

The Book of 'Mt. is a TH Manual

Mat. 1:1. "Son" means "descendant". This book suggests at first sight the usual PATRIARCHAL line. Until we read the actual genealogy--that is another story.

1:2 Abr-Isaac-Jacob, THE Patriarchs

Gen. 30:1ff Rachel envies Leah her children: her handmaid Bilhah bears Dan, Naphtali

Zilpah, Leah's maid bears Gad & Asher

14. Rachel asks for Reuben's (Leah's) mandrakes; instead Leah uses the mandrake and gets Issachar and Zebulun

23f. At last Rachel bore JOSEPH "to take away her reproach" ^{children} *who married Asnath, mother of Ephraim!*

1:3. Judah begat Phares by THAMAR (!) ^{childless}

Gen. 38:2ff. Judah's first-born was Er, the son of Shuah unnamed dtr. of Shuah a CANAANITE Er was wicked and the Lord slew him, leaving his wife Tamar a widow. When God also smote his second son Onan,

11. Jacob took her into his house to protect Tamar's son

13. When ^{Judah's} ~~Jacob's~~ Canaanite wife died, he cheered himself up by going to the sheep-shearing festival at Timnath [Cf. David & Abigail]

14. Tamar saw that she had no chances with Jacob's son Shelah, so she went to the festival as a hierodule.

16. Attracted Judah, ~~she~~ demanded her fee--a kid, but meantime security was necessary: his "signet, bracelet, and staff: all marks of identity and authority." That SEALED them.

20. When Jacob came to get his pledge back, the woman was not there

23. Judah is desperate--she MUST be found: she has all his identity, "lest we be shamed."

24. 3 mo. later it was apparent that Tamar was pregnant. Judah ordered her burned as a harlot. She showed him the token: "She hath been more righteous than I, because I did not give her my son Shelah (according to the law)."

29f. She had twins, Pharez and Zara.

1:3. Phares begot Esrom, who begot Aram who begot Aminadab (Eg.) who begot Naason who begot Salmon who begot Boaz who begot Jobed by RUTH

Ruth 1:1ff. Ruth the MOABITISS, follows Naomi back to her home in Bethlehem after the famine is over, both women being widows. ^{childless Ruth}

2. Boaz treats Ruth well during the harvest, and

3:1ff at the Harvest festival Naomi tells Ruth how to lie at the feet of Boaz, who promises to find her a husband

4. Boaz settles with a nearer of kin to Naomi, who has prior claim on Ruth but cannot buy Naomi's land without a share for RUTH AND WITHOUT alienating his own inheritance. The man gives his shoe to Boaz who buys all of Naomi's land, and with it RUTH the Moabitess, wife of Mahlon who becomes Boaz's wife to preserve Mahlon's line.

1:6. Jobed begat Jesse father of David the King

1:7. David begot Solomon from the wife of URIAH [THE Hittite. Like the daughter of Shuah, Bathsheba is not named here--every effort to keep the line looking patriarchal]

Solomon had Reoboam father of Abia father of Asaph, father of Josaphat, father of Joram, father of Ozia father of Joatham father of Ashaz father of Hezekiah, father of Manasse father of Amos father of Hosiah father of Jechoniah & his brethren of the Bab. Captivity.

12. After the Captivity Jechoniah begot Salathiel who begot Zerubabel who begot Abioud who begot Eliakim who begot Azor who begot SADOK who begot Achim--Elious--ELIAZAR--Maththan--Jacob who begot JOSEPH the HUSBAND of Maria from whom was born Jesus called Christ.

①
②
③
④
A long line of irregularities

⑤

⑥

⑦

Mat. 1:2. Book of the genealogy of J. Xt. the Son of David, the Son of Abraham.

[Note: the word "son" must be used with care in making chronologies.

It goes back to Abraham--it is the PATRIARCHAL LINE.

2. Yet the genalogy itself shows a strange aberration--it follows the MATRIARCHAL line.
Abraham, Isaac, Jacob, etc to
3. TAMAR, who changes the direction of the line
Gn 38:29m Rth 4:12,18-29
5. The main line of HER descendants continues until RUTH--who again deflects the line
Rth 4:13-17, 2 Sm 12:24
until
7. Bathsheba, the Daughter of Uriah
14. Down to the line of ZADOK (the Zadokite tradition)
16. And so to Joseph, the son of Jacob, who is NOT called the Father of Jesus, but only THE HUSBAND OF MARY--that is his sole distinction.
[The Jews are mistaken in gloating that there can have been no special birth, since the line of Jesus is through Joseph]

[Note that all of these women like Eve, took charge

(Evan Bathsheba--does bathing on the roof in full view of David's window sound like an accident? Whether or not she was responsible for it, it was an irregularity. *1 Sol. of a son (son's 700 wives? Appan. r'so - ord.*)

Each of these births raised questions, including that of Elizabeth: she and Zach. were both of the direct line of Aaron, but the birth of John was a surprise of Isaac, Samuel.

At each vital step the woman takes over and the succession follows in HER line. The mere fact of introducing othe names of woman into what started out as a strictly Patriarchal line is very significant.

So Mary was not the only one--in each case God intervenes.

17. Shows that the whole thing is STRUCTURED: Abraham to David 40 generations; David to the Bab. Captivity (the destruction of the First Temple) 40 generations; from the Captivity to Christ 40 generations.
[These are very irregular time periods, from the Apostasy or the Crucifixion 40 generations takes us to the destructions of the Nephites & death of Moroni--the last representative of a dispensation brought personally by Christ to the Earth]
18. Such was the family line of Jesus Christ
Engaged to Joseph, she was none-the-less found with child before they were married, by the Hol-y Ghost.
19. Joseph, an honorable man, not wishing to make a display of her wanted to put her away secretly (divorce her? keep her under wraps? How could they ever explain it? Who would believe it?) *Zech & doubts; Hana; Sarah laugh'd, Mary puzzled*
20. While he was considering what to do, behold an ANGEL OF THE LORD appeared to him IN A DREAM
He appeared to Zacharias in person to preach the Gospel and announced the coming of one in the Spirit and Power of Elijah
The manifestation to Joseph was imply to clear up his own natural doubts

Mat. L:13 All of these great women from Eye on took the INITIATIVE
Even BATHSEHBA: a beautiful woman bathing, on a roof-top, in full daylight
(or some kind of light) and in full view of David's own palace roof and windows;
David being celebrated at the time as a great lover; her husband being out of
town; she being Jewish and he Hittite (and an important person--obviously an ar-
ranged marriage), and like all Jewish girls programmed to marry among her own
people.

Mary also took the initiative in announcing amazing news to her husband.
There was something irregular about all these marriages that set tongues
wagging. Mary's was the most irregular of all.

- Jealous. - scandal

Mat. 1:20. "...her pregnancy is out of (ek) the H.G.

21. The name is prescribed
His mission is announced.

"He will save his people FROM (apo) not IN their sins"--he will get them
OUT of an intolerable situation.

23. The Jews make a big thing of Is.7:14
yaldah, na'a-r or n^earah, rakhemah
LXX (the oldest version)= PARTHENOS

"And he shall be called: Jesus

Christ, Messiah
Immanuel

The Son of God

The Son of David

The Son of the Most High

The Lord

IQI: M.T. Salmah: girl of marriagable
age, USU, a virgin

alam: be vigorous, fully developed

25. He did not know her UNTIL she bore a son.

Until means up to that time but not after

MOST of the MSS have "her FIRST-BORN son." R.C.

Mat. 2:1 HEROD ***Eisler I, 340ff. Nic. Dam.

κασιδωτης ερμηνευταυ, VIPs

Mat. 2:1. "Magi from the East."

What is a MAGOS? Hdt. 1:101 Member of a Median tribe; skilled in inter-
preting dreams ib. 7:37. King's Wise Man, hence sinister Vizir

2. We have seen his Tali'

proskyneasi the orig. Presian worhsipful greeting.

3-4. The alamred King summons his Wise Men

Nim. for Abr.; Phar. for MOses; Neb. for Daniel

The sick Pharaoh in Gen. Apocr.; Setne (Si-Osiris)

David heals Saul

7. The King summons the Magi for an EXACT horoscope.

8. Even sent them to Bethlehem to make an exhausstive investigation and report
immediately to him, "because (of course) I want to worship him."

9. Abr. & Mos. : all heavenly bodies are located ONLY with reference to a
particular observer. From any other position they would be in a different
place. That applies here: They took the star as their guide (as scouts
and sailors always do--with Stan in the Uintas), until it moved, from

THEIR position to a position right over where the baby was. How did they
know? They were MAGI--it was their BUSINESS to know (not ours!)

The NAUTICAL ALMANAC would explain this. Point Firmin

Mt. 2: 22+

Ruman. Jossipon, etc. In the desert, GABRIEL (Noah) appeared to J.B. and gave him instructions how to baptize in Jordan. "And I will send you my Only Begotten Son; him you will baptize in my name...the H.G. in the form of a dove will testify of him..." At that time John visited Jerusalem and then crowds of Jews came down to be baptized by him

48c? Bel. Jud. proem. #3 "At that time, it is reported, there was a man going around among the Jews wearing strange attire. He had stuck (bound?) the hair of beasts on his person wherever his own hair did not cover him. He had a WILD expression

("...a wild man has come among us,
this was ENOch,

He gave the impression of a disembodied spirit rather than a living human. His manner of life was such that he took no bread into his mouth

(The Rechabite rule...

not even the unleavened bread at Passover, saying that its only purpose was to remind us of the God who delivered us from servitude.

He would not even approach wine or strong drink

He abhorred the flesh of all animals and all unrighteousness.

He lived only from akrodrya: the tender shoots or buds of trees.

This man came to the Jews and ~~walked~~ taught among them saying;

"God has sent me to you to show you the new way (or way of the Law? Gaster nean or nomou?

which will deliver you from the power of many rulers,

and from the power of death which will not be over you--
only the Lord's power from above.

When the people heard this they followed him

(JUST what everybody was looking for!)

Yet all he did for them was to baptize them in the Jordan and command them to depart from all evil practices.

But the Pharisees forbade him to teach any more or to address the people.

To them he replied: "You would do better to give up your own evil deeds."

Simeon the Scribe, who was an ESSENE (conflicting sectaries

arose and said: "EVERY DAY WE STUDY THE HOLY COMMANDMENTS (other: Scriptures) while you come out like some wild animal from the woods; how dare you presume to teach us? You are subverting the people with your unclean teaching!"

(Cf. Abinadi, etc. and Alma's Church in the wilderness

Then they tried to throw themselves on him like wild animals

(In their fine apparel, see who were the wild beasts!)

but he went off to the other side of the Jordan, and continued his teaching in spite of them ("would not allow his teaching to be disturbed") carrying on as before.

Philip, who ruled at that time (See note on Philip!) dreamed that an eagle was about to peck out his eyes.

He summoned his WISE MEN, but they could not explain the dream, each one giving a different interpretation.

But the aforesaid man, the one who went around clothed in the hair of beasts and cleansed people in the Jordan (by the name of John says the RUMAN. Text) came unsummoned (from the desert) and unexpected and said:

Mat. 3:13. The HG descends hosi = as if it were, as it were, a dove

4:9. All that This World has to offer, the Diabolos is in a position to supply
1e. He want Jesus to worship him (as with Moses I), to be on HIS side, and have His glory.

4:24. "All Syria" came to hear him around Galilee 25. Jerus., Judaeen and all the region.

Mat. 5:1ff. The Beatitudes: Who are to qualify as MEMBERS of the CHURCH? Candidates for Zion!

3. Poor in spirit = for the sake of a spiritual life they are REALLY poor.

not poor - "Spell" is, actually they are poor in spiritual.

It is a vice to be "rich in spirit?" Can a rich person be poor in spirit? With all that security? *of Pure in heart + Marcosians, v. 8!*

The foundation of the Kingdom is here the Law of Consacr. *ibimites Kingdom of Heaven & Celestial Order, Ch. can follow in order.*

4. The hard-pressed and unhappy are to be invited and encouraged

5. The gentle and non-aggressive are the real survivors. *"Peace is my" - weak in love*

6. Chortazo means to take care of, both to protect and to feed. These are the outcasts who can't get a fair deal, who are actually suffering want.

7. THE CONSIDERATE AND COMPASSIONATE QUALIFY *"We all do pray mercy!" (as that is give of serve!)*

8. "No UNCLEAN thing can dwell in the presence of God." BUT ritual cleanliness is not enough--one must be pure IN HEART. *Marcosians: impure practices don't count*

9. The Bks. of Enoch & Noah divide the human race into the "Sons of God" and the "Sons of Men," who in those days had "filled all the earth with violence," thus making the Flood mandatory. The mark of the sons of Men was their insistence on military solutions, as in the B.M. Mat. 7:
No unclean - No contention

10. Isaiah 59:15 "He who turneth from iniquity maketh himself a prey." If you refuse to play the world's games and turn from them you are inviting "persecution for the sake of righteousness." You do not seek the persecution, but if you seek the righteousness you are in big trouble. *Whistle blow*

11-12. Changes the 2nd person--addressing his audience, not candidates for admission. Subjective mood. They will tell all kinds of lies about YOU because of ME; but you will get credit for that--the Saints are free to be happy in all situations. You are just like the other missionaries--you cannot lose!

13. You are the SALT: THERE IS ONLY ONE chance, one hope--you are it. Nothing takes the place of salt.. You can use it for paths, or as guano, i.e., you throw it on the ground. The Elect are either the best or the worst. This is not for the mult, but for the ordained--who have a big job ahead of them. *if Nacl fulfill proper & poison, sterile*

14. The Light of the World--they were the ones to carry the message.

A city on a mt. can't be hid--this was delivered on a hilltop.

15. A modius is a 2-gal. box--torches hid in it for surprise (Jericho)

16. "Let your light so shine" is not showing off or P.R.: they will "recognize" (idosin) you GOOD WORKS, not your title, success, status

No need to run down anything--not necessary

17. Don't think that I have come to do away with the Law and the Prophets (the leper had to be formally cleared)

Mat. 4:18ff. Calling the leaders—a family affair.

The severance from BUSINESS of each one called is 1) IMMEDIATE and 2) COMPLETE—you CANNOT FOLLOW BOTH.

There was no period of adjustment or disengagement: You must make up your mind. This is the way our Grandparents joined the Church: Abs. and uncompromising

23. Healing nosoi = any sickness or indisposition

Malakia is not a disease by a weakness, restlessness, hesitancy, insecurity, cf. the Malaise of the Russian novel.

24. Healed those basanous echontes. BACANOC is a trial, test, pressure, burden; a problem.

5:18. I am not tearing anything down, but completing the project.

You do not pour anything out, but you add [refs. to the LAW, not the customs and mores]

It is the same Gospel: OT, NT, BM, PGP, DC

19. You have to accept all of it— a "package deal".

The LAW will be in force as long as heaven and earth are there!

There is only One Law!

The Lord is swearing them in: You cannot take liberties with the Laws and Covenants. The half-hearted are demoted to the bottom

20. You are NOT conventional clergy: The Kingdom is "something else."

In this world murder is a crime, but in that world you do not even THINK

21. action against another.

22. In the Kingdom these rules have always held, "since the beginning of man" (Ether No others are thinkable *Ether?*)

/ Cf. Qumran: to despise another is worth than to curse him

IQS VII,15, no contention (the first word of the Lord to the Nephites)

23. Anyone having ill feelings ^{tension} against another shall leave the altar (prayer circle) *debt & tension.*

25. Qumran: Avoid the "Children or People of the PIT = *law-courts*
Keep out of trouble. The way to do that is not to keep your distance, since missionaries must mingle, but to approach all persons EYNOYN = good-natured, devoid of rancour or malice, patient and easy-going. Rahman ar-rahim.

28. Adultery like violence is not even to be THOUGHT of. *Get rid of a roving eye! line betw. prudent & immoral*
Sturdle & line? sm but not sm? " " design + immaturity, sharp-dealing & esimo
violence & mayhem

29. Sacrifice the member rather than the whole (meaning the member of the Church as J.S. saw. *Scandal: obstacle*)

These are dangerous addictions; things that must not be allowed to get started

What good are you without a right hand or a right eye? INCOMPLETE.

So also with any mental reservations or compromises—better not go into it at all that not go ALL THE WAY.

31f. vs. the common practice in the Or.: the woman may not be divorced without her consent.

She is being forced without guilt—is it a sin to be less attractive than another? In Ar. countries it is. That is the cynical part of it

Mat. 5:33, A Cov. and Promise it within your capacity to keep, daily.
vs. an oath is usually a promise to do something you have never tried, taken
in a unique situation, promise to do something not done before--you are not
certain of your power to keep it. (There are no oaths in the Temple)

You have no authority to involve heaven and earth.

It has become common to end any speech, no matter how trivial, with "I say
these things in the name of..." Did he give you instruction to say them?
Did he authorize you to speak for him on some minor issue or tell some
insipid tale?

36. You do not have control over your stature or the kind of hair you have--if
so most people would look quite different from what they do. Therefore you
cannot be responsible and have no right to take responsibility on yourself for
something completely beyond your power.

Yea, yea... You bear your testimony, but you cannot impose it: you may not
contend about it. (2 Ne. 11:29).

39. Lex talionis--a sock on the jaw, is the expression.

40. Legal trix--you cannot enter into that game.

41. angareusei milion: "to draft as a courier, assist a march (The As. system)

JS. "Be liberal with your substance," not just to avoid trouble, but because
you like to be. Join in the loving, but hating solves nothing.

44. (A favorite of Pres. Kimball) Refuse to regard them as enemies and you will
have no enemies.

God loves all his children: if he hated sinners he would hate everybody:
all are his children, and he esteemeth not one flesh above another.

45. This is not the TIME for judgement.

This is about peer-groups and exclusiveness in the Church
vs. strong Partisan feeling
We should be more loving than the Gentiles who hate us.

48. The OUN refers to what has just been said

teleios = one living up to an agreement or Cov. without a fault: as the
Father keeps the Covs. he makes with us.

You are welcome to EITHER Treasures on Earth or Treasures in Heaven--
but NOT TO BOTH!

seek

6:1 Likewise, you are welcome to/the applause of men or the approval of God--
BUT YOU WON'T GET BOTH! You get just ONE reward.

2. THIS IS HUMOROUS PICTURE.

Cf. LDS speakers who make themselves the heroes of their edifying stories:
they have their reward already.

3. When you give alms, don't give it a second thought--even to yourself! Be
satisfied that your Heavenly Father has duly noted

5. An eloquent praying man is really an "actor"--hypocrites: it is STRICTLY
between you and the Father in Heaven--is SECRET.

7. More humor: they "babble" on and on.

8. Your Father knows just what you want before you ask for it

Mt. 5:45 IF you like only Good Guys, you miss the whole point of the X Commandments,
.46 which apply only when there is a test--opposition or challenge ~~of~~ 10

48. the OYN§ "therefore" shows that this applies to the specific rule preceding: being "perfect" means loving your enemies, teleioi is a locus technicus from the Mysteries: the cpl. initiated who has both qualified for initiation and completed is, is TELEIOS lit. "gone all the way," fulfilling all requirements, every last provision of God's command. The HARDEST rules are what will decide the teleios, the final test--the Law of Consecr.

Mt. 6:1. NONE of this is for appearance--image, career, success
If you want to succeed that way you can, but expect no other reward

2. a humorous touch: righteousness on display (Corpn. funding PBS)

4. We have INSERTED "God will reward you IN PUBLIC", cf. v.6

5. Hypocrite3 actor3 show-off, people acting a role,
they love to be seen praying (13 million watch J. Fallwell at it
They have their reward

7-8 Do not cultivate techniques of prayer (essence of liturgy)

9. God already knows what you want, therefore concentrate your OWN mind on these things.

The Lord sets forth all the MAIN POINTS in the Lord's Prayer.

God is our FATHER Mat. 1:2

He is IN HEAVEN 1 Kings 8:29-30 r Leff!

We establish ties by the NAME, the Word, focussing and solemnizing and concentrati

we want the Kingdom of God on the Earth, the establishment of Zion

i.e. things done HERE as they are THERE: the earth a colony of heaven

Suddenly becomes very mundane? DAILY BREAD (the Nig. of the Narcissus)

1. It is a gift (unearned, K. Benj.--unprofitable servants

2. It is daily: Not negotiable (like the Manna

WHY should this be given such a prominent place in a "spiritual" teaching?
Because this remains the main issue with men on earth; the main obstacle to the Kingdom of Heaven.

It is the need for daily bread that enables men to exploit each other

r decoy
Forgive us what we owe you: the Laws of the release--the only way to get out of the debtor's prison in which men keep each other
;Debts to God3 shortcomings by unprofitable serants

As we cancel what is owed us: The Lord's release

the alternative is to play vicious games with each other, in which
"he who turneth away from evil maketh himself a prey"

By which Satan holds us in his power: that was his plan, beginning with
the proposition that to get along in his world you must have MONEY

Mt. 6:9ff.

The Lord's Prayer has been recited so routinely & so often that we overlook the fact that it is the DEFINITIVE STATEMENT of the Gospel teachings.

Of the human condition and purpose of life, the solution to the "insoluble" problem of Evil.

What a miracle of condensation!

Our FATHER, fatherhood of God, ^{or who (incl) God, not rel.}

not earthly but WHICH IS IN HEAVEN

another sphere and another existence, a 3rd, a 2nd, a 1st - 1st is Immigrant

HALLOWED

to which our present tie and password is the NAME (Re-ligio) ^{now - a presence}

His KINGDOM in heaven is scheduled to COME down here among us

not in an abstract sense: We are justified in expecting it here;

it is attainable ON EARTH

and not in a special and limited form, but exactly AS IT IS IN HEAVEN;

With everything being carried out and directed by his instructions:

THY WILL BE DONE

here, exactly as there. What a stange picture! The same order as that in which the immortals live is to be our own.

But what can we do to attain such a distant and Utopian condition?

We are told that next: ~~THIS IS HOW~~ This is how WE implement the plan:

Structure

The Lord's Prayer like "Mysteries" or ceremonies: ^{Temporarian}

1. ANCHOR

Protology ^{Prox: for Heaven}

2. OMPHALUS

History, ^{of p. events - present}

3. SPHRAGIS

Eschatology: ^{final purpose & end: Ends - Heaven}

Without 1 and 3 you cannot understand 2.

We now come to the Omphalus:

It is History--THIS world.

Completely concrete, tangible, "materialistic". CONCERNED with the things of this world, between the other 2 worlds of 1 and 3.

It deals with basic problems: ^{of Econ & the Prob. of Evil}

1. Daily bread

2. Debts and debtors

3. The evil situation in which No. 1 & 2 have placed us
This situation is EXPLAINED

The three are inseparable: a) Voices in the heavens at the creation
b) We will allow Satan the common enemy to try & tempt man.
So "we" agree to let man go into evil influences
c). From which he may be delivered

I

Recog, aspects, valid here or not

II

Exaltation, as you = 2 aspects of 1st Mt

Why so few refs. - OT & NT? some Is. - all to 6th

In * 8 & 9 Chs on

dwelling - you & hd. sitting

RSV: too edlog.

The Ave. of Cy & Name

standing - distant shore

place where things done His way: His Will - here!

De 88:25?! yes

Pr. Xtn. m. cl. of Kingdom

over!

Does it make a difference to whom a gift is given?

Ans.: On the next page (Mt. 7:6) the Lord tells his disciples not to cast their pearls before swine or give what is holy to the dogs--for such gifts would be wasted on them and impoverish the giver.

i.e., there is such a thing as being WORTHY of a gift.

Yet on the preceding page (Mt. 5:45) we are told that God gives sun and rain to the good and bad, the just and the unjust alike. But that is not the same thing as giving treasures to beasts: good and bad people need sun and rain equally.

Again we see that the ONLY criterion for receiving is NEED.
(All this is part of the same Sermon on the Mt.)

The Lord's Prayer begins by calling upon us to be worthy Children of our Father in Heaven; to call him Father without being ashamed of ourselves in saying it.

3

Would God lead us into temptation? Why not, if we are here to be tempted? "We will allow Satan...to tempt man, that he may know the good from the evil..."

TO KNOW NO TEMPTATION implies a static condition of life, however blissful, "But they shall be as the angels..."

BUT we may ask God to temper the test, as he did even for Cain, when that monster protested, "My afflictions are greater than I can bear..."

BUT DELIVER (snatch, rescue, drag) US FROM EVIL. *Save, redeem*

St. Aug: not allow temptation & forbid evil?
Here is the classic problem of EVIL, which St. Aug. and others found insoluble. The official answer of conventional Xty. is that there is no evil really, it is only an illusion, evil is evil precisely because it is not--it is pure negation, etc.

But J.S. in the Grove learned better. To say, "I am no devil" is his most effective ploy.

Save in 3/10/100! *no plea for forbid 2 St. Aug. or prevent 2 mean*
So Satan is allowed to tempt us, but not to destroy us. The word rhysai--rescue, snatch out of danger, shows that one is to be exposed to danger. Satan leads us into temptation (with God's permission) and if we YIELD to temptation, then we depend on a Savior to come to our rescue, that having learned by experience to know good and evil we may be rescued.



The "Omphalós" of the Prayer is the Cry de profundis which all the Saints have uttered at some time or other. *Mat. 1, Abn, & Altar*

No Israelite prayer ends without Amen. Why not here? It is here, along with the Doxology, in half-a-dozen of the oldest Mss, as in all the oldest known Xtn. Church services. *J. Jeremias*

It was naturally assumed that this would be added as to any prayer.

This is the ESCHATOLOGICAL summary. The Delivering from Evil is immediately followed by a return to the heavenly sphere in which the Prayer began: "We will provide a Savior--deliverer, rescue--they they may again return to our presence," which is indeed the Kingdom and the Power and the Glory FOREVER--the eternal life to come.

Mss I

Mt. 6:9ff

Directly between the passage on Daily Bread and Delivering from EVIL comes the prayer on the subject of DEBT—earthly, physical debt, the kind one man owes another.

You see how they hang together.

IF God does not give us our Daily Bread,

We have to get it by going into Debt to another,

And this is the evil from which we pray to be delivered,

this is the source of that Temptation into which we are led

*επιούσιος = adequate, essential, & manna
opp. riches*

For what God gives us we are under obligation to him. Benj: "unprofitable side"
WE ASK HIM TO CANCEL THAT OBLIGATION, and he agrees, writing off our debt to him dollar for dollar as we write off the debts of our fellow-men to us.

He agrees to accept in payment to Him whatever we cancel of debts owed us by our fellow-mortals.

A generous giver asks no return for his gifts, and our HEavenly Father wants us to take HIM as our example in this. This is possible only under the Law of Consecration

The Lord's Prayer is more than just a way of getting through life, a code of morals or pattern of behavior.

