

**April 1-14**  
**Matthew 16-17; Mark 9; Luke 9**  
**“Thou Art the Christ”**

**OVERVIEW:**

During the next two weeks, ponder Peter’s testimony, found in Matthew 16:15–17, and the testimonies of the prophets and apostles that you will hear during general conference.

Record your impressions:

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**SCRIPTURES:**

**Luke 9**

*The Twelve sent out – Jesus feeds the five thousand – Peter testifies of Christ – Jesus foretells his death and resurrection – He is transfigured on the mount – He heals and teaches.*

MATTHEW 10	MARK 6	LUKE 9
<b>SENDS OUT THE TWELVE APOSTLES</b>		
1 AND when he had <sup>a</sup> called unto <i>him</i> his <sup>b</sup> twelve disciples, he gave them <sup>c</sup> power (authority over) <i>against</i> (over) <sup>d</sup> unclean spirits, to cast them out, and to <sup>e</sup> heal all manner of <sup>f</sup> sickness and all manner of disease. (The Twelve hold all priesthood keys.)	7 ¶ And he called <del>unto him</del> the <sup>a</sup> twelve, and began to send them forth by <sup>b</sup> two and two; and gave them power over unclean spirits;	1 THEN he called his <sup>a</sup> twelve disciples together, and (he) gave them power and <sup>b</sup> authority over all devils, and to cure diseases.
		2 And he sent them to <sup>a</sup> preach the kingdom of God, and to <sup>b</sup> heal the sick.
5 These twelve Jesus <sup>a</sup> sent forth, and commanded them, saying, (Jesus gives instructions as to how they are to minister as they go on missions. Elder Talmage said they went out in pairs. Jesus the Christ, p. 308) Go not into the way of the Gentiles, (sent first to the Jews) and (enter ye not) into <i>any</i> city of the <sup>b</sup> Samaritans <del>enter ye not</del> : (These were temporary restrictions. They would go to all nations after his resurrection.)		What assignment did Jesus give his apostles?  How important was this assignment?  Do you think Jesus was interested in how well they fulfilled their assignments?  Why?

<p>6 But <del>go</del> rather (go) to the <sup>a</sup>lost <sup>b</sup>sheep of the house of Israel. (Jesus himself ministered primarily among his own kindred of the chosen seed. “I am not sent but unto the lost sheep of the house of Israel.” Matt 15:24. DNTC 1:325)</p>		
<p>7 And as ye go, preach, saying, The kingdom of heaven <sup>a</sup>is at hand. (has come)</p>		
<p>8 <sup>a</sup>Heal the sick, cleanse the <sup>b</sup>lepers, raise the dead, <sup>c</sup>cast out devils: <sup>d</sup>freely (without payment) ye have received, freely <sup>e</sup>give.</p>		
<p>9 Provide neither gold, nor silver, nor brass in your <sup>a</sup>purses,</p>	<p>8 And commanded them that they should take nothing for <i>their</i> journey, save a staff only; no <sup>a</sup>scrip, no (r) bread, no (r) money in <i>their</i> purse:</p>	<p>3 And he said unto them, Take nothing for <i>your</i> journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.</p>
<p>10 Nor <sup>a</sup>scrip (traveling bag or begger’s bag) for <i>your</i> journey, neither two coats, neither shoes, nor yet staves: for the workman is <sup>b</sup>worthy of his <sup>c</sup>meat. (Acting through his duly appointed representatives on earth, the Lord has now withdrawn this requirement that all modern missionary work should be done by laborers who go forth without purse or scrip. Legal requirements, and different social, economic, and industrial circumstances, have made such a change necessary – a fact which illustrates the need to continuous revelation so that the Lord’s affairs on earth always may be conducted as befit the existing circumstances. DNTC 1:326)</p>	<p>9 But (should) <i>be</i> shod with sandals; and not <del>put on</del> (take) two coats.</p>	
<p>11 And into whatsoever city or town ye shall <sup>a</sup>enter, enquire who in it is worthy; and there abide till ye go thence.</p>	<p>10 And he said unto them, In <del>what place soever</del> (whatsoever place) ye enter into an house, there abide till ye depart from that place.</p>	<p>4 And (into) whatsoever house ye enter <del>into</del>, there abide, <del>and thence depart</del> (until ye depart thence).</p>
<p>12 And when ye come into an house, salute it.</p>		

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.			
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the <sup>a</sup> dust of your <sup>b</sup> feet (for a testimony against them.) (No curse should ever be decreed except by direct revelation from the Lord commanding such to be done. DNTC 2:123)	11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the <sup>a</sup> dust <del>under</del> (of) your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.	5 And whosoever will not receive you, when ye go out of that city, <sup>a</sup> shake off the very <sup>b</sup> dust from your feet for a testimony against them.	
	12 And they went out, and <sup>a</sup> preached that men should repent.	6 And they departed, and went through the towns, preaching the <sup>a</sup> gospel,	
	13 And they cast out many devils, and <sup>a</sup> anointed with oil many that were sick, and (they were) healed <i>them</i> .	and healing every where.	
<b>MATTHEW 14</b>	<b>MARK 6</b>	<b>LUKE 9</b>	
<b>HEROD'S OPINION OF JESUS: JOHN THE BAPTIST RISEN FROM THE DEAD</b>			
1 AT that time <sup>a</sup> Herod the tetrarch heard of the fame of Jesus,	14 And <sup>a</sup> King <sup>a</sup> Herod heard of <i>him</i> (Jesus); (for his name was spread abroad:)	7 ¶ Now <sup>a</sup> Herod the tetrarch heard of all that was done by <i>him</i> (Jesus): and he was perplexed, because that it was said of some, that John was risen from the dead;	
2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do <i>she(o)</i> w forth themselves in him.	and he said, That John the Baptist was risen from the dead, and therefore mighty works do <i>she(o)</i> w forth themselves in him.		
	15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.	8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.	
	16 But when Herod heard <i>thereof</i> , he said, It is John, whom I beheaded: he is risen from the dead.		
		9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.	
<b>MATTHEW 14</b>	<b>MARK 6</b>	<b>LUKE 9</b>	<b>JOHN 6</b>
<b>RETURN OF THE TWEVLE APOSTLES</b>			

	30 <del>And</del> (Now) the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.	10 ¶ And the apostles, when they were returned, told <sup>a</sup> him (Jesus) all that they had done.	What did the apostles do when they finished their assignment? How does the Lord give us assignments today? (Callings through Church leaders, covenants, personal revelation, etc. How do we report on our assignments?
13 ¶ When Jesus heard <i>of</i> <del>it</del> (that John was beheaded),			
	31 And he said unto them, Come ye yourselves apart into a <sup>a</sup> desert (solitary) place, and rest a while: for there were many coming and going, and they had no <sup>b</sup> leisure (not) so much as to eat.		
he departed thence by ship into a desert place apart: (Jesus wanted to be alone, likely to think about and mourn for his “cousin.” Yet a great multitude would not let Jesus be alone, and in the midst of his own grief, Jesus was moved with compassion toward others. Verse by Verse, 302-3)	32 And they departed into a <sup>a</sup> desert (solitary) place by ship privately.	And he took them, and went aside privately into a <sup>b</sup> desert (solitary) place belonging to the city called Bethsaida.	1 AFTER these things Jesus went over the sea of Galilee, which is <i>the sea</i> of Tiberias. (At 700 feet below sea level, it is the lowest freshwater lake in the world.)
	33 And the people saw them departing, and many knew <sup>him</sup> (Jesus),	11 And the people, when they knew <i>it</i> , followed him:	2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. (These people were on their way to Jerusalem to celebrate the Passover.)

and when the people had heard <i>thereof</i> (of him), they followed him on foot out of the cities.	and ran afoot thither out of all cities, and outwent (out-ran) them, and came together unto him.		
<b>JESUS FEEDS THE 5000</b>			
(It was springtime, around the Passover time, the season of grass and flowers. The 12 had been sent out and have now returned. They had wanted to have a private meeting with Jesus to tell of their labors. "If the servants of God, while on the Lord's errand, have done all they can to supply their own wants, they are entitled, in faith, to expect their Lord to supply them manna from heaven or whatever else their straightened circumstances may require." DNTC, 1:343-344)		3 And Jesus went up into a mountain, and there he sat with his disciples. (He got away from the people for a little rest. This was like a zone conference to talk to his disciples about some of their missionary labors.)	
			4 And the <sup>a</sup> passover, a feast of the Jews, was nigh.
14 And Jesus went forth, and saw a great multitude, and was moved with <sup>a</sup> compassion toward(s) them, and he healed their <sup>b</sup> sick.	34 And Jesus, when he came out, saw much people, and was moved with <sup>a</sup> compassion toward them, because they were as sheep not having a <sup>b</sup> shepherd: and he began to <sup>c</sup> teach them many things.	and he received them, and spake unto them of the kingdom of God, and healed them <del>that</del> (who) had need of healing.	5 ¶ When Jesus then lifted up <i>his</i> eyes, and saw a great company come unto him,
15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past;	35 And when the day was now far spent, his disciples came unto him, and said, <sup>a</sup> This is a <del>desert</del> (solitary) place, and now the time <del>is far passed</del> (for departure is come): (The disciples had become nervous because in this solitary place there wouldn't be any place for the people to acquire food.)	12 And when the day began to wear away, then came the twelve, and said unto him,	
send the multitude away, that they may go into the villages, and buy themselves <sup>a</sup> victuals.	36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.	Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a <del>desert</del> (solitary) place.	

