend, I am doing you no injustice. Did you not agree with me for a denarius? (AMP)
Matt 20:13 Take thine and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own?	Take what belongs to you and go. I choose to give to this man hired last the same as I give to you. Am I not permitted to do what I choose with what is mine? [Or do you begrudge my being generous?] (AMP)
D&C 70:14 Nevertheless, in your temporal things you shall be equal, and this not grudgingly , otherwise the abundance of the manifestations of the Spirit shall be withheld.	
D&C 78:5 That you may be equal in the bonds of heavenly things , yea, and earthly things also, for the obtaining of heavenly things.	
D&C 78:6 For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things;	
D&C 76:95 And he makes them equal in power, and in might, and in dominion.	
Matt 20:14 Is thine eye evil, because I am good?	Is your eye evil because I am good? (AMP)
<p>"I often ask my students the following question, 'When you stand before the bar of God at the Judgment Day, how many of you would like the assurance that God will be absolutely fair with you?' Usually every hand goes up. Then I pull the rug out from under them. 'You'd better think again. To be fair means to judge you by the law of justice and to give you what you deserve. But imperfect and fallen mortals like ourselves don't want to get what we deserve; we should be hoping for more than that. We don't want God to be fair or just when he judges us-we want him to be merciful.' The atonement of Christ provides a way for God to be at the same time both just and merciful. Since Christ and I are one in the gospel covenant, and since in a covenant partnership it doesn't matter which partner does what, Christ can answer the demands of justice for me, and I can then receive the benefits of mercy from him. This is an arrangement that satisfies both justice and mercy.</p>	
<p>"Yet some people are so addicted to the law of justice that they have difficulty accommodating the law of mercy or grace. They chafe at certain aspects of the gospel and of mercy that seem to them unfair (in other words, merciful rather than just). For example, it really isn't fair that one person should suffer for the sins of others. It isn't fair that some people can commit horrible crimes and then be completely forgiven and cleansed without having to suffer for them. It isn't fair that those who labor for only an hour will get the same reward as those who labor all day. (See Matt. 20:1-16.) No, the gospel sometimes isn't fair, but that is actually part of the good news. It isn't fair-it's merciful, and thank God it is so, for no human being can stand acquitted before the demands of absolute justice. From the perspective of fallen, imperfect mortals like ourselves, being judged by justice alone is our worst nightmare." (Stephen E. Robinson, Believing Christ: The Parable of the Bicycle and Other Good News, 58.)</p>	
Matt 20:15 So the last shall be first, and the first last, for many are called, but few chosen.	So those who [now] are last will be first [then], and those who [now] are first will be

	last [then]. For many are called, but few chosen. (AMP)
Matt 20:16 And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,	And as Jesus was going up to Jerusalem, He took the twelve disciples aside along the way and said to them, (AMP)
Matt 20:17 Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests, and unto the Scribes, and they shall condemn him to death; and shall deliver him to the Gentiles to mock, and to scourge, and to crucify. And the third day he shall rise again.	Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes; and they will sentence Him to death And deliver Him over to the Gentiles to be mocked and whipped and crucified, and He will be raised [to life] on the third day. (AMP) Again, preparing them for that which is to come.
Matt 20:18 Then came to him the mother of Zebedee's children with her sons, worshipping Jesus, and desiring a certain thing of him.	Then the mother of Zebedee's children came up to Him with her sons and, kneeling, worshiped Him and asked a favor of Him. (AMP) We call this "sucking up".
Matt 20:19 And he said unto her, What wilt thou that I should do?	And He asked her, What do you wish? (AMP)
Matt 20:20 And she said unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.	She answered Him, Give orders that these two sons of mine may sit, one at Your right hand and one at Your left in Your kingdom. (AMP)
With the trip to the Mount of Transfiguration and the talk of sitting on thrones of judgment, Salome (I believe that was her name.) wanted the best for her boys, and thought that they deserved the "chief seats".	
Matt 20:21 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?	But Jesus replied, You do not realize what you are asking. Are you able to drink the cup that I am about to drink and to be baptized with the baptism with which I am baptized? (AMP) We ought to be careful what we ask for, and we ought to be ready for Jesus' answer, which includes asking us if we are ready to pay the price. Were James and John ready to drink out of the same cup that causes the Lord to shrink (D&C 19)? Were they completely committed to following Him in every way?
Matt 20:22 They say unto him, We are able.	They answered, We are able. (AMP)

	<p>So, James, John, and their mother all appeared before Jesus with this request. You better be careful what you ask for, and even more careful when you answer a question like that.</p>
Matt 20:23 And he said unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with ; but to sit on my right hand, and on my left, is for whom it is prepared of my Father, but not mine to give.	<p>He said to them, You will drink My cup, but seats at My right hand and at My left are not Mine to give, but they are for those for whom they have been ordained and prepared by My Father. (AMP)</p>
<p>This is quite a promise. When James and John said they were ready. Jesus affirmed it. What more could you expect to receive than such an endorsement?</p> <p>Jesus knew the bounds of His authority and deferred to His Father in everything. Since the Father treats us all as equals in His kingdom and rewards us all equally, He does not regard particular seats as seats of honor. God sits in council in the heavens, in the midst of His great and mighty ones, and no doubt all the apostles will be among them. Which seat is greater? Revelation pictures God on His throne encircled about by “elders” sitting on their respective thrones (yes, they are thrones, not seats). In a circle, the last is the first and the first is the last.</p>	
Matt 20:24 And when the ten heard this, they were moved with indignation against the two brethren.	<p>But when the ten [other disciples] heard this, they were indignant at the two brothers. (AMP)</p> <p>The other ten were thinking along the same lines as James and John. They saw this as a hierarchy, a zero-sum game. They were mad because they didn’t ask first, and didn’t get their cut.</p>
Matt 20:25 But Jesus called them, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you.	<p>And Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and their great men hold them in subjection [tyrannizing over them]. (AMP)</p>
Matt 20:26 But whosoever will be great among you, let him be your minister.	<p>Not so shall it be among you; but whoever wishes to be great among you must be your servant, (AMP)</p>
Matt 20:27 And whosoever will be chief among you, let him be your servant;	<p>And whoever desires to be first among you must be your slave—(AMP)</p>
Matt 20:28 Even as the Son of Man came, not to be ministered unto, but to minister; and to give his life a ransom for many.	<p>Just as the Son of Man came not to be waited on but to serve, and to give His life as a ransom for many [the price paid to set them free]. (AMP)</p>
<p>This is how the Lord sees it.</p> <p>D&C 38:24 And let every man esteem his brother as himself, and practise virtue and holiness before me.</p>	

<p>D&C 38:25 And again I say unto you, let every man esteem his brother as himself.</p> <p>D&C 38:26 For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there--and looketh upon his sons and saith I am just?</p> <p>D&C 38:27 Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.</p>	
Matt 20:29 And as they departed from Jericho, a great multitude followed him.	And as they were going out of Jericho, a great throng accompanied Him. (AMP)
Matt 20:30 And, behold, two blind men sitting by the wayside, when they heard that Jesus passes by, cried out, saying, Have mercy on us, O Lord, Son of David.	And behold, two blind men were sitting by the roadside, and when they heard that Jesus was passing by, they cried out, Lord, have pity and mercy on us, [You] Son of David! (AMP)
Matt 20:31 And the multitude rebuked them, saying, they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, Son of David.	The crowds reproved them and told them to keep still; but they cried out all the more, Lord, have pity and mercy on us, [You] Son of David! (AMP)
Matt 20:32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?	And Jesus stopped and called them, and asked, What do you want Me to do for you? (AMP) The men showed their faith by incessantly crying out to the Lord, even when told to shut up. Then, they presented their request to the Lord.
Matt 20:33 They say unto him, Lord, that our eyes may be opened.	They answered Him, Lord, we want our eyes to be opened! (AMP)
Matt 20:34 So Jesus had compassion, and touched their eyes; and immediately their eyes received sight, and they followed him.	And Jesus, in pity, touched their eyes; and instantly they received their sight and followed Him. (AMP)
<p>CHAPTER 21</p>	
Matt 21:1 And when Jesus drew nigh unto Jerusalem, and they were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,	AND WHEN they came near Jerusalem and had reached Bethphage at the Mount of Olives, Jesus sent two disciples on ahead, (AMP)
Matt 21:2 Saying unto them, Go into the village over against you, and straightway ye shall find a colt tied; loose it, and bring it unto me; and if any shall say aught unto you, ye shall say, The Lord hath need of it; and straightway he will send it.	Saying to them, Go into the village that is opposite you, and at once you will find a donkey tied, and a colt with her; untie [them] and bring [them] to Me. If anyone says anything to you, you shall reply, The Lord needs them, and he will let them go without delay. (AMP)
Matt 21:3 All this was done, that it might be fulfilled which was spoken by the prophet, saying,	This happened that what was spoken by the prophet might be fulfilled, saying, (AMP)

<p>Matt 21:4 Tell ye the daughter of Zion, Behold, thy king cometh unto thee, and he is meek, and he is sitting upon an ass, and a colt, the foal of an ass.</p>	<p>Say to the Daughter of Zion [inhabitants of Jerusalem], Behold, your King is coming to you, lowly and riding on a donkey, and on a colt, the foal of a donkey [a beast of burden]. (AMP)</p> <p>Jesus prophesied about the colt in order that prophecy might be fulfilled.</p>
<p>Matt 21:5 And the disciples went, and did as Jesus commanded them; and brought the colt, and put on it their clothes; and Jesus took the colt and sat thereon; and they followed him.</p>	<p>Then the disciples went and did as Jesus had directed them. They brought the donkey and the colt and laid their coats upon them, and He seated Himself on them [the clothing]. (AMP)</p>
<p>Matt 21:6 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed in the way.</p>	<p>And most of the crowd kept spreading their garments on the road, and others kept cutting branches from the trees and scattering them on the road. (AMP)</p>
<p>Matt 21:7 And the multitudes that went before, and also that followed after, cried, saying, Hosanna to the Son of David; blessed is he who cometh in the name of the Lord! Hosanna in the highest!</p>	<p>And the crowds that went ahead of Him and those that followed Him kept shouting, Hosanna (O be propitious, graciously inclined) to the Son of David, [the Messiah]! Blessed (praised, glorified) is He Who comes in the name of the Lord! Hosanna (O be favorably disposed) in the highest [heaven]! (AMP)</p> <p>We covered this in Mark.</p>
<p>Matt 21:8 And when he was come into Jerusalem, all the city was moved, saying, Who is this?</p>	<p>And when He entered Jerusalem, all the city became agitated and [trembling with excitement] said, Who is This?</p>
<p>Matt 21:9 And the multitude said, This is Jesus of Nazareth, the prophet of Galilee.</p>	<p>And the crowds replied, This is the prophet Jesus from Nazareth of Galilee. (AMP)</p>
<p>Matt 21:10 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them,</p>	<p>And Jesus went into the temple (whole temple enclosure) and drove out all who bought and sold in the sacred place, and He turned over the four-footed tables of the money changers and the chairs of those who sold doves. He said to them, (AMP)</p>
<p>Matt 21:11 It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.</p>	<p>The Scripture says, My house shall be called a house of prayer; but you have made it a den of robbers. (AMP)</p> <p>This was the second temple cleansing.</p>
<p>Matt 21:12 And the blind and the lame came to him in the temple; and he healed them.</p>	<p>And the blind and the lame came to Him in the porches and courts of the temple, and He cured them. (AMP)</p>

<p>People are wont to portray this cleansing of the temple as a fit of anger in order to justify their own uncontrolled anger. But, then, after clearing the temple, look what He did. He turned and healed the blind and the lame.</p>	
<p>Matt 21:13 And when the chief priests and Scribes saw the wonderful things that he did, and the children of the kingdom crying in the temple, and saying, Hosanna to the Son of David! they were sore displeased, and said unto him, Hearest thou what these say?</p>	<p>But when the chief priests and the scribes saw the wonderful things that He did and the boys and the girls and the youths and the maidens crying out in the porches and courts of the temple, Hosanna (O be propitious, graciously inclined) to the Son of David! they were indignant. And they said to Him, Do You hear what these are saying? (AMP)</p>
<p>Matt 21:14 And Jesus said unto them, Yea; have ye never read the scriptures which saith, Out of the mouths of babes and sucklings, O Lord, thou hast perfected praise?</p>	<p>And Jesus replied to them, Yes; have you never read, Out of the mouths of babes and unweaned infants You have made (provided) perfect praise? (AMP)</p>
<p>Matt 21:15 And he left them, and went out of the city unto Bethany, and he lodged there.</p>	<p>And leaving them, He departed from the city and went out to Bethany and lodged there. (AMP)</p> <p>John tells us He went to stay with Mary, Martha, and Lazarus.</p>
<p>Matt 21:16 Now in the morning, as he returned into the city, he hungered.</p>	<p>In the early dawn the next morning, as He was coming back to the city, He was hungry. (AMP)</p>
<p>We discussed this incident with the fig tree in Mark. This was symbolic of what was about to happen to Israel: appearing to bear fruit, but not actually bearing fruit, the Gospel was to be taken from Israel and given to the Gentiles.</p>	
<p>Matt 21:17 And when he saw a fig tree in the way, he came to it, and there was not any fruit on it, but leaves only. And he said unto it, Let no fruit grow on thee henceforward, for ever. And presently the fig tree withered away.</p>	<p>And as He saw one single leafy fig tree above the roadside, He went to it but He found nothing but leaves on it [seeing that in the fig tree the fruit appears at the same time as the leaves]. And He said to it, Never again shall fruit grow on you! And the fig tree withered up at once. (AMP)</p>
<p>Matt 21:18 And when the disciples saw this, they marveled and said, How soon is the fig tree withered away!</p>	<p>When the disciples saw it, they marveled greatly and asked, How is it that the fig tree has withered away all at once? (AMP)</p> <p>The disciples marveled at how quickly the tree withered away. It seemed as if the Gospel were likewise taken from Israel and given the Gentiles in an instant.</p>
<p>Matt 21:19 Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this to the fig tree, but also, if ye shall say</p>	<p>And Jesus answered them, Truly I say to you, if you have faith (a firm relying trust) and do not doubt, you will not only do what has been done to the fig tree, but even if you</p>

unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.	say to this mountain, Be taken up and cast into the sea, it will be done. (AMP)
Matt 21:20 And all things, whatsoever ye shall ask in prayer, in faith believing, ye shall receive.	And whatever you ask for in prayer, having faith and [really] believing, you will receive. (AMP) A lesson in faith.
Matt 21:21 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, by what authority doest thou these things? And who gave thee this authority?	And when He entered the sacred enclosure of the temple, the chief priests and elders of the people came up to Him as He was teaching and said, By what power of authority are You doing these things, and who gave You this power of authority? (AMP) We covered this in Mark. The Lord caught them in their guile, as usual.
Matt 21:22 And Jesus answered and said unto them. I also will ask you one thing, which if ye tell me, I, likewise, will tell you by what authority I do these things.	Jesus answered them, I also will ask you a question, and if you give Me the answer, then I also will tell you by what power of authority I do these things. (AMP)
Matt 21:23 The baptism of John, whence was it? From heaven, or of men?	The baptism of John--from where was it? From heaven or from men? (AMP)
Matt 21:24 And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people, For all people held John as a prophet. And they answered Jesus and said, We cannot tell.	And they reasoned and argued with one another, If we say, From heaven, He will ask us, Why then did you not believe him? But if we say, From men--we are afraid of and must reckon with the multitude, for they all regard John as a prophet. So they answered Jesus, We do not know. (AMP)
Matt 21:25 And he said, Neither tell I you by what authority I do these things.	And He said to them, Neither will I tell you by what power of authority I do these things. (AMP)
Matt 21:26 But what think ye? A man had two sons; and he came to the first, saying, Son, go work to-day in my vineyard.	What do you think? There was a man who had two sons. He came to the first and said, Son, go and work today in the vineyard. (AMP) This parable of the two sons is unique to Matthew. It is pretty simple to understand.
Matt 21:27 He answered and said, I will not; but afterward he repented, and went.	And he answered, I will not; but afterward he changed his mind and went. (AMP) The first son was honest and refused, but afterward went and labored.