It is an appeal to a Father we have known before and hope to dwell with hereafter.

It asks for help in carrying out the First and Greatest Commandments. In this very short prayer, God, A Man and Fellow-man are put in their proper relationship, which is the closest possible association, approaching IDENTITY.

1. 2. 3.

4. The Tempter and his methods are introduced, and so we have here A COMPLETE STATEMENT OF THE GOSPEL PLAN, in which we are both tempted and redeemed, to dwell in the Father's Kingdom under the sole dominion of his divine will, by his power and in his glory forever & ever.

Jesus immediately proceeds to explain this relationship:

He will deal with you EXACTLY as you deal with other humans,

He will even withhold his kindness from you if you withhold it from them!

But as far as CREDIT for what you do--you are making NO DEALS with men.

;You are NOT out to impress them or make points with them

Any consideration of REWARD is wholly between you and your Heavenly Father. Any credit you are able to get from men, seeking it deliberately by various means, you will LOSE with HIM.

A Father in the Heavens, by His Holiness, his name & avenue by we want his Kingdom here, a place where things are done his way, what? here on earth? what kind of a Kingdom? Exactly the kind that is up there = in the Heavens! Give us this day our daily bread = what a time & talk & dinner! Why? Be careful that in the great obstacles & come down here: it puts men in bondage to each other to abolish wh. of all our debts & degree & we cancel all debts & allow gods daily bread shared on it. Why? leading us & temptation? & 2 prepas εΙΣΕΡΕΧΝΤΕΣ = bread in hand do other & OP = try to tempt man: I OJ can he go? Not & u πικρὰ εὐφροσύνη (Not.

① "Daily Bread" What a time to talk of Dinner! (J. Conrad)

But where are we here & where to?

What & what asks? Kingdom down here? What & men & bondage to each other and puts an intolerable strain & free agency?

& primal need to keep body & soul & send that which forces us all & debt: & about in, burdened & debt,

& (Ld. he re) "Ld's release" cancellation (not moratorium) of debts: to about in mind bondage & will forgive all our debts & for we owe & J. of estate mgr. in (Ld.) 3000 Talents & expected him to forget a debt & (a & sets)

Cancelling & debts / allow gifts & us (shared ake & commanded. & leads & consideration of Evil in Gen.

& Evil of world & elicits & prayer.

But why & lead us & temptation? Why & we ask him not to?

& 2 preps. εἰσέρχεται = "lead up to & on into", lead further

It had been of p. & allowed to try us & tempt us (abs. baffling & St. Aug., but the Lord is & he is permitted & so.

The question: How far can he go. We ask God not to let it go far: ἐξομα = snatch out of it, rescue, showing & we expect to be in snare & it and are in of a st.

Why not ask for it (and) & forbid evil & or to approach us?

Satan & or tempt us & if we yield & temptation we depend on someone & come & our rescue, & learned (exp. & meaning of Good & evil. &

The SPhragis: Return to the Kingdom, power & Glory.

The three prayers for This World are inseparably connected in a situation where the Evil One is allowed to put us to the test.

We see this trial and temptation perennially, relentlessly, continually in full force where almost all people must go into DEBT for their DAILY BREAD. "You want to eat? I will give you a job, but you must work on my terms--as a peon, share-cropper, serf, peasant, under a perpetual debt to others, who either own you outright or have legal claim on services which you cannot escape. And if you did escape, "if you leave my employment, what will become of you? Have you thought of that--well, I won't let you forget it.

This is called the right to work--for me on my terms, because I own the earth and its resources--and don't think anybody else can take over my kingdom and power and greatness with some far-fetched unrealistic Law of Consecration--in my world that simply will not work.

In an ancient temple drama Satan lays claim to the earth, the source of all wealth, so that everyone will have to work for him. He makes binding contracts with Cain and Lamech and challenges heavenly visitors, challenging them to produce omney to show that they belong in his world where money opens all the doors.

The situation is succinctly stated in our three poropositions of the "Omphalus".

1/ GIVE us our daily bread every day. = *Type is manna*

If he does that we will not have to sell our lives for bread as people do now. It is a GIFT, it does not have to be earned; you do not buy a gift from the Giver, *same = manna = as Just + Unjust*

i.e. desiring + underlining

Does that weaken character? Everything quid pro quo--designed by the Tempter to undermine character...get the stuff and you've got all you will ever need. Next step: Who cares HOW you got it, just so you have it: "THERE IS NO SUCH THING AS A rip-off."

The great test of character is to be able to GIVE away what could give you power and influence.

Here EVERYONE is expected to cancel ALL debts of others to himself.

IT takes no character at all to grab from others what you think is yours or whatever you think is up for grabs, namely, everything if you can get it from others who would grab it from you. What a code! Here we do NOT engage in a free-for-all to see who can grab the most of those gifts that a Generous Father has provided for all.

To cancel all debts is godlike--we are really giving as He gives.

Without any debt we would have a classless society, which is what God wants us to have. But the Lord's Prayer is what he prescribes for his followers in THIS world. Here "the poor--a class based society--you have always with you, the alternative is Zion, where there is no class, all being of one heart and one mind, and there is no poor among you. In this world the party wins that has no scruples, and so we have what is always considered the most paradoxical part of the Lord's Prayer: "Lead us not into temptation."

What! GOD lead us into temptation?

He is not the Tempter, but decides on temptation we shall have.

Mt.6:13. Don't let us go too far eis peirason, i.e. on the way of being tested

instead of that (alla) get us out of it (snatch us) before it is too late.
This recognizes that our being tested is part of God's plan;
he can let the test go as far as he wants, e.g. Abr. and Isaac.

2 Ce ends of doxol. 2

Dr

6:16 For thine is the Kingdom and the Power and the GLory forever AMen.

A study of the oldest prayers shows that this is optional.
It was the proper and reg. ending of the OLDEST supplications
and is found in the B.M. version. 3 Ne. 13:9ff

*① → ② rhd/ce
spl. r/ce v
no. 1/ce
r/ce v*

6:18ff. fasting: self-denial, denying r m, a I v withdrawal
Q d x v P

...unto & least of men... your super... exp. less imposing ones

MAT. 6:14-15. God is not just a model or example to follow in forgiving: ONLY as far as we forgive others will he forgive us--if we don't forgive them he will NOT forgive us! God is all merciful, but we on our own. He & depave us w... Starts with the human relationship: You show your true feelings towards God in the way you treat people. No "Gottas Fraunde aller Menschen Feinde!"

Princ. 1. n. 6 f. a please v. o or offend you treat

liff talking about means of subsistence and debts

v.13. "Deliver us from evil.."

Satan is trying and tempting us--only with God's help are we safe God allows Satan, our common enemy, to do that: "lead us not into a test... (making it more than we can handle?)

14. He want you to pay your debt to him by caring for others. & despise & k

Impulsive mem / decide j

16. skythopos = dour, self-righteous. Inquire your fast! Make NO effort to APPEAR righteous. You good deeds are a SECRET BETWEEN you and God.

Princ. 1. Don't hoard in all temporary

19. Still continues the EITHER-OR principle. Basis is any kind of decay or consumption--the fate of ALL MATERIAL THINGS--oxidation.

keep a seal of other m. 2. e. s. or p. unreal quality

20. "Treasures in heaven" definitely refers to the Preexistence. You have 13 of realizing it!

21. "WHERE YOUR TREASURE IS THERE WILL YOUR HEART BE ALSO." You cannot divide your heart between heaven and earth. The secret of acquiring wealth, according to the books, is a "wealth-mindset" i.e. "setting one's heart on riches"--which excludes all other thought: If you let your mind wander to other things, then you do not deserve the wealth you seek--so say the piously moralizing books.

Princ. 1. One of single eye Do not be distracted by money

22. Cf. the anc. doct. of the Eye as the SOURCE of light. you understand epl. or not e.g. r. & alphabet, & a bike, good health = pf. health, & ans. no

24. NO TWO MASTERS: You cannot seek both wisdom and riches (DC 6 Specifically, God and Mommon (the normal Heb. word for Business: the Common Biblical Epithets: Filthy lucre the deceitfulness of riches a cancer, that cankers the soul

decey, boates = a temptation & a snare; cursed & slippery (to) slick, mean Would you choose as your best friend one filthy, deceitful and diseased? No moonlighting!

25. The alternative to trying to serve both ["For this very reason--that you cannot serve two masters--I am telling you to take NO THOUGHT WHATEVER about making a living--your psyche--what you shall eat, etc.

The Lord knows that this is a radical doctrine that has upset the Disciples and he continues to force it: Food? he takes care of the birds. Dress? Consider the lillies of the field...

Princ: let care & distracting details & you do real work which is the meaning of the word "business" vs. "scurrying" let lunch (1st - a s. 3 ex. r. s. p. = look w. o. w. us! A. crippling doct. 1/2 Decey!

30. FAITH is the answer--give it a try, ye of little FAITH.

32. Your physical wants are not unimportant, they are so important that God has taken special care to provide them for you. Trust him--He is taking care of all that, and does NOT want you to bother about it, because he has far more important things for you to do than to scurry around all the day long like squirrels or ants--

Mat. 6:32. The people of the world everywhere see the ECONOMY as the big problem.
But YOU ARE NOT TO BE LIKE THEM!

34ff. You are to live from day to day, trusting in the Lord--he has never let anyone down: "but we feel better with money in the bank!"
Take no care of the morrow--Isn't that being "improvident"? Yes, by world standards.

Princ: externalize evil

Mat. 7:1ff. More instructions for the new leaders.

Concern with the morals of others is not for you. *sevent moral critics Ed. E.L.W. = R.1 J. Ed. Hoover*
Externalizing evil as a cover-up for leaders' unscrupulousness of crooks
3. More humor: kaphos is any little dry bit of stuff blown in the wind--larger than what we call a mote. *exercise of morals*

4. too easy to blame the faults of others for what happens--hypocrites.

Shows P.R. of leaders & Ch. in administering (Ev.,) gen. public "holy things"

6. ff. Not contempt for animals--Don't give anybody what he does not want and cannot use. Cf. the THINGS OF THE Temple. We do not despise those from whom they are withheld. *We give copy of War & Peace to a 4-yr-old.*

7. Who SHOULD you give the pearls to? *Whoever ASKS for them!* The animals do not ask and would not know what to do with them--would walk over them.

Princ: No Salesman ship!

There must be a stirring below before there will be a stirring above.

9f. Human beings have feeling *+ intelligence* that must be respected. Things must be given in a good spirit. Can't you trust HIM as a FATHER?

Princ: Talk or be patronizing?

12. The GOLDEN RULE. That is the Law and the Prophets: You could not break ANY We give and receive from each other. *law if you kept it perfectly!*

Princ: Be firm + disciplined Don't be in Test

13. The Wide Way is the World--the Majority, that accepts as good and desirable all sorts of Kitsch, doggerel, willful mediocrity: EVERYBODY goes for it. THE Wide Way is the way the polls and researchers find the Public Wants, the way that sells, the way we are to avoid. *Bill-boards & TV spots.*

15. The False Prophets abounded. They are strong on P.R. pitches.

16ff. "By their fruits..." the Ld. develops this idea at length

Princ:

21ff. As to those who SAY "Lord, lord!" Still on the subject of cheating: The real test is performance.

Princ: hip-2 3) memberships 1-lect. DE 88:

It is NOT FOR YOU to tell God who are his children--that is for HIM to say! (So also Isaiah.

He is not pleased or flattered when we call it "the Lord's University." With all those rip-offs!

22f. HE will reject those who have done miracles in HIS name: they use the name without authority, BECAUSE they have NOT obeyed his teachings. They have NOT done the good works he requires. *cheaters*

Attendance 2-3

24. You can attend the taching, but if you do not follow it your's is a house on the sand.

More than a mere analogy--Today we have built (during the 1973 moratorium on the high benches and the wetlands of Provo--the Mahan principle at work)

26. They hear and they accept, but they do not DO.

It is not enough to be in the congregation or to say you are LDS.

1. 28 (110) 2/10/17 ... conventional sermons. I'm stunned by it. i.e. M. & M. Moral sermon as a "Great Teacher".

Mat. 7:28f. It was an Age of Rhetoric: They were expecting "smooth things" "Tell us what is RIGHT with America!" The schoolmen made an art and Sci. of argument and P.R., eyewash, etc.

Princ's Respect of procedures & build at

He ... Mat. 8;1ff. The healings. The Law of Mos. was still in effect, with its Atoning Sacrifice. Dt. Lv. 13:49, 14:2-32, 14:17 Healing + ...! Healing Priest's ... Redemption is healing; atonement is restoring.

E.g. Levit. 14: A leper's life is saved. For his life he gives an offering, a substitute for himself: its blood is HIS blood (transfer by laying on of hands)--on the R thumb and R ear. Sanctification is transferred by oil on the heads of both [How can blood and oil be held in the hand with enough left over?

Atonement

The animal is the similitude of the One who "takes our weaknesses upon himself and supports our affliction (sickness). He has paid the price: the outstretched hand both gives and receives life.

Princ: The rewards of Faith are 5/6 available to all.

Though the Centurion has more faith than ANYONE, he did not become a follower of Jesus--he was a Roman, not an Israelite

2. monop. of Church

11f. ON the composition of the Kingdom when it is finally established. There will be rage and frustration among those who expected to be saved because of their church affiliation as Israelites.

Princ. Demy not the gifts

14. Peter's mother-in-law, hard on R.C. Hospitality ... Few ... incongruities

16. daimon tis is an unknown cause
17. Healing in the most general sense.

2p

19ff. How he gets rid of the officious schoolmen., following the Gr. Teacher. You will have rough times if you follow me; the eager schoolman may not like it. But Christ (unlike the Sophists) is practicing what he preaches--complete trust in the Father, consecrating everything to the work of the Kingdom and letting God provide for the rest.

Not clinically but more "split" dead, "brain-dead" etc.

21. Let the dead bury the dead, after leave before ... Did the ... 19:23 While you toil not, neither do you spin, YOU ARE NOT IDLE (that is the only kind of work people think of when they hear the word)--your are seeking to establish the kingdom of God and his righteousness," which the Lord says here is the hardest work of all. THIS is said in a spirit of urgency.

2p

23. The boat
26. Jesus in the boat "took over" is the expr. He was really awake
27. "People marvelled+--non-committal; nobody on shore saw it.

Share Terr. of Princ's Expect oppsm esp. ...

28. Note Conjunctions ... "Bef ..."
29. The Gadarene spirit: challenges Jesus for trespassing on his terr.: "a Star 2 what business have you with us?" ... "Princ's ..." "Makovi The preexistent arrangement allows Satan a set, fixed time. Is "a disturber of ... realm" of S.

* We are ... schedule, an ... sequence of events.

33f. The people of the town were horrified: Jesus had destroyed PROPERTY--they ordered him out of the country. PIGS--the ECONOMY (there was a good market in the Roman army for pigs) came first. Christ was both recognized and rejected. He complied with the request, both devils ... of the pig. a.b. ... rep ... unclean + untouchable + animal

Faith:

^ (P or M) faith? An of) princ:

to be accept, awaiting, action

vs faith is action, / vs. effort

Belief = a verb: I believe.

→ merit - belief: P or M easily / → cheating; too easy

Sci: honest & forced to
B. exploring

Mat. 10:16. Sheep in the midst of wolves—a dangerous and unpopular mission.

"It's a jungle out there!" (30 chd. diverse as competitor = a pack of wolves)

Receiving angels unawares. Part of the mission is to test the people this way—a test of receptivity: WHOEVER receives and WHOEVER rejects will be judged. It is a good test of generosity or meanness, and Don't waste time on the proud, selfish, and satisfied—leave them immediately!

15. Abraham was kicked out of SODOM and GOMORRAH—and such will be the towns that reject you. God knows from the condition of Israel that it is not going to be converted.

16. Don't try to be tricky—just be careful out there! It is Z and B, but to avoid is NOT to accuse.

They cannot avoid contact with the Gentiles and even preaching to them (in those mixed crowds).

But you do not prepare any special speeches for the Gentiles: They do not know the Scriptures—what could you tell them?

18. You —) ~ publicity & opportunities / bear your testimonies before Jews & Gentiles. 22. Your reward for being hated and rejected by EVERYBODY, is to be saved hereafter.

23. Don't stay and argue—keep moving! 22. Hang on! Before you have finished your missions, I will come to back you up. I will be right in there with you.

25. It is all the same operation: The Aps. are doing the same work and can expect the same reception. There will be no nasty surprises—you know THEM! [Are THESE the messengers who were to go out and conquer the world?]

27-28. It will all come out. This is NOT apocalyptic, but the way things are right at the time. Confine yourselves / I have / you here in our group.

27. "What you hear OPENLY, teach OPENLY." vs. R.C. etc. This does NOT ref. to the MYSTERIES—they are NOT heard or taught openly—but they do exist.

28ff. This is not "Be indifferent to danger," etc., but Look out for the REAL Danger! Not robbers and bandits, but those who REALLY want to hurt YOU

29. The fall of a sparrow—can be picked up by satellite—no events are too minor or too numerous to be detected from space.

32. It is all family: "When you join me you join My Father." [Where is the awful aloofness of God, the "totally Other"?

34ff. A gloomy prospect, T m = tribulation. The good news is eternal life, NOT the happy condition that is about to burst on the world.

"Not peace but the sword"—infinitives not of purpose but of result.

[See supra vv.12-13: YOU bestow PEACE, but the World REJECTS it. That is the result of the mission, and makes things all the worse for them, being left "without excuse" (Rom. 1:20)

"J.S. I am a trouble-maker, a disturber of Satan's realm." (That is not the purpose or spirit of his mission. Cf. the angels who came to Lot's house and made a lot of trouble in the town, as missionaries sometimes do). The peace-preacher at a war meeting means trouble; there would have been no mob without the angels, no riots without a preaching Paul or Peter.

19-20 of Em. we share... 20-21 Mos. 7:31... "Blood &..."

...shall (made =) ...!

eh

→ Moral

Who f... in my place or displaced one. I mean P or S, (P or S ready all way!)
Mat. 10:37 ...leaving father and mother, etc. for my sake.

What about the all-important family? This will confirm it better than anything else. B.Y., H.C. Kimball, G.A. Smith & ~~Frank~~ Theod. Turley were almost too weak to move, & they dearly loved their families when they left them in such a condition. That was a measure of their sincerity in the work and devotion to the Lord. In every case it greatly strengthened the families ties and the testimonies of all concerned

39. You leave a psychen to find one. This is not a Philos. abstraction but a reality. The only way you CAN find a new life is to get rid of the old one.

Nothing is lost, you get it all back again manifold (See below)
This is a promise to make good on everything

41 By a Cy or a y man is a v r Cy or y man has to give! No matter of minor he is.
42. The above was all for the Aes. Does this apply to those whom THEY shall send out? *all one close-knit ... or Protog: r App. h indep. agents*

J.B.

Mat. 11:1 After telling the disciples what to do as missionaries, the Ld. immediately sets out himself, setting the example. *a more teaching; - Rabbi*

- 2. J.B. sends messengers to Jesus for THEIR benefit--he knows Jesus perfectly, but they must now go over to him--John will soon be gone. *John will get the other meaning; J & John - conversing on 1 level.*
- 5. The Mid. not the Pass. voice: "The poor are hearing and receiving the Gospel. Happy is the one who accepts it--that is the gift. The poor and humble are not "scandalized," i.e. making objections on minor points.

- 7. John was preaching near the mouth of Jordan, where the rushes wave in the breeze. Herod's Winter palace was nearby--scenes of royal luzzury-- which did you go out there to see? Was John a failure? a success? I seem
- 9. A prophet & one greater than a prophet--They had seen Jesus at the baptism.
- 10. The one who preceded and prepared the way was an angel-messenger, J.B. himself. *You privileged to see cosmic event*

DO WE REALIZE WHAT WE ARE SEEING? *r gl. & Depnarity a m*

- 11. John's work was all on the worldly side of the wall, the Babylonian side, before the fullness of the Gospel was preached. The Kingdom was to follow: "I had rather be a doorkeeper in the kingdom... *Minor fig. next m - w...*
- 12. THE Kingdom could not be established under John. His time is now over and his mission ended. *14. N & an Elijah? cf v. 2!* John is living on the bad side. Here everything is leading up to a showdown, could John's disciples take it? Many of them could not. *Sabaeans*

2 (time to of Zion

- 16-19. This generation is the bad one, stubborn & uncooperative: The children's game: You wouldn't dance when we wanted a party; you wouldn't cry when we wanted to play funeral! They said John was a crepe-hanger and Jesus a play-boy. They said John was daimonion= had something wrong with him.

19. Wisdom is anything you say it is. Herk are a fruits, heren - also a fruits. Wisdom is will to abide by her actions and be judged by them; the Children of Wisdom are those by whose acts she will be judged (she being invisible)

21. Capernaum is wrose than TYRE, Sidon & Sodom, have been cold to greater powers of the PH. than any of them had ever seen. The authority in Sodom was P.H., Cf. Mt. 13:55. *It's home town, & Peter & Andrew's No deft. art! - a proverb*

25. To the Father: I confess, I can't do anything with them!
26. Back to the Conc. in Heaven
28ff. Try my load and you will find that I am gentle and easy-going--why is everyon offended? Scared off?

Sophia
Solon
Mas 7:

all 130 m!

MT. 12:29. (BIND) the other to be effective; They do not work together. You are either FOR or AGAINST either one: "Who is not for me must necessarily be against me--whether consciously or not. In my work you are either building up or tearing down.

He forced
us; I
accept
message

31. That is why I said that ~~the~~ every Sin and BLASPHEMY will be forgiven a man except "the BLAsphemy of the SPIrit." Refusing ~~to~~ of Logdigeany.
Escaping the decision by laughing / y.

BLASPHEMY; from BLAX = not to take seriously.

It does NOT mean to rage against or oppose violently, but to brush aside as of little account.

BLAX (L.&S.) "Slack in body and mind, stupid, a dolt, not worth bothering with.

BLAPTO: to do mischief to, disable by dirty little tricks, underminex another's effort in a mean little ways. *no magisterial renunciation*

This is a far graver offence against the SPIRIT than cursing heart and soul, etc. Just as laughter is the one thing humbug and pretense cannot oppose, so quiet contempt, mockery is the one thing that can cripple the most serious and necessary projects.

[IT has always been the official reply to Mormonism. A Bapt. Minister who recently led a Crusade against the Ch. in Ariz. ended up joining it. vs. my sophisticated friends simply change the subject: they will not believe that I believe it. *which is the more honest? upright?*

determined
to him

32. It is actually possible for one who preaches against the Son of Man to be forgiven! *He understand.*

But whoever teaches against the H.G. cannot be forgiven in this world or the world to come. *He want to understand.*

[The Father and the Son are far away: "Whither I go ye cannot come... for I go to the Father, etc. We shall know them when we see them, when we are at last in their presence--the ONLY way one can really KNOW another person. In their absence we are left with the Holy Ghost--to preach against it without "knowing" it is the ultimate folly, destrying our one chance to get above this evil world, forestalling the one contact that can save us.

And -if one HAS ever known the H.G. the sin is that much greater, willfully denying what was an undeniable testameny--not because we do not believe the work, but because we have TURNED AGIANST IT.

But...
you escape
mind of message, deter
from: Herodot.

The H.G. is as close as your own mind. By SOphistry you can reverse the obvious (for gain and to be praised of men

33. You bring forth only *fruit* what you have in you: Vipers--their work can be nothing but harmful; you give yourselves away every time you speak
*Emerson: "I speak so loud or hear you say! If (pot or offlow, I am O?)
her bad fruit: I judge (fruit (L)) (street (J.S)) but not.*

35. The Two TREASURES. All treasures are not good
your or determined or " choice.

preach
seriously

36. I warn you--you are not going to get away with it; you will be held responsible at the Judgment for everything you say, and must give account for every rhema ARGON.

[THIS shows the meaning of Blasphemy: argon is empty, foolish, L.& S.: "doing nothing, idle, lazy, ineffedctual, These are not sincere words used in true argument, but the craft of the RHETORICIAN (***)Loquacitas, pp.59ff

*WORD! lunch II p. 11 **

37. you will be held to everything you say here: The more trivial the more offensive--you can get away with it: BY your words you shall be judged

MT. 12:38. Naturally, this stirred up the GRAMMATICI, who were the first to answer, with a challenge: Disaskale (Rabbi) would you please give us a SIGN?

[After all the miracles everyone had seen! They are ASKING for a sign--they others were not given to those who asked for a demonstration, but for those who needed healing, and the Lord often warned them NOT to make an exhibition or demonstration of it.]

39. He knew why they asked--a wicked and adulterous generation.

[Why adulterous? Because an adulterer tries to put off the witness of his conscience, which is quite adequate against adultery, by appealing for a concrete proof and demonstration that what he does is wrong. He knows that any supernatural demonstration is highly unlikely to deter him from his wrongdoing, so that is exactly what he insists on, thereby justifying his own course of behavior.]

40ff. The SIGN OF JONAH. After being 3 days in the whale Jonah preached to Nineveh and they repented. His miracle was emerging from the whale. *A miracle! & Jon preached.*
After three day ~~was~~ in the heart of the earth
A peculiar expression: where is "THE HEART OF THE EARTH?"

He will also appear and teach after 3 days, but they will NOT receive it, They ask for a sign, and the greatest of all signs, the Resurrection, they will reject.

Only the Gentiles (and very few of them, for a limited time) like the Queen of Sheba who accepted the witness of Solomon (who favored her with some minor miracles)

You ask for a SIGN: I bring greater signs than Jonah and Solomon--and you reject me. The Queen of the So. will be there to testify against you!

43. Is this suggested by Sheba's jny. thru the Desert? "Doomed to walk the earth," The Wandering Jew, Prince of the Air of 11:29!

IF they are WORSE than Sod. Gom., and Nineveh, what WILL happen to them? Where are they pointed? Ans.; It will just get worse and worse--when an evil spirit returns to its recent host, it takes seven other evil spirits with it.

The steady, wilful, unmitigated rejection of the Kingdom, can only lead right into the other kingdom.

46-50. This is your supreme opportunity--I want to take you into the FAMILY, ANYONE who does the will of my Father in Heaven will be my mother and brother and sister.

(They had brought up the subject, which is embarrassing to the Catholics, since the Brethren to whom the people referred were NOT his disciples, who were standing around him. They were Mary's children--Joseph nowhere in sight. Jesus here refers only to ONE Father.)

Mt. 13:1ff. Preaching from the BOAT again.

WHY PARABLES? A parable is a transition, familiarizing hearers with the One Kingdom by comparison with things in the other Kingdom--the things they understand. They are not ready for direct revelation, which needs no parables, but cannot be communicated to another directly. A unique and indescribable experience.