<p>16 But Jesus said unto them, They need not depart; give ye them to eat.</p>	<p>37 (And) He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred <sup>a</sup>pennyworth (denarii; one denarius was a workman's daily wages.) of bread, and give them to eat?</p>	<p>13 But he said unto them, Give ye them to eat.</p>	
			<p>he saith unto Philip, (He asked Philip because he was from the general area and knew the surrounding area well.) Whence shall we buy bread, that these may eat? ("It appears most probable that the conversation between Jesus and Philip occurred earlier in the afternoon; and that as the hours sped, the Twelve became concerned and advised that the multitude be dismissed." Jesus the Christ, p. 310. <b>"There was a tradition, taught by the Rabbis and firmly entrenched in the public mind, that when Messiah came, he would feed them with bread from heaven."</b> MM, 2:367)  6 And this he said to prove him: for he himself knew what he would do. (This</p>

			<p>was a test for the apostles.)  7 Philip answered him, Two hundred pennyworth (one pennyworth would be a day's wages. They're saying if we had 8 month's worth of money, it still wouldn't be enough to feed this group.) of bread is not sufficient for them, that every one of them may take a little. (Not only is there not enough food here, but we also don't have enough money to buy food for everyone. They are outside the city in a solitary place. The setting is just after the rainy season and the hills are covered in grass, very green and beautiful.)</p>
	<p>38 He sai(d)th unto them, How many loaves have ye? go and see.</p>		<p>8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,</p>
<p>17 And they say unto him, We have here but five loaves, and two fishes.</p>	<p>And when they knew, they say, Five, and two fishes. (He may have asked how much food was available, to confirm that there was none to give to the multitude and to show that the bread he was about to give was truly a creative act only God could do. This was done "to bear witness in a way none others can that he is indeed the One of</p>	<p>And they said, We have <del>no more</del> but five loaves and two fishes; (and) except we should go and buy meat(, we can provide no more food) for all this people (multitude).</p>	<p><b>9 There is a lad here, (The lad is symbolic of giving our all in service to God and that when we do, our service is magnified to the blessing of all.) which hath five barley loaves, and two small fishes (most likely sardines): but what are they among so</b></p>

whom Moses and the prophets spoke... This was also done so that Jesus, back again in Capernaum, can preach his incomparable sermon on the bread of life." MM 2:344)

many? (Barley loaves and sardines is what the poor people ate. Not only is the quantity of food lacking, but the quality is also very poor. This shows that when we give our all to the Savior and his work, it is enough. Elder James E. Faust said: "Many nameless people with gifts equal only to five loaves and two small fishes magnify their callings and serve without attention or recognition, feeding literally thousands... These are the hundreds of thousands of leaders and teachers in all of the auxiliaries and priesthood quorums, the home teachers, the Relief Society visiting teachers. These are the many humble bishops of the Church, some without formal training but greatly magnified, always learning, with a humble desire to serve the Lord and the people of their wards. A major reason this church has grown from its humble beginnings



			to its current strength is the faithfulness and devotion of millions of humble and devoted people who have only five loaves and two small fishes to offer in the service of the Master. They have largely surrendered their own interests and in so doing have found the peace of God, which passeth all understanding.” CR, April 1994, p. 4)
18 He said, Bring them hither to me.		14 For they were (in number) about <sup>a</sup> five thousand men.	10(b) in number about <sup>a</sup> five thousand. (The 5,000 is only of the men, there were also women and children. The total number of people is not known but could have been over 20,000.)
19 And he commanded the multitude to sit down on the grass,	39 And he commanded them to make all sit down by companies upon the green grass.	And he (Jesus) said (un)to his disciples, Make them sit down by fifties in a company.	10(a) And Jesus said, Make the men sit down.
	40 And they sat down in ranks, by hundreds, and by fifties. (Everything was well organized, not haphazard.)	15 And they did so, and made them all sit down.	Now there was much grass in the place. So the men sat down,
and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and <sup>a</sup> brake, and gave the loaves to <i>his</i> disciples, and the disciples to the multitude.	41 And when he had taken the five loaves and <del>the</del> two fishes (These fish were probably the small kind that were eaten along with the bread, like sardines.), he looked up to heaven, and blessed, and brake the loaves, and	16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.	11 And Jesus took the loaves; and when he had given <sup>a</sup> thanks, he distributed to the disciples, and the disciples to them that were set down; (When he gave food

	<p>gave <i>them</i> to his disciples to set before <i>them</i> (the multitude); and the two fishes divided he among them all.</p>	<p>to his apostles and then commanded them to give it to others, he was teaching the order of priesthood government.) and likewise of the fishes as much as they would. (Jesus is in control of the elements. Sometimes we don't think we can accomplish something, but it is Jesus that all things can do for our benefit, if we have faith in him. "It was a manifestation of creative power, by which material elements were organized and compounded to serve a present and pressing need. The fare was simple, yet nourishing, wholesome and satisfying. Barley bread and fish constituted the usual food of the poorer classes of the region." Jesus the Christ, p. 311. "In performing miracles it was not his wont to ask the Father to do the deed; rather, as evidence of his power and divine Sonship, he spoke in his own name and heaven and earth obeyed his</p>
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			commands.” DNTC, 1:345)
20 And they did all eat, and were filled:	42 And they did all eat, and were filled. (Remember the Sermon on the Mount, where He taught to take no thought for what you shall eat while on the Lord’s errand. Here is proof that He will take care of his own when needed.)	17 And they did eat, and were all filled:	12 When they were filled (had eaten and were satisfied), he said unto his disciples, Gather up the fragments that remain, that nothing be <sup>a</sup> lost. (Waste is sin. “Our Lord’s direction to gather up the fragments was an impressive object-lesson against waste; and it may have been to afford such lesson that an excess was supplied.” Jesus the Christ, p. 311)
and they <sup>a</sup> took up of the fragments that remained twelve baskets full.	43 And they took up twelve baskets full of the fragments, and of the fishes. (Don’t waste, the leftovers will be used by the disciples.)	and there was taken up of fragments <del>that</del> (which) remained <del>to</del> <del>them</del> twelve baskets.	13 Therefore they gathered <i>them</i> together, and filled twelve baskets (“Traveling Jews, as part of their luggage, carried baskets, containers for their provisions. The dozen baskets here used presumably were part of the equipage of the Twelve.” DNTC 1:345) with the fragments of the five barley loaves, which remained over and above unto them that had eaten. (“The broken but unused portion exceeded in bulk and weight the whole of the original little store.” Jesus the Christ, p. 311)

21 And they that had eaten were about <sup>a</sup> five thousand men, beside women and children.	44 And they that did eat of the loaves were about <sup>a</sup> five thousand men.		
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### Matthew 16

*Jesus warns against the doctrine of the Pharisees and Sadducees – Peter testifies that Jesus is the Christ, and is promised the keys of the kingdom – Jesus foretells his death and resurrection.*

MATTHEW 16	MARK 8	
<b>FURTHER DISCOURSE ON SIGNS</b>		
1 THE Pharisees also with the Sadducees came, and tempting (Jesus) desired him that he would she(o)w them a sign from <sup>a</sup> heaven.	11 And the Pharisees came forth, and began to question with him, seeking of him a <sup>a</sup> sign from heaven, tempting him.	
2 (And) He <sup>a</sup> answered and said unto them, When it is evening, ye say, <del>It will be fair weather</del> (the weather is fair): for the sky is red.		
3 And in the morning, <del>It will be foul weather</del> (ye say, the weather is foul) to day: for the sky is red and <sup>a</sup> lowring, (Gr dark, gloomy) O <del>ye</del> <sup>b</sup> hypocrites, ye can discern the face of the sky; but <del>can ye not discern</del> (ye cannot discern) the <sup>c</sup> signs of the <sup>d</sup> times?		
	12 And he sighed deeply in his spirit, and sai(d)th, Why doth this generation seek after a <sup>a</sup> sign? verily I say unto you,	
4 A wicked and <sup>a</sup> adulterous generation seeketh after a <sup>b</sup> sign; and there shall no sign be given unto it, but the <sup>c</sup> sign of the prophet <sup>d</sup> Jonas.	There shall no sign be given unto this generation (, save the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so likewise shall the Son of Man be buried in the bowels of the earth).	
And he left them, and departed.	13 And he left them, and entering into the ship again (he) departed to the other side.	
<b>THE LEAVEN OF THE PHARISEES</b>		