Matt 21:28 And he came to the second, and said likewise. And he answered and said, I will serve; and went not.	Then the man came to the second and said the same [thing]. And he replied, I will [go], sir; but he did not go. (AMP) The second son agreed to go labor, but lied and did not labor.
Matt 21:29 Whether of these twain did the will of their father?	Which of the two did the will of the father? (AMP)
Matt 21:30 They say unto him, The first.	They replied, The first one. (AMP) A no-brainer.
Matt 21:31 Jesus said unto them, Verily I say unto you, That the publicans and harlots shall go into the kingdom of God before you.	Jesus said to them, Truly I tell you, the tax collectors and the harlots will get into the kingdom of heaven before you. (AMP) The master was the Lord. The son who refused, but turned and repented are the publicans and harlots.
Matt 21:32 For John came unto you in the way of righteousness, and bore record of me, and ye believed him not; but the publicans and the harlots believed him; and ye, afterward, when ye had seen me, repented not, that ye might believe him.	For John came to you walking in the way of an upright man in right standing with God, and you did not believe him, but the tax collectors and the harlots did believe him; and you, even when you saw that, did not afterward change your minds and believe him [adhere to, trust in, and rely on what he told you]. (AMP) The son who lied about laboring was the Pharisees and Sadducees.
Matt 21:33 For he that believed not John concerning me, cannot believe me, except he first repent.	If you believed John, you would believe me.
Matt 21:34 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.	
Matt 21:35 Behold, there was a certain householder, who planted a vineyard, and hedged it round about, and digged a wine-press in it; and built a tower, and let it out to husbandmen, and went into a far country.	Listen to another parable: There was a master of a house who planted a vineyard and put a hedge around it and dug a wine vat in it and built a watchtower. Then he let it out [for rent] to tenants and went into another country. (AMP)
Matt 21:36 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.	When the fruit season drew near, he sent his servants to the tenants to get his [share of the] fruit. (AMP)
Matt 21:37 And the husbandmen took his servants, and beat one, and killed another, and stoned another.	But the tenants took his servants and beat one, killed another, and stoned another.

Matt 21:38 Again, he sent other servants, more than the first; and they did unto them likewise.	Again he sent other servants, more than the first time, and they treated them the same way. (AMP)
Matt 21:39 But last of all, he sent unto them his son, saying, They will reverence my son.	Finally he sent his own son to them, saying, They will respect and give heed to my son. (AMP)
Matt 21:40 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.	But when the tenants saw the son, they said to themselves, This is the heir; come on, let us kill him and have his inheritance. (AMP)
Matt 21:41 And they caught him, and cast him out of the vineyard, and slew him.	And they took him and threw him out of the vineyard and killed him. (AMP)
Matt 21:42 And Jesus said unto them, When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?	Now when the owner of the vineyard comes back, what will he do to those tenants? (AMP)
Matt 21:43 They say unto him, He will destroy those miserable, wicked men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.	They said to Him, He will put those wretches to a miserable death and rent the vineyard to other tenants of such a character that they will give him the fruits promptly in their season. (AMP)
<p>The vineyard is the Lord's kingdom. The owner of the vineyard is the Father. The tenants are the members of the church or Kingdom. The servants are the prophets. The son of the owner is Jesus.</p> <p>This parable is repeated and expanded in Section 101 and 103 of the D&C, only this time it has reference to the redemption of Zion.</p>	
Matt 21:44 Jesus said unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doings, and it is marvelous in our eyes.	<p>Jesus asked them, Have you never read in the Scriptures: The very Stone which the builders rejected and threw away has become the Cornerstone; this is the Lord's doing, and it is marvelous in our eyes? (AMP)</p> <p>This refers to Psalm 118: 22-23. The "head of the corner" or "chief corner stone" refers to Christ. This has reference to the building of the Kingdom of God.</p>
<p>"The cornerstone is a long, well-squared stone resting upon the foundation of a building at the terminus of two walls. Its purpose requires that it be carefully chosen. It must be sound-in the case of sandstone, free from weakening cavities; and in the case of limestone, without any white streaks of spar that might lead to cleavage under pressure. As such, the chief cornerstone is a natural type. The Psalmist spoke of Christ as 'the stone which the builders refused,' which would ultimately become 'the head stone of the corner' (Ps. 118:22). The analogy is descriptive of the Jewish rejection of Christ in the name of loyalty to the law of Moses and might also be applied to those today whose loyalty to the Bible blinds them to the greater light of Restoration scriptures about the Savior. Christ applied the prophecy to himself in his mortal ministry (see Matt. 21:42; Luke 20:17).</p> <p>"The book of Isaiah contains this same imagery: 'Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that</p>	

believeth shall not make haste' (Isa. 28:16). Christ is our 'tried' and 'sure foundation.' Hence Paul's imagery of the Church being built 'upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone' (Eph. 2:20)." (Joseph Fielding McConkie and Donald W. Parry, *A Guide to Scriptural Symbols*, 120)

"A very old tradition among the Jews holds that during the early stages of construction of the second temple, the builders, by mistake, discarded the cornerstone. Centuries later, in the midst of a long day of debate, Jesus, seemingly drawing upon this tradition, spoke of the irony associated with ignoring or dismissing him and his message. 'Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?' (Matthew 21:42; compare Psalm 118:22-23; Acts 4:11.) Among the Nephites, Jacob prophesied: 'I perceive by the workings of the Spirit which is in me, that by the stumbling of the Jews they will reject the stone upon which they might build and have safe foundation.' (Jacob 4:15.)" (Robert L. Millet, *Steadfast and Immovable: Striving for Spiritual Maturity*, 141.)

Matt 21:45 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.	I tell you, for this reason the kingdom of God will be taken away from you and given to a people who will produce the fruits of it. (AMP)
Matt 21:46 For whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder.	And whoever falls on this Stone will be broken to pieces, but he on whom It falls will be crushed to powder [and It will winnow him, scattering him like dust]. (AMP)
Matt 21:47 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.	And when the chief priests and the Pharisees heard His parables (comparisons, stories used to illustrate and explain), they perceived that He was talking about them. (AMP)
Matt 21:48 And they said among themselves, Shall this man think that he alone can spoil this great kingdom? And they were angry with him	
Matt 21:49 But when they sought to lay hands on him, they feared the multitude, because they learned that the multitude took him for a prophet.	And although they were trying to arrest Him, they feared the throngs because they regarded Him as a prophet. (AMP)
Matt 21:50 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?	
Matt 21:51 Verily, I say unto you, I am the stone, and those wicked ones reject me.	
Matt 21:52 I am the head of the corner. These Jews shall fall upon me, and shall be broken.	
Matt 21:53 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.)	
Matt 21:54 Wherefore, on whomsoever this stone shall fall, it shall grind him to powder.	

Matt 21:55 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.	
Matt 21:56 And then understood they the parable which he spake unto them, that the Gentiles should be destroyed also, when the Lord should descend out of heaven to reign in his vineyard, which is the earth and the inhabitants thereof.	The JST is the best commentary on this passage.
CHAPTER 22	
Matt 22:1 And Jesus answered the people again, and spake unto them in parables, and said,	AND AGAIN Jesus spoke to them in parables (comparisons, stories used to illustrate and explain), saying, (AMP) Here follows the parable of the wedding feast. It occurs only in Matthew.
Matt 22:2 The kingdom of heaven is like unto a certain king, who made a marriage for his son.	The kingdom of heaven is like a king who gave a wedding banquet for his son (AMP) The king is the father. His son is the Christ, the Bridegroom.
Matt 22:3 And when the marriage was ready, he sent forth his servants to call them that were bidden to the wedding; and they would not come.	And sent his servants to summon those who had been invited to the wedding banquet, but they refused to come. (AMP) The servants are the prophets, who were sent out to bid his specially chosen guests (the House of Israel) to join in the feast, but they refused to come.
Matt 22:4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have prepared my oxen, and my fatlings have been killed, and my dinner is ready, and all things are prepared; therefore come unto the marriage.	Again he sent other servants, saying, Tell those who are invited, Behold, I have prepared my banquet; my bullocks and my fat calves are killed, and everything is prepared; come to the wedding feast. (AMP) He called other prophets to invite guests to come to the feast.
Matt 22:5 But they made light of the servants, and went their ways; one to his farm, another to his merchandise;	But they were not concerned and paid no attention [they ignored and made light of the summons, treating it with contempt] and they went away—one to his farm, another to his business, (AMP) The guests did not take the invitation seriously and found excuses to stay away.

<p>"Again he sent forth, . . . saying, . . . I have prepared my dinner, . . . and all things are ready. . . . But they made light of it, and went their ways, one to his farm, another to his merchandise' (Matthew 22:2-5). Back to the office and the farm as they virtuously called attention to solid work to be done and 'made light' of mere partying. Yet it was a gross insult to their generous host. 'Deny not the gifts of God!' is the final plea of the Book of Mormon (Moroni 10:8). Who would despise such gifts?" Hugh Nibley (Approaching Zion, 234)</p>	
Matt 22:6 And the remnant took his servants, and entreated them spitefully, and slew them.	While the others seized his servants, treated them shamefully, and put them to death. (AMP) Others killed the prophets.
Matt 22:7 But when the king heard that his servants were dead, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city.	[Hearing this] the king was infuriated; and he sent his soldiers and put those murderers to death and burned their city. (AMP) A prophecy of Israel, literally fulfilled.
<p>"But when they (the Roman soldiers) went in numbers into the lanes of the city with their swords drawn, they slew those whom they overtook without and set fire to the houses whither the Jews were fled, and burnt every soul in them, and laid waste a great many of the rest; and when they were come to the houses to plunder them, they found in them entire families of dead men, and the upper rooms full of dead corpses, that is, of such as died by the famine; they then stood in a horror at this sight, and went out without touching any thing. But although they had this commiseration for such as were destroyed in that manner, yet had they not the same for those that were still alive, but they ran every one through whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run down with blood, to such a degree indeed that the fire of many of the houses was quenched with these men's blood." (Josephus, Wars of the Jews, book VI, chap. VIII, v. 5)</p>	
Matt 22:8 Then said he to his servants, The wedding is ready; but they who were bidden were not worthy.	Then he said to his servants, The wedding [feast] is prepared, but those invited were not worthy. (AMP)
Matt 22:9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.	So go to the thoroughfares where they leave the city [where the main roads and those from the country end] and invite to the wedding feast as many as you find. (AMP) This story is told from the point of the Jews. To them, the Gentiles are "the nations" of the world, the riff-raff of society.
Matt 22:10 So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests.	And those servants went out on the crossroads and got together as many as they found, both bad and good , so [the room in which] the wedding feast [was held] was filled with guests. (AMP) The invitation was out to any who would attend.

Matt 22:11 But when the king came in to see the guests, he saw there a man who had not a wedding garment.	But when the king came in to view the guests, he looked intently at a man there who had on no wedding garment. (AMP)
Matt 22:12 And he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.	And he said, Friend, how did you come in here without putting on the [appropriate] wedding garment? And he was speechless (muzzled, gagged). (AMP)
Matt 22:13 Then said the king unto his servants, Bind him hand and foot, and take and cast him away into outer darkness; there shall be weeping and gnashing of teeth.	Then the king said to the attendants, Tie him hand and foot, and throw him into the darkness outside; there will be weeping and grinding of teeth. (AMP)
Matt 22:14 For many are called, but few chosen; wherefore all do not have on the wedding garment.	For many are called (invited and summoned), but few are chosen. (AMP)
In case you were wondering, as I was, about the man cast out for not having a wedding garment, here are some comments about the missing wedding garment from LDS sources and from the Bible:	
<p>"It was well known to the Savior's audience that one had to be suitably dressed to appear before a king. The apparel of the guest was a reflection of respect for the host. It was also a matter of common knowledge that the appropriate dress for such an occasion was that of white robes (Clarke, Adam. Clarke's Commentary. 3 vols. Nashville: Abingdon Press, no date given. 3:210). It appears evident that people brought in from the highways of the earth would have neither time nor means to procure wedding garments. The king had obviously supplied his guests from his own wardrobe. All had been invited to clothe themselves in the garments of royalty. The man cast out had chosen to trust in his own dress rather than that provided by the king. By interpretation, he had chosen to join the true worshipers, that is the church or kingdom of God, yet he had not chosen to dress as the others had dressed. He was not one with them. He desired the full blessings of the kingdom, but on his own terms, not those of the king. He had spurned the ritual garment and the righteousness associated with it. This is emphasized in the Joseph Smith Translation, which adds to the statement that many are called but few chosen the explanation that 'all do not have on the wedding garment' (Joseph Smith Translation, Matthew 22:14).</p>	
<p>"All who are to feast in the heavenly kingdom must be properly clothed. They must be wearing the garments of purity and holiness, garments made white through 'the blood of the Lamb' (Revelation 7:14)." (Joseph Fielding McConkie, <i>Gospel Symbolism</i>, 133.)</p>	
The wedding refers to the great marriage supper of the lamb.	
<p>Rev 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.</p>	
<p>Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.</p>	
<p>Rev 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.</p>	

Rev 19:9 And he saith unto me, Write, **Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.**

The bride is the church, which has become the Kingdom of God (Zion).