The SOWER is (the Lord as) a MISSIONARY. These are familiar Missionary experiences--how the Work takes hold; how the Kingdom is set up.

13:4. Ministers & priests were on hand to remove the impression.

Parables of Church → $\frac{1}{2}$ = $\sqrt{\text{all a MAX}}$ over?

Mt. 13:5. People without a foundation, without interest, without minds, without roots, without depth. Living from day to day, as is the way in the Civilized world, the World of the TV commercial.

7. An actively hostile environment.

8. They who DO accept are of 3 Degrees: 30-60-100 (A Great Mystery--Reticence: nearly all the people Addressed in Matthew are INSTIDERS.

Every Parable has TWO meanings or more. → *a - expl: initiate*

→ *Parables - selective*

10: The Mysteries of the Kingdom of the Heavens are NOT given to them (now)

12. To you they ARE given, and "to whoever they are given will receive MORE"-- it is a doctrine of PROGRESSION.

Who does not have them will be increasingly alienated.

[An idea repugant to conv. Xty. and born-again Xtns. Xtns. want to think they are safe home *r* *Ums. "Ancy" all!*"]

13. That is why I speak to them in parables: it is too early to commit tyhem to something that can totally damn them--let them see but not see (all) and hear without comprehending (all the way).

This is what ISALAH Was speaking about: *betw Jesus & Israel*

14-15. They are out of training; they cannot run the course, and so they do not WANT to--they are simply not up to it. They have lost interest.

They don't want to change their ways; to get out of bed and go running, to take up training again.

16. But those (you few) who ARE willing, are the LUCKY ONES:

You will get to see, hear, and understand what the Prophets and Saints of old yearned for--and were denied.

18ff. Now I will explain the Parable of the Sower.

19. It is about those who ACCEPT the Gospel--the Church, ^{ing} enter into it. Anyone who hears the word of the Kingdom without really and does not take it to heart (syniemi = "enter into") is an easy target for the Evil One, who quickly takes over

20. The Stony ground receives it gladly, but then runs after something else-- shallow, giddy without depth, wants miracles, social support, for him it is welcome and fashionable. He was premature= proskairos.

22. Thorns = ready objections on all sides.--daily distractions, mainly business-- "the deception of money: it promises falsely, it misrepresents, it ticks and disappoints, but avobe all deceives; its values are false.

By its nautre, use and value it necessarily suppresses--strangels--the Gospel; it twists and denatures the Scriptures. Wealth does not bear fruit in the Kingdom.

23. At last the GOOD GROUND THEY HEAR IT, THEY UNDERSTAND IT and bring forth fruit--100-fold, 60-fold, 30-fold.

24. Another one about a sower: The Lord sows the seed, which grows; but men FALL ASLEEP (the APostasy) as the enemy spoils everything, mixing weeds with the wheat so that there is NO true Church anywhere. What then? Wait unto the Harvest in the Last Days, when the time comes to cut. Then the Elect are gathered to a separate p^lace--the^e is "a division among the people", and then and only then can the Great Overburn take place. The weeds are gathered for the burning while the wheat is all gathered into the BARN (the Church)

This is one of the clearest statements of what the future of the Church was to be--the Apostasy and then ^hafter a long wait, the restoration of the work.

How μ σ fare $\sim m$?

The parables - (those who accept).

The Parables, E.A. Armstrong

- The SOWER Mk.4:3-9; Mt.13:3-9; Lk. 8:5-8
- The GRAIN OF WHEAT Jn. 12:24
- The TARES Mt. 13:24-30
- The NET Mt.13:47-50
- The Patient HUSBANDMAN Mk. 4:26-29
- The MUSTARD SEED Mt. 13:31f; Mk. 4:30-32; Lk.13:18f.
- The LEAVEN Mt. 13:33; Lk. 13:20f
- The BUDDING FIG TREE Mt.24:32f; Mk. 13:28f; Lk. 21:29-31.
- The BARREN FIG TREE Lk. 13:6-9.
- The BIRDS OF HEAVEN Mt. 6:26; Lk. 12:24
- The FLOWERS OF THE FIELD Mt.6:28-30; Lk.12:27f.
- The VULTURES & the CARCASS Mt. 24:28; Lk.17:37.
- The TREE & ITS FRUITS Mt. 7:16; Lk. 6:44
- The WEATHER SIGNS Lk. 12:54-56; eg. Mt. 16:2f; Mk. 8:11-13
- The BURGLAR Mt.24:43f; Lk.12:39f
- The STRONG MAN BOUND Mt.12:29; Mk. 3:27; Lk.11:21f.
- The DIVIDED REALM Mk.3:24-26; Lk.11:17-20.
- The DEMON'S INVASION Mt.12:43-45; Lk. 11:24-26.
- THE CLOSED DOOR Lk.13:24-30.
- The DOORKEEPER Mk.13:33-37; cf. Mt.24:42.
- The IMPORTUNATE NEIGHBOR Lk.11:5-8.
- The SON'S REQUEST Mt.7:9-11; Lk.11:11-13.
- The IMPORTUNATE WIDOW Lk.18:1-8
- The PHARISEE & PUBLICAN Lk.18:9-14
- The CHILDREN IN THE MKT. PLACE Mt.11:16-18; Lk.7:31-35.
- The ARROGANT GUEST Lk.14:7-11
- The BRIDEGROOM'S FRIEND Jn.3:28
- The BRIDEGROOM'S ATTENDANTS Mt.9:15a; Mk.2:18f; Lk.5:34.
- The TEN VIRGINS Mt.25:1-13
- The TOWER BUILDER Lk.14:28-32
- The UNWILLING GUESTS Mt.22:1-10; Lk.14:16-24
- The WEDDING GARMENT Mt.22:11-14
- DIVES & LAZARUS Lk.16:19-31
- MASTER & MAN Lk.17:7-10
- The FAITHFUL & UNFAITHFUL SVTS. Mt.24:45-51; Lk.12:42-46.
- The INSTRUCTED & UNINSTRUCTED SVTS. Lk.47-48a
- The WAITING SERVANTS Lk.12:35-38; Cf.Mk.13:33-37.
- The WORKERS IN THE VINEYARD Mt.1-16
- The TALENTS Mt.25:14-30; Lk.19:12-27
- The LAMP Mt.5:14-16; Mk.4:21; Lk.8:16, 11:33
- The CITY SET ON A HILL Mt.5:14b.
- The BODY'S LAMP Mt.6:22; Lk.11:34-36.
- The DISCARDED SALT Mt.5:13; Mt.9:50; Lk.14:34f
- The OLD & NEW WINESKINS Mt.9:16f; Mk.2:21f; Lk.5:36-39.
- The HOUSEHOLDER'S TREASURE Mt.13:52
- THE DISHONEST STEWARD Lk.16:1-9
- The DEFENDANT Mt.5:25f; Lk.12:58f.
- The UNMERCIFUL SERVANT Mt.18:23-25
- The RICH FOOL Lk.12:16-21
- The WICKED VINEDRESSERS Mt.21:33-41; Mk.12:1-9; Lk.20:9-16
- The TWO BUILDERS Mt.7:24-27.
- The TWO DEBTORS Lk.7:41-43
- The PEARL IN THE FIELD Mt.13:44-46
- The GOOD SAMARITAN Lk.10:25-27
- The PRODIGAL SON Lk.15:11-32.
- The TWO SONS Mt.21:28-32; Jn.5:19-20a; Jn.3:35.
- The LOST COIN Lk. 15:8-10.
- The LOST SHEEP Mt.18:12-14; Lk.15:4-7.



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The SHEPHERD, THE THIEF & THE DOORKEEPER Jn. 10:1-18
The DOCTOR & THE SICK Mt. 9:12; Mk. 2:17; Lk. 5:31f.
The SHEEP & THE GOATS Mt. 25:31-46

Mt.13:32ff. The puzzling parable of the Mustard Seed. Is it botanical nonsense? Or philological naivete? It has suffered from trsl. INTO Gk.

"The Kingdom of the Heavens is like the berry of sinapi (not a Gk. word which a man takes and scatters (sows) in his field.

Though (men) it is the least of all the seeds. *cash crop (wild Nat. Gas 18)*
(ho microteron, a Semit. superlative. The same word used for J. the Bapt.; does not mean small in size but held in low esteem, of little worth, "nothing," in this case, a common weed .

"but when it grows up it is the most considerable of vegetables (Ichanon is a pot plant, garden vegetable, never a tree), a small plant.

[the comma should be HERE and not after dendron!

and even becomes a tree (in the sense that) the birds of heaven find shade in its branches...

[Speaking of a FIELD of mustard-plants. *→ sown, not planted* Note that the birds do not nest in it or perch on it,, but quail. grouse, partirdges & other common birds of Palestine shelter themselves under it.

IT is meizon because it is dominant in the land, the principal vegetation, of the hills

The birds of heaven commonly compared in the HOMilies to the Angels, and indeed the Kingdom of the Heavens is their habitat.

The theme is still the rejection of the Kingdom by those on earth, but the Lord is again the Sower Does this portend the Church Tirumphant? Yes, whenever the Kingdom is established, but the angels are not mortals here below.

The idea that men have NO IDEA what is really going on here is emphasized in the next parable as well:

13:33 The Kingdom is like yeast, inconspicuous and completely hidden by the three satons (a sata is 1 1/2 modius=peck) or 4 & one-half pecks of meal ~~in~~ into which it was mixed, until the dough begins to rise. *→ 8 qt. 4 bu.*

In these parables it is not a prompt reaction but a LONG WAIT before the effects of the work become apparent.. The CHristian theory is that the APostles ~~in~~ whom the Lord was teaching immediately went forth and conquered the world.

13:34. He taught the crowds NOTHING EXCEPT BY PARABLE.

Thus fulfilling the statement of the Prophet (1 King 2:7;Ps.78:2)

"I will open my mouth in parables and emit (blurt out= ereuxomai) things hidden from the foundation (of the world)"

[So BEHIND the Parables is a far greater meaning than the public was meant to get.

13:36. "Leaving the crowds, he went back to the house
In verse 1: "...he went forth from the house, and sat down by the sea..."

i.e. He was no more the wandering preacher than Abraham was a wandering Bedouin. The house in question was HIS house, since no possessive is used.

The disciples came to him there and asked for an explanation of the "Weeds".

37. Ans.: HE was the sower fo the good seed and THE FIELD WAS THE WORLD.

Erub the Kingdom, Holy, r m in not; How can we one full owner.

Mt. 13:37. contd. It is NOT "the Kingdom here below" where "the wheat and ^{Tares} ~~straw~~ together grow." The world (kosmos) is NOT the Kingdom of the Heavens about which he has been speaking so much). That interpretation is taken as the Franchise of all churches--No matter how wicked the people may become, it is still the Kingdom in which God lets the wicked and the righteous grow together. BUT it is NOT the Kingdom--the Lord explicitly says that it is the WORLD, a very different thing. ^{NOT the Church.}

Ch

"And the good seed are the Sons of the Kingdom, while the weeds are the sons (actually children--again an obvious translation from Heb. or Aram.) of the Evil One.

real of "knows-his-fun!"

[Plainly THEY are not in the Kingdom--only the Children of the Kingdom are

The Enemy who sowed them is the DEVIL
And the HARVEST is the END of the Age (aion)

The mowers (harvesters) are the ANGELS (not humans). ^{now later to G. J.}

- 40. As the final act (synteleia) of the aeon that sees the gathering of the Weeds and their burning in the fire
- 41. The Son of Man will send forth his agnells (messengers), ^{2 m = 2 Is} and they will gather OUT of his kingdom (not here called the Kingdom of the Heavens!) all the scandals and those those acting against the commands (orders, anomian) and throw them into the fiery (nuclear) furnace. There will be a wailing and gnashing of teeth.
- 43. And THEN (and only then) the righteous will shine like the Sun in the Kingdom of their Father.

[That is the Kingdom to come, not a soon-forthcoming church of mixt - & S

44. The Kingdom of the Heavens is like a treasure HIDDEN in a field which a man finds and HIDES, and bursting with excitement (charas) goes and sells everything he has to buy the field. ^{covers up}

[You must give up ALL your treasures on earth for treasures in heaven. The reason we won't do that is that the Treasures in Heaven are pie in the Sky--not obvious. BUT one you have seen the REAL Treasure, nothing else counts]

Note the HIDDEN motif: the treasure is hidden to begin with, and after hiding remains hidden, as long as one is stuck in this world.

45. Or like a merchant finding beautiful high-quality PEARLS, picks out one particularly valuable one, goes to a distant market to liquidate all that he has to buy the pearl.

(pirasko = "to sell beyond the seas.")

Again the two treasures are widely separated: to possess the ^{one} he must RID HIMSELF of the other. And you must do it while you are here--while you still possess the stuff, not after you leave the earth.

No ~ - a, up - o, then you) no choice.

47. In these parables the Kingdom of the Heavens is not LIKE the particular thing in the Dat. of Comparison, e.g. is the Kingdom of Heavn like the man sowing the seed (Dat.) or the seed or the crop? Is it like the mustard seed or is it like the crop? ^{our reb. = presents us with this.}

As soon as the net was brought up the fish were separated, but that was at the end of the aeon: "they" are the angels removing the wicked from the company of the righteous

[n.b. It is not the wicked who inherit the earth, the righteous being removed to realms above, as before--this earth is to receive its glory at the end. Which also shows that this is not the establishment of Xty. for 2000 years of folly

the bad ones go into the fiery furnace, with wailing & gnashing.

Mat.13:51. Do you understand all that? (DID the parables go over?)
They answer and say, Yes, Lord.

52. [YOU understand it, but do the schoolmen? DO they want to? [That's why I say that every gammadicus who has studied for (in about the Kingdom of the Heavens is like a householder who throws out not only the new stuff but the old as well. *trained - tradus., but in rejecting present revelm. also reject past, wh. has same c + c - content. & sake of previous disputations.*

13:54. Back home Jesus teaches in the local synagogue and amazes everybody: Where did he get this Sophia and these powers (dynamais)? The carpenters son, Mary is his mother and his 4 bros. are JOseph, Simon and Ioudas, and his sisters are all here with us (in town). WHERE DOES HE GET ALL THESE THINGS? *Amazles*

57. "And they were SCANDALIZED with him." *Teacher?*
[A scandalon is as trivial object in the road that causes shock & offense] And he said to them: "A prophet is not atimos ("without honor" and obvious school-boy or Ren. trsl) In Athens in means "deprived of legal privileges"-- not allowed to exercise his rights, judgment, to be taken seriously, etc. = systematically snubbed) except among his own people & in his own household." *recog. him) what he is: We - him!*

58. And he did not do MANY miracles there because of their lack of faith (some Ms have plural--displays of unbelief, etc. *Unable or unwilling? vs. St. J. lives & Sts. miracles & i doubt, St. J. X. 3: he did miracles & o. faith! He & o. mira. & P) heart faith, i.e. he forces & believe!*

Mat. 14:1ff. Herod the Tetrarch hears about Jesus and thinks he is John redivivus, who had denounced him for marrying Herodias, his brother Philip's wife.

5. He was afraid of John because THE oxford (sing.) "had" him as a prophet. (Accepted, put themselves under *P. John & En. Redivivus* *Not 7.2*

6. At Herod's birthday party Herodias's daughter dances "in the middle" (the others dancing too--like a defke or dupke, and got Herod to swear to give her anything she asked for. THEN her mother told her to ask for the head of J.B. on a tray.

The sinister Tomyr motif; the Salme dancer, Ada & Zilla, Daughter of Jared Shulamite, Calypso, Circe, R. Graves - *Jezebel & rupper & r. & P. B. G.*

11. ...which she then handed to her mother *she & i in a quandary*

12. The disciples of John buried the rest and came and reported to Jesus (Implying the close relationship between them

13. Hearing which Jesus went off in a boat by himself to a desolate place. *a lone decision*
The people got wind of it and came streaming by foot along the roads from all the towns.

(Jesus needed no public relations. All of Israel knows about him. He is trying to stay clear of Jerusalem

14. When he saw a large crowd that had made the trip he could not resist healing them all. It was still for cures that they came.

No. 2 - sick & 3 Ne. - selective & has
(Was EVERYBODY sick? Yes, there are such times, and those were desperate

15. After a day of it the Disciples (He did NOT come out alone?) said, "It's getting late and there is nothing out here; why don't you send them all home?"

16. Jesus: "That won't be necessary. Just give them something to eat."
Ans.: "But what? ALL we have is five loaves of bread and two fish (they had come in a boat)

19. Jesus commands them to sit down ON THE GRASS (in capite) *Darius, 3 Ne.*
12 baskets left over after feeding 5000 men not counting women & children.

No. 2 - hungry & 3 Ne. = 3 Ne. here? P. 11?
22. Then he ordered the diciples back into the boat to cross the lake "to get rid of the multitudes."

Who for combat (m) Manna

Mat. 14:23. "Once free of the crowds, he climbed the Mountain alone to pray." And it was late & he was by himself, while the disciples were in the boat many stades (1/8 mi. = 606.75 ft.) from the shore, having a rough time with wind and waves

25. At the fourth watch (Gk. 3 or 5 night watches, the Roman system 4: this was the last watch--toward morning) He came towards them waling on the sea They were puzzled and alarmed (etarachthesan) thinking it was an apparition, and started telling in fright.

"Don't worry--get hold of yourselves, it's only me; don't be afraid"

28. If I- really is you command me to come to you on the water.

32. No faith, as usual!

Why couldn't you make up your mind? (Distazo = have a foot on both sides.

Cf. R. Graves on the laming of the Yr.-King

If you WANT IT BOTH WAYS you will SINK.

3. ravages
obstacles
Nature
Tempers

33. The wind stopped and they worshipped him. *Q (way 'L D M; J's) introd. An*

34. They landed at Gennesareth, where he was immediately recognized, and crowds came to be healed--merely by touching the hem of his garment.

Mat. 15:1. The Pharisees and scholars make the trip to see Jesus.

(They couldn't leave him alone. HE bugged them. He worried them.

Was he dangerous? It was the schoolmen who put SOcrates to death-- quite innocently he exposed them. In both cases the schoolmen are overreacting--or are they? What can be more dangerous to them than such competition? *By reality - scene, he destroy M.*

Why do your disciples evade (parabainousin) the tradition of the Elders? They don't wash their hands before eating?

3. Jesus after the manner of the schools answers them with another question. (He never accuses them until ~~has~~ they seek to entrap him, SO with J.B. and the Generation of Vipers).

Why do you trasngress the basic Law: honor thy father, etc?

4. Whoever says to father or mother, "You are under obligation for whatever you get from me!" is NOT honoring...

7. Well did Isaiah say of you: This people honr me with their LIPS...they teach the didaskalias (casuistry, sophistry--a school word) of men.

10. The subject being eating, the Ld. then says to the people: Let's get this clear: It is NOT what goes into a man's mouth that makes him koinon (hilal) --outside of the Law, not necessarily immoral) but what comes OUT of it." [SMoking was banned in Holland on this principle] *Word is all.*

12. After that the Discs: You have gone too far--don't you know that you have offended the Pharisees? (THAT can be serious!)

13. They have no roots anyway. Don't worry about them--they are only ~~wavvix~~ blind leading te blind (each other, not nec. the people--the schoolmen are out to impress each other) --Philostratus they are both fooling each other and will end up nowhere--in the ditch.

15. Peter: But will you explain that mashal about coming out of the mouth?

16. Jesus: Isn't it obvious? Don't you know that the body eliminates undesirable substances? But what come out comes from the heart--and THAT makes a man koinos. (It confirms his mind to the public and himself; is consolidates his vileness

19. Evil communications ~~wfwwax~~ (dialogismo) spread it around and get the speaker more involved--they do make KOINON viciousness, murder, adultery, pronography, theft, lying in court, contemptuous arrogance (blasphemial)

Talking about them all the time (and SEEING them on TV) makes them familiar and acceptabe--quite normal koinon, hilal. *granted*

20. It is that sort of thing that really corrupts people. And they make all this fuss about going to lunch without washing your hands! (Now you see how silly

integrity w/m & soc. Shattuck (#1 subv min) E. quote!

we...? lunch, dull, report, intell. = P, O, E) (paid)

it all is--as silly as making a big thing of hair-cuts and slacks, as if they had anything to do with righteousness or evil!

Mat 15: 21. To Tyre & Sidon in another Roman province. A Cananite woman follows him crying Son of David, her daughter daimonizetai. Jesus goes on without answering. The Aps.: Why? I am only sent to the lost sheep of the House of Israel--he never preached to the Gentiles. Then why did the Aps. later?

plains a prelim. (or) act. He is not final act. He is point of disciples
Kynarios is not a term of contempt but endearment. SHE will take the crumbs, and because of her faith her daughter was healed. *A conversation; humor*
World she stick?

- 29. Inland to the Sea of Gal., sits atop THE Mt. Again the afflicted flock to him and he heals them. *If we see him he is heal all +*
- 32. HE is worried about the mult. who have been waiting on him for three days without food! "I don't want to sent them off hungary. (fasting)
- 33. Where will we get bread to feed such a crowd in this desert? 7 loaves and a few small fishes only? *repetn. of Ch 13: 15 or lips. non-plussed 98? See 16: 8 below.*
- 36. He orders the mult. to throw themselves down on the ground; blessed the food-gives it to the Discs. who distrib. it to the mult. All were filled with 7 baskets left over; 4000 fed, not counting women & children.
- 39. Back to the BOAT and to the Mts. of Magadan.

Mat. 16:1. The Phar. and Sadduces both *Hasidic Zaddikin* come to test him this -time.

[NOT the same as Zadokites, tho the name is the same. Their name is from Zadok a follower of Antigonus of Socho Pres. of the Sanhedrin cir. 250 BC.

Positivists, with. Did not believe in angels, spirits, or resurr., i.e. typ. 2nd Sophistic
most Jews Prophets & wise men & de-literalize relig. & all supernatural
They ask him to show them a sign from heaven. *debunkers*

- 2. You say at evening that it will be nice weather tomorrow because there is a red sunset. And in the morning you say, "Today it's going to storm, because the sky is an angry red." *a positivists = don't see a sign?*
- 3. You know how to interpret the appearance of the sky, and you can't read the signs of the times (or seasons)? *hints are all clues. (a license) moral practices*
- 4. (This is a repeat from 12:29f) "A wicked & adulterous, etc. ONLY the sign of Jonah. Then he left them without further argument." *curtail license & play*
- 5. As they were going along it occurred to the Discs. that in feeding the mult. they had forgotten to take any for themselves! (Echt) WHEN they mentioned it Jesus told them to keep away from the leavend-bread (unsanctified) of the Pharisees and Saducees. They decided he said that because of their forgetting to take bread for themselves--a strange thing for him to say.
- 8. Jesus: Why are you trying to figure it out; don't you have any faith?... Don't you remember the five loaves & 5000 & what was left over?
- 10. and the 7 loaves and the 4000 & how many baskets remained? Why can't you see that I was not talking about bread, but the unleavened bread of the Phars. and Sads.
- 12. THEN THEY UNDERSTOOD THAT IT WAS THE DOCTRINE he was talking about. [Why bring up the loaves & fishes? I can get you real bread if you want that, but ~~the~~ what counts is the teaching that goes with it: *what he fed & mult. under the abso taught: P & V feast. provides manna provides - O manna*

13. To Caesarea Philippi (Banya, foot of Mt. Hermon, E. source of Jordan, near Lebanon & Syr. border)

Who do people say the SON OF MAN is? *The only name he uses } real self: a pt. "Eve"*

14. Ans.: J.B., Elijah, Jeremiah or one of the Prophets. 15. And YOU?

17f. Peter's Testimony: *Son of God*

18. I call you PETER= PETROS (a stone, *petra rock* → *LoS: crag, super. native rock, ledge* and upon this PETRA, and on this PETRA) (dat.) will I erect my Ch.

** E. Endrow rev. 120 1/2 Cephas*

no!

16:21. ... apo": he would be given a bad name, ... Elders, H.P.S. Soferim, the very ones who should be most glad to recognize him, would encompass his death.

16:22. This is going too far, Peter confronts him. "You must be joking (hileos) Lord! That could never happen to you."

16:23. Again we see what a great distance there is between the disciples and the realization of the messianic issue. The Lord uses the strongest possible language to bring this out.

"Get thee behind me, Satan." ... Adversary, one in ambush, who tries to trip up or intrigue. The word immediately follows "satan" confirms it. You are my scandalous stumbling-block; you are trying to trip me up, to make me fall, what you want to hear.

Again the gulf, the distance: "You are not thinking about the things of God at all. You are thinking the way people think."

24. HE brings this home to the rest of them: "If anybody wants to follow me, (go my way) he has got to give up his thing and take up his cross (the COMMON mode of public execution) and follow me."

25. (A cruel choice? No because any one who really wants to save his life will have to lose it or, who thinks he can save his life is going to lose it. 1± Who wants (chooses, theif) to save his life can do so by conforming to the demands of the world, thereby limiting its short span to this world and bringing an end to it. (hos sas isa to meden anarifimo) WEhat a bargain! All you get is a few more years of aging.

BUT he who trusts me (taking me seriously) and "lets his life go, for my sake--" heneken emou: because of what he has learned from me) has a pleasant surprise in store--he will find it.

26. (Again: the world is NOTHING--to own the whole world is not worth jeopardizing wrecking (zemioo) your PSYCHE (NOT BIOS OR ZOE BUT PSYCHE: the imperishable part

27. As opposed to a career here--forget it! The Son of Man is going to come IN THE GLORY OF HIS FATHER, with his angels (What has THAT got to do with the present farce? and then he will give back to everyone what his activity (prxin, erga, are both used) deserves (kata...)

/Refers to work assigned, i.e. a plain inference of the Plan agreed on before, at the Foundation of the World, etc.: A work that the present economy ignores

28. When will that be? It will not be in the days of the disciples, there are only "SOME of those now living who will see the SON of Man coming in his kingdom without having to die. (HODE does not usu. ref. to place, but to a manner of condition hestonton hode 3 in your-present condition

John was such, also the 3 Nephites Would they taste of death AFTER they saw the SON of Man, etc.? Moroni was puzzled

Mt. 16:25 to have been born? *a bargain! all in a few more years & aging.*
BUT who trusts in me, taking me seriously and "lets his life go, for my sake
(heneken emou has a broad meaning--because of what he has learned from me)
has a pleasant surprise in store--he will find it!

Survival / watchword: game & lost = win, survive &!
[Ironically, the first proposition is supported by all the philosophers and poets...It is not disputed.

SO why not give the second a try? Pasal's gamble: If you bet on ETERNAL LIFE and lose you have lost nothing--you will never know what happened. But if you WIN the stakes are enormous...What better risk?