<p>5 And when his disciples were come to the other side, they had forgotten to take bread.</p>	<p>14 ¶ Now <i>the disciples</i> (multitude) had forgotten to take bread, neither had they in the ship with them more than one loaf.</p>	
<p>6 ¶ Then Jesus said unto them, Take heed and beware of the <sup>a</sup>leaven of the Pharisees and of the Sadducees. (Shun their false doctrines.)</p>	<p>15 And he charged them, saying, Take heed, (and) beware of the leaven of the Pharisees, and <del>of</del> the leaven of Herod.</p>	
<p>7 And they reasoned among themselves, saying, <del>It is</del> (he said this) because we have taken no bread.</p>	<p>16 And they reasoned among themselves, saying, <del>It is</del> (He hath said this) because we have no bread.</p>	
<p>8 <del>Which when Jesus perceived,</del> (And when they reasoned among themselves, Jesus perceived it; and) he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?</p>	<p>17 And when (they said this among themselves,) Jesus knew it, (and) he sai(d)th unto them, Why reason ye, because ye have no bread?</p>	
<p>9 Do ye not yet understand,</p>	<p>perceive ye not yet, neither understand (ye)? <del>have ye your heart</del> (are your hearts) yet <sup>b</sup>hardened? (Gr do you still have hardened hearts?)</p>	
	<p>18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?</p>	
<p>neither remember the five loaves of the five thousand, and how many baskets ye took up?</p>	<p>19 When I brake the five loaves among (the) five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.</p>	
<p>10 Neither the seven loaves of the four thousand, and how many baskets ye took up?</p>	<p>20 And when the seven among (the) four thousand, how many baskets full of fragments took ye up? And they said, Seven.</p>	
<p>11 How is it that ye do not understand that I spake <del>it not to</del> (not unto) you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade <i>them</i> not beware of the leaven of bread, but of the</p>	<p>21 And he said unto them, How is it that ye do not understand?</p>	

<sup>a</sup> doctrine of the Pharisees and of the <sup>b</sup> Sadducees.		
<b>THE HEALING OF A BLIND MAN</b>		
	22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.	
	23 And he took the blind man by the hand, and led him out of the town; and when he had spit <sup>(up)</sup> on his eyes, and put his <sup>a</sup> hands upon him, he asked him if he saw <sup>b</sup> <sup>(a)</sup> ught. <sup>(anything)</sup>	
	24 And he looked up, and said, I see men as trees, walking.	
	25 After that he put <i>his</i> hands again upon his eyes, and made him look up: and he was restored, and saw <sup>a</sup> every <sup>(everything)</sup> man clearly. <sup>(We don't know why Jesus healed the man in stages like this. Elder McConckie said: Jesus began a series of acts, each of which was designed to increase faith in the heart of the sightless one...Men are also healed of their spiritual maladies by degrees, step by step as they get their lives in harmony with the plans and purposes of Deity. MM, 3:29)</sup>	(This miracle is unique; it is the only recorded instance in which Jesus healed a person by stages. It may be that our Lord followed this course to strengthen the weak but growing faith of the blind man. It would appear that the successive instances of physical contact with Jesus had the effect of adding hope, assurance, and faith to the sightless one. Jesus personally (1) led the blind man by the hand out of the town, (2) applied his own saliva to the eyes of the sightless one, (3) performed the ordinance of laying on of hands, and (4) put his hands a second time upon the man's eyes. Certainly the manner in which this healing took place teaches that men should seek the Lord's healing grace with all their strength and faith, though such is sufficient for a partial cure only, following the receipt of which, however, they may then gain the added assurance and faith to be made whole and well every whit. Men also are often healed of their spiritual maladies by degrees, step by step as they get their lives in harmony with the

		plans and purposes of Deity. DNTC, 1: 379-380)
	26 And he sent him away to his house, saying, Neither go into the town, nor tell <del>it</del> (what is done,) to any in the town.	
<b>MATTHEW 16</b>	<b>MARK 8</b>	<b>LUKE 9</b>
<b>PETER TESTIFIES THAT JESUS IS THE CHRIST</b>		
13 ¶ (And) When Jesus came into the coasts (Coasts means territory or region) of Caesarea Philippi (“According to Luke 9:18, Jesus and the disciples were alone praying when the Master asked the question which elicited Peter’s dramatic testimony.” DNTC, 1:381 Elder McConkie calls this a testimony meeting.), he asked his disciples, saying, Whom do men say that I the Son of Man am?	27 ¶ And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? (Jesus purposely came to Caesarea Philippi because it sits at the foot of Mount Hermon, the most massive rock formation in the country. It was not a coincidence that Jesus taught what he did at that location. Verse by Verse, the Four Gospels, p. 330)	18 ¶ And it came to pass, <del>as he was alone praying, his disciples were with him: and</del> (as he went alone with his disciples to pray,) he asked them, saying, Whom say the people that I am?
14 And they said, Some say <del>that thou art</del> John the Baptist: some, <sup>a</sup> Elias; (Elijah) and others, Jeremias, (“According to Jewish legends, Jeremiah was also to return to prepare the way before the Messiah. Jeremiah was said to have hidden the ark when Jerusalem was captured by the Babylonians.” DNTC, 1:382) or one of the prophets.	28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.	19 They answering said, (some say,) John the Baptist; but <del>some</del> (others) say, Elias; and others <del>say</del> , that one of the old prophets is risen again.
<b>SCRIPTURE MASTERY:</b> <b>MATTHEW 16:15-19</b> 15 He sai(d)th unto them, But whom say <sup>a</sup> ye (the plural pronoun used here in the Greek indicates that Jesus asked this question of all the apostles and not just one of them.) that I am? 16 And Simon Peter answered and said, Thou art the <sup>a</sup> Christ, the <sup>b</sup> Son of the <sup>c</sup> living God.	29 And he sai(d)th unto them, But whom say ye that I am? And Peter answer(e)dth and sai(d)th unto him, Thou art the <sup>a</sup> Christ (the Son of the living God).	20 He said unto them, But whom say ye that I am? Peter answering said, The <sup>a</sup> Christ (, the Son) of God.
17 And Jesus answered and said unto him, Blessed art thou,	(“He had learned it by personal revelation from the Father, who had sent the Holy Ghost to Peter to testify of the Son...It is	

<p>Simon <sup>a</sup>Bar-jona: (son of Jonah)  for flesh and blood hath not  <sup>b</sup>revealed <del>#</del> (this) unto thee, but  my Father <del>which</del> (who) is in  heaven.</p>	<p>a false notion to suppose that the apostles and other righteous men did not receive revelation from the Holy Ghost while Christ was with them in the flesh. It is true that (with the apparent exception of John the Baptist) they did not enjoy the gift of the Holy Ghost, meaning the constant companionship of that member of the Godhead, until after the day of Pentecost. But they did receive flashes of revelation from time to time from the Holy Ghost, as Peter did in this instance. Jesus himself, of course, had the Holy Ghost with him at all times and operated in all that he did in conformity with that member of the Godhead.” DNTC, 1:384. Alma explains how a testimony is gained: “...Do ye suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of the surety? Behold I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto my by his Holy Spirit; and this is the spirit of revelation which is in me.” Alma 5:45-46.)</p>	
<p>18 And I say also unto thee,  That thou art Peter, and upon  this <sup>a</sup>rock (Here is a subtle word  play upon “peter” (Greek petros  = small rock) and “rock”  (Greek petra = bedrock). Christ  is the Stone of Israel.) I will  build my <sup>b</sup>church; and the gates  of <sup>c</sup>hell shall not <sup>d</sup>prevail  against it.</p>	<p>(Joseph Smith said: “Jesus in his teaching says: Upon this rock I will build my church: and the gates of hell shall not prevail against it. What rock? Revelation. WJS, p. 158 The Church was not being founded upon Peter, but upon the rock of revelation. Elder Orson F. Whitney, of the Quorum of the Twelve Apostles said: Many years ago there came to Utah a learned doctor of divinity, a member of the Roman Catholic Church. I became well acquainted with him, and we conversed freely and frankly. A great scholar, with perhaps a dozen languages at his tongue's end, he seemed to know all about theology, law, literature, science and philosophy, and was never weary of displaying his vast erudition. One day he said to me: "You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world, and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong; if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. If we are wrong, they are wrong with us, for they were a part of us and went out from us; while if we are right, they are apostates whom we cut off long ago. If we really have, as we claim, the apostolic succession from St. Peter, there was no need for Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the Gospel from ancient times, or the restoration of the Gospel in latter days." Conference Report, October 1924, p. 19-20.)</p>	
<p>19 And I will <sup>a</sup>give unto thee  the <sup>b</sup>keys of the <sup>c</sup>kingdom of</p>		