Rev 21:2 And I John saw **the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.**

All of the guests at the wedding feast in the parable of Matt. 22 that are clothed in the proper wedding garments are clothed in Christ.

Isa. 61:10, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; **for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.**" (KJV)

Gal. 3:27, " **For as many of you as have been baptized into Christ have put on Christ.**" (KJV)

The man in the parable of the wedding feast was not clothed in Christ. It means that those who are not clothed with Christ are not in Christ, and will be judged unworthy just as the man was in the parable of the wedding feast, and will be cast out into eternal punishment, and experience the second death.

Matt 22:15 Then went the Pharisees and took counsel how they might entangle him in his talk.	Then the Pharisees went and consulted and plotted together how they might entangle Jesus in His talk. (AMP) The remainder of this chapter is covered in Mark, but go ahead and read it and get the interpretation from the AMP text.
Matt 22:16 And they sent out unto him their disciples with the Herodians, saying Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any; for thou regardest not the person of men.	And they sent their disciples to Him along with the Herodians, saying, Teacher, we know that You are sincere and what You profess to be and that You teach the way of God truthfully, regardless of consequences and being afraid of no man; for You are impartial and do not regard either the person or the position of anyone. (AMP)
Matt 22:17 Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?	Tell us then what You think about this: Is it lawful to pay tribute [levied on individuals and to be paid yearly] to Caesar or not? (AMP)
Matt 22:18 But Jesus perceived their wickedness, and said, Ye hypocrites! why tempt ye me? Show me the tribute money.	But Jesus, aware of their malicious plot, asked, Why do you put Me to the test and try to entrap Me, you pretenders (hypocrites)? Show me the money used for the tribute. (AMP)
Matt 22:19 And they brought unto him a penny.	And they brought Him a denarius. (AMP)

Matt 22:20 He said unto them, Whose image is this, and superscription?	And Jesus said to them, Whose likeness and title are these? (AMP)
Matt 22:21 They said unto him, Caesar's. Then said he unto them, Render therefore unto Caesar, the things which are Caesar's; and unto God the things which are God's.	They said, Caesar's. Then He said to them, Pay therefore to Caesar the things that are due to Caesar, and pay to God the things that are due to God. (AMP)
Matt 22:22 And when they had heard him say these words, they marveled, and left him, and went their way.	When they heard it they were amazed and marveled; and they left Him and departed. (AMP)
Matt 22:23 The same day came the Sadducees to him, who say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.	The same day some Sadducees, who say that there is no resurrection [of the dead], came to Him and they asked Him a question, Saying, Teacher, Moses said, If a man dies, leaving no children, his brother shall marry the widow and raise up a family for his brother. (AMP)
Matt 22:24 Now there were with us, seven brethren; and the first, when he had married a wife, deceased; and, having no issue, he left his wife unto his brother.	Now there were seven brothers among us; the first married and died, and, having no children, left his wife to his brother. (AMP)
Matt 22:25 Likewise the second also, and the third, and even unto the seventh.	The second also died childless, and the third, down to the seventh. (AMP)
Matt 22:26 And last of all the woman died also.	Last of all, the woman died also. (AMP)
Matt 22:27 Therefore, in the resurrection, whose wife shall she be of the seven? For they all had her.	Now, in the resurrection, to which of the seven will she be wife? For they all had her.
Matt 22:28 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.	But Jesus replied to them, You are wrong because you know neither the Scriptures nor God's power. (AMP)
Matt 22:29 For in the resurrection, they neither marry, nor are given in marriage; but are as the angels of God in heaven.	For in the resurrected state neither do [men] marry nor are [women] given in marriage, but they are like the angels in heaven. (AMP)
<p>The AMP translation seem to go against the traditional LDS interpretation of “celestial marriage”, which has nothing to do with this verse and everything to do with the unique polygamous teachings of Section 132. The LDS use “celestial marriage” to explain why there is no marriage in the resurrection or in the “resurrected state, but their explanation that marriage arrangements are made only in the temporal world really doesn’t explain this verse.</p> <p>Here is another alternate interpretation for this passage for your consideration.</p> <p>Yeshua was also challenged by Sadducees who hoped to present a situation to him that disproved the Pharisaic teaching on the Qimah, or the Chaye Olam [resurrection of eternal life] of the righteous who would not sleep awaiting gilgul (reincarnation), but dwell in the shamayim (heavens) assisting incarnate souls with the malachim (angels). They posit a situation where a woman marries a husband living with seven brothers who dies without children, then remarries his brother as required by Torah. [the law of Moses]. But he also dies without children, and so on through seven brothers. “Whose wife will she be in this supposed Qimah? [resurrection]”</p>	

They asked knowing that according to Scripture she would have seven husbands because there had been not been any children, and having more than one husband was against Scripture.

Yeshua [Jesus] answered, You are ignorant both of the Tanakh [scriptures] and of the power of God. For those who are worthy of the Qimah [life in the heavenly eternities], they neither marry [no longer merely male] nor are given in marriage [no longer merely female], but they are like unto the angels [They are whole, complete, spiritually androgynous, *tam.*] in the heavens. And as for the dead being raised in the Qimah [resurrection], haven't you read in the book of Moses, in the passage about the bush, how God said to him, 'I am the God of Avraham [Abraham], the God of Yitz'chak [Isaac] and the God of Ya'akov [Jacob]?' He is God not of the dead, but of the living. Mark 12.24-27; repeated in Matthew 22.23-32 and Luke 20.27-40.

MEANING: One who is worthy of the Eternal Life [Life of the 'Olam] after death exists as a soul [Neshamah] who is no longer divided into male and female, but is whole [shalem], perfect [tam], undivided, and androgynous like the angels [malachim] and all heavenly beings. All the great saints live after physical death in the 'Olam of God [estate of godliness]. Lewis Keizer, PhD, *The Pre-Christian Teachings of Yeshua*

Matt 22:30 But as touching the resurrection of the dead, have ye not read that which was spoken unto you of God, saying,	But as to the resurrection of the dead--have you never read what was said to you by God, (AMP)
Matt 22:31 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.	I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead but of the living! (AMP)
Matt 22:32 And when the multitude heard him, they were astonished at his doctrine.	And when the throng heard it, they were astonished and filled with [glad] amazement at His teaching. (AMP)
<p>"This was a direct assault upon the Sadducean doctrine of negation concerning the literal resurrection of the dead. The Sadducees were distinctively the zealous upholders of the law, wherein Jehovah affirms Himself to be the God of Abraham, Isaac, and Jacob; yet they denied the possible resurrection of these patriarchs, and made the exalted title, under which the Lord had revealed Himself to Moses...The declaration that Jehovah is not the God of the dead but of the living was an unanswerable denunciation of the Sadducean perversion of scripture; and with solemn finality the Lord added: 'Ye therefore do greatly err.' Certain of the scribes present were impressed by the incontrovertible demonstration of the truth, and exclaimed with approbation: 'Master, thou hast well said.' The proud Sadducees were confuted and silenced; 'and after that they durst not ask him any question at all.'" James E. Talmage (<i>Jesus the Christ</i>, 509)</p>	
Matt 22:33 But when the Pharisees heard that he had put the Sadducees to silence, they were gathered together.	Now when the Pharisees heard that He had silenced (muzzled) the Sadducees, they gathered together. (AMP)
Matt 22:34 Then one of them, a lawyer, tempting him, asked, saying,	And one of their number, a lawyer, asked Him a question to test Him. (AMP)
Matt 22:35 Master, which is the great commandment in the law?	Teacher, which kind of commandment is great and important (the principal kind) in the Law? [Some commandments are light--which are heavy?] (AMP)

Matt 22:36 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.	And He replied to him, You shall love the Lord your God with all your heart and with all your soul and with all your mind (intellect). (AMP)
Matt 22:37 This is the first and great commandment.	This is the great (most important, principal) and first commandment. (AMP)
Matt 22:38 And the second is like unto it; Thou shalt love thy neighbor as thyself.	And a second is like it: You shall love your neighbor as [you do] yourself. (AMP)
Matt 22:39 On these two commandments hang all the law and the prophets.	These two commandments sum up and upon them depend all the Law and the Prophets. (AMP)
Matt 22:40 While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he?	Now while the Pharisees were still assembled there, Jesus asked them a question, Saying, What do you think of the Christ? Whose Son is He? (AMP)
Matt 22:41 They say unto him, The Son of David.	They said to Him, The Son of David. (AMP)
Matt 22:42 He said unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?	He said to them, How is it then that David, under the influence of the [Holy] Spirit, calls Him Lord, saying, The Lord said to My Lord, Sit at My right hand until I put Your enemies under Your feet? (AMP)
Matt 22:43 If David then called him Lord, how is he his son?	If then David thus calls Him Lord, how is He his Son? (AMP)
Matt 22:44 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.	And no one was able to answer Him a word, nor from that day did anyone venture or dare to question Him. (AMP)
CHAPTER 23	
Matt 23:1 Then spake Jesus to the multitude, and to his disciples, saying, The Scribes and the Pharisees sit in Moses' seat.	THEN JESUS said to the multitudes and to His disciples, The scribes and Pharisees sit on Moses' seat [of authority]. (AMP) They occupy the position held by Moses, yet they do not the works of Moses, nor do they teach the law of Moses.
Matt 23:2 All, therefore, whatsoever they bid you observe, they will make you observe and do; for they are ministers of the law, and they make themselves your judges. But do not ye after their works; for they say, and do not.	So observe and practice all they tell you; but do not do what they do, for they preach, but do not practice. (AMP) Live the actual law of Moses.
Matt 23:3 For they bind heavy burdens and lay on men's shoulders, and they are grievous to be borne; but they will not move them with one of their fingers.	They tie up heavy loads, hard to bear, and place them on men's shoulders, but they themselves will not lift a finger to help bear them. (AMP) They make the poor who cannot afford basic living expenses to pay tithing; they deduct

	tithing from employees' pay, while they themselves are exempt.
Thus, while the care of the poor was important, its importance should be seen in a spiritual context. In this instance, there was something more important to do with this ointment than to give its value to the poor. The things of eternity, including what Jesus could teach his followers concerning the salvation of their souls and what he could do for them by his death and resurrection, were more important than the temporal care of the poor. ("The Lord's Way" Dallin H. Oaks, p. 110.)	
Matt 23:4 And all their works they do to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi, (which is master.)	<p>They do all their works to be seen of men; for they make wide their phylacteries (small cases enclosing certain Scripture passages, worn during prayer on the left arm and forehead) and make long their fringes [worn by all male Israelites, according to the command].</p> <p>And they take pleasure in and [thus] love the place of honor at feasts and the best seats in the synagogues,</p> <p>And to be greeted with honor in the marketplaces and to have people call them rabbi. (AMP)</p>
They proclaim themselves as prophets, yet they prophesy not. They claim to speak in the name of the Lord, when the Lord has not spoken to them.	
They love the red seats at conference, and the best parking places at football games.	
The demand you call them by their titles and demand that you stand while entering a room.	
They love to be greeted and hailed by members as the Lord's anointed. They no longer teach or believe the scriptures, but they persecute all who teach truth out of the scriptures.	
Matt 23:5 But be not ye called Rabbi; for one is your master, which is Christ; and all ye are brethren.	But you are not to be called rabbi (teacher), for you have one Teacher and you are all brothers. (AMP)
They claim that every word they speak is revelation and deny the gifts of the Spirit. But I have given you the Holy Ghost, a teacher which leads you to me, the true Teacher. And you are all brothers and sisters. You shall set no flesh above you, nor trust in the arm of flesh. You shall be one and esteem one another like unto yourself.	
Matt 23:6 And call no one your creator upon the earth, or your heavenly Father; for one is your creator and heavenly Father, even he who is in heaven.	And do not call anyone [in the church] on earth father, for you have one Father, Who is in heaven. (AMP)
Matt 23:7 Neither be ye called masters; for one is your master, even he whom your heavenly Father sent, which is Christ; for he hath sent him among you that ye might have life.	And you must not be called masters (leaders), for you have one Master (Leader), the Christ. (AMP)
Matt 23:8 But he that is greatest among you shall be your servant.	He who is greatest among you shall be your servant.