26. And what good will it do you if you get everything you possibly can out of this life only, but damage you mind (life) in the process?

[Citizen Cain, Howard Hughes, *Minerva Cheever, R. Corey*

Or is there something you would rather have than your own life?

27. SO first the Lord must go into another state entirely, a world of GLORY where his Father & the angels are, and THEN he will be in a position to give you what you shall have been working for.

Everyone of them shall be rewarded,

28. there are some who will receive it hereafter when he comes to earth--
John was such

The Cosmic

Mt. 17:1. A week later with PETER, JAMES & JOHN (later called "the pillars of the Church")

[John his brother--not spiritual, since he is distinguished in this from the other two.5

1 / And took them alone to the top of a HIGH MT. *Herman? P, or P Mt. 16:13*
[In the Scrs. almost ALL great manifestations are on the tops of high Mts. WHY? Because that is as removed from the world of men as you can get. Not because it is physically 'nearer heaven', but because it is physically far from earth and its creatures--literally, there the earth's gravity hold is weakest *Mt. Hermon & landing platform Watchers to "Mt. of Cov."*

2. "And he was metamorphosed in their presence"

[This backs up everything he has been saying. He really IS FROM another world!

3. Then he was joined by MOses and Elijah, the bringers of Dispensations, and they held a discussion together

4. Peter (appointed and impulsive) interrupts ("answers" what?)

This is just the place for us to be! Let's build a Temple here (so we can meet often)

The three TENTS are the three levels of the Temple.

n.b. the Three Names are given in DIFFERENT ORDER in Diff't. Mss.

The three "Courts = floors, of the Temple for the People, Priests, & H.P.

5. While Peter was presenting his plan, "a brilliant cloud came and overshadowed them"

[How could a brilliant cloud overshadow anyone? IT is all relative: SUN-spots that look coal-black are actually dazzlingly bright. episkiasen means "screened, shielded," them from a much brighter light, and one which we learn from Mos.1 would have consumed them, *J. S. T. G.*

And out of the cloud came a VOICE introducing Christ in his real person. As at the Bapt. and in the Grove.

The Aps. fell down, paralyzed with fear--that is why the protecting cloud was necessary. But they could SEE Jesus in his transfigured Glory, while the Glory of the Father would have consumed them.

every sentence in this Chapter puts more DISTANCE between the Ld. and this World

17) admits attendance--only the three "pillars of the Church" and goes up on a HIGH MOUNTAIN (the most inaccessible place possible to the public) all by himself, bringing them with him (kat'idian3 to be alone)

(In the legends the greatest manifestations are always reserved for the biggest crowds)

2. And he was METAMORPHOSED in their presence (this confirms everything he has been saying--he really IS from another world; it was not just a manner of speaking, his being glorified with his Father His countenance shone like the Sun)

And his garments appeared brilliantly white (E. Goodenough: the Three men. Mention always made of thier garments) Moroni...

And behold Moses and Elijah appeared in confersation with him.

Peter (appointed and impulsive interruptes ("answers" implying that he entered the discussion? "Lord, this is the place for us!: kalon..hode...this is the RIGHT place for us you are willing I will make here three skenas (tents, the three shrines, courts, levels, fo the TEMPLE

rep. three degrees: "TO Thee, to Moses, and to Elias, three dishes

5. This is the farthest plssible remove from this world... overpowering culture shock: impossible for men to experience it yet it is all REAL.

6. The three fall down and pass out, from fear

7. The next thing they are aware of is Jesus shaking them:

8. "Wake up, there is nothing to be afraid of!" They looked around and saw no one but Jesus

8. The world was to know nothing about this until the Resurr., the same type fo physical event as this one.

It was still too much for the Disciples (to say noting of the World) to take

10. The Disci.: What about Elijah, the forerunner?

11. That Elijah comes (first) and shall restore everything

12. SO Elijah did come, and they didn't recognize him either, and treated him like a nobody,

and it is going to be the same thing with the Son of Man

13. Then the Discs. realized that he was speaking of = .B. (They had not know before...these things are gradually coming to light)

14. Back to the multitudes again.

15. at once into contact with the Other Side: a raging, maniacal character whom the Disciples could not cure. They could not reach him.

(The contrast is intentional: From the height of glory to the realm of devils in quick transition

17- They could not cure him because they lacked faith and were paying attention to the wrong things (diastrepho)

How long am I to be with you?" Again the distance: the Ld. is "out of place"

How long must I put up with you?" (There sis no thought of compromise; of adapting to their level. For it is not beyond their capacity

How

M

Mt.17: 7. We don't know how much time passed a-fter that, because when they came to Jesus was shaking them and telling them to wake up--It was all over now, and there was nothing to be afraid of. And there they were all lone.

[There is far more going on here than the gentle preacher, social philosopher, moralist, spirit of the ministry, CHRIST THE INNER FRIEND, ETC.

8. They are not to tell a soul, until after the Resurr. when they can speak of such meetings between the worlds and teach them openly.

The Resurr. is the SAME type of PHSYICAL event as this one.

10. The APs. know who he is now. But WHEN DID ELIJAH COME TO ANNOUNCE HIM, according to Jewish tradition? He was to come and restore everything.

11. Ans. Elijah DID come, ~~and he was to restore everything~~

but nobody recognized him. They took liberties with him

[This traditionally would be one of the great challenges of his coming-- who would recognize Elijah, and by what signs?

And they are going to treat the Son of Man the same way

13. He did not have to tell the Disciples that it was J.B. he was speaking of.

14. This time THEY went to meet the ochlos.

There is a time to be alone and a time to be in the midst of men.

15f. A man's son is a violent "lunatic"

16. the disciples could do nothing for him

17. Immediately after the Meeting on the Mt., to go into the midst of a crowd of clamoring people, and learn that his own Disciples lacked the faith to heal--what a let-down! How long must he put up with it?

After all they have already seen (the ever-present crowds testified to the power of it)...Bring him here!

18. Jesus rebuked "HIM" (the son" the father?) and the daimonion thing came out of him.

19. Aps. Why couldn't we do it? Ans. No faith

20. Mustard-seed of faith will move a Mt.

[No extremes--how LITERAL is all this?

$E=mc^2$

That is just the point, it is absolutely LITERAL. We have just seen that there are other worlds--if we had such power as they

Faith is a force (like the 4 forces) known only by its effects. But we are not yet ready to accept it as real, with all that goes with it.

21. [THIS VERSE IS OMITTED FROM NESTLE. IT seems to be ANOTHER answer to the Apostels' question: You could not cast this one out because it was a special kind, calling for fasting and prayer.

[An important principle: We are not dealing with absolutes, yet the mustard-seed principle seems absolute--any faith at all is all you need: which means that faith is something of a nature that escapes us, there is "faith" and there is "real faith, which according to verse 20, can do ANYTHING.

22. Back in Galilee he against gives the CVrethren a lesson on his mission.

22-23 read like notes in a Jurnal. Jotted down, not written up.

→ $H^2V^2 = \text{poll Tax}$

24. In Caperneum they come to Peter (already recognized as the leader?) to collect the didrachma! 25. Jesus: From whom do kings collect the tax? Not from members of their family or court, but from the outsiders. We are NOT members of that family.

to avoid a minor offence (skandalizein) go catch a fish...you'll get the tax money.

[A far-fetched story? A miracle tale? Such coincidences are common enough not to be either--my watch at the Prieus) Just to show that things are under control

A tax is recog. of ownership * p.619f

→ see also occurrence

How to deal w. various human relng. of ch. 13 etc.

...ask privately: Why could he not cast it out?"

Ans: It was simply your lack of FAITH.

...as a grain of mustardseed" For size? How big is faith? IT is to represent the least REALITY. Faith is a force known only by its effects on its possessor and on the world. But we are not yet ready to accept all that other realm as REAL. The Mustardseed: ANY faith AT ALL is what you need.

...verse OMITTED from Nestle. Another answer to the question: "This kind of power does not come out except in prayer and fasting."

Here there are degrees of faith and ways to overcome our natural RESISTANCE to faith.

Prayer and fasting will PLACE DISTANCE between you and the mesmerizing grasp of this worldly concerns - the imperatives of the flesh.

22. On the way back to Galilee: This thing is not going to be settled:

"The Son of Man is going to be handed over into men's power, and they will put him to death, & on the 3rd daya he shall arise."

23. And they were terribly upset, i.e. they believed the FIRST PART OF THE PROPHECY BUT THE LAST WAS STILL BEYOND them.

24. In Caperneum the tax collector comes. How can you distance yourself from HIM?

25. Jesus: The Rulers of this world don't collect taxes from their own people (they can manage all sorts of exemptions for the Meeses of this world)

26. It is the outsiders they tax (Tenting, toll, tax; right the owner or pay him.

The Lord tells Peter to pay the tax (editors delete this) "as an allotrios" alien

Keep the DISTANCE and "to avoid trouble with them, the money is forthcoming from a fish (profits from Peter's fishing?)

"Give it to them to pay for me and you." While in the world members work and pay taxes. To the Prince of this world, the Mammon of iniquity

If we would divorce ourselves from the World and refuse taxes, we must also refrain from acquisitive activity in the world.

It is right to denounce the ways of the world only if we do not share in them; but we cannot deny the unpleasant ones while engaging wholeheartedly in all the rest.

If I would renounce taxes, let me renounce my possession, which are protected by taxes, etc.

Taxes a token of separation

	1	2	3	4	5
Cost	200	200	100	1000	1000
No	100	201	201	101	101

GENERAL COSTS:

numerous... (faint text at the bottom of the page)

Ch

On the subj. of RANK in the Ch. *{meaningless if no fr. (2)}*
MT. 18:1ff. They ask him who is the greatest, and he rebukes them:

- 3. "If you don't change your ways you won't be in the Kingdom at all!"
(This whole thing deals with the tendency of GEN. Auths. to be what J.S. said...)
- 5. Such a child will represent me. *→ it has to be a mingle of rank or race*
- 6. I don't want you making any difficulties for the common people who believe in me; that is the WORST thing you could do. *→ n. adv. of weaker n!*
- The greatest troubles to the Saints have been caused by Great Big Elders
- 7. Scandal is giving any occasion or excuse for people to be "turned off",
straining their testimonies, giving them doubts, causing sadness and perplexity by identifying you own opinions and limitations with the everlasting Gospel.

"Such things are bound to happen--but don't YOU be the reason for any of it!"

Wm. Campbell

- 8. Such Brethren *offensive or "members"* were cut off from the Church by Joseph: "IF your right hand or foot is the offender...your right eye...etc." *Context shows it*
To qualify for the Kingdom of Heaven one kind of wholeness comes first *→ i.e. officer*
Such grave defects of or a worse hindrance missing limbs. Injure
- 10. NEVER LOOK DOWN on any little person
[LDS are very prone to favor VIPs--"This People"
Angels who behold the Face of God look also upon them--can't you? *Bye*]

11. [THIS VERSE OMITTED BY NESTLE! [I have come specifically to save just such rejected ones

→ weak & unworthy members?

- 12f. The 99 sheep & the lost sheep
- 14. It is the intention of the Father in heaven to lose none of the least.
[So don't you ignore them

15. How do you treat one who has wronged you in the Ch.?
First, try to settle it between you.

- 16. Then 2 or 3 witnesses
- 17. then bef. the whole Congregation.
then, treat him (respectfully) like an outsider. *my both in & out!*
παράκλησις = functionally dead - LDS - accomplished - n.

18. For what is officially done in the Ch. is bound & loosed also in heaven.

- 19. If only two of you ask for anything, my Father in Heaven will take note.
[Rekhmire, Amenemhet: The petitioner cares less about getting his petition than about being HEARD
- 20. Where 2 or 3 are met together in my name *→ NOTE r. cases of passage: as if he is present, I am on you.*
[In what sense is he there? Mystic? Sentimental? Or something we don't know about? *subj. forbearance: How far we?*

21ff. To Peter: Forgive 70 times 7

23ff. Another Parable: "The Kingdom of the Heavens is like--not a particular man but a general situation. The story is told to illustrate a point, not to make and exact comparison.

This is a development of the Lord's Prayer principle: that we expect to be forgiven OUR DEBTS TO THE Lord to the SAME degree to which we forgive the debts of all others to us.

- 32. Wicked servant! I cancelled your entire debt to me because you asked me. Shouldn't you have pity on your fellow-servant exactly as I had pity on you? For such MEANNESS he was cast into hell.

→ you sin; he is legally so's rights - r.!

19:1. South to the Jordan area in Judaea. HEALING the usu. multitudes.

- 3. The Pharisees promptly show up to check him: Can a man divorce his wife kata pasan aitian?
- 4-5 male and female...the two into one flesh.
- 7. But Moses allows a Bill of Divorcement
- 8. Ans.: Because of the hardness of your hearts. But it was not so at first.

Dr

The Gospel of Mat. is organized and presented with miraculous skill.

The theme is the establishment of God's Kingdom on Earth.

1. First, the celestial order of the whole thing is established in a series of otherworldly manifestations that are very solid and real. *Birth, Transf., Resurr*
2. Then the Lord begins his work, which is entirely his Father's work, by laying a firm foundation in the "pillars of the Church", Peter, *Red. Sohn* James, and other Apostles.
3. Then everyone is given a chance to hear the message and ask for more, as healings, blessings and exciting teachings, bring vast crowds together to hear. The whole nation is affected. *Is not imperfect*
4. Then come the instructions on the Mountain as to the screening for membership.
5. Then with perfect economy and brevity, the statement of the whole program in the Lord's Prayer. *Rationale*

"OUR FATHER" : Compare refs. to God the Father in the OT with those in the New.

A striking phenomenon.

Either Jesus is introducing a new religion or the Jews have lost the old one.

Which is it? We don't have to look far....

"beginning with MOSES and the PROPHETS," it is all laid out for us: the one thing we can always count on the Children of Israel's doing is to turn aside, stray, revolt, stone the prophets, follow strange gods, make idols of power and gain: THAT IS WHAT HAPPENED.

Christ outraged them as an innovator: We have Abr. for our father, and MOSES as our Prophet, but who is this guy?

Nothing outraged the doctors so much as his saying that God is his Father

The opening words of Isaiah: "The ox knoweth his owner, and the ass his master's crib: but ISRAEL DOETH NOT KNOW, MY PEOPLE DOETH NOT CONSIDER. They were completely out of it.

6. *Advice* (extensive list of Principles to guide the leaders of the Church. Not mere moral exemplars & platitudes.

10. *Harmonies*: Each ...

Note / Conjunctions!

Fun: ~~Not~~ mandatory markings

There are - *God's will* when things happen. (NT 4/1)

Math

Mt.5. S. on the Mt. v.19. he is speaking to the Teachers, the LEWADER
20. matches them against the then leaders of the Jews: Scrs. & Phars.
these strict rules are for them
right to v.48 they all suit persons accepting responsibility,
a stringent body of rules and very high moral stds.

Ch.6. these rules definitely set the Sts. apart.

9-13 the LORD'S PRAYER is the program and rationale of the Church
v.20
the two realms: treas. on earth VS heaven
24. no 2 masters
take NO thought
UTTER removal from the World 33. seek the Kingdom of God.

Ch.7. These are rules for the Church, that apply in the KINGDOM
everyone ASTONISHED at his doctrine.

8 Healings

18. vast mults.--he LEAVES them
19. refuses a volunteer
stills the storm
recognized by devils BEF. the time
34. he is thrown out of the city for bedeviling the swine

9. The Scribes: He blasphemes for forgiving sins-- Jesus: you try it
11. PHARISEES object to the party at Mat's house
15. the bridegroom is now with them--but not for long
NOT a ref., new wine
24. the laugh him to scorn for the dead girl
29. two blind men healed ACCORDING to their FAITH
34. the Phars---thru the prince of devils

10. Instructions to the 12: "Beware of men
22. ye shall be hated of ALL men...but be SAVED
23. keep moving
25. they call the master Beelzebub, you worse
28. fear not detgth...the sparrow is noted...
32 I will tell the Father in heaven about you
34. I bring the sword--disruption of the present order
you must let your life go to find it
These gen. instructions are for the 12 only

L/Aps

11. JB's prelim work. 11. the kingdom of heaven is another realm
12 the kingdom suffers violence
children's games: everything John or J do is unacceptable
20. his mighty works--and the cities repented not
25. to the babes rather than the Dr., wise and prudent
27. why the Father not mentioned in the NOT
28..the yoke is not hard if you will accept it

12. The LD. of the Sabbath, greater than the Temple.
14. heals the withered hand on the Sab., gets the best of the argument:
the Phars. council to destroy him.
15. he withdraws, but gr. mults. follow him.

Math

- Mat. 12. v/ 24. casts out devils by the prince of Devils (the Phars.)
30. he that gathereth not with me scattereth
34. vipers cannot be naything but vipers
38. the Drs. ask for a SIGN
41 NInevah & rhe queen of the SO. better than this gen.

13. Parables by the Sea

- The sower: very little good ground
it brings three levels: these are the Mysts. of the Kingsom--the Chnrch
13. he is NOT out to sell them...15 brcauser their heart is gross
16. those who WANT to hear DO hear
19. the Sower & the fut. of the Ch.
24. the enemy sows TARES: the field is the world, the Ch. is the barn.
mustardseed
leaven
36. he sends the mult away and expls. the tares to the Aps.
39. things will not be put right until the END fo the World.
43. only THEN shall the righteousl shine as the sun.
45. gives up all his treas. for the one PEARL
48. the fish will be separated at the END OF THE WORLD
57. in his "own country" they are surprised and OFFENDED in him
58... not many mighty works BECAUW of their UNBELEIF (NOT vice versa!)

14. He daprts by whip to a desrt place apart,

- but the people herad about it and followed him on foot out of the cities
14. healed all theri sick
16 fed all their hungry
22 then escaped them in a ship and "sent the mult. away."
23. and went aloneto a mt. apart to pray
31. Peter sinks: O thou of LITTLE FSITH, why did you DOUBT@?

15. THE Scrs. and PHars. take him to task for ritls.

- 8...but their heart is fafr from me!
12. The Aps: you have offended the Phars.; Jesus: every plant shall be
rooted up--ket them alone
19 what comes out of the mouths destroys soc.
24...only to the lost sheep of Is. 27. she gives a smart ans.
30. on a Mt. heals and feed the mult. again.
39. sends them away and takes ship again.

16. Phars. and Sads. asks for a sign from heaven...3. use your brains!

8. to the discs.: Ye of littel faith...forget the loaves & fishes?
18. Peter's conf. and wk. for the dead.
22. Peter rebukes Xt.: he has goen to far in his negatives.
behind me Satan! to save your life you must lose it
27 the whole thing is geared to when the Sn. of Man comes in Gl.

17. The Tansfig. Tell no man

12. Elijah totally rejected, so shall the Son of Man be.
15. from the Mt. to the depths, a No.1 devil: the Aps. didn't have a mustardseed
22. Announces the glad news of the Resurr: the Discs. exceeding sorry to hear it!
24. pay your tax to be quit of the powers.

18. Rank among the disicples: as a little child

10. don't dispise the LITTLE ones, t he ONE lost sheep
15 how to deal with cases among the brethren---shows there is a church.
70 tiems 7. 33. have compassion on thy fellow as I had pity on thee (we was
within his LEGAL rights) 35. You MLUST forgive EVERYONE.

- Mat.Ch.19. Phars. on divorce. Because of their hardness of heart
14. suffer littel children
 - 16 why call me good?
 22. the YOUNG man could not keep the L. of Consecr.: No compromise
 25. the discs. "exceedingly amazed."
 28. Peter: what reward for the L of C? sit upon 12 throens...
 - 29 forsake your family...the reward, everlasting life.
20. First FAMILIES: the workers in the mkt. place all get the saem pay.
15. I can do what I will with my own.
 20. mam wnat's J. and J. to sit on the R and L.
 - 22 do they qualify in bapt. and the cup? THEY WILL BE SAVED, but their place is up to the Father.
 - the 10 are angry: Jesus: the Gentiles have magisterium, but NOT YOU, non ministrari
21. Palm Sunday, 12. cleansing the tejple
15. chief priests and scribes in a rage: mouths of babes
 19. blastsf the delinquent figtree.
 23. chief presists and elders: BY WHAT AUTHORITY? Was JB from heaven?
 28. the two sons: the one promised and didn't-..those in authy. publicans and harlots are better than that
 34. they throw the heir out of the vineyard...therefore the Kingdom of HEaven shall be taken from you.
 46. try to lay hands on him but fear the mult.
22. The King's party: vs. business comes first...the farm & the shop v.5 one came in stree-clothes
15. the Phars. set traps: get the Herodians for a polit. statement
 16. thou are TRUE, & teachest the way of God in TRUTH, and CAREST FOR NO MAN (NOT A FORMULA FOR SUCCESS) Trugute to Caesar?
 23. Sadducces no resurr: 7 husbands
 31. the God of Abr. is the God of the living--there must be a RESURR.
 34. a PHar. Lawyer takes him on. the Two Greadt Commandments.
 41. He shuts them up with , "The Lord said to my Lord....David call his Son Lord
- ~~23-~~
23. The Src. and Phars sit in Mos. seat: the won;t lift a finger
5. everything is for APPEARANCE, rank, recog.,...
 11. the greatest shall be the servant
 13. the authaorities shut up the kingdom and keep th key temple as business and career is OK; the mint & the rue the clean outside only; whited sepulchres; if we had been in the days... vv, k3-39, Woe on the Scribes. and Phars....this gen., your hous elft deolate. This is the last you will see of me.
24. the Littel Apocal.: Fut. of Jews at Jerus
- THE Aps. the Ch. The rest., tiems of restn., End of the World
- What do do? Act as you should at all times, v.43.
25. Elaborates on 24. The foolish virs. & 13. Watch, therefore the ny to the FAR country &-the talents]
31. the Son of Man will ask payment in charity to the weakest--in proportion to thesirr weakness is your merit.

That
He makes no deals: loses a very rich convert

"...we know that you are true

No one believed he would be resurrected

Puzzled, they ask him who he is...

he tells them, and they flatly refuse to believe it
(if they were so sure, why ask?)

His preaching puzzled his own disciples,

turned crowds away from him

outraged the clergy, trained in his own school

perplexes and baffles his disciples

Is this the gentle rural philosopher sitting on the Mt. uttering sweet and harmless truisms and platitudes: e.g. If everyone would only love everybody...

Which turns us to the Sermon on the Mt.

IN quick succession, this is what had happened

Miraculous manifestations at the birth, tension and excitement
Jesus began to go forth and teach and was joined by men who would
be his supporters from then on, the "pillars of the Ch."
Not "fans" but men to be vested with special authority

J.B. has already led the way and has a big following

A subversive? The Phars. and Sads. had failed to bring forth fruits
they heckle and disrupt

He hands the work on to Jesus at the baptism: THIS is my beloved Son

Like John, the Ld. goes into the wilderness,
for a personal confrontation with Satan,
one of a number

He asks certain men to follow him: they do instantly,
not "fans" but men vested with special and enduring authority
the "pillars of the church"

"All Syria" follows him,
but he does NOT exploit his opportunity

Time and again when he has the gen. publ in the palm of his hand
he promptly breaks with them instead of following through

5. He LEAVES the milt. Goes to a mountain-top alone, and there is joined by
the DISCIPLES.

This becomes standard procedure throughout,
5:1-12 to THEM, not to the swarming and variegated crowds in various attitudes
of attention or preoccupation

he gives close instructions as to WHO is qualified for the Kingdom...
from what immed. follows it is clear that this means membership
in the Church.

47. mob 30, 35

51. Sgt. rHP, Sub. 38

54. 2 of those Jesus (Peter)

59. Sanhedrin

61. 2 Witnesses 61, 67

69. Young

71. The other girl

73. E & S

74. rock

27:2 Pilate 27:11, 13, 17, 19, 21, 22, 24, 28, 31, 36, 35

27:16 Barabbas, 20, 21, 26

27:19 Wif of Pilate

27:27 Gov. Guards troops 28-31, 28:4 11-15

27:32 Simon Cyrenian

27:35 Execution detail 36 of

27:38 2 1st

52. Dist. lead

54. Centurion

55. Mary Galillian, Mary Magd, Mary, Jas, + Joseph '61, 28:1, 8

57. Joseph of Armathe

63. Pharisees 63-66

28:2 Angel & Ld. 2-7

Mt. 19:8. (It was to deliver wives from hard-hearted husbands) *Not vs. 1-10/8 of*

9. Whoever dismisses his wife for anything, but adultery commits adultery himself if he marries again. *she is offended he is - or dismisses - or - Moslem Law*

10. The Discs. (having been brought up in the Oriental tradition)
If a man has so much responsibility to his wife (lit. if he is so limited in actions against her) why bother to marry at all?

11. Jesus: That teaching does not go for everyone but just to certain men.
Calist - ep - for everyone! Only for those who can take it.

12. Some were born ekunuchs
some have been made that way - *otio*
and some observed the Law of Chastity which is that of the Kingdom of heaven, *Enochites*
3. parable: - of continence & of abnormality
Today - means of a

Those who can, should do that. *I'm able to go that way, for you's - a bachelor's*
(BY all ancient standards, the Law of Chastity was something superhuman, curtailing all intercourse save with one person. *etc. Durie*
This was a thing unthinkable then (As it has now become today)
e.g. St. Monica saw nothing whatever wrong with her son's amours, as long as he did not get married.
From the O.T.: nothing wrong with having relationships with those outside your own people--Samson
It was MARRIAGE with such that was scandalous. *Abbr - eg / Hagan = Summi*

The ministers and congressmen who let the crusade against PLURAL WIVES were well supplied with mistresses and observed the Masonic Law at best, of no intercourse with the wife or daughter of a brother Mason out of Wedlock.

13. They brought children to him--not sick--for blessings.

14. The DISCIPLES DID NOT WANT THEM TO BOTHER HIM. *More + prejudice*
But since he was laying the foundation of the Kingdom, this is exactly what he wanted. *Suffer - Reaching - of*

16. "Good master (lit. teacher) *js: why? good of - not a rule relate*
[Most fo the Mss to NOT have "good"--Nestle omits it *of goodness!*
reply: "what good thing shall I do to have eternal life?"
how to be good? Good of?

17. "Why do you ask me about what is good? [You should know that!]
There is one good person (or, there is one person who is good)
[Ephr., Koine & most minuscules say: Why do you call ME GOOD? No one is good except God (others: my Father who is in the heavens *con - 800 - 11*)

If you want to enter into eternal life, Keep the Commandments. *(P, U) purpose, & P, why - both here)*
the life: - I proper way - fight.