<p>heaven: (This will happen a week later.) and whatsoever thou shalt <sup>d</sup>bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (“Keys are the right of presidency, the directing, controlling, governing power. The keys of the kingdom are the power, right, and authority to preside over the kingdom of God on earth and to direct all its affairs. MD, p. 377-379)</p>		
<p>20 Then charged he his disciples that they should tell no man that he was Jesus the <sup>a</sup>Christ. (The rest of the Twelve are also given the keys: Matthew 18:18 - Verily I say unto you, Whatsoever <b>ye</b> shall <sup>a</sup>bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.)</p>	<p>30 And he charged them that they should <sup>a</sup>tell no man of him.</p>	<p>21 And he straitly charged them, and commanded <i>them</i> to <sup>a</sup>tell no man <del>that thing</del> (of him);</p>
<b>JESUS FORETELLS HIS DEATH AND RESURRECTION</b>		
<p>21 ¶ From that time forth began Jesus to she<sup>(o)</sup>w unto his disciples, how that he must go <del>unto</del> Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be <sup>a</sup>raised again the third day. (Jesus tells his disciples of his impending death and resurrection.)</p>	<p>31 And he began to <sup>a</sup>teach them, that the Son of Man must suffer many things, and be rejected of the elders, and <del>of</del> the chief priests, and scribes, and be killed, and after three days rise again.</p>	<p>22 Saying, The Son of man must suffer many things, and be <sup>a</sup>rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.</p>
<p>22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be <sup>(done)</sup> unto thee. (Peter did not fully understand the mission of the Savior. Peter was appealing to the human element in Christ’s nature.)</p>	<p>32 And he spake that saying openly. And Peter took him, and began to rebuke him.</p>	
<p>23 But he turned, and said unto Peter, Get thee behind me, Satan: (Jesus was not calling</p>	<p>33 But when he had turned about and looked <sup>(up)</sup> on his disciples, he rebuked Peter,</p>	

<p>Peter Satan, but rather adversary or tempter.) thou art an offence unto me: for thou <sup>a</sup>savourest not the things that be of God, but those that be of men.</p>	<p>saying, Get thee behind me, <sup>a</sup>Satan: (Jesus was not calling Peter Satan, but rather adversary or tempter.) for <sup>b</sup>thou savourest (Gr you do not consider, cherish) not the things that be of God, but the things that be of men (man).</p>	
<p>24 ¶ Then said Jesus unto his disciples, If any <i>man</i> will come after me, let him <sup>a</sup>deny himself, and take up his <sup>b</sup>cross, and <sup>c</sup>follow <sup>d</sup>me.</p>	<p>34 ¶ And when he had called the people <del>unto him</del> with his disciples also, he said unto them, Whosoever will come after me, let him <sup>a</sup>deny himself, and take up his cross, (Luke 9:23 says to take up his cross daily. It is not a one time thing, but everyday. 23 And he said to them all, If any man will come after me, let him deny himself, and take up his <sup>a</sup>cross daily, and <sup>b</sup>follow me.) and <sup>b</sup>follow me. (JST: Matthew 16:26: And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments.)</p>	<p>23 ¶ And he said to <i>them</i> all, If any <i>man</i> will come after me, let him deny himself, and take up his <sup>a</sup>cross daily, and <sup>b</sup>follow me.</p>
<p>25 (And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments. Break not my commandments for to save your lives;) <sup>a</sup>For whosoever will save his life (in this world) shall lose it (in the world to come); and whosoever will <sup>b</sup>lose his life (in this world) for my sake shall <sup>c</sup>find it (in the world to come).</p>	<p>35 <sup>a</sup>For whosoever will save his life shall lose it; (or whosoever will save his life, shall be willing to lay it down for my sake; and if he is not willing to lay it down for my sake, he shall lose it.) But whosoever shall (be willing to) <sup>b</sup>lose his <sup>c</sup>life for my sake and the gospel<sup>s</sup>, the same shall save it.</p>	<p>24 <sup>a</sup>For whosoever will save his life shall (must be willing to) <sup>b</sup>lose it (for my sake): <del>but</del> (and) whosoever will (be willing to) lose his life for my sake, the same shall save it. (Actual death may not be necessary, but being willing to die is.)</p>
<p>26 (Therefore, forsake the world, and save your souls;) For what is a man <sup>a</sup>profited, if he shall <sup>b</sup>gain the whole <sup>c</sup>world, and <sup>d</sup>lose his own <sup>e</sup>soul? <del>or what shall a man give in exchange for his soul?</del> (Martyrdom is not an essential condition precedent to the attainment of eternal life. However, all saints are expected to be willing to lay down their</p>	<p>36 For what shall it profit a man, if he shall <sup>a</sup>gain the whole world, and lose his own soul?</p>	<p>25 For what <del>is a man</del> advantaged (doth it profit a man) if he gain the whole world, (and yet he receive him not whom God hath ordained, and he lose his own soul, and he himself be a castaway?) <del>and</del> <sup>a</sup>lose himself, or be cast away?</p>

lives if the necessity is laid upon them.)		
	37 Or what shall a man give in exchange for his <sup>a</sup> soul?	
27 For the <sup>a</sup> Son of (M)an shall come in the <sup>b</sup> glory of his Father with his angels; and then he shall <sup>c</sup> reward every man according to his <sup>d</sup> works.	38 (Therefore deny yourselves of these, and be not ashamed of me.) Whosoever <del>therefore</del> shall be <sup>a</sup> ashamed of me and of my words in this adulterous and sinful generation; of him also shall the <sup>b</sup> Son of Man be ashamed, when he cometh in the glory of his Father with the holy <sup>c</sup> angels. (And they shall not have part in that resurrection when he cometh. For verily I say unto you, That he shall come; and he that layeth down his life for my sake and the gospel's shall come with him, and shall be clothed with his glory in the cloud, on the right hand of the Son of Man. President Spencer W. Kimball said: The more we serve our fellowmen in appropriate ways, the more substance there is to our souls. We become more significant individuals as we serve others. We become more substantive as we serve others – indeed, it is easier to “find” ourselves because there is so much more of us to find! Ensign, December 1974, p. 2)	26 For whosoever shall be <sup>a</sup> ashamed of me and of my words, of him shall the <sup>b</sup> Son of Man be ashamed, <sup>c</sup> when he shall come in his own glory, <del>and in his Father's, and of</del> (kingdom, clothed in the glory of his Father, with) the holy angels.
<b>MATTHEW 16</b>	<b>MARK 9</b>	<b>LUKE 9</b>
28 Verily I say unto you, There be some standing here, which shall not taste of <sup>a</sup> death, till they see the Son of Man coming in his <sup>b</sup> kingdom. (“It is apparent that on a previous occasion, of which we have no present scriptural record, Jesus taught his disciples the truths about the doctrine of translation and promised that some of them would continue to live on earth until his Second Coming. John	1 AND he said unto them (again), Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. (There may be others besides John that were also translated. It is my opinion that there will be some in this the last dispensation who will be translated prior to the Second	27 <del>But</del> (Verily) I tell you of a truth, there be (are) some standing here, <del>which</del> (who) shall not taste of <sup>a</sup> death, <del>till</del> (until) they see the kingdom of God (coming in power).

the Beloved is the only known one of those disciples who has continued to live without tasting death.” DNTC, 1:397)	Coming to fulfill the prophecy of the restoration of all things.)	
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### Matthew 17

*Jesus is transfigured before Peter, James, and John on the mount – Jesus heals a lunatic, tells of his coming death, and pays taxes in a miraculous manner.*

MATTHEW 17	MARK 9	LUKE 9
<b>THE TRANSFIGURATION</b>		
1 AND after six days Jesus taketh <sup>a</sup> Peter, James, and John his brother, and bringeth them up into an high mountain apart, (Both Mount Tabor and Mount Hermon have been identified by Church leaders as the Mount of Transfiguration. Jesus went up to be prepared for death. This was also to fortify his apostles to be able to withstand the shameful insults and humiliation of the cross. This transfiguration probably occurred in October, six months before Jesus’ death. This probably happened at night.)	2 ¶ And after <sup>a</sup> six days Jesus taketh <del>with him</del> Peter, and James, and John, (who asked him many questions concerning his sayings;) <sup>b</sup> and (Jesus) leadeth them up into an high mountain ( The location is not named, but is believed to have been either Mt. Tabor or Mt. Hermon. Most Bible scholars believe it was Mt. Hermon. President Kimball visited Mt. Tabor in 1980 and suggested that he believed it to be the correct place.) apart by themselves: and he was <sup>c</sup> transfigured before them.	28 ¶ And it came to pass <del>about</del> an <sup>a</sup> eight days after these sayings, (that) he took Peter and John and James, and went up into a <sup>b</sup> mountain to <sup>c</sup> pray.
2 And was <sup>a</sup> transfigured before them: and his face did shine as the sun, and his raiment was white as the light. (Peter, James and John were transfigured, or changed, to another condition [a terrestrial order]. TPJS, p. 158, 170)	3 And his raiment became shining, exceeding white as snow; so (white) as no fuller on earth <del>can</del> white (could whiten) them.	29 And as he prayed, the fashion of his countenance was <sup>a</sup> altered (changed) and his raiment <del>was</del> (became) white <sup>b</sup> and <sup>c</sup> glistening. (glittering).(brilliant, glistening)
3 And, behold, there appeared unto them <sup>a</sup> Moses (the Law) and <sup>b</sup> Elias (Elijah) (the Prophets) talking with him. (Moses and Elijah are only six months away from being themselves resurrected.)	4 And there appeared unto them Elias (Elias is the Greek version of the Hebrew word Elijah.) with <sup>a</sup> Moses (, or in other words, John the Baptist and Moses): (John may have been there as the last legal administrator under the Old Covenant to symbolize that the law was fulfilled and all old things were done away, thus contrasting his position with that of Peter,	30 And, behold, there (came and) talked with him two men, <del>which were</del> (even) Moses and Elias: (Bruce R. McConkie: Moses, the great prophet-statesman whose name symbolized the law, and Elijah the Tishbite, a prophet of so great fame that his name had come to typify and symbolize the collective wisdom and insight of all the prophets.