<p>Matt 23:9 And whosoever shall exalt himself shall be abased of him; and he that shall humble himself shall be exalted of him.</p>	<p>Whoever exalts himself [with haughtiness and empty pride] shall be humbled (brought low), and whoever humbles himself [whoever has a modest opinion of himself and behaves accordingly] shall be raised to honor. (AMP)</p> <p>I called the Twelve Apostles to Israel and the disciples sent to the Nephites to be your servants, not your masters.</p>
<p>Matt 23:10 But woe unto you, Scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.</p>	<p>But woe to you, scribes and Pharisees, pretenders (hypocrites)! For you shut the kingdom of heaven in men's faces; for you neither enter yourselves, nor do you allow those who are about to go in to do so. (AMP)</p>
<p>Revelation is not constant. The Lord's way puts limits on how often He will speak to us by His Spirit. Not understanding this, some have been misled by expecting revelations too frequently. (Elder Dallin H. Oaks, "In his own time, in his own way," <i>Ensign</i> August 2013.)</p>	
<p>I have learned that strong, impressive spiritual experiences do not come to us very frequently. (President Boyd K. Packer, "The Candle of the Lord," January 1983.)</p>	
<p>Let me say first that we have a great body of revelation, the vast majority of which came from the prophet Joseph Smith. We don't need much revelation. We need to pay more attention to the revelation we've already received. (SF Gate, "SUNDAY INTERVIEW—Musings of the Main Mormon / Gordon B. Hinckley" April 13, 1997.)</p>	
<p>Most of the revelation that comes to leaders and members of the Church comes by the 'still small voice' or by a feeling rather than by a vision or a voice that speaks specific words to our hearing. (Dallin Oaks, "In His Own Time, in His Own Way," New Mission Presidents' Seminar, June 27, 2001.)</p>	
<p>Of course, all of the righteous desire to see the face of our Savior, but the suggestions that this must happen in mortality is a familiar tactic of the adversary. To identify a worthy goal, such as to achieve exaltation, and then to use the desirability of that goal and people's enthusiasm for it to obscure the new means the adversary suggests to achieve it. (Elder Dallin H. Oaks, Boise, Idaho, June 17, 2105.)</p>	
<p>Matt 23:11 Woe unto you, Scribes and Pharisees! for ye are hypocrites! Ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater punishment.</p>	<p>Woe to you, scribes and Pharisees, pretenders (hypocrites)! For you swallow up widows' houses and for a pretense to cover it up make long prayers; therefore you will receive the greater condemnation and the heavier sentence. (AMP)</p>
<p>"Tithing funds are always used for the Lord's purposes—to build and maintain temples and meetinghouses, to sustain missionary work, to educate Church members, and to carry on the work of the Lord throughout the world." Lds.org</p>	
<p>Matt 23:12 Woe unto you, Scribes and Pharisees, hypocrites! For ye compass sea and land to make one</p>	<p>Woe to you, scribes and Pharisees, pretenders (hypocrites)! For you travel over</p>

<p>proselyte; and when he is made, ye make him two-fold more the child of hell than he was before, like unto yourselves.</p>	<p>sea and land to make a single proselyte, and when he becomes one [a proselyte], you make him doubly as much a child of hell (Gehenna) as you are. (AMP)</p> <p>Actually, this is something they don't do. The original twelve in this dispensation were to be traveling ministers, working outside of the stakes, not administrators of corporations.</p>
<p>Matt 23:13 Woe unto you, blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he committeth sin, and is a debtor.</p>	<p>Woe to you, blind guides, who say, If anyone swears by the sanctuary of the temple, it is nothing; but if anyone swears by the gold of the sanctuary, he is a debtor [bound by his oath]. (AMP)</p>
<p>Matt 23:14 You are fools and blind; for which is the greater, the gold, or the temple that sanctifieth the gold?</p>	<p>You blind fools! For which is greater: the gold, or the sanctuary of the temple that has made the gold sacred? (AMP)</p> <p>The temple is holy and it makes everything within it holy.</p>
<p>Matt 23:15 And ye say, Whosoever sweareth by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.</p>	<p>You say too, Whoever swears by the altar is not duty bound; but whoever swears by the offering on the altar, his oath is binding. (AMP)</p>
<p>Matt 23:16 O fools, and blind! For which is the greater, the gift, or the altar that sanctifieth the gift?</p>	<p>You blind men! Which is greater: the gift, or the altar which makes the gift sacred? (AMP)</p>
<p>Matt 23:17 Verily I say unto you, Whoso, therefore, sweareth by it, sweareth by the altar, and by all things thereon.</p>	<p>So whoever swears by the altar swears by it and by everything on it. (AMP)</p>
<p>Matt 23:18 And whoso shall swear by the temple, sweareth by it, and by him who dwelleth therein.</p>	<p>And he who swears by the sanctuary of the temple swears by it and by Him Who dwells in it. [I Kings 8:13; Ps. 6:8.] (AMP)</p>
<p>Matt 23:19 And he that shall swear by heaven, sweareth by the throne of God, and by him who sitteth thereon.</p>	<p>And whoever swears by heaven swears by the throne of God and by Him Who sits upon it. (AMP)</p> <p>A man's integrity and reputation should be such that he should not need to swear by anything outside himself in order to prove his honesty.</p>
<p>Matt 23:20 Woe unto you, Scribes and Pharisees, hypocrites! For ye pay tithe of mint, and anise, and cummin; and have omitted the weightier things of the law; judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone.</p>	<p>Woe to you, scribes and Pharisees, pretenders (hypocrites)! For you give a tenth of your mint and dill and cummin, and have neglected and omitted the weightier (more important) matters of the Law--right</p>

	and justice and mercy and fidelity. These you ought [particularly] to have done, without neglecting the others. (AMP)
Isa 5:7 For the vineyard of the LORD of hosts [is] the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.	
Hos 6:6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.	
Mic 6:8 He hath showed thee, O man, what [is] good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?	
Matt 23:21 Ye blind guides, who strain at a gnat, and swallow a camel; who make yourselves appear unto men that ye would not commit the least sin, and yet ye yourselves, transgress the whole law.	You blind guides, filtering out a gnat and gulping down a camel! (AMP)
Matt 23:22 Woe unto you, Scribes and Pharisees, hypocrites! For ye make clean the outside of the cup, and of the platter; but within they are full of extortion and excess.	Woe to you, scribes and Pharisees, pretenders (hypocrites)! For you clean the outside of the cup and of the plate, but within they are full of extortion (prey, spoil, plunder) and grasping self-indulgence. (AMP)
Matt 23:23 Ye blind Pharisees! Cleanse first the cup and platter within, that the outside of them may be clean also.	You blind Pharisee! First clean the inside of the cup and of the plate, so that the outside may be clean also. (AMP) Behavior begins with the intentions and desires of the heart (the inner man). Correct your heart and you correct your behavior.
Matt 23:24 Woe unto you, Scribes and Pharisees, hypocrites! For ye are like unto whitened sepulchers, which indeed appear beautiful outwardly, but are within full of the bones of the dead, and of all uncleanness.	Woe to you, scribes and Pharisees, pretenders (hypocrites)! For you are like tombs that have been whitewashed, which look beautiful on the outside but inside are full of dead men's bones and everything impure. (AMP)
Matt 23:25 Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.	Just so, you also outwardly seem to people to be just and upright but inside you are full of pretense and lawlessness and iniquity. (AMP)
Matt 23:26 Woe unto you, Scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchers of the righteous,	Woe to you, scribes and Pharisees, pretenders (hypocrites)! For you build tombs for the prophets and decorate the monuments of the righteous, (AMP) You honor the prophet Joseph Smith with your lip service.

Matt 23:27 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets;	<p>Saying, If we had lived in the days of our forefathers, we would not have aided them in shedding the blood of the prophets. (AMP)</p> <p>But, you take the Book of Mormon lightly and do not follow the teachings of the man you call your "prophet". Other men killed his body, but you have slain his ideas,</p>
Matt 23:28 Wherefore, ye are witnesses unto yourselves of your own wickedness, and ye are the children of them who killed the prophets;	<p>Thus you are testifying against yourselves that you are the descendants of those who murdered the prophets. (AMP)</p>
Matt 23:29 And will fill up the measure then of your fathers; for ye, yourselves, kill the prophets like unto your fathers.	<p>Fill up, then, the measure of your fathers' sins to the brim [so that nothing may be wanting to a full measure]. (AMP)</p> <p>(Sarcastically) Go and kill off the rest of them; finish what they started. That's what you really want to do.</p>
Matt 23:30 Ye serpents, and generation of vipers! How can ye escape the damnation of hell?	<p>You serpents! You spawn of vipers! How can you escape the penalty to be suffered in hell (Gehenna)? (AMP)</p>
Matt 23:31 Wherefore, behold, I send unto you prophets, and wise men, and scribes; and of them ye shall kill and crucify; and of them ye shall scourge in your synagogues, and persecute from city to city;	<p>Because of this, take notice: I am sending you prophets and wise men (interpreters and teachers) and scribes (men learned in the Mosaic Law and the Prophets); some of them you will kill, even crucify, and some you will flog in your synagogues and pursue and persecute from town to town, (AMP)</p> <p>The Lord sent Israel some of his choicest and most valiant souls to help and serve them, yet Israel is known for killing her prophets.</p>
Matt 23:32 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, Son of Barachias, whom ye slew between the temple and the altar.	<p>So that upon your heads may come all the blood of the righteous (those who correspond to the divine standard of right) shed on earth, from the blood of the righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar [of burnt offering]. (AMP)</p>
<p>"Zacharias's mission was to bear an even greater son and to endow that offspring with the talents and abilities that would enable him to prepare the way before the Lord. How well he did this is now written in the records of eternity. As it happens, both Zacharias and his son were called upon, in the providences of the Lord, to lay down their lives as part of the missions assigned them from on high; both died because of the mad anxieties of demented kings. 'When Herod's edict went forth to destroy the young children,' as the Prophet Joseph Smith taught, 'John was about six months older</p>	

than Jesus, and came under this hellish edict, and Zacharias caused his mother to take him into the mountains, where he was raised on locusts and wild honey. When his father refused to disclose his hiding place, and being the officiating high priest at the Temple that year, [he] was slain by Herod's order, between the porch and the altar, as Jesus said.' Joseph Smith (Teachings, p. 261; Matt. 23:35.)" Bruce R. McConkie (The Mortal Messiah: From Bethlehem to Calvary, 1: 311.)

<p>Matt 23:33 Verily I say unto you, All these things shall come upon this generation.</p>	<p>Truly I declare to you, all these [evil, calamitous times] will come upon this generation. [II Chron. 36:15, 16.] (AMP)</p> <p>Here, Jesus is speaking of the contemporary generation. We quoted Josephus as the fulfillment of this prophecy.</p>
<p>Matt 23:34 Ye bear testimony against your fathers, when ye, yourselves, are partakers of the same wickedness.</p>	
<p>Matt 23:35 Behold your fathers did it through ignorance, but ye do not; wherefore, their sins shall be upon your heads.</p>	
<p>Matt 23:36 Then Jesus began to weep over Jerusalem, saying,</p>	<p>Do you think God enjoys seeing His people destroyed? I can testify and assure you that He does not. Later on, here in Matthew, He prophesies concerning the destruction that is to come prior to His second coming. I have seen the Lord weep in anticipation of that time.</p>
<p>Matt 23:37 O Jerusalem! Jerusalem! Ye who will kill the prophets, and will stone them who are sent unto you; how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and ye would not.</p>	<p>O Jerusalem, Jerusalem, murdering the prophets and stoning those who are sent to you! How often would I have gathered your children together as a mother fowl gathers her brood under her wings, and you refused! (AMP)</p>
<p>Matt 23:38 Behold, your house is left unto you desolate!</p>	<p>Behold, your house is forsaken and desolate (abandoned and left destitute of God's help). [I Kings 9:7; Jer. 22:5.] (AMP)</p>
<p>Matt 23:39 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,</p>	<p>For I declare to you, you will not see Me again until you say, (AMP)</p>
<p>Matt 23:40 Blessed is he who cometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him.</p>	<p>Blessed (magnified in worship, adored, and exalted) is He Who comes in the name of the Lord! (AMP)</p>
<p>Matt 23:41 Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.</p>	
<p>CHAPTER 24</p>	
<p>Matt 24:1 And Jesus went out, and departed from the temple; and his disciples came to him for to hear him, saying, Master, show us concerning the buildings of</p>	<p>JESUS DEPARTED from the temple area and was going on His way when His disciples came up to Him to call His attention to the</p>

the temple; as thou hast said; They shall be thrown down and left unto you desolate.	<p>buildings of the temple and point them out to Him. (AMP)</p> <p>Most of this is covered in Mark. I will comment on some of the additions.</p>
Matt 24:2 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.	But He answered them, Do you see all these? Truly I tell you, there will not be left here one stone upon another that will not be thrown down. (AMP)
Matt 24:3 And Jesus left them and went upon the mount of Olives.	
Matt 24:4 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 is the sign of thy coming; and of the end of the world? (or the destruction of the wicked, which is the end of the world.)	While He was seated on the Mount of Olives, the disciples came to Him privately and said, Tell us, when will this take place, and what will be the sign of Your coming and of the end (the completion, the consummation) of the age? (AMP)
Matt 24:5 And Jesus answered and said unto them, Take heed that no man deceive you.	Jesus answered them, Be careful that no one misleads you [deceiving you and leading you into error]. (AMP)
Matt 24:6 For many shall come in my name, saying, I am Christ; and shall deceive many.	For many will come in (on the strength of) My name [appropriating the name which belongs to Me], saying, I am the Christ (the Messiah), and they will lead many astray. (AMP)
Matt 24:7 Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.	Then they will hand you over to suffer affliction and tribulation and put you to death, and you will be hated by all nations for My name's sake. (AMP)
Matt 24:8 And then shall many be offended, and shall betray one another, and shall hate one another.	And then many will be offended and repelled and will begin to distrust and desert [Him Whom they ought to trust and obey] and will stumble and fall away and betray one another and pursue one another with hatred. (AMP)
Matt 24:9 And many false prophets shall arise, and shall deceive many.	And many false prophets will rise up and deceive and lead many into error. (AMP)
Matt 24:10 And because iniquity shall abound, the love of many shall wax cold.	And the love of the great body of people will grow cold because of the multiplied lawlessness and iniquity, (AMP)
Matt 24:11 But he that remaineth steadfast, and is not overcome, the same shall be saved.	But he who endures to the end will be saved. (AMP)
Matt 24:12 When ye therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem,	So when you see the appalling sacrilege [the abomination that astonishes and makes desolate], spoken of by the prophet Daniel,

then ye shall stand in the holy place. (Whoso readeth let him understand.)	standing in the Holy Place--let the reader take notice and ponder and consider and heed [this]-- (AMP)
Matt 24:13 Then let them who are in Judea, flee into the mountains.	Then let those who are in Judea flee to the mountains; (AMP)
Matt 24:14 Let him who is on the housetop, flee, and not return to take anything out of his house.	Let him who is on the housetop not come down and go into the house to take anything; (AMP)
Matt 24:15 Neither let him who is in the field, return back to take his clothes.	And let him who is in the field not turn back to get his overcoat. (AMP)
Matt 24:16 And woe unto them that are with child, and unto them that give suck in those days!	And alas for the women who are pregnant and for those who have nursing babies in those days! (AMP)
Matt 24:17 Therefore, pray ye the Lord, that your flight be not in the winter, neither on the Sabbath day.	Pray that your flight may not be in winter or on a Sabbath. (AMP)
Matt 24:18 For then, in those days, shall be great tribulations on the Jews, and upon the inhabitants of Jerusalem; such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel.	For then there will be great tribulation (affliction, distress, and oppression) such as has not been from the beginning of the world until now--no, and never will be [again]. (AMP)
Matt 24:19 All things which have befallen them, are only the beginning of the sorrows which shall come upon them; and except, those days should be shortened, there should none of their flesh be saved.	All this is but the beginning [the early pains] of the birth pangs [of the intolerable anguish]. And if those days had not been shortened, no human being would endure and survive, (AMP)
Matt 24:20 But for the elect's sake, according to the covenant, those days shall be shortened.	but for the sake of the elect (God's chosen ones) those days will be shortened. (AMP)
Matt 24:21 Behold these things I have spoken unto you concerning the Jews.	
Matt 24:22 And again, after the tribulation of those days which shall come upon Jerusalem if any man shall say unto you Lo! here is Christ, or there; believe him not,	If anyone says to you then, Behold, here is the Christ (the Messiah)! or, There He is!--do not believe it. (AMP)
Matt 24:23 For in those days, there shall also arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if possible, they shall deceive the very elect, who are the elect according to the covenant.	For false Christs and false prophets will arise, and they will show great signs and wonders so as to deceive and lead astray, if possible, even the elect (God's chosen ones). (AMP)
Matt 24:24 Behold, I speak these things unto you for the elect's sake.	
Matt 24:25 And ye also shall hear of wars, and rumors of wars; see that ye be not troubled; for all I have told you must come to pass. But the end is not yet.	And you will hear of wars and rumors of wars; see that you are not frightened or troubled, for this must take place, but the end is not yet. (AMP)
Matt 24:26 Behold, I have told you before, Wherefore, if they shall say unto you, Behold, he is in the desert;	See, I have warned you beforehand.