18. And which commandments are those? *6 or*
19. Ans. NEG.: Not to kill, commit adultery, steal, lie against anyone,
POS." Honor thy father & thy mother *today - binding on good & or - bad f.*
Love thy neighbor as thyself. *P apply - Es 50%*

20. The young man said to him, "I've done all that. Isn't there anything else? *Yes*

21. "If you want to be TELEIOS - *Not pf. r, healthy, handsome, intell, successful etc*
(Means pf. in making and keeping a Cov., a teleios is one who has fulfilled all the obligations of initiation into a sacred order
i.e. if you wish to complete your endowment (for all those things are specific commandments as well as righteous behavior)
you must observe the Law of Consecration: "Go and sell all your possessions and give to the poor, and you shall have a treasure in the heavens- *then you) by du*
and then come and join me. *But or BOTH! lay not 13 - 2...*
ways: go & do - literally, not "spiritually" (Dr. Clarke) a - combat rich
Monks: been - law - healthy "salty" 110 "salty" on 10% "salty"

Troubled in man

4 m (and) of the... preventing... the... last & ...

Common sense? & rich but not E. *the money amazes, puzzles & offends his hearers.*

Mt. 19:22. When he heard that, the young man went away LYPONEMOS= in real pain, hit hard, utterly smashed--this was the ONE thing he did not expect and could not do

"for he had a great deal of property." *prob. w not realistic*

23. Jesus lets him go--all are sorrowful about it, but he does not call him back to make a deal, or suggest some easy payment plan or mitigating interpretation as we do today. INstead he turns to the Disciples and propounds a principle in his most solemn language:

"VERILY I SAY UNTO YOU [Never used for casual statements

A rich man shall have a very hard time (dyskolos) getting into the kingdom of the heavens = *church!*

[Getting into the Kingdom was the subject of the question

The young man was expecting some other commandment not mentioned among the six named, e.g. Keep the Sabbath Day? The one he was NOT expecting was the one that hit him so hard. Obviously he would not have asked if he had expected that

24. Even more, I say unto you that it is EASIER for a ^{me}caen to go thru the eye of a needle than for a rich man to enter the kingdom of God.

[We get around this various ways: 19C ministers invented a postern gate called the E. of the N., or Rich man get rid of everything when they DIE, It is one of those typical Or. exprs. here meaning impossible or very, very hard--all BUT impossible

25. (But the Disciples know of NO such ^{fig. speech or} postern gate. / We are already outside the KNIGD

and took the saying at its face value, exactly as we do when we first read it: When they heard that they couldn't have been hit harder: exeplesonto sphodra (L. & L.: ekplesso = to frighten out of one's senses, to scare astound) and sphodra: violently, to the extreme limit. *but I'd*

[The Beza Ms. adds, "and they were afraid..."]

This is something far more than a statement admonishing the rich to take care. The Law of Moses is full of such instructions, *Disciples knew by heart*

It was given as a logos, a solemn teaching with the ritual introduction It was a new teaching of tremendous impact, and it rocked everybody that heard it. *Distancing so far: an impossible barrier, wealth & distillate essence of M!*

26. The Discs. said: "In THAT case (ara) who WILL be saved?"

[Has anybody been willing to do that yet? Everybody has some property Jesus recognized the reaction and ~~was~~ explained: Among men it is indeed impossible, but with GOD all things are possible. *ans*

[It will take a special dispensation from God to save a rich person

27. ~~(The Law was fulfilled by the Law)~~ Peter: "But WE have left everything and followed thee!" "What will there be for us?"

The Ld. is speaking to the Disciples: DOES this mean that they were observing the Law of Consecration? Yes, and in returned they are promised exaltation--thrones, *

"In the resurrection (re-bith; "born again" is NOT a Christian idea--for them the Resurrection is the rebirth

being born of the water and the spirit is an ordinance

28. "...when the Son of Man sits down upon his throne of glory [vs. the idea that Son of Man is the most humble and self-effacing of titles]

You too shall sit upon 12 thrones judging the 12 tribes of Is.

12 further 12 M w/ y am!

MT. 19:29. And whoever leaves his houses, brothers, sisters, father, mother, or his own children and his fields (farm, property, along with the houses-- this is a definite LAW OF CONSECRATION *of Mission* for the sake of my name--they take upon them a name, a new name, such as he gives himself in this high connection--the SON of Man, i.e. they take upon them the name of the Son. *(He referring to by the name)*

For what lesser things would one give up all one's family attachments and exchange them for another? WHAT COMES WITH that name? *an agreement*

Ans.: For this: shall receive BACK (pollaplasiona means greatly multiplied, with interest, enormously increased--WHAT? The thing he possessed *is parted* If you leave all this you will get it all BACK again and this time as as ETERNAL prize = inheritance, PLUS eternal life. *A. I. v. By* *for keeps*

If you give all this up for ~~his~~ NAME the sake of taking on HIS NAME, what have you got? What does that bring with it? Ans. ALL THIS which you gave up, many times multiplied. No other treasure is mentioned anywhere, no "spiritual" reward or beatific vision.

Eternal life alone is not the reward for it is explicitly stated to be an addition, to your "treasure in heaven."

OVER!

Management

MT 20:1ff. Another important question dealing with the establishing of the Kingdom: Are first comers to receive priority? Are we to have an aristocracy of First FAMILIES? Are those who arrive in Kirland or Far West or Nauvoo or the Mountains first to hold the best land and sell the rest of it at mounting prices to those who come later? That has always been a burning issue in the Church, though it should not be. *Social distinctions*

The Parable is the picture of men waiting around in the Sug at harvest time to be hired--a system that goes clear back to the days of Ruth and still exists. A man goes very early to hire some hands to work in his vineyard. He goes later almost at noon, and finds there are still some standing around unemployed and hires them at a stated wage

5. Twice again during the day he comes & hires more yet men at the same stated wage Finally he comes almost at closing time and asks those still there: "Do you mean to tell me that you have been standing around here all day with nothing to do?." Ans. : "no body wanted to hire us." "Well, you get out there too."

At evening he sends his overseer to pay off the men, beginning with the latest comers, but paying them all exactly the same! *A not fault: he is not. Or: unempl. comp.*

Of course the others went to the landowner and raised a rumpus: Are you paying those guy who only worked one hour after it got cool the same as us who worked our heads off all day long in the heat?

It doesn't seem fair, but what is the answer? "My friend, am I not paying you exactly the wage we agreed on? If I want to pay these others the same that is between me and them--it is I whom am paying them. Are you mad at me for that?" *separate contracts, 1st hired is lucky or*

16. THUS THE LAST SHALL BE FIRST AND THE FIRST LAST. *you (paid) (lucky?)*

The same salvation for all who accept the Gospel Plan, no matter when. Important: The Lord deals with us all INDIVIDUALLY. He does not make any G:ROUPS contracts. Membership in this or that party, group, society or Church has NOTHING TO DO WITH YOUR INDIVIDUAL SALVATION.

H.C.Kimball: We make our covenants individually, between the Lord and ourselves. As he blessed the Nephites individually and the children also.

He does NOT love one of his children more than another (in some he delights more than in others, but his great sorrow for the sinners is precisely because he loves them so much

The only souls he despises (an astonishing thing to say of the God of love) are those who despise ANY of their fellow-men. Nothing is more against his will than the emergence of CLASS consciousness among his children--nowhere more encouraged than in Provo, which visitors to the place tell me is easily the most status-conscious community in the land. (E.g. the "status" homes & cars on the Bench)

Again: total disapproval of present things

The ultimate step of leaving the family, etc., is but a shifting of everything to the other side. You KEEP IT ALL!

The command is not "follow me" into retirement, retreat, a monastery, a cave or cell for the rest of your days.

We withdraw in sleep from the affairs of life, but only to return refreshed to our field of labor. The Ld. leaves the APs. as sheep among wolves. "In this world ye shall have tribulation." In following him they are not leaving the world, but changing their relationship to it.

"Lose" is ^{AD-10}ly-, meaning ~~not~~ to look for something without finding it, or missing something you yearn for, but the opposite. LYO means "loose, loosen, cut loose, let go.." You are glad and relieved to let it go, it does not worry you in the least, because YOU SHALL FIND IT--the same thing you lost.

Not losing life to find death--the obsession of the COptic monks and the M.A. but letting it go to find it in a better condition: I am come that ~~they~~ they might HAVE life, and that MORE ABUNDANTLY." This is the only difference--you have ~~to~~ not lost something to find a totally different thing, what you find is the SAME THING, but as you always wanted it to be and dreamed of it as being.

present Our life as it is is NOT "abundant"--it is "weary, flat, stale and unprofitable," says the thoughtful prince.

To make it interesting we must make it "naughty"--introduce things that don't smell, sound, taste or look quite right: The danger, violence, sex, money, intrigue and deceit that make the sure-fire success formula for the TV Corporations.

The only alterantive as we see it is to live lives of quiet desperation or follow the successful career of Miniver Cheever. *Rich. Corey*

A Sound Principle: we are not what we want / but the life we do want.

Disc 46: 26:1-2 JS & J.P., & E & 2 Days
 (11=12. Mt. 26:21 ff. as - betray; upset; last Supper
 30. P sings hymn They waited i.e. did - 6 - , runs!
 31. All w of offended & might... (sheep - scatter
 32. but - & me - Galilee
 35. P all join - Peter's denial
 40. P asleep - & 41 not a single hr? 6 ce...
 43 f. 2x more 45. wake up, get let's go
 56. P all consented - & fled
 28: 16-20 & Mt - Galilee. (P & Thomas & the Cy
 19. P & commission ~ 11
 Why so negative? Over!

Peter, Mt. 26:33 Tho all shall (offended) & never shall
 34. P deny - 3x Peter: not if I die) /
 all P repeat (s.
 37. Peter, James & John fall asleep 7 of Js.
 40. how Peter sleeping
 58. P 2, distance & HP's court
 69. & outer court
 71. P & Thomas, 1st, & P & P
 73. P & oath 73. P cough
 75. he weeps bitterly

H. Prior to 26:31, Caiaphas & P plot Jesus's arrest
 as a trick & bill - & trouble & mult. = 28 feet.
 26:59 Seek false testimony (him in) questioning & close trap
 27:6-7 P & M (Ag. G: - good) Korban; decided (U) / strangers' graves
 27:12 Xt did - or HPs. & P charged - / Pilate.
 27:20 rallied P, M, call, Barabbas = stonemason.
 27:40 P mock in of cross
 27:63 P advised Pilate & set a / P
 28:11 P, Barabbas & promise / protection
 26:47. P & E, P & clubs of HPs & Elders

H1 Caiaphas
 MT 26:57f. Js on dir. in 2nd Garden. (Scribes & Elders) / his house.
 26:60ff. 2 false wts. 61. Js / ^{or} 63. living / = you
 , Messiah r = v / = ? 65. he rends, clothes: blasph!
 66. q worthy v death
 67. r crowd v Elders v H.P. spit, punch: prophecy = who hit you?

Judas MT. 26:24 (Son v Man - suffer r written
 (woe r man...!)

26:25 It isn't me, is it?
 47 He leads (u r garden 48) r sign: a kiss
 49. Χάρες παββί. Js i
 27:3 v p. tearful mistake ἤμαρτον... That's your prob!
 5. throws L r vaón v α, i

Pilate 27:11 ἡγεμῶν = prefect: line n ca v Jews?
 13. Don't v hear v r (HPs v Elders) say? - ans.
 14. Pilate puzzled
 17 ... wh. n want me to release? (he n in r m
 18. he denies v r/ans.
 19. Pilate's wife protests
 21. Pilate r f: wh. n shall I release? (passing buck)
 22. Unam. v wit v he r! or: Shout louder... a chant
 24. r avoid Δόρυβος P. washes, hands, 26. r Js v bath his mil!
 57f. Permito Jos. v Arimataia r r body
 64-66 " (HPs v Pharisees) Κορυθαβίαν v tomb

23:1 Mod's throne
20:20 Acknowledged & respected
Mt. 20 Acknowledged & respected

20:25 Not a word (R) 50

21:23 Js 22 v recognize
25. r a John: G & S. chose

21:28 Those who hold (4) performed
31. let r be willing w/ r in place.

32. r p vs b r in r Sers: r by by, (or led, r.

22:11 (r show respect) callings: r chosen DE

22:15 (r of Js 6, then): he is an insult & a threat

" 23 " "
34 " "

23:2 r say, not a they do! B. r do hold r keys

4. r impose rules - r 10%
(won't lift a finger)

23:5 Strict r dress - to show off r

6. Proper seating ✓

7. Respect) & G + titles - so r your eq + titles

15.) ambitious missionary program - you corrupt o converts

16. r scrupulously respect (contracts enforced) S r, r v r

23. scrup. honest - r acts -> ignoring r - r b

25. " clean & admin. ✓ phys () - r or r deals

28. () correct & proper

23:23 all r r & proper = 25. but r merely a front

29 // o sentence r dubs & G, & St: r is r lives r

23:23 v r leader is justice = pf. impartiality

compassion (- / contempt & pride)

faith: r is b v you G = an ulterior motive self - r, & all.

Mt. 20:17. [We see this INDIVIDUAL dealing of the Lord even with the Twelve, whom in this case he does not address as a quorum but as individuals.] Being about to go up to Jerusalem, he calls each of the Twelve aside, one by one *one by one walking along, //*
[Or does this mean that he met with the TWELVE IN A SECRET SESSION OR APART FROM the multitude--But he was always doing that. They were constantly alone with him, *easy address whole*

*breaking news
Repeats 16:21
He knows*

Now he explains the situation to them [He knows ahead of time everything that is going to happen, yet ED. Meyer et al. insist that he was NOT a prophet 17-18. The whole "scenario" right through to the Resurrection *betrayed (JHP & Jud), legally continued death, & over Gentiles, beaten, executed & sep 3rd,*

[When today we consider the terrible things, the calamities which are about to fall upon the children of men when peace shall be taken away from the earth and the devil have control and the wicked be burned as stubble we--Is this necessary? The fact is, we have made it unavoidable if we are ever to be saved from our present condition *alone*

Isn't there some other way? God who/knows the hearts of men lets dreadful things happen to the world--but not without adequate warning and adequate time D.C. 1:17. "Wherefore I the Ld., knowing the calamity which should come upon the inhabitants of the earth, called upon my servant J.S.Jr., and spake unto him from heaven, and gave him commandments..."

So don't complain--it has all been foreseen and taken care of--It is up to you whether you follow instructions or trust in another system to see you through

20. Then James & John brought their mother to Jesus: She had a special request to make of him. 21: I think it would be nice if you had these two sons of mine sit on your right & left hand when you mount your throne. *asked for privilege*

[n.b. Jesus had just been talking about snobbery in the Church. The rest of the Twelve were peeved. J.R.C. "You have no idea how much jealousy there is among the Brethren!"

ANS.: You don't know what you are asking for! Can you drink this cup that I must drink of? [He had just described what he was about to go through] THEY ANSWERED THAT THEY COULD (That remains to be seen) *P/B cheaply, asking!*

~~THEY ASKED FOR WHAT THEY WERE NOT FIT TO DRINK~~
23. Then DO SO: Drink the Cup & receive the Baptisms (they already had? ***"and be baptized with the baptism with which I am baptized?" NESTLE OMITTS THIS--by what right? This is the Higher Criticism: Use your own judgment. What the writer had in mind is entirely what YOU think he did. Here the omitting of the part about baptism is the first ordinance and the cup, which he has just referred to as the laying down of his own life if necessary (the cup he later asked to pass by him--IF possible) denotes the fulfilling of *all the ordinances of exaltation? He asks: Will you accept / Cross, which is / of one's life? & "or else / salvn, but a not) me to decide where I sit,*

*Management
De 12:18-19*

25. The remaining ten are peeved by this display of ambition, but Jesus calls them to attention for another lesson on AUTHORITY AND RANK. "the MANAGERS--archontes--of the Gentiles (ethnon, the people of the world, the practical competitive power-hungry world we live in) katakryrieuousin (LS: "TO exercise complete dominion; do absolutely anything you please--the Roman Majestas (Mommsen): no one can question you, there is no appeal in their offices (auton, i.e. over people), and the top men (megaloi: the BIG men, the ones who REALLY hold the power--the archontes are merely appointed managers) enjoy unchallenged (unlimited=majestas) authority in the world. *not for*

26. BUT IT IS NOT SO WITH YOU. (This is a point that the Presidents of the Church have always had a hard time getting over to some of the Brethren: the "Great Big Elders," J.S. called them. This has been a Leitmotif in the Hist. of the Church. "If one of YOU wants to be really great he shall be your servant (Fut. indic. (the great one really will be such--not merely put on an act. Some of the most tyrannical Popes have put on a great theater of humility

Mt. 20:27 Whoever wants to be No.1 will be your slave.

28. Exactly as the Son of Man did not come to be waited on but to wait on others, and to give his life as a ransome for many (OVER!!)

No perks!

[The secret of being waited on is in the official definition of money:

"Money is the power to command goods and services," i.e. to FORCE others to wait on you--& that is why everybody wants it. *That is not his economy!*

M

29. A big crowd followed them out of Jericho up the long hill.

30. Blind men sitting by the road made a racket calling for his attention. The crowd told them to shut up; but they yelled all the louder: Lord, have mercy on us, Son of David! *Recognition for: 6 blind men!*

32. What do you want me to do? Ans. Open our eyes. 34. With compa;ssioin Jesus did it; and they rose & followed him.

Mt.21: 1. As they approahced Jerus., Jesus following the usual pattern, separated himself from the crowd by going up on the Mt. of Olives. HE sent two disciples from Bethphage to go to a narby village where they would find a donkey & its colt...

3. If anybody asks you say--the Lord needs it.

5. This was to fulfill Is.62:11, Zch 9:9,

(Since the Ld. knew exactly what was going to heppen, he was also quite aware of the Scritpures relevant to it. These were not necessarily tacked on in retrospect, as many scholars, esp. JEWISH, INSIST. *& all one pattern & plot*

"Behold thy King comes to thee. Unassuming and riding on a donkey even a ~~white~~ donkey's colt." *AND*

[In dramatic productions they make this a specially impressive white beast- But this is supposed to be the very opposite of impressive in that sense.

The whole discourse during these days has been on the subject of ~~power~~ seeking and assuming power, authority, and displays of the same

7. When this was done they put plankets (imatia) on them and he sat on them.

(Why the TWO of them? Lit. "Did he ride on both animals? To make clear it's NOT a mule, & neither of pride & ... ?

8. Those nearest to him in the crowd took of their own himatia "and set them down before them

Others cut branches from trees (no palms mentioned in Mt. and strewed THEM on the road (no mention of waving)

9. The crowd ran on ahead and those accompanying him said: Hosanno to the Son of David. Praise him who comes in the name of the Lord (or by that name). Hosanna (also) among those on high. *Great events on earth match those on high.*

"On earth @ 1" & distance of narrow

10. The whole city was in a ferment (shaken) as they enetered: What's going on? Ans. This is Jesus of Nazareth in Galilee.

12. And Jesus entered the Temple *& narrow & more*

[Naturally the outer court only

and threw out everybody who bought and sold in the place

and turned over the little tables where the bankers sat on ~~which~~ of at their "benches", In Greece a bank is still a trapeza.

~~kolybiston~~-not in Li.d & Sct.

and the booths of the dove-sellers

13. Quotes Is.56:7 & Jer.7:11: My house shall be called a house of prayer...but you have turned it into a den of theives. *Right & C = they distance & C = 100*

14. Some of the blind and crippld folowed him into the Temple-court where he healed them; and there were young kids in the place yelling right in the Temple court

~~walking~~ "Hosanna to the Son of David!" High priests and Scribes--the Temple personnel, wer horrified. *& fighting) distance*

The full narrow

Mt 21:15. Such irregular goings-on in the holy place would never do. The money-changers were OK, but when a bunch of kids started yelling "Hosannah to the Son of David!" This was going too far (eganaketsan--to seethe, come to a boil, lose control... they confront Jesus, bursting with official wrath: "Do you hear what they are saying?" "Of course. Haven't you ever read (Ps 8:3) that "Out of the mouths of the mouths of tots (not necessarily in the cradle) and youngsters (the lazonton = adolescents) I shall katertiso praise" (as if they were not aware of what they were saying. Which is what Plato says of the inspired utterances of poets.)

L7. And he LEFT THEM and quit the city to spend the night in Bethany.

(He will never stay and argue with the schoolmen, tho that is what they ddarly desire--their avocation. Why does he never try to get on the right side of them? *He doesn't want*
It is as if he were willfully determined to make a complete break with them.

18. Going into town the next a.m. without breakfast. A welcome figtree--no figs. Why blast the figtree? Why not cause it to bear figs, which would have been even more miraculous? This shows that we are not being told the whole story. Do not take this as a FRANCHISE to go out and start cutting down figtrees. because it was a lesson in FAITH. If you have that kind of faith you can blast a figtree too! *He doesn't blast it, but as a lesson of it: trees mo; i cant decide if it.* If it had no fruit in the season it must have been dead anyway: the leaves were ready to fall off. Not good for anything--why keep it? It if doesn't bear fruit NOW, it will never bear any at all--ever. I think this was the point that the Apostles got, esp. what follows:

20. The APs. were surprised why the tree had just suddenly withered up (like my apricot). This was a familiar route (where Jesus reg. stayed overnight) and the tree a familiar sight; the old tree had no figs on it (that was not a miracle) and the leaves fell off (they commented on it, but no mention of the miraculous--they just wondered what it was

21:21. "If you have faith and do not diakrihete (the fig-tree could not make up its mind) you will dispose of the figtree (outlast it, not be surprised at it--the statement is a general one that has to be filled out by the translators He then repeats the promise of moving mountains (which disturbs the editors) Here instead of the mustardseed it is faith "without ANY hesitation or (lit.) critical doubts." *leaves but no fruit of clouds of waters; tares - burned*

22. You will receive whatever you ask for--prayer means asking.

21:23. On up to the Temple. While he was teaching there the HPs and Elders of the people interrupted: "What are you doing here? Who authorized you to do these things? Who gave you the authority?" *of him & ditch. When i am closest to the (They came to put a stop to it.) who preserve the gap. Sabotage*

He answers them in the manner of the schoolmen themselves: "Very well, let me ask you to explain (logon) one thing, and then I will tell you by what authority I do these things." *Quest. & not justly embarrass = m 21:52 B. & authentic Xt. & authentic*

21:25. The Question: "Where did the baptism of John come from? From heaven or from men?" They went into a huddle: "What'll we do? IF we say it came from heaven he will ask us why we didn't believe him. But if we say it came from men, we are in trouble with the people." Because EVERYBODY ACCEPTS JOHN AS A PROPHET." *Eliphaz & Mariah*
supposedly a significant passage.

This is a very significant passage, supported by contemp. lit. Shows the great importance of John AND of Jesus. *in Jesus.*
The Messianic fever was running high

21:27. They finally answer: "We don't know." *no courage & risk; fear & polls.*
"Neither will I tell you by what authority I am acting." *He argued*

*end mission,
The barren
fig-tree, a storm
sight, a storm
faith, undecided
m P: Nat. 9
We keep faith
w faith!*

*The 5
Acclamation
& accepted
Dt. 27:15-26*

Wasn't their right exercise?

Mt. 21:28. Was Jesus trespassing on their turf? He asks them--"What do you think? A man had two sons, and went to the first one and said, 'My boy, would you go out today and work in the vineyard?'

[The HPs and Elder of the Jews were given first chance to accept the Law--and they accepted: "He said, 'I will, sir,'" BUT HE DIDN'T; do you see?]

30. He went to his second son and asked him the same, but he said, 'No, I don't want to.' BUT later on he changed his mind and went."

[These are the simple people who did not go along with the Doctors--

such were the sectaries of the Desert, who orig. followed John... The DSS show a disillusioned people who still wanted to be true and faithful, but the officials... reluctant...]

31. Which of the two do you think did the will of his Father? Which is more qualified to do his work? What is your authority worth, if you don't use it as commanded?

"Tax-collectors and harlots will enter the Kingdom of God before you do!" [With all your piety and authority you do not qualify!]

21:32 "Because John came to you on the path of righteousness (the way, truth, and life) as set forth in the Scriptures, and you didn't believe him--but they did."

21:33. He told them another parable: The Story of the PROPHETS. The influential Jews have not only failed to live up to the promises of the Cov., they have mercilessly persecuted those who did. What SHOULD the Lord of the vineyard do when he comes to settle score for his servants and his son? He will punish and replace the whole lot. They had the first chance, but they did not produce.

The whole operation--the authority--will be turned over to others. (Same story as the Two Brothers]

42. The principle is clearly stated in the SCRIPTURES: "The stone which the builders rejected...." Baffling. A paradox. I did not recognize it when I was...

43. That's why I'm telling you now, that the Kingdom of God is going to be taken away from you and given to some people (ethnos = Gentile, non-Jews!) who bring forth the fruits of the Kingdom.

21:44. (THIS verse is questions--brackets in Nestle). "And who trips over the stone this one it will destroy (OR he will destroy it!). But if it falls on anybody, he will be crushed. (If you don't go the way you have agreed to, you will destroy yourself)

45. The HPs and Pharisees then understood that the parables were meant for them, and those who came to arrest Jesus were afraid to do anything because of the crowd, who accepted him as a prophet. lions behind, & labors all for Jesus!

Mt. 22:1. But Jesus continued with another parable. The Kingdom of the Heavens is like the case of a human King giving a wedding party for his son...and none of those invited came. 4. He sent more servants out..."The dinner is all ready and waiting, etc. Come to the party!

5. [But partying did not interest them: the business work-ethic comes first in the real world; one went to his farm, another to his office]

6. The rest insulted and killed the messengers (disaffected subjects of the king: NOT an uncommon event)

7. THE King in a rage sent out soldiers this time, to kill the assassins and burn their villages (He knew the Romans!) or the Kittim.

8. THEN to his servants: The Banquet is all ready but the invited guests did not qualify. Go out into every little side-road along the highways and invite anybody you find there to the wedding--good or bad! 11. It was a banquet ROMAN

Who is on the horse side? Those who say... Rebab... Ambrosius

rejection... light for...

requirements
to come to court

Mat. 22:11. The King spotted one guest not properly attired (to show respect: the messengers told them what the occasion was) a royal wedding ^{Ch. invited guest - in clothes?!} who could give no excuse (ephimothé). The passage is in vernacular] He was treated very roughly [phimoo = keep an embarrassed silence, muzzle] ^{أثرتش} (The emphasis here on the importance of taking the Message SERIOUSLY--nobody does)

except - as a free ride
Who is seriously?
m - ans - Few!

The guest who had not prepared properly or seriously for the event was unceremoniously thrown out.