	<p>James, and John who were then becoming the first legal administrators of the New Kingdom. DNTC, 1:404) and they were talking with Jesus. (“At this critical and crucial period, the beginning of the end, visitants from the unseen world came to comfort and support him...Both the letter of the record and the spirit in which the recorder wrote indicate that Moses and Elijah conversed with their Lord on the glorious consummation of His mission in mortality – a consummation recognized in the law (personified by Moses) and the prophets (represented by Elijah) – and an event of supreme import, determining the fulfillment of both the law and the prophets, and the glorious inauguration of a new and higher order as part of the divine plan.” Jesus the Christ, p. 346-350)</p>	<p>Moses held the keys of the gathering of Israel and the leading of the ten tribes from the land of the north; Elijah, the keys of the sealing power. There are the keys which they conferred upon Peter, James, and John upon the mount, and which they also conferred upon Joseph Smith and Oliver Cowdery in the Kirtland Temple nearly two thousand years late. Both of them were translated beings and had bodies of flesh and bones, a status they apparently enjoyed so that they could confer keys upon mortal men. When these two holy men appeared in this dispensation to restore again their keys and powers, they came as resurrected personages. DNTC, 1:402-3)</p>
		<p>31 Who appeared in glory, <sup>a</sup>and spake of his <sup>b</sup>decease (departure) (death and also of his resurrection,) which he should accomplish at Jerusalem.</p>
		<p>32 But Peter and they <del>that</del> (who) were with him were heavy with sleep: and when they were awake, they saw his <sup>a</sup>glory, and the two men <del>that</del> (who) stood with him.</p>
<p>4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, <del>and</del> one for Moses, and one for Elias. (Since this was done six months prior to Jesus’ death, this was probably done around the Feast of Tabernacles in the fall of the year.)</p>	<p>5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. (This may have been an attempt to delay the visitors from leaving.)</p>	<p>33 And <del>it came to pass, as they</del> (after the two men) departed from him, Peter said unto Jesus, Master, it is good for us to be here: <del>and</del> let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.</p>

	6 For he wist (knew) not what to say; for they were sore afraid.	
5 While he yet spake, behold, a bright <sup>a</sup> cloud overshadowed them: and behold a <sup>b</sup> voice out of the cloud, which said, This is my <sup>c</sup> beloved <sup>d</sup> Son, in whom I am well pleased; hear ye him.	7 And there was a cloud that overshadowed them: and a <sup>a</sup> voice came out of the cloud, saying, This is my <sup>b</sup> beloved Son: hear him. (In about a year's time, the voice of the Father will be heard again proclaiming his beloved Son to the Nephites.)	34 While he thus spake, there came a cloud, and overshadowed them (all): and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my <sup>a</sup> beloved Son: hear him.
6 And when the disciples heard <del>it</del> , (the voice) they fell on their face, and were sore <sup>a</sup> afraid.		
7 And Jesus came and touched them, and said, Arise, and be not afraid.		
8 And when they had lifted up their eyes, they saw no man, save Jesus only.	8 And suddenly, when they had looked round about (with great astonishment), they saw no man any more, save Jesus only with themselves. (And immediately they departed.)	36 And when the voice was past, Jesus was found alone.
9 And as they came down from the mountain, Jesus charged them, saying, Tell the <sup>a</sup> vision to no <sup>b</sup> man, (Too sacred to mention the details.) until the Son of man be risen again from the <sup>c</sup> dead. (John later said: We beheld his glory, the glory as of the only begotten of the Father (John 1:14). Peter said they “were eyewitnesses of his majesty.” (2 Peter 1:16). Peter, James, and John were themselves “transfigured before him.” (TPJS, p. 158) even as Moses, the Three Nephites, Joseph Smith, and many prophets of all ages have been transfigured, thus enabling them to entertain angels, see visions, and comprehend the things of God. MD, p. 725-726. Moses, Elijah and Jesus, gave the keys of the kingdom to Peter, James, and John. John the Baptist apparently was also present. It	9 And as they came down from the mountain, he charged them that they should tell no <sup>a</sup> man what things they had seen, till the Son of Man were (was) risen from the dead. (These things happened on the Mount of Transfiguration: (1) Jesus singled out Peter, James and John from the rest of the Twelve; took them upon an unnamed mountain; there he was transfigured before them, and they beheld his glory...(2) Peter, James, and John were themselves transfigured before him (TPJS, 158). (3) Moses and Elijah appeared on the mountain; and they and Jesus gave the keys of the kingdom to Peter, James, and John TPJS, 158). (4) John the Baptist, previously beheaded by Herod, apparently was also present. (5) Peter, James, and John saw in vision the transfiguration of the	They also saw the transfiguration of the earth at the Savior's Second Coming – D&C 63:20-21 20 Nevertheless, he that <sup>a</sup> endureth in faith and doeth my <sup>b</sup> will, the same shall overcome, and shall receive an <sup>c</sup> inheritance upon the earth when the day of transfiguration shall come; 21 When the <sup>a</sup> earth shall be <sup>b</sup> transfigured, even according to the pattern which was shown unto mine apostles upon the <sup>c</sup> mount; of which account the fulness ye have not yet received. This First Presidency, Peter, James, and John, also received their callings and elections made sure on the Mount of Transfiguration. 2 Peter 1:16-19: 16 For we have not followed cunningly devised <sup>a</sup> fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were <sup>b</sup> eyewitnesses of his

<p>may well be that other unnamed prophets either coming as translated beings or as spirits from paradise, were also present. It appears that Peter, James, and John received their own endowments while on the mountain and the more sure word of prophecy, their callings and elections made sure. (Doctrines of Salvation, 2:165) Apparently Jesus himself was strengthened and encouraged by Moses and Elijah so as to be prepared for the infinite sufferings and agony ahead of him in connection with working out the infinite and eternal atonement. (Jesus the Christ, p. 373) Certainly the three chosen apostles were taught in plainness of his death and also his resurrection. God the Father, overshadowed and hidden by a cloud, was present on the mountain, although our Lord's three associates as far as the record stipulates, heard only his voice and did not see his form. DNCT, 1:399-401.</p>	<p>earth that is to take place at the Second Coming when the millennial era is ushered in. (6) It appears that Peter, James, and John received their own endowments while on the mountain. (7) Apparently Jesus himself was strengthened and encouraged by Moses and Elijah so as to be prepared for the infinite sufferings and agony of the atonement. (8) Certainly the three chosen apostles were taught in plainness of his death and also his resurrection. (9) It should also have been apparent to them that the old dispensations of the past [symbolized by Moses and Elijah] had faded away. (10) Apparently God the Father, overshadowed and hidden by a cloud, was present on the mountain, although Peter, James, and John apparently heard only his voice and did not see his form. Seminary Manual 44-45)</p>	<p>majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my <sup>a</sup>beloved Son, in whom I am well pleased. 18 And this <sup>a</sup>voice which came from heaven we heard, when we were with him in the holy <sup>b</sup>mount. 19 <sup>a</sup>We have also a more <sup>b</sup>sure word of <sup>c</sup>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 <sup>d</sup>star arise in your hearts: In summary, we understand that the three apostles experienced the following: 1) They received the keys of the kingdom – keys to the gathering and to the sealing power; 2) They received a sacred gift of knowledge, perhaps what we call an endowment. (Joseph Fielding Smith, Doctrines of Salvation, 2:165) 3) They had their calling and election made sure; 4) They had a vision of the earth in its millennial, paradisiacal state. Verse by Verse, the Four Gospels, p. 342)</p>
<p>(I have come to believe also that it is not wise to continually talk of unusual spiritual experiences. They are to be guarded with care and shared only when the Spirit itself prompts you to use them to the blessing of others. Boyd K. Packer, Ensign, Jan 1983, 53)</p>	<p>10 And they kept that saying with themselves, questioning one with another what the <sup>a</sup>rising from the dead should mean.</p>	<p>And <del>they kept it</del> (these things they kept) close, and (they) told no man in those days any of those things which they had seen.</p>
<p>10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?</p>	<p>11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?</p>	
<p>11 And Jesus answered and said unto them, <sup>a</sup>Elias truly shall first come, and <sup>b</sup>restore all things (as the prophets have written).</p>	<p>12 And he answered and told them, (saying,) Elias verily cometh first, <sup>a</sup>and <sup>b</sup>restoreth (prepareth) all things; (and</p>	<p>John 1: 19 ¶ And this is the record of <sup>a</sup>John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art</p>