go not forth. Behold, he is in the secret chambers; believe it not.	So if they say to you, Behold, He is in the wilderness (desert)--do not go out there; if they tell you, Behold, He is in the secret places or inner rooms--do not believe it. (AMP)
Matt 24:27 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.	For just as the lightning flashes from the east and shines and is seen as far as the west, so will the coming of the Son of Man be. (AMP)
Matt 24:28 And now I show unto you a parable. Behold, wheresoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth.	Wherever there is a fallen body (a corpse), there the vultures (or eagles) will flock together. (AMP)
Matt 24:29 And they shall hear of wars, and rumors of wars. Behold, I speak unto you for mine elect's sake.	Jesus is speaking to the Twelve of events far into the future. He is speaking to them as if they would be present at that time,
Matt 24:30 For nation shall rise against nation, and kingdom against kingdom; there shall be famine and pestilences, and earthquakes in divers places.	For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in place after place; (AMP)
Matt 24:31 And again, because iniquity shall abound, the love of men shall wax cold; but he that shall not be overcome, the same shall be saved.	
Matt 24:32 And again, this gospel of the kingdom 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.	And this good news of the kingdom (the Gospel) will be preached throughout the whole world as a testimony to all the nations, and then will come the end. (AMP)
Matt 24:33 And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.	
Matt 24:34 And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.	Immediately after the tribulation of those days the sun will be darkened, and the moon will not shed its light, and the stars will fall from the sky, and the powers of the heavens will be shaken. (AMP)
Matt 24:35 Verily I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.	Truly I tell you, this generation (the whole multitude of people living at the same time, in a definite, given period) will not pass away till all these things taken together take place. (AMP)
Matt 24:36 Although the days will come that heaven and earth shall pass away, yet my word shall not pass away; but all shall be fulfilled.	Sky and earth will pass away, but My words will not pass away. (AMP)
Matt 24:37 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	Then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn and beat their breasts and lament in anguish, (AMP)

in heaven; and then shall all the tribes of the earth mourn.	
Matt 24:38 And they shall see the Son of Man coming in the clouds of heaven, with power and great glory.	and they will see the Son of Man coming on the clouds of heaven with power and great glory [in brilliancy and splendor]. (AMP)
Matt 24:39 And whoso treasureth up my words, shall not be deceived.	
Matt 24:40 For the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds; from one end of heaven to the other.	And He will send out His angels with a loud trumpet call, and they will gather His elect (His chosen ones) from the four winds, [even] from one end of the universe to the other. (AMP) See D&C 77.
Matt 24:41 Now learn a parable of the fig tree; When its branches are yet tender, and it begins to put forth leaves, ye know that summer is nigh at hand.	From the fig tree learn this lesson: as soon as its young shoots become soft and tender and it puts out its leaves, you know of a surety that summer is near. (AMP)
Matt 24:42 So likewise mine elect, when they shall see all these things, they shall know that he is near, even at the doors.	So also when you see these signs, all taken together, coming to pass, you may know of a surety that He is near, at the very doors.
Matt 24:43 But of that day and hour no one knoweth; no, not the angels of God in heaven, but my Father only.	But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father. (AMP)
Matt 24:44 But as it was in the days of Noah, so it shall be also at the coming of the Son of Man.	As were the days of Noah, so will be the coming of the Son of Man. (AMP)
In the days of Noah there were evil, powerful angels roaming about on the earth. The Book of Revelations says that at some point in the future, Satan and all his angels will be cast down to the earth. I wonder if we will see some of those evil entities again in the flesh upon the earth.	
Matt 24:45 For it shall be with them as it was in the days which were before the flood; for until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be.	For just as in those days before the flood they were eating and drinking, [men] marrying and [women] being given in marriage, until the [very] day when Noah went into the ark, And they did not know or understand until the flood came and swept them all away- -so will be the coming of the Son of Man. (AMP)
Matt 24:46 Then shall be fulfilled that which is written, that, In the last days,	
Matt 24:47 Two shall be in the field; the one shall be taken and the other left.	At that time two men will be in the field; one will be taken and one will be left. (AMP)
Matt 24:48 Two shall be grinding at the mill; the one taken and the other left.	Two women will be grinding at the hand mill; one will be taken and one will be left. (AMP)
Matt 24:49 And what I say unto one, I say unto all men; Watch, therefore, for ye know not at what hour our Lord doth come.	Watch therefore [give strict attention, be cautious and active], for you do not know in

	what kind of a day [whether a near or remote one] your Lord is coming. (AMP)
Matt 24:50 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.	But understand this: had the householder known in what [part of the night, whether in a night or a morning] watch the thief was coming, he would have watched and would not have allowed his house to be undermined and broken into. (AMP)
Matt 24:51 Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh.	You also must be ready therefore, for the Son of Man is coming at an hour when you do not expect Him. (AMP)
Matt 24:52 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?	Who then is the faithful, thoughtful, and wise servant, whom his master has put in charge of his household to give to the others the food and supplies at the proper time? (AMP) The servants of the Lord will be upon the earth at that time,
Matt 24:53 Blessed is that servant, whom his Lord when he cometh shall find so doing;	Blessed (happy, fortunate, and to be envied) is that servant whom, when his master comes, he will find so doing. (AMP) The good and faithful servants will be taking care of the Lord's business: teaching and gathering. (AMP)
Matt 24:54 And, verily I say unto you, he shall make him ruler over all his goods.	I solemnly declare to you, he will set him over all his possessions. (AMP)
Matt 24:55 But if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of the servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.	But if that servant is wicked and says to himself, My master is delayed and is going to be gone a long time, And begins to beat his fellow servants and to eat and drink with the drunken, The master of that servant will come on a day when he does not expect him and at an hour of which he is not aware, And will punish him [cut him up by scourging] and put him with the pretenders (hypocrites); there will be weeping and grinding of teeth. (AMP)
This is one way to discern true servants from false servants. The true servants will be diligently about their work. The false servants will beat (persecute, denounce, speak ill of) their fellow servants and be more committed to Babylon than they are to Zion.	
Matt 24:56 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.	
CHAPTER 25	
Matt 25:1 And then, at the day, before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.	THEN THE kingdom of heaven shall be likened to ten virgins who took their lamps and went to meet the bridegroom. (AMP) Here are three well-known parables unique to Matthew.
The first parable concerns a marriage. We discussed the imagery of this in prior chapters.	
<p>“When we see the scriptures through the lens of the marriage covenant something extraordinary begins to happen. Suddenly, we understand that the Covenant describes an intimate, loving and fruitful relationship. This is the covenantal relationship that is offered to each of us (the Bride) by the Bridegroom, who invites us to take His name upon us and to share eternal life.”</p> <p>“The following article ... is derived from a series of articles written by Larry Barkdull in 2012 as a contributor to LDS Magazine (then Meridian Magazine). In it, Brother Barkdull does a magnificent job of teaching the Hebrew marriage custom. I am sharing this because it is so rich in symbolism. So rich that it is characteristic of an available reality to any and all—for God is no respecter of persons:</p> <p>“...he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God.”</p> <p>“We are to prepare ourselves for the time the Bridegroom comes to receive us: “Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom—For behold, verily, verily, I say unto you, that I come quickly.”[iv] We are to become prepared and beautiful for him: “adorned as a bride.”[v]”</p> <p>https://journeydoctrineofchrist.org/2018/05/18/the-reality-of-the-marriage-covenant-symbolism-part-1/</p> <p>I recommend this 3-part article. It will contribute to your understanding of this parable as well as the entire covenant we enter into when we come to the Lord. Let’s get the whole parable and I will comment at the end.</p>	
Matt 25:2 And five of them were wise, and five of them were foolish.	Five of them were foolish (thoughtless, without forethought) and five were wise (sensible, intelligent, and prudent). (AMP)
Matt 25:3 They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps.	For when the foolish took their lamps, they did not take any [extra] oil with them; But the wise took flasks of oil along with them [also] with their lamps. (AMP)
Matt 25:4 While the bridegroom tarried they all slumbered and slept.	While the bridegroom lingered and was slow in coming, they all began nodding their heads, and they fell asleep. (AMP)

	Both the wise virgins and the foolish virgins were asleep and not watching, but the wise virgins were prepared.
Matt 25:5 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.	But at midnight there was a shout, Behold, the bridegroom! Go out to meet him! (AMP)
Matt 25:6 Then all those virgins arose, and trimmed their lamps.	Then all those virgins got up and put their own lamps in order. (AMP)
Matt 25:7 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.	And the foolish said to the wise, Give us some of your oil, for our lamps are going out. (AMP)
Matt 25:8 But the wise answered, saying, Lest there be not enough for us and you, go ye rather to them that sell, and buy for yourselves.	But the wise replied, There will not be enough for us and for you; go instead to the dealers and buy for yourselves. (AMP)
Matt 25:9 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.	But while they were going away to buy, the bridegroom came, and those who were prepared went in with him to the marriage feast; and the door was shut. (AMP)
Matt 25:10 Afterward came also the other virgins, saying, Lord, Lord, open unto us.	Later the other virgins also came and said, Lord, Lord, open [the door] to us! (AMP)
Matt 25:11 But he answered and said, Verily I say unto you, Ye know me not.	But He replied, I solemnly declare to you, I do not know you [I am not acquainted with you]. (AMP) Note the change in the JST.
Matt 25:12 Watch therefore; for ye know neither the day nor the hour wherein the Son of Man cometh.	Watch therefore [give strict attention and be cautious and active], for you know neither the day nor the hour when the Son of Man will come. (AMP)
The clue to understanding this parable is in D&C Section 45.	
D&C 45:1 Hearken, O ye people of my church, to whom the kingdom has been given; [This revelation is directed to the church. The Lord makes it clear that the church and the kingdom are two different things.] hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being.	
D&C 45:2 And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved.	
D&C 45:15 Wherefore, hearken and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old.	
[In this revelation, the Lord expands on His teachings to the Twelve, given in Matthew, chapter 24 and 25.]	
D&C 45:16 And I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying: As ye have asked of me concerning the signs of my coming, in the	

day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers,

D&C 45:56 And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins. **[This is the key to understanding this parable.]**

D&C 45:57 **For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived--verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.**

The virgins are the church. Note that they are all **virgins** (righteous). They have all received the truth, but not all of them are **wise**. The oil represents the **Holy Spirit**. Throughout the scriptures, anointing with oil represents the anointing of the Holy Spirit. Many people, when they experience the baptism of fire and the Holy Ghost, describe the descent of the Holy Ghost upon them as being anointed with oil. The virgins who had oil in their lamps (had not just received the Holy Spirit, not just believed in the Holy Spirit, but taken the Holy Spirit for their guide) were prepared to meet the bridegroom and enter into the bridal chamber (the everlasting covenant). The foolish virgins were not prepared, and as they spent their time preparing, they missed the opportunity to meet the bridegroom, and when they returned to the door of the bridal chamber, they found it locked, and they were shut out.

Without the guidance of the Holy Spirit, they did not know the Lord, because the purpose of the Holy Spirit is to lead a person to Christ.

The other lesson to this parable is when the foolish virgins asked the wise virgins to lend them some of their oil, they refused. This might sound cruel, but the fact is, and the way the Holy Spirit works, is that you cannot live on borrowed light. The guidance of the Holy Spirit is so unique, so personal to the individual that each person must have its own. I learned this lesson in the church in my younger days. I don't know if the church still teaches that. They keep insisting that members "follow the prophet".

The LDS church, in order to justify the changes to the church made by Brigham Young, which puts 15 apostles in charge of the entire church, postulates, along with the Catholics, that Peter was the first President, prophet, seer, and revelator of the church that Christ organized. If this is true, then we ought to pay strict attention to every word that Peter teaches. So, what does Peter teach?

II Pet 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were **eyewitnesses of his majesty**.

II Pet 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

II Pet 1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.

II Pet 1:19 **We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:**

Peter is inviting the members to follow him ("follow the prophet"), but only up to a point. And that point is when we have obtained a like sure witness from the Christ that Peter and the other Apostles obtained. And, that witness is obtained by taking the Holy Spirit for your guide, letting it lead you to Christ, where then you will know Him, and you, too, will have received "the more sure word of prophecy", which is Christ's testimony to you, wherein He prophesies that you will have eternal life.