HE is the lone example at the party to show that it IS possible to be turned down, and so the general principle:

L4. "MANY ARE CALLED, BUT FEW ARE CHOSEN." or invitation
It is not enough merely to accept the message! one must act in good faith and respond properly once one has accepted. DC 121

even for a question (J.B.?)

22:15. The Pharisees are more determined than ever now to trip Jesus up, catch him off guard--as they have been trying to do with J.S. for 150 years. This is a typical situation in the SCHOOLS: the Doctors get their heads together to set verbal traps (pagideusosin en logo) for an unpoular colleague or outsider. and sent to him ^{lawyers}

16. "They detailed/some of their students of the Herodian persuasion (i.e. that Herod was the Messiah, ^{is in Luke 19}) They began with the formal flattering approach or introduction, as prescribed for disputations in all the books of Rhetoric: * * *

They hold in court - compromising

However hypocritical, this shows in what general reverence and awe the Saviour was held--they had never been able to get a thing on him.

DSS phraseology: "You teach the Way of God in Truth"--obviously not a Gk but a Heb. phrase)

He was never guilty of practicing salesmanship--giving people what he knew they wanted instead of what they needed. ^{Mr. Withlin}

17: Now comes the catch question: ~~show~~ Is it right to pay poll-tax to Caesar?

[An answer of NO would get him sent to jail or worse, by the Romans--stirring up unrest, openly refusing submission = a v of open rebellion.

An answer of YES would get him in bad with the Jews A) for acknowledging the claims of an invader who had no legal claims. B) For backing a very uppoular tax. C) the RELIG. IMPLICATION--TEMPLE TAX: SUBMISSION TO another rule on earth, etc.

18. Jesus saw the Catch-22 immediately. * * *

20. What inscr. and picture?

21. "If it's Caesar's, give it to Caesar...."

Nothing wrong with that, and you are equally free to give to God what belongs to him. Don't deduct taxes from the money you tithed!

Caesar

✓

22. This time it was THEY who left him without further ado.

is prior in intellectual

23. Next the Sadduces, with t trick question about the Resurrection.

[Those who consider themselves enlightened and emancipated. He does not rail against them but always beats them by their own arguments: That is the fatal weakness of the "intellectuals"--they are not nearly intellectual enough--they are putting on an act. Jesus calls them hypocrites, which is simply the common Greek word for ACTORS.

Is 19

24ff. The woman's 7 husbands were bros.--legal under the Law of Moses.

But which will be her husband in the resurr.?

29. (Again Jesus shows that their fatal weakness is the very thing the boast of--their educated enlightenment, which, he says is INADEQUATE THEIR LEARNING DOES NOT GO FAR ENOUGH: "You are off the track because you do not understand

Mt. 22:29 the Scriptures or (what is more important) the power of God.

0 & dr. hit.

30. In the resurrection they will not marry and be married, any more than the angels in heaven

[They are all in another state, place and condition then.

Marriages are performed in this mortal state, where indeed it is COMMANDED by God.

Gameo and gamizontai mean "peform^{ceremony} the marriage ordinance, NOT 'live in a married state.'

They are ACTIVE, and transitive verbs, NOT STATIVE.

(No adjs. in Eg.)

31. What is more, they will not be living in the world of the dead: When they are resurrected they are as much alive as we are.

Abraham, Isaac and Jacob--two of them much-married will be among the living: What will their condition be?

[As with the Herodians, scribes, & schoolmen, Jesus leads them to the logic result of their own question and leaves them to answer it. They have trapped themselves. The people will now want to know how THEY will answer their question.

33. Again the people were AMAZED by this doctrine--a LITERAL resurrection.

[The Lord always quotes familiar scripture, but unsettles everybody by taking it literally, as he does here

34. When the Pharisees heard how JESUS HAD SHUT UP (muzzled) the Saaduces, they held a meeting to decide how THEY should handle him; they decided on a professional lawyer (nomikos)

37-40. The two great commandments, include all the others, e.g. the X Commandments

41f. Again Jesus counters with a question: Whose son is the Messiah?

Ans.: David's.

43. Then why did David say by inspiration (reveIn.) * *

44f. There are TWO lords here, but the lower is deferring to the higher? actually there are THREE, one being the Lord of David--"MY Lord." But in whatever order they come, there IS a hierarchy.

"If David addresses the Messiah as his Lord, would he be speaking to his own son?" *Κύριος = JHWH = Jehovah / Jehovah = 2 Jchs. & plainly 2 hds.*
Nobody could answer that one, and from that time on they left him alone.

23:1 How do you deal with these people in authority? "The scribes and Pharisees have sat down on Moses' throne." *They teach Scrs. & n. v. heed & Sws.*

[They are teaching from the books of Moses, (as anyone has a right to) the issue here is not one of authority

There is no office or calling in the Church today which qualifies the holder as an official interpreter of the Scrs.

We have no professional clergy

We do not believe that a man must go to college and study for the ministry.

We do believe the Bible to be the word of God, and as such all are commanded to study it, and not delegate that work to another.

Q! We believe that the Ref. prepared the way for the Restoration by opening up the reading of the Scriptures to all men, and not just to appointed officials.

2. DO as they say, & readily accept of v. Scrs, wh. are exceedingly plain. But do not follow but not as they do *Tartuffe's Piousness: Tartuffe said & was not remarkable of, Iago.*
(Like the public official who calls for 10% but himself pays less than 2%)

Saadduces / accept, r. lit. / reveal.

Subj: Authority / Leadership / Exposed / Establishment / of ecc. phary: / 2 rep. / all.

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(Like the public official who calls for 10% but himself pays less than 2%)

Saaduces / accept. hit. / reveal.

Subj: Authority / Leadership / Exposes / Establishment / a cpy phony; / 2 rep. / all.

Dr

Mt. 23:4. Such people are ready enough to give difficult and demanding assignments to others, but they won't lift a finger to help.

[Like the people who demand heavier and ~~more~~ and stricter austerity of others while they vote to increase their own salaries and incomes IMF & the loans to struggling 3rd world countries.

Garn: "We have not scratched the surface of cuts in social programs," but votes to increase both his own salary and his extracurricular income--~~the lawgivers~~ already the largest in Wn.

23:5. "Everything such men do is for the public eye.

"They wear their phylacteries as conspicuously as possible

[platano = spread out, put on display--like wares on a counter or on a cloth or carpet in the *Suq* ~~forum~~ *forum*]

Phylacteries: Leather boxes strapped on the left forearm and the forehead during prayers in the synagogue (except on the Sabbath), as a sign of one's dedication to keeping the Law of Moses.

Contained texts of Dt. 6:4-9 (This was the very thing the Lawyer had just questioned Jesus about *** *1st commandment*)

Dt. 11:13-21 the same, with the same injunction to write these commandments and wear them thus.

Ex. 13:1-10. "...a sign upon the hand the betw. the eyes..."
13:11-16...ditto.

(These 4 passages are the BEST summary of the Law)

The Lord is not making fun of THEM, but of the great show of reverence for them by men who never kept them.

23:6. "They love to occupy the ^{chair} ~~seat~~ of honor at banquets and to sit on the stand in the Synagogues

7. and the formal greetings in the market place (that mark them out as important persons) and to have people call them RABBI.

8. But don't let anyone call YOU Rabbi for you have only one Didaskalos and all of you are brothers (equals--

[You "teach one another", but nobbdy sets himself up for a light

9. And don't call anyone on earth Father (a common practice; he is talking about formal social situations)

you are to have just one Father--your Heavenly Father

10. And don't be called kathegetai= guides, leaders, teachers

[The Authorized Manual, the Official Hand-book

You just have ONE leader, and that is Christ.

[The Aps. had already squabbled among themselves regarding rank and status

11. The foremost among you will be your helper

12. And whoever exalts HIMSELF shall be brought low and vice versa.

Male chauvin exalts --> ...

[How does one exalt himself? In many ways, some of them quite subtle:

"How is it, Charlie NORberg, that you are always so humble?"

13. Wo to the scirbes and Pharisees, officials who being in control, keep a monopoly --a closed corporation for their own promotion, from which the public is excluded.

Who have the keys to the Work but you won't enter into it, and you won't permit anyone else to enter either!

*Dr
Apprentice
to All*

*What counts in
career*

DC 121

Don
Mt. 23:15. You hypocrites, who fall over yourselves to make converts, and then pervert them even more than yourselves!
(Joh. Jermias: A valuable ref. to the missionary work of the Jews at that time...
Credat Judaeus Appeles...
Nil admirari and "the proselytizing Jews"
The Scribes & Pharisees were out to convert important people like themselves
(Josephus Minuc. Felix, Octav. a Jesuit policy: flattery & fauning)

- Temple*
of Pamecia
hypocritical
(= men)
- 23:16. Wo to you blind leaders
(Who were they--the Scribes & Phars., or another category
Does this ref. to a witicism of pop. Jewish figures? It sound like it.
These are the ones who say (I doubt if it was Scrs. or Phars.)
"If a person takes an oath in the Temple it doesn't mean a thing,
but a cash agreement in the Temple (the money-changers, etc.)
is binding." *i.e. contracts enforced & registered & respected*
Herodians or Sadducees
17. Fools! What makes the Temple money special?
Or is it the other way around--the Money makes the Temple holy?
18. And if anyone swears by (in) the altar (place of sacrif.) that means nothing
(What could he do about it anyway?)
BUT swearing by the offerings on the altar is binding.:
19. They have blindly reversed the priorities again: THE Temple and the Altar--
the ordinances, are what we should respect.
But we think only of what goes into the enterprise: the cash input and
offerings in kind.
20. By respecting the divine institution, you respect everything connected with
it.

[This is more important, the TEMPLE or the STATISTICS?
How do you keep awake in the Temple?
If you have to ask that question, Why do you go there?
Because we have to keep up our QUOTA!

institutions (CAMP, MILITARY, ...)
... meant career.

21. If you take the Temple itself seriously, all the rest follows.
22. Just as when you take heaven seriously--all the rest goes with it.

23. So here are the Scribes and Phars., who are hypocrites because they do not
really take seriously what they preach and what the Law teaches,
they make exact reckoning of tithes with scrupulous honesty and integrity
and congratulate themselves on their righteous leadership while they overlook
the intent and purpose of the Law (as written on the phylacteries!): justice,
compassion, and faith (their faith is in the computer)

Granted, "these other things have to be done, but the other must not be
neglected. *keeping goals down*

Dr
24. You blind leaders, who choke on a mosquito & swallow (drink) a camel.
[A total perversion of priorities

25. "you ~~have to~~ scrupulously wash the
cups and dishes--and serve nasty stuff on them
harpages=
akrasia = indigestible food.

26. O you blind Pharisee! First make sure the stuff inside the jug is clean,
so taht the outside can be clean too.

27. Like tombs beautifully whitewashed but unspeakably foul inside are the
Scribes and Pharisees.

28. You put on a show of being fair and just to the outsiders, bt you are phoney's
and lawbreakers. *led*
no

Mt. 23:29. You make a big fuss about the dead prophets and saints... If we had lived then we would never have been guilty as our fathers were!

30f. Which only shows that you are their true heirs ...

33 snakes--the viper's brood (not "generation" but "offspring")
how will you escape the Pit?

34. For that purpose (that you might escape) I am sending among you prophets, wise men and SCRIBES

(There are also good Scribes--this more than implies that there is to be more Scripture & that the Scr. is to be taken along with the living prophets)

35. With their blood you are responsible for all such blood shed from Abel's down to Zaraharius who was killed in the Temple.

The reckoning will come in this generation (which it did).

38. Jerus.!...How often (over long stretches of time) have I wanted to gather thy children ~~under~~ in the way a bird gathers her chicks, BUT YOU WOULD none of it!"

[This is the whole History of Israel

38. Beild, your house is being emptied...

39. From this time on you will not see me again until the time when you say: Praise to him who comes in the name of the Lord.

*objective
Can it fail?*

estab. (cpl. disqualified -> cleaned & replaced; all leading to

other! Mt. 24: ***the J.S. Version, PGP J.S. (delivered up: all end)?

*NT - all bulls. looks far ahead.
Ld. a 2 spig. on*

- 1. fut. Jerus. & Jews
- 2. fut. J/S & Aps.
- 3. Restoration
 - a. nature
 - b. dists.

4. *meantime: (you y - = all) ... test ...*
presence & Ld. ... earlier ...
24:49 Should? *Ans: Mt. 25:35*

Elaborates on Mt. 24
Question-period on Ch. 24

Mt. 25:1 Speaking of those times, the Kingdom will be like 10 virgins—5 foolish and 5 sensible. The foolish ones did not bother about extra oil. The Bridegroom DELAYED his coming, and the girls all decided to nap. Sudden rumpus—Here he comes!

[vs. the official doct. of the Schools that the deluded early Xtns. were expecting the Ld. in six weeks at the latest and became disaffected when he failed to show up--The Great Disappointment. Yet there is no sign of it in the Early Church
foolish ones is expected some!

25:13f. We should act AS IF expecting him any moment, because we have abs. no idea of when he will come. *Establish a Co. -> Yes event; (W/L) any*

IQS I:1 shows the wisdom of the policy of keeping them in the dark: If they know they are being watched or are not being watched they will adjust their behavior accordingly, like a Co. that is about to be audited--Not a true test of virtue.

Does this mean we should put out money at interest?

Each parable is to illustrate a particular point or points, it is NOT a complete paralleling of character or behavior:

14. 5 Talents. 2 Tal, 3 Tal. -> 5+5, 2+2, 1+0, played safe. 19. e -> a long time of (Sts. & Virtues)
This he compares himself to a Thief in the night! What an outrageous idea! But only for ONE reason--to give an idea of how unexpectedly and surprisingly he will enter the house on his return. *(carcass of birds; (Sts of Virtues, in = n. without carcass?)*

Here he is compared to a master who is "a hard man...who reaps where he has not sown [is THAT the Law of the Harvest?] and gathers in what he has not risked (scattered abroad)" *Roman; Varro*

It THIS the kind of person he is recommending us to be, and the kind of business we should engage in? In his greed he is enraged at not coming back to more money than he had left behind.

- 29. Thus who has not will have what little he does taken from him.
- 30. and the unprofitable servant (who costs more than he bring in) will be thrown out.

Jesus here shows that he understands the business ways of the world, but it is NOT the world to which the lesson is to be applied--the REAL world is when the Son of man comes in his glory, etc. and separates the sheep from the goats (REAL sheep from REAL goats? No, "LIKE a shepherd...")

31. 2 Cato 2. Latifundias & Ld. coming (all look) -> this realization of Herms!
34. The Elect of his Father in the R hand, for a Kingdom prepared from since the foundation of the World. *Money but found a investment = chari*
(Kataboles: the laying of a foundation, the beginning of a building PROCESS, not a "simpultaneous and instantaneous Creation"!)

35. He describes their reward for actions 100% contrary to the nature and operation of the Man rewarding his servants, with which the parable began: He is rewarding them for that compassion which the first boss never showed anybody--they did everything they possibly could to help a down-and-outer, going out of their way to comfort one who had abs. no prospects of making payment or even surviving: THAT WAS THE TRUE INVESTMENT that brought the only true return: a place in the Kingdom of eternal glory.

39. Who was it they so helped? They did not know it was their lord--if they had known it would not have been a disinterested action

40. Ans.: What difference does it make--in proportion (eph'hoson) to the UNimportance of the person you helped, you were helping me!
[NOT "EVEN if you help a nobody, it is for me..." but "the less important the person you help, the more it is for me Even as = exactly as
Not, or less likelihood of an ulterior motive, of self."]

41. Those on the left hand to join the hosts of Satan. Why?

act a pro gram

The Co. of fulfillment

Index

(real Ld. re-ward n) - on money p 4 only a parable

of Mt. 24:49!

Suggested Lesson Development

Attention Activity As appropriate, use the following activity or one of your own to begin the lesson.

Have class members turn to the map of Jerusalem in Jesus' time (map 12 in the LDS edition of the Bible printed in 1999 or later; map 17 in printings before 1999).

Explain that this lesson focuses on the Savior's Crucifixion and the events in the hours that preceded it. These events occurred at places found on the map. Help class members locate the following sites: (1) the Garden of Gethsemane, (2) the house of Caiaphas, (3) Antonia Fortress (the house of Pilate), and (4) Golgotha (Calvary).

When class members have located Golgotha, explain that Jesus was crucified there. Display the picture of the Crucifixion. Ask class members to imagine a small child looking at the picture and asking, "Why did Jesus need to die?" Invite class members to take time during the lesson to ponder what they would say to the child. Tell them that you will discuss the question toward the end of this lesson.

Scripture Discussion and Application As you teach the following scripture passages, help class members understand the love the Savior showed for them when he allowed himself to be persecuted and crucified.

1. Jesus is betrayed, arrested, and accused of blasphemy; Peter denies Jesus three times.

Discuss Matthew 26:47–75; Mark 14:43–72; Luke 22:47–71; and John 18:1–27. Invite class members to read selected verses aloud. You may want to summarize this account as outlined in item 1a of the "Preparation" section. Display the picture of Jesus being betrayed in Gethsemane.

- How did Peter respond to the men who came to the Garden of Gethsemane to take Jesus away? (See John 18:10.) How did Jesus respond to these men? (See Luke 22:51–53; John 18:11–12.) Why did Jesus allow himself to be taken? (See Matthew 26:53–54; John 10:17–18. Explain that it was Heavenly Father's will that Jesus lay down his life for us.)
- The chief priests and elders of the Jews accused Jesus of blasphemy, a crime punishable by death (Mark 14:64). What is blasphemy? (Being irreverent toward God or claiming to be equal to God.) What did Jesus say that the chief priests and elders thought was blasphemous? (See Mark 14:60–63.)
- As Jesus was led from the garden, most of his disciples "forsook him, and fled" (Matthew 26:56). However, Peter and John continued to follow him (Matthew 26:58; John 18:15; it is assumed that the unnamed disciple in John 18:15 is John). What did Peter do when people outside Caiaphas's palace said that he knew Jesus? (See Matthew 26:69–74.) What did Peter do when he recognized that he had denied Jesus three times? (See Matthew 26:75; see also verses 33–35.)

Display the picture of Peter denying Jesus.

- How do some of us, like Peter, sometimes deny our faith? What can we learn from Peter's life after he denied the Lord?

President Gordon B. Hinckley said:

“My heart goes out to Peter. So many of us are so much like him. We pledge our loyalty; we affirm our determination to be of good courage; we declare, sometimes even publicly, that come what may we will do the right thing, that we will stand for the right cause, that we will be true to ourselves and to others.

“Then the pressures begin to build. Sometimes these are social pressures. Sometimes they are personal appetites. Sometimes they are false ambitions. There is a weakening of the will. There is a softening of discipline. There is capitulation. And then there is remorse, followed by self-accusation and bitter tears of regret. . . .

“ . . . If there be those throughout the Church who by word or act have denied the faith, I pray that you may draw comfort and resolution from the example of Peter, who, though he had walked daily with Jesus, in an hour of extremity momentarily denied the Lord and also the testimony which he carried in his own heart. But he rose above this and became a mighty defender and a powerful advocate. So, too, there is a way for any person to turn about and add his or her strength and faith to the strength and faith of others in building the kingdom of God” (“And Peter Went Out and Wept Bitterly,” *Ensign*, Mar. 1995, 2–4, 6).

2. Jesus is sentenced to be crucified.

Read and discuss selected verses from Matthew 27:1–26; Mark 15:1–15; Luke 23:1–25; and John 18:28–19:16. You may want to summarize this account as outlined in item 1*b* of the “Preparation” section.

- When Pilate learned that Jesus was from Galilee, he sent him to Herod, who was a governor over Galilee (Luke 23:6–7). Why was Herod “exceeding glad” to see Jesus? (See Luke 23:8.) How did the Savior respond to Herod’s questions? (See Luke 23:9; compare this verse with the prophecy in Isaiah 53:7.)
- After Herod and his men accused and mocked Jesus, they sent him back to Pilate (Luke 23:11). What was Pilate’s judgment of Jesus? (See Luke 23:13–17; see also Luke 23:4.) Why did Pilate sentence Jesus to be crucified? (See Matthew 27:15–24; Mark 15:6–15; Luke 23:18–25; John 19:1–16.) How might we, like Pilate, sometimes try to avoid responsibility for difficult decisions?
- To one of Pilate’s questions about whether Jesus was a king, Jesus replied, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth” (John 18:37). In what ways is Jesus a King? (See Psalm 24:10; Isaiah 44:6; Revelation 11:15; 15:3; 2 Nephi 10:14.) What does it mean that his “kingdom is not of this world”? (John 18:36).

3. Jesus is scourged and crucified.

Read and discuss selected verses from Matthew 27:27–66; Mark 15:16–39; Luke 23:26–56; and John 19:17–42. Display the picture of the Crucifixion.

- What did the people do to Jesus after he was sentenced to be crucified? (See Matthew 27:27–44; Luke 23:34–39.) Why did Jesus allow the people to persecute him? (See 1 Nephi 19:9.)

Mt. 26: 30. Then they sang a hymn and went out to the Mt. of Olives.
(Early Xtn. sources said they had a prayer circle; also on the Mt. of Olives) ★

- Success Mission?*
31. Every one of you will be scandalized (have reason for turning away from) me by me before the night is over. "When the shepherd is smitten the sheep scatter."
 32. After I have risen I shall be waiting for you in Galilee.
 33. Peter: Everybody else may turn against you, but I never will! even if they kill me with you! I will never deny you.
And all the other disciples said the same.

36. He goes with them to Gethsemane

37. With Peter, Jas., and John alone--intense suffering. Why?
(We have no idea how bad this world really is, but *about to see*.)

38. HE tells the three that he has reached the limit of suffering; not physical
(Powerfully depicted in Mos.3:7, DC 19:18
At this point, as far as SUFFERING goes, no Crucifixion is necessary; those who dwell on the physical horrors of that event miss the point

He asks for their support

went apart, virtually collapsed, and prayed:

If there is any way to avoid the horrors ahead

The CUP 3 Ne 11:11

[The CUP that cheer, inebriates, obliterates, relieves, maddens, kills

***Abr. in Eg. The wine of wrath becomes the wine of forgiveness

Cup - invite you to the cheeriest of parties, or most horrible agony

The Cup of Lethe & the Cup of REMEMBERING

2 Ne. 8:17, 22!

Mosaiah 2:16 the Cup of the wrath of God

Al.40:26 the dregs of a bitter cup

DC 29:17. Cup of INDIGNATION is FULL

43:26 of the wrath of God

101:11, 103:3 of INIQUITY is FULL--cannot be diluted

40. Not MY will but THINE
vs. the MONOTHELITES

The Disciples asleep, the Ld. speaks to PETER: Not ONE hour?

41. Watch and pray or you will subside (move) into SIN: You must ANTICIPATE future weakness and temptation in view of experience--NEVER feel secure about your condition

(Calling and election SURE? Not so sure! B.Y.: No one ever heard me say I would never apostatize)

It's the FLESH that will trip you up: Appetites, desires & passions are with us while we live, and NO mortal is without VANITY (J.S.)

42. The second time he went apart to pray, and this time the Aps. took note
(The prayer a much troubled text: as if the orig. were indir. quotation.
"If it is by any means possible for this to be avoided and for me not to drink it, let it so be according to thy will.")

(M) sleep

43. Again finds the Aps. sleeping as if they were drugged--just CAN'T hold their eye open.

44. Goes apart & repeats the same prayer

45. Asleep again: "You might as well go on sleeping--you will need all the rest you can get."

Because the climax is approaching: The climax of the History of the World.

"It's almost time, now, when the SON of Man is to be handed over into the hands of the wicked. Get up and let's get going. Here comes the man right now who

is - at the end,

Mat. 26:47. And while he was still speaking up came Judas ^{→ re to dir to top} leading the mob with knives and clubs ^{Mo. & Hys} supplied by the HPs and Elders
48. Judas gave the pre-arranged sign--the kiss--49 with a pleasant greeting
50. And a friendly answer: Friend, what have you come for? ^{real criminals}
51. A tussle while they tie him up.
The svt. of the HP loses an ear: ^{1st to attempt violence, svt. v HP,}
52. Jesus: "WHOEVER reaches for the sword will be destroyed by the sword."

[If there is anything the Scrs. teach us, it is the futility of the Military solution

54. You cannot stop the prophecies of the Scr. from being fulfilled
[As far as Mormon was concerned, the Play was over long before CUMORAH!
It will be so in our day, says Pres. K. All our power-plays are wasted

^{Set-back stops: P need urging v y}
55. Jesus addresses the mob: Why with knives and clubs? I sat teaching in the Temple every day
(Not just a street-corner operation

56. And all this happened in fulfilment of the prophecies in the Scritures.
The Disciples all ran away and left him. ^{"Pray always" P slept instead!}

57. He is taken to a meeting of the Doctors & the Elders with Caiaphas the HP.
Peter followed at a discrete distance as far as the courtyard, where he joined the servants waiting to see what would happen.

59. The HPs and SYNEDRIN HAD THE WITNESSES ALL FIXED to get him on a capital charge. But none of their stories would stick, until they finally came up with two

61. One testified: "He SAID, 'I can tear down the Temple of God and in three days build it up again.'"

62. HP: "Have you any answer to that? What are these men charging you with? No answer."

63. HP: "I charge you under oath by the living God to tell us whether you are the Messiah, the Son of God."

64. You said it (As you say). A common Jewish expr. "But you must understand [WHEN YOU SPEAK IN TERMS OF GLORY] from now on (ap' arti: Until this point he is only a mortal man--it is hereafter that he shall be seen as he is--the Son of Man you can count on seeing him in his glory

65. The HP tears his clothes: Blasphemy!
(Blas: Reducing the highest things to the level of trivia)

"That is all the testimony we need "What more testimony could we ask for?"
66. "What is your opinion?" Ans.: He deserves the death sentence.

67. Then they all jumped on him (like a lynch mob
Some of them spat in ~~his~~ his face (ptuo or typo?)
(punched him in the face) and roughed him up
Some hit him & said: All right Messiah, prophet--tell us who hit you?
^{An authentic Jew v P do P do passion!}

70. Peter does NOT want to get involved. What could he do?

75. The cock crowed and he realized what he had done.
(was this betrayal?)

Mt.26: 2. two day bef. the Passover

chief priests, scribes & Elders meet in the HP's palace
to fig. out a way to get rid of Jesus "subtly" (illegally)
5. Not at the feast--an uproar of the people

11. ~~The POOR ye have always with you, but not me~~
13. remembered wherever th Gosp. shall be preached in the whole world.
- 26 Last supper 29. I will drink it new with you in my father's kingdom
31. ~~ye shall ALL be offendd because of me this night...the shepherd smitten, the sheep scattered~~
33. Peter no exception
38. Asks P.J.J. to watch with him...couldn't watch one hour

47. the chief priests and elders supply the sword & staves for the mob
- 52 they that take the sword...
53. I could have 12 legions...but so it MUST be
56. ALL the disciples forsook him and fled.
57. Led him to the meeting of scribes & elders at the HP's house
work hard for false witnesses--a fiasco
65. the HP really thought he was blaspheming..
- 67 all the dignitaries kjump on him & joke...who hit you?
74. Peter denies with an oath....& wept.