(Having just experienced some indelible and personal moments with a prophet they called Elias, the three chief apostles now had additional matter about which they wanted to inquire of Jesus. Even the scribes note that in the scriptures there is some reference to Elias coming. What does that mean? Jesus' response as given in the JST helps explain. There are actually two Eliases referred to here, one to prepare and one to restore. Verse by Verse, 346. Defining who Elias is, Elder Bruce R. McConkie wrote: Correcting the Bible by the spirit of revelation, the Prophet restored a statement of John the Baptist which says that Christ is the Elias who was to restore all things. By revelation we are also informed that the Elias who was to restore all things is the angel Gabriel who was known in mortality as Noah. (D&C 27:6-7) From the same authentic source we also learn that the promised Elias is John the Revelator. (D&C 77:9,14) Thus there are three different revelations which name Elias as being three different persons. What are we to conclude? By finding answer to the question, by whom has the restoration been effected, we shall find who Elias is and find there is not problem in harmonizing these apparently contradictory revelations. Who has restored all things? Was it one man? Certainly not. Many angelic ministrants have been sent from the courts of glory to confer keys and powers, to commit their dispensations and glories again to men on earth. At the least the following have

teacheth you of the prophets;) and how it is written of the <sup>c</sup>Son of Man, that he must <sup>d</sup>suffer many things, and be set at <sup>e</sup>ne(a)ught.

thou? 20 And he confessed, and denied not (that he was Elias); but confessed (saying), I am not the Christ. 21 And they asked him, What then? Art thou <sup>a</sup>Elias? And he saith, I am not. (saying, How then art thou Elias? And he said, I am not that Elias who was to restore all things. And they asked him, saying,) Art thou that prophet? (Who is "that prophet?" Could it be Joseph Smith? If they had the prophecy of Joseph indicating that a prophet bearing his name would be great in the kingdom, did they think John was Joseph Smith?) And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I *am* the <sup>a</sup>voice of one crying in the wilderness, Make <sup>b</sup>straight the <sup>c</sup>way of the Lord, as said the prophet Esaias. 24 And they ~~which~~ (who) were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not ~~that~~ (the) Christ, nor Elias (who was to restore all things), neither that prophet? 26 John answered them, saying, I baptize with <sup>a</sup>water: but there standeth one among you, whom ye know not; 27 He it is (of whom I bear record. He is that prophet, even Elias), who coming after me is preferred before me, whose <sup>a</sup>shoe's latchet (Gr sandal strap) I am not worthy to unloose (or whose place I am not able to fill; for he shall baptize, not only with water, but with fire, and with the Holy Ghost).



<p>come: Moroni, John the Baptist, Peter, James, and John, Moses, Elijah, Elias, Gabriel, Raphael, and Michael. Since it is apparent that no one messenger has carried the whole burden of the restoration, but rather that each has come with a specific endowment from on high, it becomes clear that Elias is a composite personage. The expression must be understood to be a name and a title for those whose mission it was to commit keys and powers to men in this final dispensation. Doctrines of Salvation, 1:170-74, Mormon Doctrine, 221)</p>		
<p>12 <del>But</del> (And again) I say unto you, That Elias <del>is</del> (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, <del>but</del> (and) have done unto him whatsoever they <sup>a</sup>listed. (desired) Likewise shall also the Son of man suffer of them.</p>	<p>13 <del>But</del> (Again) I say unto you, That Elias is indeed come, <del>and</del> (but) they have done unto him whatsoever they <sup>a</sup>listed, (willed, chose, intended) (and even) as it is written of <sup>b</sup>him. (and he bore record of me, and they received him not.)</p>	
<p>13 (But I say unto you, Who is Elias? Behold, this is Elias, whom I send to prepare the way before me.) 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.).</p>	<p>(Verily this was Elias)</p>	
<b>THE HEALING OF A DEMONIC BOY</b>		
		<p>37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.</p>
<p>14 ¶ And when they were come to the multitude,</p>	<p>14 ¶ And when he came to <del>his</del> (the) disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld him,</p>	

	were greatly amazed and, running to <i>him</i> saluted him.	
there came to him a <i>certain</i> man, kneeling down to him, and saying,	16 And <del>he</del> (Jesus) asked the scribes, What question(ed) ye with them? 17 And one of the multitude answered and said, Master, I have brought unto thee my son, <del>which</del> -(who) hath a dumb spirit (that is a devil);	38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.
15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he <sup>a</sup> falleth (throws himself) into the fire, and oft into the water.	18 And <del>wheresoever he taketh</del> (when he seizeth) him, he <sup>a</sup> teareth him (dashes on the ground, convulses, lacerates): and he foameth, and gnasheth with his teeth, and pineth away:	
		39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth <del>again</del> , and bruising him hardly departeth from him.
16 And I brought him to thy disciples, and they could not cure him.	and I spake to thy disciples that they <del>should</del> (might) cast him out; and they could not.	40 And I besought thy disciples to cast him out; and they could not.
17 Then Jesus answered and said, O <sup>a</sup> faithless and <sup>b</sup> perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.	19 <del>He answereth</del> (Jesus spake unto) him, and sai(d)th, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.	41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.
	20 And they brought <del>him</del> (Jesus) unto him: and when <del>he</del> (the man) saw him, <del>straightway the spirit</del> <sup>a</sup> tare him (immediately he was torn by the spirit); and he fell on the ground, and wallowed foaming.	42 And as he was <del>yet a</del> coming, the devil threw him down, and tare <del>him</del> (again).
	21 And <del>he</del> (Jesus) asked his father, How long (a time) is it <del>ago</del> since this came unto him? And <del>he</del> (his father) said, <del>Of</del> (When) a child.	
	22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst, <del>do any thing</del> , (I ask thee to) have <sup>a</sup> compassion on us, and help us.	

	23 Jesus said unto him, If thou <del>canst believe, all things are</del> (wilt believe all things I shall say unto you this is) <sup>a</sup> possible to him that <sup>b</sup> believeth.	
	24 And <del>straightway</del> (immediately) the father of the child cried out, and said with tears, Lord, I believe; help thou mine <sup>a</sup> unbelief.	(That is the humble condition all mortals must feel as we approach the Lord for help; We do have faith, up to a point. That is where we turn to him and plead, as did this father, for help to increase our faith. In the end, we are totally dependent on Him for blessings, to meet our needs, and only He can match our faith with all that is necessary for us to see the miracle. If we throw ourselves at his feet and humbly petition him for compassion, he (or we) can cast out any evil spirit, or evil character trait, or any negative circumstance in our lives. Verse by Verse, 348)
18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.	25 When Jesus saw that the people came running together, he <sup>a</sup> rebuked the <sup>b</sup> foul spirit, saying unto him, <del>Thou dumb and deaf spirit,</del> I charge thee, (to) come out of him, and enter no more into him. 26 And <del>the</del> (Now the dumb and deaf) <i>spirit</i> cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. 27 But Jesus took him by the hand, and <sup>a</sup> lifted him up; and he arose.	And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.
		43(a) ¶ And they were all amazed at the <sup>a</sup> mighty power of God. (majesty, glory)
19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?	28 And when he (Jesus) was come into the house, his disciples asked him privately, Why could not we cast him out?	
20 And Jesus said unto them, Because of your <sup>a</sup> unbelief (little faith): for verily I say unto you, If ye have <sup>b</sup> faith as a grain of	29 And he said unto them,	(The idea of moving mountains was a figurative expression about overcoming difficulty, and it was common among the