He is the Bridegroom and you are the bride, and He is handing you an "engraved invitation" to the bridal feast. "Engraved" is an appropriate word because Christ has your name engraved upon the palms of your hands, and you have His Name engraved upon your heart.

Matt 25:13 Now I will liken these things unto a parable.	
Matt 25:14 For it is like as a man traveling into a far country, who called his own servants, and delivered unto them his goods.	For it is like a man who was about to take a long journey, and he called his servants together and entrusted them with his property. (AMP)
	Now, we come to the parable of the talents.
A "talent" refers to a large sum of money, not <i>talent</i> as ability. Keep in mind, also, that the talents were <i>entrusted</i> to the servants, and ownership remained with the master.	
We aren't talking about money, here, so what is the Lord talking about? A stewardship. Anything that the Lord entrusts you with. It could be money wisely spent in His service. It could be abilities. Perhaps opportunities. Perhaps authority and power in the Priesthood, which could be magnified, abused, or neglected. Since He is talking about taking the Gospel away from the Jews, perhaps He is talking about what a people did with the Gospel. It might also be a spiritual gift, such as a gift of knowledge, belief, ability to speak or write, a gift to heal, etc.	
Matt 25:16 Then he that had received the five talents, went and traded with the same; and gained other five talents.	He who had received the five talents went at once and traded with them, and he gained five talents more. (AMP)
Matt 25:17 And likewise he who received two talents, he also gained other two.	And likewise he who had received the two talents--he also gained two talents more. (AMP)
Matt 25:18 But he who had received one, went and digged in the earth and hid his lord's money.	But he who had received the one talent went and dug a hole in the ground and hid his master's money. (AMP)
Matt 25:19 After a long time the lord of those servants cometh, and reckoneth with them.	Now after a long time the master of those servants returned and settled accounts with them. (AMP)
Matt 25:20 And so he that had received the five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more.	And he who had received the five talents came and brought him five more, saying, Master, you entrusted to me five talents;

	see, here I have gained five talents more. (AMP)
Matt 25:21 His lord said unto him, Well done, good and 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.	His master said to him, Well done, you upright (honorable, admirable) and faithful servant! You have been faithful and trustworthy over a little; I will put you in charge of much. Enter into and share the joy (the delight, the blessedness) which your master enjoys. (AMP)
Matt 25:22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two talents besides them.	And he also who had the two talents came forward, saying, Master, you entrusted two talents to me; here I have gained two talents more. (AMP)
Matt 25:23 His lord said unto him, Will done, good and 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.	His master said to him, Well done, you upright (honorable, admirable) and faithful servant! You have been faithful and trustworthy over a little; I will put you in charge of much. Enter into and share the joy (the delight, the blessedness) which your master enjoys. (AMP)
	Notice that the master made no distinction between the 5-talent servant and the 2-talent servant. They each received the same reward.
Matt 25:24 Then he who had received the one talent came, and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not scattered.	He who had received one talent also came forward, saying, Master, I knew you to be a harsh and hard man, reaping where you did not sow, and gathering where you had not winnowed [the grain]. (AMP)
Matt 25:25 And I was afraid , and went and hid thy talent in the earth; and lo, here is thy talent; take it from me as thou hast from thine other servants, for it is thine.	So I was afraid, and I went and hid your talent in the ground. Here you have what is your own. (AMP)
Matt 25:26 His lord answered and said unto him, O wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not scattered.	But his master answered him, You wicked and lazy and idle servant! Did you indeed know that I reap where I have not sowed and gather [grain] where I have not winnowed? (AMP)
Matt 25:27 Having known this, therefore, thou oughtest to have put my money to the exchangers, and at my coming I should have received mine own with usury.	Then you should have invested my money with the bankers, and at my coming I would have received what was my own with interest. (AMP)
Matt 25:28 I will take, therefore, the talent from you, and give it unto him who hath ten talents.	So take the talent away from him and give it to the one who has the ten talents. (AMP)

Matt 25:29 For unto every one who hath obtained other talents, shall be given, and he shall have an abundance.	For to everyone who has will more be given, and he will be furnished richly so that he will have an abundance; (AMP)
Matt 25:30 But from him that hath not obtained other talents, shall be taken away even that which he hath received.	but from the one who does not have, even what he does have will be taken away. (AMP)
The Gospel of Thomas sheds light on this principle.	
<p>“Whoever has will receive more; but whoever lacks will be deprived of even what little he has.”</p> <p>Logion 41: <i>Gospel of Thomas</i></p>	
<p>Many of Yeshua’s [Jesus’] inner-circle davarim [parables] are expressed as paradoxes that cannot be literally understood. They are probably intended to summarize a long discourse in one memorable phrase.</p>	
<p>In this case, the hearers would have understood that Godhead has no need or lack, but is perfect and shalem or whole. God needs no sacrifices or prayers, but desires them from us only so that we ourselves may be filled with divine gifts. God is a giver, not a taker. The disciple must try to imitate God, and therefore “it is better to give than to receive.”</p>	
<p>Spiritual perfection is a matter of expressing, and thereby accumulating, the fruits of the divine image or yetzer ha-tov within one’s heart. A person who “has,” or in Gnostic terms “possesses,” is one who has become single-hearted and restructured himself in the <i>imago dei</i> [image of God]. It is by his/her fruits or works (<i>mitzvoth</i>) that the <i>tzadik</i> [righteous person] can be recognized as a Son (Offspring) of God—not by his words. Yet words are also important in that his yes will mean “yes”, and his no mean no. That is to say, he does not disguise his intentions to himself or others with guile or double-minded equivocation.</p>	
<p>Like God, who causes his rain to fall equally upon the just and the unjust, the <i>tzadik</i> is not a “respecter of persons.” He treats both friends and enemies with equal <i>hesed</i>, or respect and fairness. He does not return evil for evil, but treats others as he would want to be treated. He has replaced his personal self with a divine self—as Paul said, the First Adam with the Second Adam, the Mind of Christ.</p>	
<p>This is the one who “has.” What does he have? Spiritual riches. To him will be given royal spiritual sovereignty and the Abba [Father] will grant all that he/she asks on behalf of the needs of others.</p>	
<p>The one who lacks spiritual development has allowed the evil yetzer [evil in his heart], which is merely a shadow of reality, to dominate his heart and rule his works. He may think he possesses riches because he has gained material wealth or power. But in this world ruled by dark forces, all too often he has gained them by compromising his conscience, abusing trust, or using guile. He may not think so, but his victims will know. If he has simply inherited material wealth that has been squandered on selfish pursuits, or been born with talent or beauty and not shared for the benefit of others, his life is still ruled by the <i>yetzer ha-ra</i> [evil in his heart]. “By their works shall ye know them.”</p>	

Such a person is one who lacks spiritual substance. Eventually all he trusts in for security and happiness will be taken away by misfortune, illness, or death. Then even that which he has will be taken away.

In the world of unchanging reality, as opposed to the fleeting world of flesh, "Them as has, gets; them as lacks, loses." Lewis Keizer, *The Kabbalistic Words of Jesus in the Gospel of Thomas*

Matt 25:31 And his lord shall say unto his servants, Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.	And throw the good-for-nothing servant into the outer darkness; there will be weeping and grinding of teeth. (AMP)
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Fear is here equated with unbelief because fear is the opposite of faith. The unbelieving share the same fate as these others.

D&C 63:17 Wherefore, I, the Lord, have said that the **fearful**, and the **unbelieving**, and all liars, and **whosoever loveth and maketh a lie**, and the **whoremonger**, and the **sorcerer**, shall have their part in that lake which burneth with fire and brimstone, which is the second death.

Matt 25:32 When the Son of Man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory;	When the Son of Man comes in His glory (His majesty and splendor), and all the holy angels with Him, then He will sit on the throne of His glory. (AMP)
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Matt 25:33 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth sheep from the goats; the sheep on his right hand, but the goats on his left.	All nations will be gathered before Him, and He will separate them [the people] from one another as a shepherd separates his sheep from the goats; (AMP)
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The event described here will take place after the Millennium, after the "little season", at the time of final judgment.

D&C 29:22 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;

D&C 29:23 **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.

D&C 29:24 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; ...

D&C 29:26 But, behold, verily I say unto you, **before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth--yea, even all.**

D&C 29:27 And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father;

D&C 29:28 Wherefore I will say unto them--Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Matt 25:34 And he shall sit upon his throne, and the twelve apostles with him.	And He will cause the sheep to stand at His right hand, but the goats at His left. (AMP)
Matt 25:35 Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.	Then the King will say to those at His right hand, Come, you blessed of My Father [you favored of God and appointed to eternal salvation], inherit (receive as your own) the kingdom prepared for you from the foundation of the world. (AMP)
Matt 25:36 For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me;	For I was hungry and you gave Me food, I was thirsty and you gave Me something to drink, I was a stranger and you brought Me together with yourselves and welcomed and entertained and lodged Me, I was naked and you clothed Me, (AMP)
Matt 25:37 I was sick, and ye visited me; I was in prison, and ye came unto me.	I was sick and you visited Me with help and ministering care, I was in prison and you came to see Me. (AMP)
Matt 25:38 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee; or thirsty, and gave thee drink?	Then the just and upright will answer Him, Lord, when did we see You hungry and gave You food, or thirsty and gave You something to drink? (AMP)
Matt 25:39 When saw we thee a stranger, and took thee in; or naked, and clothed thee?	And when did we see You a stranger and welcomed and entertained You, or naked and clothed You? (AMP)
Matt 25:40 Or when saw we thee sick, or in prison, and came unto thee?	And when did we see You sick or in prison and came to visit You? (AMP)
Matt 25:41 And the king shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.	And the King will reply to them, Truly I tell you, in so far as you did it for one of the least [in the estimation of men] of these My brethren, you did it for Me. (AMP)
Who is the “least of these my brethren? He, whom is the least in your estimation. The book <i>A Course in Miracles</i> , purported to be revealed by Jesus, speaks of this person who comes into our lives, he whom we regard as the least. He may be poor; he may be a social outcast; he may simply be irritating. But, the moment he enters into our life, ACIM suggests that there is a reason why he is there. In that moment, that person is your savior, and he has a lesson for you in his hands. Welcome him!	
Matt 25:42 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.	Then He will say to those at His left hand, Begone from Me, you cursed, into the eternal fire prepared for the devil and his angels! (AMP)
Matt 25:43 For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink;	For I was hungry and you gave Me no food, I was thirsty and you gave Me nothing to drink, (AMP)
Matt 25:44 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.	I was a stranger and you did not welcome Me and entertain Me, I was naked and you did not clothe Me, I was sick and in prison and you did not visit Me with help and ministering care. (AMP)

Matt 25:45 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?	Then they also [in their turn] will answer, Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You? (AMP)
Matt 25:46 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me.	And He will reply to them, Solemnly I declare to you, in so far as you failed to do it for the least [in the estimation of men] of these, you failed to do it for Me. (AMP)
Matt 25:47 And these shall go away into everlasting punishment; but the righteous into life eternal.	Then they will go away into eternal punishment, but those who are just and upright and in right standing with God into eternal life. (AMP)
CHAPTER 26	
Matt 26:1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,	WHEN JESUS had ended this discourse, He said to His disciples, (AMP)
Matt 26:2 Ye know that after two days is the passover, and then the Son of Man is betrayed to be crucified.	You know that the Passover is in two days-- and the Son of Man will be delivered up treacherously to be crucified. (AMP)
Matt 26:3 Then assembled together the chief priests, and the Scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty and kill him.	Then the chief priests and the elders of the people gathered in the [open] court of the palace of the high priest, whose name was Caiaphas, And consulted together in order to arrest Jesus by stratagem secretly and put Him to death. (AMP) For comments on this chapter, please see the comments on Mark, Chapter 14.
Matt 26:4 But they said, Not on the feast-day, lest there be an uproar among the people.	But they said, It must not be during the Feast, for fear that there will be a riot among the people. (AMP)
Matt 26:5 Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat in the house.	Now when Jesus came back to Bethany and was in the house of Simon the leper, A woman came up to Him with an alabaster flask of very precious perfume, and she poured it on His head as He reclined at table. (AMP)
Matt 26:6 But when some saw this, they had indignation, saying, Unto what purpose is this waste? For this ointment might have been sold for much, and given to the poor.	And when the disciples saw it, they were indignant, saying, For what purpose is all this waste? For this perfume might have been sold for a large sum and the money given to the poor. (AMP)
Matt 26:7 When they had said thus, Jesus understood them, and he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me.	But Jesus, fully aware of this, said to them, Why do you bother the woman? She has done a noble (praiseworthy and beautiful) thing to Me. (AMP)
Matt 26:8 For ye have the poor always with you; but me ye have not always.	For you always have the poor among you, but you will not always have Me. (AMP)

Matt 26:9 For she hath poured this ointment on my body, for my burial.	In pouring this perfume on My body she has done something to prepare Me for My burial. (AMP)
Matt 26:10 And in this thing that she hath done, she shall be blessed; for verily I say unto you, Wheresoever this gospel shall be preached in the whole world, this thing that this woman hath done, shall also be told for a memorial of her.	Truly I tell you, wherever this good news (the Gospel) is preached in the whole world, what this woman has done will be told also, in memory of her. (AMP)
Matt 26:11 Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.	Then one of the Twelve [apostles], who was called Judas Iscariot, went to the chief priests And said, What are you willing to give me if I hand Him over to you? And they weighed out for and paid to him thirty pieces of silver [about twenty-one dollars and sixty cents]. (AMP)
Matt 26:12 And from that time he sought opportunity to betray Jesus.	And from that moment he sought a fitting opportunity to betray Him. (AMP)
Matt 26:13 Now on the first day of the feast of unleavened bread, the disciples came unto Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?	Now on the first day of Unleavened Bread [Passover week], the disciples came to Jesus and said to Him, Where do You wish us to prepare for You to eat the Passover supper? (AMP)
Matt 26:14 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand; I will keep the passover at thy house with my disciples.	He said, Go into the city to a certain man and say to him, The Master says: My time is near; I will keep the Passover at your house with My disciples. (AMP)
Matt 26:15 And the disciples did as Jesus appointed them; and they made ready the passover.	And accordingly the disciples did as Jesus had directed them, and they made ready the Passover supper. (AMP)
Matt 26:16 Now when the evening was come, he sat down with the twelve.	When it was evening, He was reclining at table with the twelve disciples. (AMP)
Matt 26:17 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.	And as they were eating, He said, Solemnly I say to you, one of you will betray Me! (AMP)
Matt 26:18 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?	They were exceedingly pained and distressed and deeply hurt and sorrowful and began to say to Him one after another, Surely it cannot be I, Lord, can it? (AMP)
Matt 26:19 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.	He replied, He who has [just] dipped his hand in the same dish with Me will betray Me! (AMP)
Matt 26:20 But the Son of Man goeth as it is written of him; but woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born.	The Son of Man is going just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been better (more profitable and wholesome) for that man if he had never been born! (AMP)