Mt.27. Early a.m. chief priests & Elders hold a meeting to plan J's demise (a la CIA)
(make it look like the Romans)

2. turn him over to Pilate
3. Judas tae is all back--braver than Peter.
4. lit.: "That's nothing to us. That's your problem!"
5. he throws the money as a heave offering & hang himself

12. chief priests & elders accuse him bef. Pilate...no ans.
17. Pilate forces a choice on them Bar. or Jesus? That let him off
19. Pilate's wife intercedes,
vs.the chief priests & elders persuade the multitude
- 23....what is his crime? Ans.: yell louder...the vox pop manipulated
24. because of the frenzy Pilate washed his hands
(but he DID have the authrotiy!
25. his blood upon us. The ritual scrouging (for Bar.)
27. the soldiers elect another Emp., Roman style
29. he is LEGAL King of the Jews 30. THEN the Rex Saturnal.
34. refuses the drug
38. the thieves were subversives, lestai, peritzi ha 'am

41. chief priests, scribes and elders join in the crowd's fun
a loser: this proves he was wrong
46. didn't understand Eli, Eli....some wanted to help,
let him alone, see if Elijah will come
52. the bodies of the buried Sts. emerged because of the earthquake
53. After HIS emergence, many came forth from the tombs and entered into
the HOLY city (what made Jerus. holy? Which WAS the HOLY City?)
and appeared to many (of the guilty mob? Appeared to many whom?)
54. but the Centruion & others watching Jesus (on the cross or in the tomb?)
seeing the earthquake and the things that were happening were terribly
frightened, said, surely this was a (the) Son of God.
55. Many Galilean women stood at a distance ready to help, including Magdal.
and Mary mother of JOs. and James, and the mother of the Sons of Zebedi
63. Chief priest and Pharisees ask Pilate for permission to set a wathh
66. THEY sealed the stone & set the watch. OVER

Dr
Mat. 27:1. As early as possible a meeting of all the HPs and Elders of the People-- NOT to arrange a trial or investigation, but just to figure out the best way to waste him--it was like a meeting of the Mafia.

v

[HPs, why plural? Speculation and disagreement: Schürer vs. J. Jeremias. Arndt & Gingrich: THE H.P. was "president of the Sanhedrin. Those named are Abiathar, ANanias, Annas, Kaiphas, Skeuas.

"The PLURAL is used in the NT and in Joseph. to denote the members of the Sanhedrin who belonged to the high priestly families; ruling high priests, those who has been deposed, and adult male members of the most prominent priestly families

In "Kindreds"

"Included were holders of such priestly offices as treasurer, captain of police."

SANHEDRIN: The High Council. In Roman times it was the highest indigenous body governing body in Judaea, composed of high priests, elders, and scholars (scribes) and meeting under the presidency of the ruling high priest. This body was the ultimate authority not only in religious matters, but in legal and governmental affairs as well, in so far as it did not encroach on the authority of the Roman procurator. The latter, e.g., had to confirm any death sentences passed by the council."

"Also of an official session of the members of this council Jn.11:47

IN a capital case, whatever was done had to be cleared with the Romans.

Mt.27:2. So he was brought bound to Pilate the hegemon= Prince = Gov. = Procurator, The basic idea being that of Roman majestas, "highest", the ultimate depository of authority--it was the culmination of human vanity. The magistrate was not necessarily omniscient but he could NEVER be questioned--his auctoritas was of the nature of divinity--absolute. Since there was no high office, there was no point in challenging, questioning, or criticizing his decision.

Mil. & civil

So between the Romans and the Jews we have one hand washing the other. Each claimed divine authority, yet neither was absolutely sure. Each deferred to the other.

We are developing something like the Roman idea of Majesty in Washington today, e.g. that the Cabinet member, who has not been elected but merely chosen as an aide, can dispose of the wealth of the world exactly as if it were his own, without being answerable to anyone *exec. decree*.

The cause of the Decline and Fall: Abs. authority was yours once you got the office. Therefore the ONLY serious problem was to get the office--to get elected (90% of the Time that "election" was by the army, and was the sure death sentence of the winning candidate. *L. Gallienus, 19 Emperor in a row*) Since the stakes were nothing less than rule of the world, the Orbis Romanus, who would hesitate to do anything to win? *Everybody walked on eggs. I, 245 f.* Farewell to security, etc.

This was "the SYSTEM" that Jesus was up against.

Mt. 27:3. When Jesus was taken to Pilate, Judas knew that all was lost: A Capital case (Up until then, he apparently thought the Lord would only be taken in for questioning)

Judas was frantic, desperate--that changed everything: metameltes; he would have to act quickly and do the only thing he could--"There has been a terrible mistake!" He hurried back to the HPS and Elders with the 30 pieces of silver: "I was wrong [hamartano means "to miss the mark, to be wrong, to be mistaken", it does NOT imply intentional evil, or sin, or wrongdoing, but bad or misinformed judgment] "

By mistake
Mat. 27:18. "I have turned over an innocent person to a death sentence!"
They reply (officially and cynically): "What's that got to do with us?" That's YOUR problem!" *Justice to interfere & procedures*

27:5. One last desperate gesture: Judas throws the silver into the naos (Cf. Lk. 1 it was in the Naos, the innermost shrine, the H. of HOLIES, that Zacharias saw the angel). Judas could not go there, so he THREW the silver in (It was a trumah--a "heaven-offering", a complete separation [vs. the tenupah] *→ Euro 70/100*)
Judas was willing to pay the price with his own life, to keep the covenant.
[OR else he threw the silver, and then went off to ~~take~~ the Naos

And from there went off and hanged himself.
(As a confession of guilt: Marut & Marut ALMA 1:13-15 Nehor 3 No. 4:28f. *by + 4:28f*)
Judas had both courage and conscience
[Just 7 verses before, Peter shows himself failing in both!
How shall we judge? Not at all!

Dr
27:6. The HPs took the money, either from the Naos, where they would go to collect offerings, ~~where they would go to collect offerings~~ and said that was not the proper place for it: "It is not right to put it into the Korbanan [The Temple treasury for receiving prescribed gifts and offerings--this was not a gift or an offering, but a payment of debt] *it's paid, payment*
"...for this is the price of blood ~~money taken for the commission of a crime~~ *cf. Wergeld*
[How formally correct they are!]

7. They took some of the money to pay for the [plots in] the Potters' Field, as a burial place for outsiders.
8. That is why it is called the Field of Blood to this day.
[In the OW single, sometimes trivial, events give pr-permanent names to hills, rocks, etc. e.g. Karlsruhe. Soldier Summit, Dutch John, etc. *Squaw Peak once*]
9. This fulfilled the prophecy of Jeremiah (Zachariah, Isaiah, in other Mss):
Zch. 11:12f.f. This is the FINAL STEP in the ALIENATION of Israel from the Covenant. The Lord breaks his Staff and his Cov. *The Point of No Return in Lk. 11:14*
Zch. 11:14 He then breaks the staff= cov. betw. Judah and Israel
16-17. From then on they can no longer count on his support

27: 11f. Jesus made no answer to the charges of the HPs and Elders. *He or Pilate (not a Preso)*
** Halosis Exh. II, 297ff*
[Arndt & Ging.: "Among the JEWS (the congregation of a synagogue in Jerus. used Presbyteroi to denote its officers before 70 A.D.)
"...members of local councils in individual cities."
"...members of a group in the Snahedrin," with archontes and grammatais
13. Pilate: Haven't you heard the testimony against you?"
No reply: Pilate much bemused.

15. THE CUSTOM DURING THE Festival for the Gov. (following the Roman custom) to let the people have a mock-king.
17. This yr. the assemb. got Barabbas or Jesus called the Messiah
[Pilate was matching their rascality with a trikk to get Jesus off...]
18. "For he knew that the high officials had framed Him (in turning Jesus over to him), and would let the crowd by the judge. The Rex Saturnalicus was no longer put to death.
19. Sitting on his sedes curialis (?) Pilate ~~was~~ got a message from his wife: "Don't have anything to do with the case of this innocent man! I have been terribly upset all day by a dream I had about him."

Mat. 27:20. But the HPs and Elders had (already) got to the crowd, campaigning for Barabbas, so that Jesus would not get off. *as stasiarchs: (man... shows this)* *votes) Barabbas!*
is popular,
became involved to prevent - last-min. shifts

21. So when Pilate asked them which one they wanted for King, they were all primed to answer Barabbas! *A NE crowd, notoriously fickle*
[There were no freer elections possible than at the Saturnalia--libertas reverentiam amisit, says Silvius; but this one had been carefully rigged. At every step the Trial of Jesus is a farce, *no v O antities*
Today we have achieved a highest mastery of in manipulating elections, and Bro. Wirthlin is the master trickster. *techniques v*

22. Pilate: "Then what shall I do with Jesus?" *The P.P. v HPs & Elders & swung election on his*
Ans.: the whole crowd voted for crucifixion.
Pilate, the highest govt. official, in whom the final decision resided also copped out and avoided his responsibility--it would cost him "votes" i.e. the Roman Gov's business was to keep the peace, and if there was any trouble, it would be his job.

[So EVERYBODY, from Peter to Pilate, falls short: there is to be no justice for the Creator in this world!
He gave his life for the redemption of mankind.
Nobody else lifted a finger. He trod the wine-press alone.
"If I had been there, he would not have been alone!"
"If WE had lived in the days of the prophets..."
No, we are as dependent as any on his Sacrifice.

23. Pilate: What has he done wrong?
They had a good answer to that: They shouted louder: stasiarchs! *mass psych: chant gets & stasiarchs!*
(The whole thing was orchestrated, by the officials, the clergy, the Authorities, the men of God, etc. *Stasiarchs,*
From the beginning they had not intended that he should have any kind of a hearing.

24. When Pilate saw that things would get out of hand (a typical NE mob--try reasoning with them!) he "washed his hands" of the whole affair, disclaiming responsibility for the murder, *yet no cap. by his OK!*
though by his office he was not free to do that--the final decision remained with him. But his own career was on the line.

25. The ochlos: "His blood be upon us & upon our children!"
(THEY take responsibility--Did they know what they were doing?
Do WE know what we are doing as the blood of the innocent flows faster every day all around the world because of deals and machinations we don't want to know anything about?
Did the anonymity of the Mob exonerate the individuals in it?
Does the legal fiction of the Corporation put everybody in the clear for its collective crimes? *Teston Domi Thou shalt not be a mult. or cover-up & indep particles vs & predictable mass*

26. So Pilate released Barabbas to them,
And Jesus was whipped and turned over to the executioner.

27. Taking him to the Praetorian Hq, he was given the full protection of the Law--a whole speira of soldiers. Showing that this is all very legal. *a "detail" lit. bundle*

28. The Soldiers put a scarlet cloak on him ("berry-died") *farce*
They made many an Emperor by doing just that; after which they murdered the same
Out of 19 'aspirants' to the throne, 17 went thru that process

The role of mil. & successive
29. They crowned him Rex Saturnalis, *seem us*
(as they were to crown Caligula, Claudius, etc.etc. - Rex Emp. P ruled & m, r
ult. S & mil. = brute)

Mat. 27:29. Hailed as Rex Saturnalicus, Lord of Misrule, etc. *serious: 4 night*
acclam. → Impiator

- 30. Then they spat, and beat him over the head with his reed scepter.
- 31. Then they took off the robe and put his own clothes back on, and led him out to execution.
- 32. Waiting by the way was the Cyrene Simon, waiting to carry the cross.

34. Arriving at Golgotha they gave him wine mixed with chole-gall, bile
[It was LITERALLY a "bitter cup"]
He took a taste but would not drink *La. ex. uter } behavior; none is innocent*

35. They cast lots for his clothes *Judas, Peter, & Apst., H.P., Elders, Scribes, Pharisees, Pilate, Claudia Procla, Tiberius, the Soldiers, the Thief, the Sanhedrin, the Multitude (as responsible) vs. B?*
[Ps. 69:22]

- 37. Then they sat down to watch.
They posted the KRMA = Crimen above his head: "This is Jesus the King of the Jews."
- 38. Then they crucified with him two LHCTAI, one on the R and one on the L.

R. Eisler, II: 525. Lk. 23:40 adds lestai *En* to auto krimati = sub eadem sententia
What was the KPIMA? *NOT thieves* Lk. 23:39: they were LHCTAI = seditiosi, peritzi *h'ia' lam*
auctor seditionis = stasiastai *g'ortu' pol' → Barta "Bandits of"*
The same charge against J.S. = *treason*

- 39. People came up to joke about it, *wagging* moving their heads (clowning)
[This is a good confirmation for ~~xxx~~ blasphemo--NOT to utter terrible curses but to treat as nothing, which is much worse.
The guy could ~~xxx~~ build the Temple in three days--how about saving himself?
If you are the Son of God why don't you get down off the cross?
sort of criticism or flowered Jews: current jokes
- 41. The H.P., Scribes, and Elders (grave and solemn, immensely relieved in their offices and dignities) *joined in the FUN (empaizantes)* and echoed the crowd: 42. "He saved others, but can't save himself. He is the King of Israel, well, let him come down from the cross and we will believe him!"

"He trusted in God; well, let him save him if he will--For he DID say, "I am the Son of God." *Pilate, I no real leaders present*

- 44. The two lestai (bandits) started cursing him, *fix.*
Nothing in Mt. of "Penitent Thief."
- 45. At the end of the 6th Hr. it began to get dark--everything, as at the 9th hour.
Another minimal hint: mentions > 7 confirms actuality of event.
- 46. At the 9th Hour in a loud voice: Eli ELI, LEMA SAPACHTHANI?
Others: Eloi, Eloi... lama zaphthani
"My God, why hast thou deserted me?"
[Since it was in Aram. the people could all understand it: *as. r. = baffled Mk. 15:33H*
*or out. * (see line pp 52 ff) or inaducis*
- 47. Some standing by said "He is calling Elijah" = Eli

- 48. One of them put a sponge on a stick and soaked it in vinegar
- 49. But ~~wherxxtxxtx~~, the rest of the crowd Wait! Let's see if Elijah will come to save him!
- 50. Jesus gave another great cry and dismissed to pneuma.

51. And behold the veil of the Temple was split in two from top to bottom.
(A case of trsl.: Just as accurate to say the veil was parted?)
This is a favorite one against the Jews: They: Temple is no more, a Spiritual Temple has now taken its place.
Parted = not (c=0) E. (all way x) ;

Mat. 27:51f. (Can one brief statement satisfy that reader that this really happened? The scholars of the past century are in no situation to judge. Compare with the sudden, unexpected, unusual, unaccountable violence that we have seen this year, and can quickly, gratefully, and easily forget, such things as this must not be dismissed out-of-hand. Why didn't EVERYBOD talk about this? Why isn't it in the news?)

All major chronicles have such shocks and surprises, of which we find no the slightest trace anywhere else.

52. Monuments broken open and corpses of the Saints (many of them) egerthesan: were gathered together, OR were awakened (*exposed?*)

53. "And coming from their monuments AFTER HIS AWAKENING ^{the Resurr.} went into the Holy City and were made visible to mank.

[This is NOT the picture of them walking around openly. It happened later and was the ep-xperience of some of the Saints.

Cf. the SPIRIT-armies in the HEAVENS in 1827
A phenomenon attested by many

54. The Centurion & the guard were terrified by the earthquake and said this must indeed be the Son of God.

55. MANY WOMEN were watching from afar. They had followed Jesus from Galilee to help him. (Do what?)

Among them were Mary Magdalene & Mary the Mother of Jacob and Joseph, and the mother of the sons of Zebadi

57. Jos. of Arimathea gets the body by permission of Pilate.

60. The new tomb

61. M. Magdalene and "the other Mary" were sitting at the door

62. The next day, i.e. following Fri. the H.P.s and Pharisees ~~xxx~~ came to Pilate: → P.S. 22/6

63. We recall that that planos = unattached, con-man, cheat, phoney, etc. subversive. said, "I will arise after three days".

Set a guard to forestall any tricks by his disciples..."

64. the subversion could be worse than ever.

65. Pilate speaks Lat. You have custodian. Take whatever precautions you deem necessary.

66. SO they set a guard and sealed the tomb.

Mt.28:1 Late on the Sabbath (on the eve of the Sabbath?) Ging.": AFTER the Sabbath "as the first day of the week dawned or drew near." The two Marys came to watch at the tomb.

2. Just then a great EARTHQUAKE (common to the region), as an angel came down and rolled away the stone and sat down on it. Dazzling face & exceeding white garments

4. The culture shock was too much for the guards, who passed out.

5. Angel: Don't worry. I know just who you are looking for; but you won't find him here. He arose just as he said he would. Go on in and look at the place where he was lying, and then go as quickly as you can and report to the Disciple that he has arisen from the dead, and will be going to Galilee ahead of you and you'll see him there That is my message."

[The supreme irony of the Crusades and the Pilgrimages: the object, originally the Mt. of Olives, was the H. SEPULCHRE, where in all the world one could get closest to the Lord

6
Mat. 28:8. At once the ladies took off, trembling with ~~ex~~ fear and joy and RAN to bring the news to the Disciples. They ran into Jesus, who said Chairete. They rushed up and threw themselves at his feet and clasped them.

10. "Don't be afraid, just go and tell ~~the~~ my Brethren to go to Galilee to see me.

11. While they were on the way the custodes came to and ran off to the city to report to the H.Ps.

Dr
12. The HPS, getting together with the Elders decided to buy off the soldiers:
"Say that his disciples came by night and stole him while we were sleeping."

[Many have accepted this theory as being far more plausible than the Resurr. A familiar pattern.

Dr
14f. ...and if that gets to the ears of of the Commander (Pilate, the Gov.) we settle things with him and get you out of it."

15. The soldiers took the money and did what they were told. ~~and~~
And that is the version which has been accepted by the Jews to this day.

16. The Eleven obediently went to Galilee, to/x Mountain designated by Jesus
When they saw him they bowed down to him
but some WERE NOT SO SURE. ἐδίστασαν / mean to deny (→ hesitate) and b, 6) he

So, came closer was too far off
18. Jesus, went up to them and conversed with them.

"All authority has been given to me in heaven and on earth."

→
19. Therefore go and teach all nations, baptizing...teaching them to keep all the commandments I have give YOU.

11
20. And behold I am with you every day until the completion of the aeon - dispensation.

[The "Great Commission" is here given explicitly to the ELEVEN.
The synteleia tou aionos is NOT the thlipsis tes ges of Mt. 24!

2. On Easter Morn, a great earthquake, FOR and angel of the Lord came down from heaven, rolled away the stone, and sat down in front of it.

3. His face was brilliant & his garments white as snow.

4. the guards were disintegrated with fear and passed out.

5. the Angel spoke to the women (the usu. greeting) Do-not-be-afraid YOU need not be afraid. I know that you are looking for Jesus the one who was crucified.

6. He is NOT here (you won't find him here) now because he got up, just as he said he would, (you are welcome to) come here and look at the place where he was lying And then you go straight to his Disciples and tell them that he has risen from the dead and "He is going ahead of you to Galilee, and there you can see him. That is my message to you.

(Very much the matter-of-fact way the Angel speaks to Joseph. From the Ch. fathers to the Mod. ministry, no one really believes it that way***W. & P., 40-Day) Expos. Time: Die Sache Jesu geht weiter

8. He at once took off in a dilerium of wonder and joy--it's real after all! to tell it to his Disciples

9. and who should meet them but Jesus himself with Chairete! they fell down at his feet (ekratesan--immobilized)

10. Do not be afraid (their faces were to the ground) Go tell my brethren (the resurrected Creator calls ordinary men his brothers), that they must go to Galille, and there they shall see me.

11. while they were on their way, some of the guards went to town (Golgotha was OUT of town, not at the Hl. Sepulchre) to ~~report~~ report ~~everything~~ everything that had happened to the chief ~~priests~~ priests

12. they called a meeting with the Elders, discussed the matter, took an adequate amt. of money and gave it to the soldiers (Roman soldiers expected to be paid in the accustomed manner-- everything they did was conditioned by it: most Emps. were installed and removed by them in consideration for payment received)

x

"Say his disciples came during the night and made off with him while you were asleep."

14. (As to falling asleep on watch) If the (Roman) Gov. finds out about it we'll fix it with him and get you off all right. (amerimnous--not responsible. IN all of this nobody takes the blame) (A nice touch: shows the level at which all were operating

15. They took the money and did as they were told. instructed (soldiers merely follow orders--can't blame them) And (the guards') story is the one that has circulated among the Jews to this day.

16. But the 11 disciples proceeded on to Galilee, to the mountain where Jesus had arranged to meet them. And when they saw him they fell on their faces. But some kept their distance. (edistan: "to be at a loos. Did not know what to make of it; were disoriented. J.K. "doubted" Doubted what? That it was really happening? Does not mean that they were certain one way or the other, but did not know WHAT to make of it! Bemused, in a daze.

18. that must have been at a distance because "Jesus APPROACHED them and then spoke to them OVER!

Scriptural Perspectives on How To Survive The Calamities of The Last Days

by Hugh W. Nibley *

BYU Studies Vol. 25, No. 1, p7

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). That is an established pattern: hard upon the preaching of the gospel comes its rejection followed by destruction and darkness. Each time, it is called the end of the aeon, the age or dispensation. This description appears most plainly in Joseph Smith's inspired rendering of the so-called Little Apocalypse, the twenty-fourth chapter of Matthew, in which the end of the world is described three times.

First the Lord prophesies "great tribulation on the Jews, and upon the inhabitants of Jerusalem, such as was not before sent upon Israel . . . no, nor ever shall be sent again upon Israel" (JS-M 1:18; compare Matt. 24:21). It was a true prophecy; never were the Jews so completely obliterated as in the days of the Apostles (A.D. 70 and A.D. 130). And yet this was "only the beginning of the sorrows which shall come upon them" (JS-M 1:19)--the beginning of two thousand years of persecution. Time and again they were on the verge of extinction and only one thing saved them: "And except those days should be shortened, there should none of their flesh be saved" (JS-M 1:20). There is no point to foretelling woes from which there is no deliverance, and the Lord does not leave the people helpless but tells them specifically what they are to do.

In the first place those who lived in the Judean area were to do what they had always done in such an emergency: they were to flee to the mountains containing hundreds of caves and gorges a few short miles from the city (see Joseph Smith - Matthew 1:13). But, unlike the other times, they were under no conditions to go back to the city again; no one was to "return to take his clothes" (JS-M 1:14-15); it was not to be the usual return to the city after the trouble had passed; there were no arrangements whatsoever for returning. The Lord gave fair warning that pregnant women should be got out of the city before it was too late. They were not to wait for winter, which would be a bad time to flee; and of course things should be so arranged as not to flee on the Sabbath (see Joseph Smith - Matthew 1:16-17).

So it was foretold and so it happened. The Lord then describes the next End, the end of the Church, which is to take place "after the tribulation of those days which shall come upon Jerusalem" (JS-M 1:21). At that time people will come claiming to have the gospel, but they are not to be believed. The Saints, "who are the elect according to the covenant, "will be led astray by "false Christs, and false prophets" (JS-M 1:22; see also 1:21). To prepare them for this cruel blow which must come to pass, the Lord is giving them an explanation ahead of time--"see that ye be not troubled. . . Behold, I have told you before" (JS-M 1:23-24). The next verse anticipates the secretaries of the desert and the secret conventicles which flourished in the second century; the Saints were to join none of them--"Wherefore, if they shall say unto you: Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not" (JS-M 1:25).

Next comes the restoration of the gospel; some vivid imagery is used. First, "the morning breaks, the shadows flee", "for as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth" so should it be in the time of "the coming of the Son of Man" (JS-M

1:26). Now comes one of the most disturbing parables in the Bible, which in the true context as given here is perfectly clear. The manner of the Gathering we are told will be in the same miraculous and mysterious way as the gathering of eagles to a carcass lying in the desert—they appear suddenly and inexplicably in the four quarters of the sky and come together from vast distances to that single spot (see Joseph Smith - Matthew 1:27). Just as the breaking of the light from the east describes the manner of the Restoration, with no reference to geography, so this passage describes the manner of the Gathering—no other comparison is implied in introducing such an unsavory object as a carcass.

It will be a terrible time with "wars, and rumors of wars" (JS-M 1:28), the world unrest, "nation shall rise against nation, and kingdom against kingdom; there shall be famines, and pestilences, and earthquakes" (JS-M 1:29). "And again, because iniquity shall abound, the love of men shall wax cold" (JS-M 1:30). Yet at that very time "this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come" (JS-M 1:31). A thick pall of dust and smoke shall cover the earth, "the sun shall be darkened, and the moon shall not give her light" (JS-M 1:33). The generation in which these things happen will see the final end (see Joseph Smith - Matthew 1:34): unlike the other great destructions, this one involves the entire globe when "all the tribes of the earth mourn" (JS-M 1:36). Then the Son of Man shall come, but first "he shall send his angels before him with the great sound of a trumpet" for a last gathering—"and they shall gather together the remainder of his elect from the four winds" (JS-M 1:37). "As it was in the days which were before the flood", it will be business as usual right up until the end, which shall come suddenly and unexpectedly—"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" (JS-M 1:42-43). Again an interesting comparison occurs when the Lord likens himself to a thief in the night; there are no criminal connotations, but the metaphor is used purely to describe the manner of his coming—it will be a complete surprise. How does one prepare for it, then? One does not. Jesus makes it very clear that the only preparation is to live every day as if the Lord were coming on that day. In striking contrast to the Jerusalem situation, he gives no specific instructions but explains that "then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken, and the other left; two shall be grinding at the mill, the one shall be taken, and the other left" (JS-M 1:44-45), which means that there is no point in devising ingenious schemes for survival. There is but one real course to escape. What you should do is to watch yourself at all times (see Joseph Smith - Matthew 1:46); to be found doing good all the time (see Joseph Smith - Matthew 1:49); to not act as if it were going to be business as usual indefinitely, as if the great event belonged to a vague and indefinite future (see Joseph Smith - Matthew 1:51). The one thing you can be sure of is that it will be "in such an hour as ye think not" (JS-M 1:48). So the only preparation is to do what? To abstain from taking advantage of others, oppressing the poor, and living in luxury (see Joseph Smith - Matthew 1:52).