mustard seed, ye shall say unto this <sup>c</sup> mountain, Remove <del>hence</del> to yonder place; and it shall remove; and nothing shall be <sup>d</sup> impossible unto you.		Jews – though God can move mountains if his work calls for such miracles. Verse be Verse, 348)
21 Howbeit this <sup>a</sup> kind goeth not out but by prayer and <sup>b</sup> fasting. (James E. Talmage: Fasting, when practiced in prudence, and genuine prayer are conducive to the development of faith with its accompanying power for good. Individual application of this principle may be made with profit. Have you some besetting weakness, some sinful indulgence that you have vainly tried to overcome? Like the malignant demon that Christ rebuked in the boy, your sin may be of a kind that goeth out only through prayer and fasting. Jesus the Christ, 395)	This kind can come forth by nothing, but by prayer and <sup>a</sup> fasting. (Bruce R. McConkie: By faith all things are possible; nothing is too hard for the Lord. No sickness is too severe, no disease too disabling, no plague too destructive to be cured by the power that is faith. Whether in life or in death nothing is withheld from those who abide the law of faith which enables them to receive it. But in practice, even among the most righteous mortals, faith or power is enjoyed in varying degrees, and some maladies require the exercise of greater healing power than others. DNTC, 1:409)	(This particular trial – possession by an evil spirit – Jesus taught, requires more than just priesthood and faith, two of the greatest powers in the universe. But casting our this kind of evil spirit requires, in addition, much prayer and fasting. Additional strength and command of the powers of heaven come through mighty prayer and through persistent and effective fasting. Verse by Verse, 348-9)
<b>HIS DEATH AND RESURRECTION AGAIN FORETOLD</b>		
22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of Man shall be <sup>a</sup> betrayed into the hands of men:	30 ¶ And they departed thence, and passed through Galilee ( <del>privately</del> ); <del>and</del> ( <del>for</del> ) he would not that any man should know <i>it</i> .	43(b) But while they wondered every one at all things which Jesus did, he said unto his disciples,
	31 <del>For</del> ( <del>And</del> ) he taught his disciples, and said unto them, The <sup>a</sup> Son of Man is delivered into the hands of men,	44 Let these sayings sink down into your <del>ears</del> ( <del>hearts</del> ): for the Son of Man shall be <sup>a</sup> delivered into the hands of men.
23 And they shall kill him, and the third day he shall be <sup>a</sup> raised again. And they were exceeding sorry.	and they shall kill him; and after that he is killed, he shall <sup>b</sup> rise the third day.	
	32 But they understood not that saying, and were afraid to ask him.	45 But they <sup>a</sup> understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.
<b>TRIBUTE MONEY</b>		
24 ¶ And when they were come to Capernaum, they that received tribute <del>money</del> came to	33(a) ¶ And he came to Capernaum:	(Tribute money was collected as an annual half-shekel Temple tax, used for the upkeep of the Temple. Every Israelite male

<p>Peter, and said, Doth not your master pay <sup>a</sup>tribute?</p>		<p>twenty years and older was required to pay the annual assessment. The collectors may have wondered, because priests and rabbis claimed exemption. Jesus gave instructions for finding the needed coin in the mouth of a fish. Could he not have earned it by fishing? Considering who he was, Jesus condescended to pay the money but demonstrated his exalted status by fulfilling the law in a supernatural way, by a miracle without parallel. Verse by Verse, 350-1)</p>
<p>25 He sai(d)th, <del>Yea</del> (Yea). And when he was come into the house, (Peter's house in Capernaum) Jesus <sup>a</sup>prevented (rebuked) him (spoke to him first), saying, What thinkest thou, Simon? of whom do the <sup>b</sup>kings of the earth take custom or tribute? of their own children, or of strangers?</p>		
<p>26 Peter sai(d)th unto him, Of strangers. Jesus sai(d)th unto him, Then are the children free.</p>		
<p>27 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 <sup>a</sup>money: that take, and <sup>b</sup>give unto them for me and thee.</p>	<p>(Our Savior's work on earth was marked throughout by His acknowledgment of the existing powers of the land, both Jewish and Roman. When the tax collector called for the tribute money demanded by the hierarchy, Christ directed that the tax be paid, and even invoked a miraculous circumstance whereby the money could be provided. Talmage, Articles of Faith, 416)</p>	<p>(A stater, a coin equal to the exact amount of the tax for two persons. Why did Jesus pay this tax? As the King's Son he need not have done so. But such a course would have offended the Jews unnecessarily, perhaps hindering the conversion of some of them. Why was the money provided in a miraculous way? If our Lord had paid the levy from available funds, or from money earned by catching and selling fish, he would have thus submitted to the tax as though he were a man in the same class as Peter and the others. But by providing the money through the use of knowledge which no mortal</p>

		man possessed, he dramatized both the voluntary nature of his submission to the law and the exalted nature of his position as the King's Son. DNTC, 1:412-13)
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JESUS TEACHES ON HUMILITY, SERVICE AND FORGIVENESS		
MATTHEW 18	MARK 9	LUKE 9
1 AT the same time came the disciples unto Jesus, saying, Who is the <sup>a</sup> greatest in the kingdom of heaven.		46 ¶ Then there arose a reasoning among them, <del>which</del> (who) of them should be <sup>a</sup> greatest.
(Bruce R. McConkie: True greatness in the Lord's earthly kingdom is measured, not by positions held, not by pre-eminence attained, not by honors bestowed by mortals, but by intrinsic merit and goodness. Those who become as little children and acquire the attributes of godliness for themselves, regardless of the capacity in which they may be called to serve, are the greatest in the kingdom of heaven. DNTC 1:415)	33(b) and being in the house he asked them, <del>What</del> (why) was it that ye <sup>a</sup> disputed among yourselves (reasoned, disputed, pondered) by the way? 34 But they held their peace (being afraid): for by the way they had <sup>a</sup> disputed among themselves, who <del>should be</del> (was) the <sup>b</sup> greatest (among them).	47 And Jesus, perceiving the thought of their heart,
2 And Jesus called a little child unto him, and set him in the midst of them,		took a child, and set him <del>by him</del> (in the midst),
(They were in Peter's home, so he probably took one of Peter's children. DNTC, 1:415)	35 <del>And he</del> (Now Jesus) sat down, and called the twelve, and sai(d)th unto them, If any man desire to be <sup>a</sup> first, <i>the same</i> shall be last of all, and <sup>b</sup> servant of all. 36 And he took a child, and set <del>him</del> (sat) in the midst of them: and when he had taken <del>him</del> (the child) in his arms, he said unto them, (Don't be a position seeker. It doesn't matter where we serve, but how we serve.)	48 And said unto them,
3 And said, Verily I say unto you, Except ye be converted, (childlike and not childish) and become as little <sup>a</sup> children, ye		

shall not enter into the kingdom of heaven.		
4 Whosoever therefore shall <sup>a</sup> humble himself as this little <sup>b</sup> child, the same is greatest in the kingdom of heaven.		
5 And whoso shall receive one such little child in my <sup>a</sup> name receiveth me.	37 <sup>a</sup> Whosoever shall <del>receive one of such</del> <sup>b</sup> children in my name (humble himself like one of these children, and) receiveth me(, ye shall receive in my name): and whosoever shall receive me, receiveth not me (only), but him that sent me(, even the Father).	Whosoever shall receive this child in my <sup>a</sup> name receiveth me: and whosoever shall <sup>b</sup> receive me receiveth him <del>that</del> (who) sent me:
		for he <del>that</del> (who) is least among you all, the same shall be <sup>c</sup> great.
	38 ¶ And John answered (spake unto) him, saying, Master, we saw one <sup>a</sup> casting out devils in thy name, and he followeth not us: and we forbad him, because he followe(d)th not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a <sup>a</sup> miracle in my <sup>b</sup> name, that can lightly speak evil of me. (“From our Lord’s reply it is evident that he was a member of the kingdom, a legal administrator who was acting in the authority of the priesthood and the power of faith. Either he was unknown to John who therefore erroneously supposed him to be without authority or else John falsely supposed that the power to cast out devils was limited to the Twelve and did not extend to all faithful priesthood holders. It is quite possible that the one casting out devils was a seventy. There is no New Testament record of the calling of the first quorum of seventy, but when Jesus (at a later date) called a second quorum of seventy into the ministry, he expressly gave	49 ¶ And John answered (spake) and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. 50 And Jesus said unto him, Forbid <del>him</del> not (any): for he <del>that</del> (who) is not against us is <sup>a</sup> for us.

	<p>them the power to cast out devils.” (Luke 10:1-20.) DNTC, 1: 417)</p> <p>40 For he that is not against us is <sup>a</sup>on our part.</p> <p>41 <del>For</del> (And) whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not <sup>a</sup>lose his <sup>b</sup>reward.</p>	
<p>6 But whoso shall <sup>a</sup>offend (cause to stumble) one of these little ones which believe in me, (Also in principle, adults who through repentance and conformity to the gospel have become as little children and who are thus themselves also heirs of salvation. DNTC, 1:420) it were better for him that a millstone were hanged about his neck, and <del>that</del> he were drowned in the depth of the sea.</p>	<p>42 And whosoever shall <sup>a</sup>offend one of <i>these</i> little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.</p>	
<p>7 ¶ Woe unto the world because of <sup>a</sup>offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!</p>		
<p>8 Wherefore if thy hand or thy foot offend thee, cut <del>them</del> (it) off, and cast <del>them</del> (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>43 <sup>a</sup>And (Therefore) if thy hand offend thee, <sup>b</sup>cut it off: (or if thy brother offend thee and confess not and forsake not, he shall be cut off.) it is better for thee to enter into life maimed, than having two hands to go into <sup>c</sup>hell, (For it is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell,) into the fire that never shall be quenched:</p> <p>44 Where their worm dieth not, and the fire is not quenched.</p> <p>45 And (again,) if thy foot <sup>a</sup>offend thee (cause thee to stumble), cut it off: (for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off.)</p>	<p>(Heber C. Kimball: To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. If you do not you will not stand. The time will come when no man or woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you don't have it you will not stand; therefore seek for the testimony</p>