Matt 26:21 Then Judas, who betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.	Judas, the betrayer, said, Surely it is not I, is it, Master? He said to him, You have stated [the fact]. (AMP)
Matt 26:22 And as they were eating, Jesus took bread and brake it, and blessed it, and gave to his disciples, and said, Take, eat; this is in remembrance of my body which I give a ransom for you.	Now as they were eating, Jesus took bread and, praising God, gave thanks and asked Him to bless it to their use, and when He had broken it, He gave it to the disciples and said, Take, eat; this is My body. (AMP)
Matt 26:23 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.	And He took a cup, and when He had given thanks, He gave it to them, saying, Drink of it, all of you; (AMP)
Matt 26:24 For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins.	For this is My blood of the new covenant, which [ratifies the agreement and] is being poured out for many for the forgiveness of sins. (AMP)
Matt 26:25 And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end.	
Matt 26:26 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I shall come and drink it new with you in my Father's kingdom.	I say to you, I shall not drink again of this fruit of the vine until that day when I drink it with you new and of superior quality in My Father's kingdom. (AMP)
Matt 26:27 And when they had sung a hymn, they went out into the mount of Olives.	And when they had sung a hymn, they went out to the Mount of Olives. (AMP)
Matt 26:28 Then said Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.	Then Jesus said to them, You will all be offended and stumble and fall away because of Me this night [distrusting and deserting Me], for it is written, I will strike the Shepherd, and the sheep of the flock will be scattered. (AMP)
Matt 26:29 But after I am risen again, I will go before you into Galilee.	But after I am raised up [to life again], I will go ahead of you to Galilee. (AMP)
Matt 26:30 Peter answered and said unto him, Though all men shall be offended because of thee, I will never be offended.	Peter declared to Him, Though they all are offended and stumble and fall away because of You [and distrust and desert You], I will never do so. (AMP)
Matt 26:31 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.	Jesus said to him, Solemnly I declare to you, this very night, before a single rooster crows, you will deny and disown Me three times. (AMP)
Matt 26:32 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.	Peter said to Him, Even if I must die with You, I will not deny or disown You! And all the disciples said the same thing. (AMP)
Matt 26:33 Then cometh Jesus with them unto a place called Gethsemane, and said unto the disciples, Sit ye here, while I go yonder and pray.	Then Jesus went with them to a place called Gethsemane, and He told His disciples, Sit down here while I go over yonder and pray. (AMP)

Matt 26:34 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.	And taking with Him Peter and the two sons of Zebedee, He began to show grief and distress of mind and was deeply depressed. (AMP)
Matt 26:35 Then said he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me.	Then He said to them, My soul is very sad and deeply grieved, so that I am almost dying of sorrow. Stay here and keep awake and keep watch with Me. (AMP)
Matt 26:36 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.	And going a little farther, He threw Himself upon the ground on His face and prayed saying, My Father, if it is possible, let this cup pass away from Me; nevertheless, not what I will [not what I desire], but as You will and desire. (AMP)
Matt 26:37 And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?	And He came to the disciples and found them sleeping, and He said to Peter, What! Are you so utterly unable to stay awake and keep watch with Me for one hour? (AMP)
Matt 26:38 Watch and pray that ye enter not into temptation; the spirit indeed is willing; but the flesh is weak.	All of you must keep awake (give strict attention, be cautious and active) and watch and pray, that you may not come into temptation. The spirit indeed is willing, but the flesh is weak. (AMP)
Matt 26:39 He went away again the second time and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.	Again a second time He went away and prayed, My Father, if this cannot pass by unless I drink it, Your will be done. (AMP)
Matt 26:40 And he came and found them asleep again; for their eyes were heavy.	And again He came and found them sleeping, for their eyes were weighed down with sleep. (AMP)
Matt 26:41 And he left them, and went away again, and prayed the third time, saying the same words.	So, leaving them again, He went away and prayed for the third time, using the same words. (AMP)
Matt 26:42 Then cometh he to his disciples, and saith unto them, Sleep on now and take rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.	Then He returned to the disciples and said to them, Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of Man is betrayed into the hands of especially wicked sinners [whose way or nature it is to act in opposition to God]. (AMP)
Matt 26:43 And after they had slept he said unto them, Arise, and let us be going. Behold, he is at hand that doth betray me.	Get up, let us be going! See, My betrayer is at hand! (AMP)
Matt 26:44 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.	As He was still speaking, Judas, one of the Twelve [apostles], came up, and with him a great crowd with swords and clubs, from the chief priests and elders of the people. (AMP)

Matt 26:45 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.	Now the betrayer had given them a sign, saying, The One I shall kiss is the Man; seize Him. (AMP)
Matt 26:46 And forthwith he came to Jesus, and said, Hail, Master! and kissed him.	And he came up to Jesus at once and said, Hail (greetings, good health to You, long life to You), Master! And he embraced Him and kissed Him with [pretended] warmth and devotion. (AMP)
Matt 26:47 And Jesus said unto him, Judas, wherefore art thou come to betray me with a kiss?	Jesus said to him, Friend, for what are you here? (AMP)
Matt 26:48 Then came they and laid hands on Jesus, and took him.	Then they came up and laid hands on Jesus and arrested Him. (AMP)
Matt 26:49 And behold, one of them which were with Jesus, stretched out his hand and drew his sword, and struck a servant of the high priest, and smote off his ear.	And behold, one of those who were with Jesus reached out his hand and drew his sword and, striking the body servant of the high priest, cut off his ear. (AMP)
Matt 26:50 Then said Jesus unto him, Put up again thy sword into its place; for all they that take the sword shall perish with the sword.	Then Jesus said to him, Put your sword back into its place, for all who draw the sword will die by the sword. (AMP)
Matt 26:51 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?	Do you suppose that I cannot appeal to My Father, and He will immediately provide Me with more than twelve legions [more than 80,000] of angels? (AMP)
Matt 26:52 But how then shall the Scriptures be fulfilled, that thus it must be?	But how then would the Scriptures be fulfilled, that it must come about this way? (AMP)
Matt 26:53 In that same hour said Jesus unto the multitudes, Are ye come out as against a thief, with swords and staves, for to take me? I sat daily with you in the temple, teaching, and ye laid no hold on me.	At that moment Jesus said to the crowds, Have you come out with swords and clubs as [you would] against a robber to capture Me? Day after day I was accustomed to sit in the porches and courts of the temple teaching, and you did not arrest Me. (AMP)
Matt 26:54 But all this was done that the Scriptures of the prophets might be fulfilled.	But all this has taken place in order that the Scriptures of the prophets might be fulfilled. (AMP)
Matt 26:55 Then all the disciples forsook him, and fled.	Then all the disciples deserted Him and, fleeing, escaped. (AMP)
Matt 26:56 And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the Scribes and the elders were assembled.	But those who had seized Jesus took Him away to Caiaphas, the high priest, where the scribes and the elders had assembled. (AMP)
Matt 26:57 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants to see the end.	But Peter followed Him at a distance, as far as the courtyard of the high priest's home; he even went inside and sat with the guards to see the end. (AMP)

Matt 26:58 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none.	Now the chief priests and the whole council (the Sanhedrin) sought to get false witnesses to testify against Jesus, so that they might put Him to death; But they found none, (AMP)
Matt 26:59 Yea, though many false witnesses came, they found none that could accuse him.	though many witnesses came forward [to testify]. (AMP)
Matt 26:60 At the last came two false witnesses, and said, This man said, I am able to destroy the temple of God, and to build it in three days.	At last two men came forward and testified, This Fellow said, I am able to tear down the sanctuary of the temple of God and to build it up again in three days. (AMP)
Matt 26:61 And the high priest arose and said unto him, Answerest thou nothing? Knowest thou what these witness against thee?	And the high priest stood up and said, Have You no answer to make? What about this that these men testify against You? (AMP)
Matt 26:62 But Jesus held his peace.	But Jesus kept silent., (AMP)
Matt 26:63 And the high priest answered and said unto him,	And the high priest said to Him (AMP)
Matt 26:64 I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.	I call upon you to swear by the living God, and tell us whether you are the Christ, the Son of God. (AMP)
Matt 26:65 Jesus said unto him, Thou hast said. Nevertheless, I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.	Jesus said to him, You have stated [the fact]. More than that, I tell you: You will in the future see the Son of Man seated at the right hand of the Almighty and coming on the clouds of the sky. (AMP)
Matt 26:66 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now, ye have heard his blasphemy. What think ye?	Then the high priest tore his clothes and exclaimed, He has uttered blasphemy! What need have we of further evidence? You have now heard His blasphemy. What do you think now? (AMP)
Matt 26:67 They answered and said, He is guilty, and worthy of death.	They answered, He deserves to be put to death. (AMP)
Matt 26:68 Then did they spit in his face and buffet him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is it that smote thee?	Then they spat in His face and struck Him with their fists; and some slapped Him in the face, Saying, Prophesy to us, You Christ (the Messiah)! Who was it that struck You? (AMP)
Matt 26:69 Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.	Now Peter was sitting outside in the courtyard, and one maid came up to him and said, You were also with Jesus the Galilean! (AMP)
Matt 26:70 But he denied before them all, saying, I know not what thou sayest.	But he denied it falsely before them all, saying, I do not know what you mean. (AMP)

Matt 26:71 And when he was gone out into the porch, another saw him, and said unto them that were there, This man was also with Jesus of Nazareth.	And when he had gone out to the porch, another maid saw him, and she said to the bystanders, This fellow was with Jesus the Nazarene! (AMP)
Matt 26:72 And again he denied with an oath, saying, I do not know the man.	And again he denied it and disowned Him with an oath, saying, I do not know the Man! (AMP)
Matt 26:73 And after a while came they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee.	After a little while, the bystanders came up and said to Peter, You certainly are one of them too, for even your accent betrays you. (AMP)
Matt 26:74 Then began he to curse and to swear, saying, I know not the man.	Then Peter began to invoke a curse on himself and to swear, I do not even know the Man! (AMP)
Matt 26:75 And immediately the cock crew.	And at that moment a rooster crowed. (AMP)
Matt 26:76 And Peter remembered the words of Jesus, which he said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.	And Peter remembered Jesus' words, when He had said, Before a single rooster crows, you will deny and disown Me three times. And he went outside and wept bitterly. (AMP)
CHAPTER 27	
Matt 27:1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death.	WHEN IT was morning, all the chief priests and the elders of the people held a consultation against Jesus to put Him to death; (AMP)
Matt 27:2 And when they had bound him, they led him away, and delivered him to Pontius Pilate, the governor.	And they bound Him and led Him away and handed Him over to Pilate the governor. (AMP) Matthew records a hearing with Pilate, omitted by Mark.
Matt 27:3 Then Judas, who had betrayed him, when he saw that he was condemned, repented himself , and brought again the thirty pieces of silver to the chief priests and elders,	When Judas, His betrayer, saw that [Jesus] was condemned, [Judas was afflicted in mind and troubled for his former folly; and] with remorse [with little more than a selfish dread of the consequences] he brought back the thirty pieces of silver to the chief priests and the elders, (AMP) I don't know what Judas was expecting. Perhaps the Sanhedrin lied to him when they cut the deal.
Matt 27:4 Saying, I have sinned in that I have betrayed the innocent blood.	Saying, I have sinned in betraying innocent blood. (AMP)

	Judas finally realizes the import of what he has done.
Matt 27:5 And they said unto him, What is that to us? See thou to it; thy sins be upon thee.	They replied, What is that to us? See to that yourself. (AMP) In the end, the devil never stands by those who serve him,
Matt 27:6 And he cast down the pieces of silver in the temple, and departed, and went, and hanged himself on a tree. And straightway he fell down, and his bowels gushed out, and he died.	And casting the pieces of silver [forward] into the [Holy Place of the sanctuary of the] temple, he departed; and he went off and hanged himself. (AMP)
Matt 27:7 And the chief priests took the silver pieces, and said, It is not lawful for to put them in the treasury, because it is the price of blood.	But the chief priests, picking up the pieces of silver, said, It is not legal to put these in the [consecrated] treasury, for it is the price of blood.
Matt 27:8 And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day.	So after consultation they bought with them [the pieces of silver] the potter's field [as a place] in which to bury strangers. Therefore that piece of ground has been called the Field of Blood to the present day. (AMP)
Matt 27:9 Then was fulfilled that which was spoken by Jeremy, the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value.	Then were fulfilled the words spoken by Jeremiah the prophet when he said, (AMP)
Matt 27:10 And therefore they took the pieces of silver, and gave them for the potter's field, as the Lord appointed by the mouth of Jeremy.	And they took the thirty pieces of silver, the price of Him on Whom a price had been set by some of the sons of Israel, And they gave them for the potter's field, as the Lord directed me. (AMP)
Matt 27:11 And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews?	Now Jesus stood before the governor [Pilate], and the governor asked Him, Are you the King of the Jews? (AMP)
Matt 27:12 And Jesus said unto him, Thou sayest truly; for thus it is written of me.	Jesus said to him, You have stated [the fact]. (AMP) Jesus wouldn't answer the high priest, but He answered Pilate.
Matt 27:13 And when he was accused of the chief priests and elders, he answered nothing.	But when the charges were made against Him by the chief priests and elders, He made no answer. (AMP)
Matt 27:14 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?	Then Pilate said to Him, Do You not hear how many and how serious are the things they are testifying against You? (AMP)
Matt 27:15 And he answered him not to his questions; yea, never a word, insomuch that the governor marveled greatly.	But He made no reply to him, not even to a single accusation, so that the governor marveled greatly. (AMP)