	<p>it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:</p> <p>46 <del>Where their worm dieth not, and the fire is not quenched.</del></p> <p>47 (Therefore, let every man stand or fall, by himself, and not for another; or not trusting another. Seek unto my father, and it shall be done in that very moment what ye shall ask, if ye ask in faith, believing that ye shall receive.)</p>	<p>of Jesus and cleave to it, that when the trying time comes you may not stumble and fall. Life of Heber C. Kimball, 450)</p>
<p>9 And if thine eye offend thee, pluck it out, and cast <i>it</i> from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell <sup>a</sup>fire. (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>And if thine eye (which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and) offend thee, pluck it (him) out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:</p>	
	<p>48 (For it is better that thyself should be saved, than to be cast into hell with thy brother.)</p> <p>Where their <sup>a</sup>worm dieth not, and (where) the fire is not quenched.</p> <p>49 For every one shall be <sup>a</sup>salted with fire, and every sacrifice shall be salted with salt.</p> <p>50 <del>Salt is</del> (But the salt must be) good: <del>but</del> (For) if the salt have lost his saltness, wherewith will ye season it? ((the sacrifice;) therefore it must needs to that ye) Have salt in yourselves, and have <sup>a</sup>peace one with another. (Elder McConckie said: "Every member of the Church shall be tested and tried in all things to see whether he will abide in the covenant 'even unto death,' regardless of the course taken by the other members of his family or of the Church. To gain salvation men must stand on their own feet in the gospel</p>	

	<p>cause and be independent of the spiritual support of others. If some of the saints, who are themselves the salt of the earth, shall fall away, still all who inherit eternal life must remain true, having salt in themselves and enjoying peace one with another.” DNTC, 1:421)</p>	
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**BIBLE DICTIONARY**  
**TRANSFIGURATION, MOUNT OF**

This very important event in the N.T. occurred about a week after the promise made to Peter that he would receive the keys of the kingdom of heaven (Matt. 16: 13-18; Matt. 17: 1-9). On the mount (probably Mount Tabor or Hermon) the Savior, Moses, and Elias (Elijah) gave the promised keys of the priesthood to Peter, James, and John (HC 3: 387), which enabled these brethren to carry forth the work of the kingdom on the earth after the departure of Jesus. These keys were later given to all of the Twelve.

The transfiguration occurred in about October, some six months before the death of Jesus. The brethren saw the Lord in a glorified and transfigured state. They also saw a vision of the earth as it will appear in its future glorified condition (D&C 63: 20-21; HC 1: 283); saw and conversed with Moses and Elijah, two translated beings; and heard the voice of the Father bearing witness that Jesus is his beloved Son, in whom the Father is pleased, and commanding the brethren to hear (obey) him. See also Mark 9: 2-10; Luke 9: 28-36; 2 Pet. 1: 16-18.

The event is important in many ways: Necessary priesthood authority was conferred upon Peter, James, and John; the significance of the Savior’s work was emphasized; and the unity of various dispensations and the close relationship of Jesus and his prophets was demonstrated. Few events in the Bible equal it in importance. A similar event occurred on April 3, 1836, in the temple at Kirtland, Ohio, where the same heavenly messengers conferred priesthood keys upon the Prophet Joseph Smith and Oliver Cowdery (D&C 110).

The transfiguration occurred in October, the Atonement in April. These times coincide with our General Conferences.

**THE DOCTRINE AND COVENANTS**  
**SECTION 110**

*Visions manifested to Joseph Smith the Prophet and Oliver Cowdery in the temple at Kirtland, Ohio, April 3, 1836 (the day of Jewish Passover). HC 2: 435—436. The occasion was that of a Sabbath day meeting. The Prophet prefaces his record of the manifestations with these words: “In the afternoon, I assisted the other Presidents in distributing the Lord’s Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us.”*

1—10, The Lord Jehovah appears in glory and accepts the Kirtland Temple as his house; 11—12, Moses and Elias each appear and commit their keys and dispensations; 13—16, Elijah returns and commits the keys of his dispensation as promised by Malachi.

**1 THE <sup>a</sup>veil was taken from our minds, and the <sup>b</sup>eyes of our <sup>c</sup>understanding were opened.**

**2 We <sup>a</sup>saw the Lord <sup>b</sup>standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure <sup>c</sup>gold, in color like amber.**

**3 His <sup>a</sup>eyes were as a flame of fire; the hair of his head was white like the pure snow; his <sup>b</sup>countenance shone above the brightness of the sun; and his <sup>c</sup>voice was as the sound of the rushing of great waters, even the voice of <sup>d</sup>Jehovah, saying:**

**4 I am the <sup>a</sup>first and the last; I am he who <sup>b</sup>liveth, I am he who was slain; I am your <sup>c</sup>advocate with the Father.**

5 Behold, your sins are <sup>a</sup>forgiven you; you are clean before me; therefore, lift up your heads and <sup>b</sup>rejoice.

6 Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, <sup>a</sup>built this house to my name.

7 For behold, I have <sup>a</sup>accepted this <sup>b</sup>house, and my name shall be here; and I will <sup>c</sup>manifest myself to my people in mercy in this house.

8 Yea, I will <sup>a</sup>appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not <sup>b</sup>pollute this <sup>c</sup>holy house.

9 Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the <sup>a</sup>blessings which shall be poured out, and the <sup>b</sup>endowment with which my servants have been endowed in this house.

10 And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be <sup>a</sup>poured out upon the heads of my people. Even so. Amen.

**11 After this <sup>a</sup>vision closed, the heavens were again <sup>b</sup>opened unto us; and <sup>c</sup>Moses appeared before us, and committed unto us the <sup>d</sup>keys of the <sup>e</sup>gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the <sup>f</sup>north. (Moses' keys for the gathering of Israel – proclaim the gospel.)**

**12 After this, <sup>a</sup>Elias appeared, and committed the <sup>b</sup>dispensation of the <sup>c</sup>gospel of Abraham, saying that in us and our seed all <sup>d</sup>generations after us should be <sup>e</sup>blessed. (Elias' keys were to perfect the Saints.)**

**13 After this vision had closed, another great and glorious <sup>a</sup>vision burst upon us; for <sup>b</sup>Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said: (This event occurred on April 3, 1836, the same day celebrated by Jews throughout the world as Passover.**

"Edersheim in his work, The Temple, says: 'To this day, in every Jewish home, at a certain part of the Paschal service [i.e. when they drink the "third cup"]—the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. It is a remarkable coincidence that, in instituting his own Supper, the Lord Jesus connected the symbol, not of judgment, but of his dying love, with his "third cup." "It was, I am informed on the third day of April, 1836, that the Jews, in their homes at the Paschal feast, opened their doors for Elijah to enter. On that very day Elijah did enter—not in the home of the Jews to partake of the Passover with them—but he appeared in the house of the Lord, erected to his name and received by the Lord in Kirtland, and there bestowed his keys to bring to pass the very things for which these Jews, assembled in their homes, were seeking." (Joseph Fielding Smith, DS 2:100-101.)

**14 Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—**

**15 To <sup>a</sup>turn the <sup>b</sup>hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse— (Elijah's keys are for Redeeming the Dead. Precisely on the day that Elijah's appearance took place, Jews throughout the world were engaged in the celebration of the**

Passover, the annual commemoration of the day over three thousand years before when the angel of death had passed over the firstborn of Israel whose dwellings were marked by the blood of lambs. Since the time of Malachi—from about 500 B.C.—Jews world-wide waited with anxious anticipation for the coming of Elijah. Alfred Edersheim has written: "Hence to this day, in every Jewish home [which formally celebrates the Paschal feast], at a certain part of the Paschal service—just after the 'third cup,' or the 'cup of blessing,' has been drunk—the door is opened to admit Elijah the prophet." Elijah did come, but not to Jewish homes. He came rather to the house of the Lord, and to his legal administrators; there he bestowed priesthood keys of inestimable worth and eternal import. Studies in Scripture, 1:427)

**16 Therefore, the <sup>a</sup>keys of this <sup>b</sup>dispensation are committed into your hands; and by this ye may know that the great and dreadful <sup>c</sup>day of the Lord is near, even at the doors.** (Three months before his death, Joseph Smith instructed the Latter-day Saints concerning the mission of Elijah: "The spirit, power, and calling of Elijah is that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth." Elijah restored the keys whereby individuals and families may (through the blessings of the holy temple) develop line upon line to the point where they receive the "fulness of the priesthood," and thus become kings and priests, queens and priestesses unto God in the patriarchal order. "Those holding the fulness of the Melchizedek Priesthood," Joseph had taught earlier, "are kings and priests of the Most High God, holding the keys of power and blessings." Through the powers delivered by Elias (via the marriage discipline of the Fathers—Abraham, Isaac, and Jacob) eternal family units—here and hereafter—are created. Through the powers delivered by Elijah, families may be sealed unto eternal life, inasmuch as "the power of Elijah is sufficient to make our calling and election sure." Studies in Scripture, 1:428)