Matt 27:16 Now at the feast the governor was wont to release unto the people a prisoner, whom they would.	Now at the Feast [of the Passover] the governor was in the habit of setting free for the people any one prisoner whom they chose. (AMP)
Matt 27:17 And they had then a notable prisoner, called Barabbas.	And at that time they had a notorious prisoner whose name was Barabbas. (AMP)
Matt 27:18 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?	So when they had assembled for this purpose, Pilate said to them, Whom do you want me to set free for you, Barabbas, or Jesus Who is called Christ? (AMP)
Matt 27:19 For he knew that for envy they had delivered him.	For he knew that it was because of envy that they had handed Him over to him. (AMP)
Matt 27:20 When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in a vision because of him.	Also, while he was seated on the judgment bench, his wife sent him a message, saying, Have nothing to do with that just and upright Man, for I have had a painful experience today in a dream because of Him. (AMP)
Matt 27:21 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.	But the chief priests and the elders prevailed on the people to ask for Barabbas, and put Jesus to death. (AMP)
Matt 27:22 And the governor said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.	Again the governor said to them, Which of the two do you wish me to release for you? And they said, Barabbas! (AMP)
Matt 27:23 Pilate said unto them, What shall I do with Jesus, which is called Christ?	Pilate said to them, Then what shall I do with Jesus Who is called Christ? (AMP)
Matt 27:24 And all said unto him, Let him be crucified.	They all replied, Let Him be crucified! (AMP)
Matt 27:25 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.	And he said, Why? What has He done that is evil? But they shouted all the louder, Let Him be crucified! (AMP)
Matt 27:26 When Pilate saw that he could prevail nothing, but rather that a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see that ye do nothing unto him.	So when Pilate saw that he was getting nowhere, but rather that a riot was about to break out, he took water and washed his hands in the presence of the crowd, saying, I am not guilty of nor responsible for this righteous Man's blood; see to it yourselves. (AMP)
Matt 27:27 Then answered all the people, and said, His blood come upon us and our children.	And all the people answered, Let His blood be on us and on our children! (AMP) This is to illustrate that the mob took full responsibility for the death of Jesus. Most of the remaining commentary is in the duplicate record of Mark.
Matt 27:28 Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified.	So he set free for them Barabbas; and he [had] Jesus whipped, and delivered Him up to be crucified. (AMP)

Matt 27:29 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band.	Then the governor's soldiers took Jesus into the palace, and they gathered the whole battalion about Him. (AMP)
Matt 27:30 And they stripped him, and put on him a purple robe.	And they stripped off His clothes and put a scarlet robe (garment of dignity and office worn by Roman officers of rank) upon Him, (AMP)
Matt 27:31 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and they mocked him, saying, Hail, King of the Jews!	And, weaving a crown of thorns, they put it on His head and put a reed (staff) in His right hand. And kneeling before Him, they made sport of Him, saying, Hail (greetings, good health to You, long life to You), King of the Jews! (AMP)
Matt 27:32 And they spit upon him, and took the reed, and smote him on the head.	And they spat on Him, and took the reed (staff) and struck Him on the head. (AMP)
Matt 27:33 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.	And when they finished making sport of Him, they stripped Him of the robe and put His own garments on Him and led Him away to be crucified. (AMP)
Matt 27:34 And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross.	As they were marching forth, they came upon a man of Cyrene named Simon; this man they forced to carry the cross of Jesus. (AMP)
Matt 27:35 And when they were come unto a place called Golgotha, (that is to say, a place of burial,)	And when they came to a place called Golgotha [Latin: Calvary], which means The Place of a Skull, (AMP)
Matt 27:36 They gave him vinegar to drink mingled with gall; and when he had tasted the vinegar, he would not drink.	They offered Him wine mingled with gall to drink; but when He tasted it, He refused to drink it. (AMP)
Matt 27:37 And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and for my vesture they did cast lots.	And when they had crucified Him, they divided and distributed His garments [among them] by casting lots so that the prophet's saying was fulfilled, They parted My garments among them and over My apparel they cast lots. (AMP)
Matt 27:38 And sitting down they watched him there.	Then they sat down there and kept watch over Him. (AMP)
Matt 27:39 And Pilate wrote a title, and put it on the cross, and the writing was,	And over His head they put the accusation against Him (the cause of His death), which read, (AMP)
Matt 27:40 JESUS OF NAZARETH, THE KING OF THE JEWS, in letters of Greek, and Latin, and Hebrew.	This is Jesus, the King of the Jews. (AMP)
Matt 27:41 And the chief priests said unto Pilate, It should be written and set up over his head, his accusation, This is he that said he was Jesus, the King of the Jews.	

Matt 27:42 But Pilate answered and said, What I have written, I have written; let it alone.	
Matt 27:43 Then were there two thieves crucified with him; one on the right hand, and another on the left.	At the same time two robbers were crucified with Him, one on the right hand and one on the left. (AMP)
Matt 27:44 And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it again in three days, save thyself. If thou be the Son of God come down from the cross.	And those who passed by spoke reproachfully and abusively and jeered at Him, wagging their heads, And they said, You Who would tear down the sanctuary of the temple and rebuild it in three days, rescue Yourself from death. If You are the Son of God, come down from the cross. (AMP)
Matt 27:45 Likewise also the chief priests mocking with the Scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.	In the same way the chief priests, with the scribes and elders, made sport of Him, saying, He rescued others from death; Himself He cannot rescue from death. He is the King of Israel? Let Him come down from the cross now, and we will believe in and acknowledge and cleave to Him. (AMP)
Matt 27:46 He trusted in God; let him deliver him now; if he will save him, let him save him; for he said, I am the Son of God.	He trusts in God; let God deliver Him now if He cares for Him and will have Him, for He said, I am the Son of God. (AMP)
Matt 27:47 One of the thieves also, which were crucified with him, cast the same in his teeth. But the other rebuked him, saying, Dost thou not fear God, seeing thou art under the same condemnation; and this man is just, and hath not sinned; and he cried unto the Lord that he would save him.	And the robbers who were crucified with Him also abused and reproached and made sport of Him in the same way. (AMP)
Matt 27:48 And the Lord said unto him, This day thou shalt be with me in Paradise.	“Paradise simply means ‘the world of spirits.’”
Matt 27:49 Now from the sixth hour there was darkness over all the land unto the ninth hour.	Now from the sixth hour (noon) there was darkness over all the land until the ninth hour (three o'clock). (AMP)
Matt 27:50 And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? (That is to say, My God, my God, why hast thou forsaken me?)	And about the ninth hour (three o'clock) Jesus cried with a loud voice, Eli, Eli, lama sabachthani?--that is, My God, My God, why have You abandoned Me [leaving Me helpless, forsaking and failing Me in My need]? (AMP)
Matt 27:51 Some of them that stood there, when they heard him, said, This man calleth for Elias.	And some of the bystanders, when they heard it, said, This Man is calling for Elijah! (AMP)

Matt 27:52 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.	And one of them immediately ran and took a sponge, soaked it with vinegar (a sour wine), and put it on a reed (staff), and was about to give it to Him to drink. (AMP)
Matt 27:53 The rest said, Let him be, let us see whether Elias will come to save him.	But the others said, Wait! Let us see whether Elijah will come to save Him from death. (AMP)
Matt 27:54 Jesus when he had cried again with a loud voice, saying, Father, it is finished, thy will is done, yielded up the ghost.	And Jesus cried again with a loud voice and gave up His spirit. (AMP)
Matt 27:55 And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;	And at once the curtain of the sanctuary of the temple was torn in two from top to bottom; the earth shook and the rocks were split. (AMP)
Matt 27:56 And the graves were opened; and the bodies of the saints which slept, arose, who were many.	The tombs were opened and many bodies of the saints who had fallen asleep in death were raised [to life]; (AMP)
Matt 27:57 And came out of the graves after his resurrection, went unto the holy city, and appeared unto many.	And coming out of the tombs after His resurrection, they went into the holy city and appeared to many people. (AMP)
Matt 27:58 Now when the centurion, and they that were with him, watching Jesus, heard the earth quake, and saw those things which were done, they feared greatly, saying, Truly this was the Son of God.	When the centurion and those who were with him keeping watch over Jesus observed the earthquake and all that was happening, they were terribly frightened and filled with awe, and said, Truly this was God's Son! (AMP)
Matt 27:59 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him for his burial; among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.	There were also numerous women there, looking on from a distance, who were of those who had accompanied Jesus from Galilee, ministering to Him. Among them were Mary of Magdala, and Mary the mother of James and Joseph, and the mother of Zebedee's sons. (AMP)
Matt 27:60 When the evening was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple; he went to Pilate and begged the body of Jesus.	When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus, (AMP)
Matt 27:61 Then Pilate commanded the body to be delivered.	and Pilate ordered that it be given to him. (AMP)
Matt 27:62 And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulcher, and departed.	And Joseph took the body and rolled it up in a clean linen cloth used for swathing dead bodies And laid it in his own fresh (undefiled) tomb, which he had hewn in the rock; and he rolled a big boulder over the door of the tomb and went away. (AMP)

Matt 27:63 And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher.	And Mary of Magdala and the other Mary kept sitting there opposite the tomb. (AMP)
Matt 27:64 Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.	The next day, that is, the day after the day of Preparation [for the Sabbath], the chief priests and the Pharisees assembled before Pilate And said, Sir, we have just remembered how that vagabond Imposter said while He was still alive, After three days I will rise again. (AMP)
Matt 27:65 Command therefore, that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so this last imposture will be worse than the first.	Therefore give an order to have the tomb made secure and safeguarded until the third day, for fear that His disciples will come and steal Him away and tell the people that He has risen from the dead, and the last deception and fraud will be worse than the first. (AMP)
Matt 27:66 Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can.	Pilate said to them, You have a guard [of soldiers; take them and] go, make it as secure as you can. (AMP)
Matt 27:67 So they went and made the sepulcher sure, sealing the stone and setting a watch.	So they went off and made the tomb secure by sealing the boulder, a guard of soldiers being with them and remaining to watch. (AMP)
CHAPTER 28	
Matt 28:1 In the end of the Sabbath day, as it began to dawn towards the first day of the week, early in the morning, came Mary Magdalene, and the other Mary to see the sepulcher.	NOW AFTER the Sabbath, near dawn of the first day of the week, Mary of Magdala and the other Mary went to take a look at the tomb. (AMP)
Matt 28:2 And behold, there had been a great earthquake; for two angels of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it.	And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled the boulder back and sat upon it. (AMP)
Matt 28:3 And their countenance was like lightning, and their raiment white as snow; and for fear of them the keepers did shake, and became as though they were dead.	His appearance was like lightning, and his garments as white as snow. And those keeping guard were so frightened at the sight of him that they were agitated and they trembled and became like dead men. (AMP)
Matt 28:4 And the angels answered and said unto the women, Fear not ye; for we know that ye seek Jesus who was crucified.	But the angel said to the women, Do not be alarmed and frightened, for I know that you are looking for Jesus, Who was crucified. (AMP)
Matt 28:5 He is not here; for he is risen, as he said. Come, see the place where the Lord lay; and go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you.	He is not here; He has risen, as He said [He would do]. Come, see the place where He lay. Then go quickly and tell His disciples, He has risen from the dead, and behold, He is

	<p>going before you to Galilee; there you will see Him. Behold, I have told you. (AMP)</p> <p>"...the world's greatest champion of woman and womanhood is Jesus the Christ." James E. Talmage (<i>Jesus the Christ</i>, p. 475)</p>
Matt 28:6 And they departed quickly from the sepulcher, with fear and great joy; and did run to bring his disciples word.	So they left the tomb hastily with fear and great joy and ran to tell the disciples. (AMP)
Matt 28:7 And as they went to tell his disciples, behold Jesus met them, saying, All hail!	And as they went, behold, Jesus met them and said, Hail (greetings)! (AMP)
Mark adds that Jesus appeared to the women first, who went and told the Apostles, who didn't believe them, and when Jesus appeared, He chastised them for their unbelief.	
Matt 28:8 And they came and held him by the feet, and worshipped him.	And they went up to Him and clasped His feet and worshiped Him. (AMP)
Matt 28:9 Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.	Then Jesus said to them, Do not be alarmed and afraid; go and tell My brethren to go into Galilee, and there they will see Me. (AMP)
Matt 28:10 Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.	While they were on their way, behold, some of the guards went into the city and reported to the chief priests everything that had occurred. (AMP)
Matt 28:11 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,	And when they [the chief priests] had gathered with the elders and had consulted together, they gave a sufficient sum of money to the soldiers, (AMP)
Matt 28:12 Saying, Say ye, His disciples came by night, and stole him while we slept.	And said, Tell people, His disciples came at night and stole Him away while we were sleeping. (AMP)
Matt 28:13 And if this come to the governor's ears, we will persuade him, and secure you.	And if the governor hears of it, we will appease him and make you safe and free from trouble and care. (AMP)
Matt 28:14 So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.	So they took the money and did as they were instructed; and this story has been current among the Jews to the present day. (AMP)
Matt 28:15 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.	Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed and made appointment with them. (AMP)
Matt 28:16 And when they saw him, they worshipped him; but some doubted.	<p>And when they saw Him, they fell down and worshiped Him; but some doubted. (AMP)</p> <p>Who, among the eleven was still doubting? And why would they doubt? By this time, they had all seen the risen Lord.</p>

Matt 28:17 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.	Jesus approached and, breaking the silence, said to them, All authority (all power of rule) in heaven and on earth has been given to Me. (AMP)
Matt 28:18 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;	Go then and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, (AMP)
Matt 28:19 Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, unto the end of the world. Amen.	<p>Teaching them to observe everything that I have commanded you, and behold, I am with you all the days (perpetually, uniformly, and on every occasion), to the [very] close and consummation of the age. Amen (so let it be) (AMP)</p> <p>“I am with you always.” Jesus’ ministry didn’t end with His ascension. He continues His personal ministry to His servants, even now.</p>