Each of these ends is expressly called the end of the world with the explicit statement of what is meant by the expression "the end of the world" (JS-M 1:4; see also 1:31, 55). This is followed by the most important explanation of all, namely, that the end of these dispensations is not the destruction of the globe, for "the end of the earth is not yet, but by and by" (JS-M 1:55), that is, at some unspecified future date. Just as we do not believe that the creation of the world was the instantaneous beginning of everything, neither do we suppose a Star Wars ending. What we are plainly told is that the phrase End of the World refers expressly to the destruction of the wicked. So who are the "wicked," and how are they to be "destroyed"? The book of Mormon is the complete handbook on the subject. Twenty times it tells us of the great overburn and each time assures us that while the wicked shall burn as stubble the righteous need not fear. The question that concerns us, then, is not how such a miracle can be arranged—that is quite beyond our imagination at present—but who are the righteous and who are the wicked? We may think we have an easy answer to that one, but it is not the answer that the scriptures give us.

The righteous are whoever are repenting, and the wicked whoever are not repenting. "Two men went up

into the temple to pray; the one a Pharisee" who gave thanks to God that he was not a crook or a lecher, that he fasted twice a week, paid a full tithe, and was very strict in his religious observances. All this was perfectly true. The other man was a tax collector and rather ashamed of some of things he had done, and instead of thanking God by way of boasting, he only asked God to be merciful to him, a sinner (see Luke 18:10-13). The surprise is that the sinner was the righteous one--because he was repenting; the other one who "exalteth himself shall be abased"--because he was not repenting (Luke 18:14). None but the truly penitent are saved, and that is who the righteous are (see Alma 42:22-24).

What do you repent of and how do you repent? It is all a matter of seeking: when you repent you turn from seeking some things to seeking others. What you seek are the desires of your heart, as Alma says, and by them alone you will be judged (see Alma 41:3). "Now the cause of this iniquity of the people was this--Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world" (3 Ne. 6:15). The condition is first laid out by Nephi and often repeated throughout the Book of Mormon: all who seek "to get gain, and all 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" (1 Ne. 22:23). The first commandment given to the restored Church was "seek not for riches but for wisdom" (D&C 6:7, 11:7), the Lord well knowing what most people are prone to seek. We need not expand on how those four things are inseparably joined "in one specious and glittering mass," as Gibbon says of the Romans; the appeal of the primetime TV show would be defective and our joy would not be full if any of the four were lacking in "Dallas," "Dynasty," or "Falconcrest."

The Nephites of old had their own idea of who were righteous and who were wicked, as we do, which conveniently avoided the necessity of repentance until they were forced to it by violent events. And we are warned to "beware of pride, lest ye become as the Nephites of old, "who, the same verse tells us, sought the wrong kind of riches--that was their wickedness (D&C 38:39).

Very well, what do the righteous seek? Isn't "wisdom" rather vague? The righteous in the Book of Mormon sought to live "after the manner of happiness" (2 Ne. 5:27), and in at least five instances succeeded. It is their example we should follow, but I don't think we will until we get rid of our own definition of who are "the good guys" and who are "the bad guys."

All the writers in the Book of Mormon are worried men. Nephi ends his days disappointed, discouraged, and saddened. He had once led a society that lived "after the manner of happiness," but all that has changed.

Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

And now I, Nephi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be.

... It grieveth me that I must speak concerning this thing.

(2 Ne. 32:4, 7-8)

His last words show us the old Nephi, upright, passionate, obedient till the last: "These words shall condemn you at the last day. For what I seal on earth, shall be brought against you at the judgment bar; for thus hath the Lord commanded me, and I must obey" (2 Ne, 33:14-15). If Nephi's last words are neither happy nor hopeful, the first words of Jacob, to whom he turns over the record, are positively alarming; he begins on a note of "great anxiety," because he has been shown what is going to happen (see Jacob 1:5). Jacob and his descendants are religious leaders, not kings, working to forestall a growing trend, trying to "persuade all men not to rebel against God" (Jacob 1:8). Already under Nephi the Second (see Jacob 1:11), they begin "to grow hard in their hearts," indulging "somewhat" in Solomon's luxurious vices and "lifted up somewhat in pride"—that "somewhat" still leaves the door open to repentance (Jacob 1:15-16). But they do all this under the guise of sanctity, justifying themselves by the scriptures (see Jacob 2:23). Jacob is very reluctant to speak about this sort of thing; he "shrinks with shame" at it (Jacob 2:6). But things are definitely getting worse: "This day (I) am weighed down with much more desire and anxiety for the welfare of your thoughts, how that ye are beginning to labor in sin" (Jacob 2:3, 5). At the launching of a new civilization which is to last for a thousand years, things must not get out of hand and Jacob is desperate to control the situation. He is plainly embarrassed to bring up the sins, wickedness, crimes, and abominations under which the people are beginning to labor (see Jacob 2:5-6, 9-11).

Just what are these vices, we begin to wonder, and the answer is loud and clear: "This is the word which I declare unto you, that many of you have begun to search for gold"; they have not been opposed in this, he tells them, for God means the riches of the promised land to be enjoyed (Jacob 2:12). But what he does not like is the invidious comparison of a competitive economy: "Because some of you have obtained more abundantly than that of your brethren ye are lifted up in the pride of your hearts. . . . Ye suppose that ye are better than they" (Jacob 2:13; emphasis added). It is inequality that the prophets deplore throughout the Book of Mormon; pride stands at the head of every one of those many lists of crimes that beset the society. Above all, this reverence for wealth will not do, Jacob tells the people; do they have any idea how contemptible this thing is in God's sight? If they value his opinion, they will not set up their own artificial scale of values (see Jacob 2:16). There is nothing wrong with having plenty, but let's all be rich! "Be familiar with all and free with your substance, that they may be rich like unto you" (Jacob 2:17). Then comes a classic on equality: "Ye were proud in your hearts, of the things which God hath given you, what say ye of it? Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other" (Jacob 2:20-21).

With seeking for wealth goes a "grosser" attendant vice of licentious living (see Jacob 2:22-23). God does not bring people to the promised land for a repeat of the Old World follies; here he is determined to "raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I the Lord God will not suffer that this people shall do like unto them of old" (Jacob 2:25-26). God's people may never enjoy the luxury of living after the manner of the world (see D&C 105:3-5). The promised land is a testing ground offering both great opportunity and corresponding risk: "Wherefore, this people shall keep my commandments risk, saith the Lord of Hosts, or cursed be the land for their sakes" (Jacob 2:29). In the Old World are civilizations which were ancient at the time Lehi left Jerusalem, and they still survive, but of those in the land of promise were are told that when they are ripe in iniquity, when the cup is full, they shall be swept off from the land. Compared with other continents this one has no history, no surviving cultures, though far and wide civilizations whose identities remain a mystery have left their ruins and their scattered descendants.

The Nephites always fancied themselves to be good people because the Lord had brought them to the land of promise and accordingly they styled their enemies as the wicked. And indeed the enemy was a real and constant element in all their operations. The dangerous illusion that the populace may be classified simply as the good guys (our side) and the bad guys (their side) becomes the main theme of the book of Jacob, as of the Book of Mormon itself. While Jacob spares no words in describing the wickedness and depravity of the Lamanites, he can declare of his own people at that early date: "Behold, ye have done greater iniquities than the Lamanites" (Jacob 2:35). Where does that leave us? With a polarized world that emerges in Jacob 3:

Except ye repent the land is cursed for your sakes; and the Lamanites, which are not filthy like unto you, nevertheless they are cursed with a sore cursing, shall scourge you even unto destruction.

And the time speedily cometh, that except ye repent they shall possess the land of your inheritance. . . .

Behold, the Lamanites your brethren, whom ye hate because of their filthiness and the cursing which hath come upon their skins, are more righteous than you. . . .

. . . the Lord God will not destroy them, but will be merciful unto them. (Jacob 3:3-6)

So later: "I will not utterly destroy them, but . . . concerning the people of the Nephites: If they will not repent, and observe to do my will, I will utterly destroy them" (Hel. 15:16-17). Bad guys? You "persecute your brethren because ye suppose that ye are better than they" (Jacob 2:13). As Isaiah told the Jews at Jerusalem, it is not for them to decide who are God's people-that is for God to decide (see Isaiah. 1:12).

Throughout the Book of Mormon the wicked have a perfectly beautiful self-image, to which Jacob now refers: "A commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness, and remember that their filthiness came because of their fathers," while "your filthiness, (may) bring your children unto destruction" (Jacob 3:9-10). Even Nephi in his youth recognizes and combats the natural tendency to put oneself on the right side: "Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I angry because of mine enemy? Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul. Do not anger again because of mine enemies" (2 Ne. 4:27-29). He recognizes that no matter how vicious his enemies are they are not responsible for his condition. We cannot repent for our enemies-what do we know about their personal lives? Repent is a reflexive verb--"I do repent me". I can sorrow for the wickedness of another, but I cannot repent of it unless I have caused it. For Nephi, the perennial tension is laid down as a condition of life for his people, "And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands. And inasmuch as thy brethren [the Lamanites] shall rebel against thee, they shall be cut off from the presence of the Lord. . . . For behold, in that day that they shall rebel against me (fulfilled in Jacob 3:3), I will curse them even with a sore curse, and they shall have no power over thy seed except they shall rebel against me also. And if it so be that they rebel against me, they shall be a

scourge unto thy seed, to stir them up in the ways of remembrance" (1 Ne. 2:20-21, 23-24). Thus it is God's intention to keep the "bad guys" in place permanently, and it is of no use for the Nephites to try to get rid of them, since they can be rendered harmless by the Nephites' righteousness. The same message is given to Jacob's son Enos: "I will visit thy brethren according to their diligence in keeping my commandments. I have given unto them this land, and it is a holy land; and I curse it not save it be for the cause of iniquity" (Enos 1:10). With this goes a vivid description of just how thoroughly bad the Lamanites are; every effort of approach or conciliation by the Nephites is rebuffed, "Our labors were vain; their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a blood-thirsty people . . . and they were continually seeking to destroy us" (Enos 1:20)—perfect typecasting for the bad guys. And yet Enos declares that this dangerous confrontation is exactly what the Nephites need! They will not behave themselves without being thoroughly scared and admonished: "Nothing save it was exceeding harshness, preaching and prophesying of wars, and contentions, and destructions, and continually reminding them of death" has the desired effect of "stirring them up continually to keep them in the fear of the Lord" (Enos 1:23). The prophecy of Nephi is being fulfilled: "They shall be a scourge unto thy seed, to stir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction" (2 Ne. 5:25). Isn't that all a bit severe? Not with "a stiffnecked people, hard to understand" (Enos 1:22). Jarom, the son of Enos, tells how "the prophets of the Lord did threaten the people of Nephi, according to the word of God, that if they did not keep the commandments, but should fall into transgression, they should be destroyed from off the face of the land"; and Jarom explains that "by so doing they kept them from being destroyed upon the face of the land; for they did prick their hearts with the word, continually stirring them up unto repentance" (Jarom 1:10,12)—Nephi's formula again.

Strictly speaking, there are no good guys: "All men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness and in the bonds of iniquity; they are without God in the world" (Alma 41:11). Hence, "this is my doctrine . . . that the Father commandeth all men, everywhere, to repent and believe in me" (3 Ne. 11:32). It is as pointless, then, to ask who are the good guys and who are the bad guys as it is to ask who should repent. The answer is always the same: I am the sinner, and I must repent. How much? Until like the Son of Man, I am "full of grace and truth" (2 Ne. 2:6). When will that be? Not in this life! Here, all one can hope for is a passing grade. Jacob's warnings of destruction take on an ominous note when his son Enos prays to the Lord that "if it should so be, that my people, the Nephites, should fall into transgression, and by any means be destroyed" that their record be preserved for the Lamanites (Enos 1:13, 16). The most hopeful thing that Enos's son Jarom can say for his own people is that "God is exceedingly merciful unto them, and has not as yet swept them off from the face of the land," in spite of "the hardness of their hearts, and the deafness of their ears, and the blindness of their minds, and the stiffness of their necks" (Jarom 1:3). Are the Lamanites, then, so deserving? At that time, Jarom tells us, they "loved murder and would drink the blood of beasts" (Jarom 1:6). The best Jarom can hope for is to postpone the tragic end, and many righteous people among the Nephites set themselves to the task: "The prophets of the Lord did threaten the people of Nephi, according to the word of God, that if they did not keep the commandments, but should fall into transgression, they should be destroyed from off the face of the land" (Jarom 1:10).

Why this constant insistence on destruction--can't the people simply be punished or corrected? The ceaseless labors of prophets, priests, and teachers are all that "kept them from being destroyed upon the face of the land; for they did prick their hearts with the word, continually stirring them up unto repentance" (Jarom 1:12). Apparently the severe penalty clause for those who fail to meet conditions of survival in the promised land comes with the territory.

And who are the righteous in this land of backsliding Nephites and depraved Lamanites? The answer is written all over the Book of Mormon--the righteous are whoever are repenting. "I say unto you that as many of the Gentiles as will repent are the covenant people of the Lord; and as many of the Jews as will

not repent shall be cast off; for the Lord covenanteth with none save it be with them that repent" (2 Ne. 30:2). Nephi is repeating a lesson given earlier to his brethren Laman and Lemuel, who assumed that they were the good guys and that the traditional enemies of Israel, the Amorites who formerly inhabited the land, were the bad guys. "Not at all!" says Nephi:

Do ye suppose that the children of this land, who were in the land of promise, who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay.

Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay. Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God. But behold, this people had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction, and he did bless it unto our fathers. (1 Ne. 17:33-35)

The same land is blessed and cursed depending entirely on how the people behave. "And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes" (1 Ne. 17:38). And now Nephi tells them it was the Jews' turn to come under the curse: "And now, after all these things, the time has come that they have become wicked, yea, nearly unto ripeness; and . . . the day must surely come that they must be destroyed" (1 Ne. 17:43).

Laman and Lemuel, being patriots, weren't having any of that; for them the Jews were ipso facto the good guys: "And we know that the people who were in the land of Jerusalem were a righteous people; for they kept the statutes and judgments of the Lord, and all his commandments, according to the law of Moses; wherefore, we know that they are a righteous people; and our father hath judged them" (1 Ne. 17:22). It is this very argument to which Isaiah gives such a stinging rebuke. Jarom's son Omni admits that he is a wicked man and has spent his time fighting Lamanites rather than keeping "the statutes and the commandments of the Lord as I ought to have done" (Omni 2). Omni's son, Amaron, announces the fulfillment of the prophecy in his own day when:

The more wicked parts of the Nephites were destroyed.

For the Lord would not suffer, after he had led them out of the land of Jerusalem and kept and preserved them from falling into the hands of their enemies, yea, he would not suffer that the words should not be verified, which he spake unto our fathers, saying that: Inasmuch as ye will not keep my commandments ye shall not prosper in the land.

Wherefore, the Lord did visit them in great judgment; nevertheless, he did spare the righteous that they should not perish. (Omni 1:5-7)

How is it possible to be so selective in times of war and confusion? It is done by the process of leading the righteous away. When the lights go out and the grandson of Amaron reports that there is "no revelation save that which has been written, neither prophecy" in his day (Omni 1:11), then the righteous man Mosiah is "warned of the Lord that he should flee out of the land of Nephi" (Omni 1:12), taking any who will go with him-it is Lehi all over again, another society of Saints in the wilderness.

Mosiah becomes a king in the land of Zarahemla where his son, the righteous King Benjamin, is able to establish the semblance of a decent society by using "much sharpness because of the stiffneckedness of the people," speaking "the word of God with power and with authority" (W of M 1:17). At the time he hands over the crown to his son King Mosiah at the conventional great assembly of the nation, a panegyric is held after the manner of the ancients everywhere: "I have not commanded you to come up hither to trifle with the words which I shall speak," he tells them (Mosiah 2:9). Benjamin is the idol of his people to whom his courage and skill have brought victory and prosperity. The meeting is in an ecstasy of patriotic fervor. But what does the king do? He studiously throws cold water over every spark of national pride. When he sees that in response to his words "they had fallen to the earth, for the fear of the Lord had come upon them" (Mosiah 4:1), he congratulates them on being awakened "to a sense of your nothingness, and your worthless and fallen state" (Mosiah 4:5). "Believe that ye must repent of your sins and forsake them, and humble yourselves before God. . . . I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility" (Mosiah 4:10-11).

Why this relentless suppression of every impulse to self-congratulation? It is to prepare the people's minds to receive the doctrines of the Atonement and the Redemption, which otherwise appear strange and alien to prosperous people, and to prepare them to receive the Covenant. Only those who are aware of their lost and fallen state can take the mission of the Savior seriously, and before one can embrace it in terms of the eternities it must be grasped on the level of common everyday reality--Benjamin's people know that they are in real danger of good deal of the time and, thanks to his teachings, know that there is only one way they can get through. And now he wishes to bring home to them the need for a Savior and Redeemer as something even more real and urgent than holding off the Lamanites. Their righteousness must be put to a very practical test: "Ye will administer of your substance unto him that standeth in need. . . . Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance" (Mosiah 4:16-17). Justifying busy acquisition by equating it with righteousness is a great sin (compare Alma 4:6), and unless one who commits it "repenteth of that which he hath done he perisheth forever," for he has denied our common dependence on God "and hath no interest in the kingdom of God. For behold, are we not all beggars?" (Mosiah 4:18-19). He wants them to realize that this dependence applies at every level: "If God . . . doth grant unto you whatsoever ye ask that is right, in faith, believing that ye have one to another" (Mosiah 4:21). The essence of Benjamin's preaching is to purge the people, if possible, of their flattering self-image as good guys.

It is in the time of Benjamin's son Mosiah that Zeniff is sent on patrol to spy out the weak points of the Lamanite defenses, "that our army might come upon them and destroy them--but when I saw that which was good among them I was desirous that they should not be destroyed" (Mosiah 9:1). For this treason the leader of the patrol, "being an austere and a blood--thirsty man (a real commando) commanded that I should be slain" (Mosiah 9:2)--musn't be soft on the bad guys! After all, Zeniff tells us the Lamanites really "were a lazy and an idolatrous people; therefore they were desirous to bring us into bondage" (Mosiah 9:12). What is more, they "taught their children. . . . an eternal hatred towards the children of Nephi" (Mosiah 10:17). How can you deal with such people? That problem is solved in the proper way at a later time by the mightiest warrior of the Nephites, the great Ammon.

One might expect Ammon, the super-swordsman of the Book of Mormon to whom no man or platoon of men can stand up, to wade in and teach the Lamanites a lesson; so when he proposes to go with a few companions among the Lamanites as a missionary everybody "laughed us to scorn," as he reports it. "For they said unto us: Do ye suppose that ye can convince the Lamanites of the incorrectness of the traditions of their fathers, as stiffnecked a people as they are; whose hearts delight in the shedding of blood; whose days have been spent in the grossest iniquity; whose days have been spent in the grossest

iniquity; whose ways have been the ways of a transgressor from the beginning? Now my brethren, ye remember that this was their language" (Alma 26:23-24). Of course everybody is for standard solution: "Let us take up arms against them, that we destroy them and their iniquity out of the land, lest they overrun us and destroy us"--the only realistic solution (Alma 26:25). But not for the mighty Ammon! "We came into the wilderness not with the intent to destroy our brethren, but with the intent that perhaps we might save some few of their souls" (Alma 26:26). And so the terrible warrior "traveled from house to house," patiently suffering every privation, "relying . . . upon the mercies of God," teaching the people in their houses and in their streets, being "cast out, and mocked, and spit upon, and smote upon our cheeks; and we have been stoned and bound with strong cords, and cast into prison. . . . And we have suffered all manner of afflictions, and all this, that perhaps we might be the means of saving some soul" (Alma 26:28-30). And that is the way you deal with the bad guys.

The result of that effort is a body of coverts who accept Ammon's own philosophy, who "buried their weapons of war, and they fear to take them up lest by any means they should sin" (Hel. 15:9), the righteous people of Ammon, who spend their days repenting of the murders they had committed as acts of war and refusing to fight the bad guys under any circumstances (see Alma 24:5-30).

When Abinadi comes with the usual message--"except they repent I will utterly destroy them from off the face of the earth" (Mosiah 12:8)--the people of King Noah say Abinadi is crazy, because they are the good guys:

And now, O king, what great evil hast thou done, or what great sins have thy people committed, that we should be condemned of God or judged of this man?

And now, O king, behold, we are guiltless, and thou, O king, hast not sinned. . . .

And behold, we are strong, we shall not come into bondage, or be taken captive by our enemies; yea, and thou hast prospered in the land, and thou shalt also prosper" (peace and prosperity, standing tall all the way). (Mosiah 12:13-15)

In reply, Abinadi points out that while being actively religious they are doing the two things so fervidly condemned by Jacob, "If ye teach the law of Moses why do ye not keep it? Why do ye set your hearts upon riches? Why do ye commit whoredoms and spend your strength with harlots, yea, and cause this people to commit sin?" (Mosiah 12:29).

We must not forget those Book of Mormon super-good guys, the Zoramites--hard working, independent, fiercely patriotic, brave, smart, prosperous Zoramites--strictly attending their meetings and observing proper dress standards. What a perfectly wonderful self-image! "Holy God, we believe that thou hast separated us from our brethren. . . . We believe that thou hast elected us to be thy holy children. . . . And thou hast elected us that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell; for the which holiness, O God, we thank thee. . . . And again we thank thee, O God, That we are a chosen and a holy people" (Alma 31:16-18). To Alma, these quintessentially good guys are the wickedest people he has ever known: "O Lord God, how long wilt thou suffer that such wickedness and infidelity shall be among this people? O Lord, wilt thou give me strength, that I may bear with mine infirmities. For I am infirm, and such wickedness among this people doth pain my soul" (Alma 31:30). And yet instead of condemning them he prays God to give him strength to bear his afflictions among them (see Alma 31:33), because "their souls are precious" (Alma 31:35). And in what does the "gross wickedness" of these people consist? In this, that "they cry unto thee, and yet their hearts are swallowed

up in their pride. Behold, O God, they cry unto thee with their mouths, while they are puffed up, even to greatness, with the vain things of the world. Behold, O my God, their costly apparel . . . and all their precious things which they are ornamented with; and behold, their hearts are set upon them, and yet they cry unto thee and say--We thank thee, O God, for we are a chosen people unto thee, while others shall perish" (Alma 31:27-28).

The prophet Nephi makes the same charge against the people of Zarahemla: "Ye have set your hearts upon the riches and the vain things of this world, for the which ye do murder, and plunder, and steal, and bear false witness against your neighbor" (Hel. 7:21). But God is not going to put up with it; he is withdrawing his protection:

The Lord will not grant unto you strength, as he has hitherto done, to withstand against your enemies.

For behold, thus saith the Lord: I will not show unto the wicked of my strength, to one more than the other, save it be unto those who repent. . . . It shall be better for the Lamanites than for you except ye shall repent.

For behold, they are more righteous than you, for they have not sinned against that great knowledge which ye have received; therefore the Lord will be merciful unto them; yea, he will lengthen out their days and increase their seed, even when thou shalt be utterly destroyed except thou shalt repent. (Hel. 7:22-24)

How often does this have to be repeated? Why do you think such great pains and sufferings have been experienced to get the message of the Book of Mormon through to us? Nephi goes on, "Yea, wo shall come unto you because of that pride which ye have suffered to enter your hearts, which has lifted you up beyond that which is good because of your exceedingly great riches! " (Hel. 7:26).

In the twelfth chapter of Helaman the demoralizing effect of riches on society is stated as a general rule: "At the very time when he doth prosper his people . . . then is the time that they do harden their hearts" (Hel. 12:2). Why do they do it?--"O how great is the nothingness of the children of men"--thus is their beautiful self-image rebuffed (Hel. 12:7).

Jesus Christ, visiting the Nephites, personally sees to it that the preaching of Samuel the Lamanite be included in the record, from which it had been omitted, perhaps because Samuel is an alien or speaks too frankly:

For this cause hath the Lord God caused that a curse should come upon the land, and also upon your riches, and this because of your iniquities.

. . . ye do cast out the prophets, and do mock them. . . .

And now when ye talk, ye say: If our days had been in the days of our fathers of old, we would not have slain the prophets; we would not have stoned them, and cast them out.

Behold ye are worse than they; for as the lord liveth, if a prophet come among you and declareth unto you the word of the Lord, which testifies of your sins and iniquities, ye are angry with him, and cast him out and seek all manner of ways to destroy him; yea, you will say that he is a false prophet, and that he is a sinner, and of the devil, because he testifieth that your deeds are evil. (Hel. 13:23-26)

They want to be told that they are the good guys and so when a man comes and tells them not what is wrong with Zarahemla but what is right with Zarahemla they will "say that he is a prophet" and reward him with large sums of money "because he speaketh flattering words unto you, and he saith that all is well, then ye will not find fault with him" (Hel. 13:27, 28).

Giddianhi the robber leader, insists that his followers are the good guys who are only trying to protect their sacred rights and property against the bad guys, "because of the many wrongs which ye have done unto them" (3 Ne. 3:4). He is the chief of the large and powerful "secret society of Gadianton; which society and the works thereof I know to be good; and they are of ancient date and they have been handed down unto us" (3 Ne. 3:9). The chief is merely trying to "recover their rights and government," lost to them "because of your wickedness in retaining from them their rights" (3 Ne. 3:10). It is the rigid tribal morality of the Mafia. The shining hero of the Book of Mormon is Moroni: "if all men had been, and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men" (Alma 48:17). You do not expel evil from "the hearts of the children of men" by shooting them or blowing them up or torturing them--the Inquisition operated on that theory. Nor can "the powers of hell be shaken" by heavy artillery or nuclear warheads. The devil does not care who is fighting or why, as long as there is fighting; "[the devil] is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another." "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. Behold, verily, verily, I say unto you, I will declare unto you my doctrine . . . that the Father commandeth all men, everywhere, to repent and believe in me" (3 Ne. 11:29-32). There is no possibility of confrontation here between Good and Bad. This is best shown in Alma's duel with Amlici. The Amlicites are described as coming on in all the hideous and hellish trappings of one of our more colorful rock groups, glorying in the fiendish horror of their appearance (see Alma 3:4-6). Alma on the other hand is the "man of God" (Alma 2:30) who meets the monster Amlici "with the sword, face to face" (Alma 2:29), and of course wins. Yet the Nephites consider that debacle to be "the judgments of God sent upon them because of their wickedness and their abominations; therefore they were awakened to a remembrance of their duty" (Alma 4:3). The moral is that whenever there is a battle both sides are guilty.

Nobody knows that better than Moroni, whose efforts to avoid conflict far exceed his labors in battle. When he sees trouble ahead, he gets ready for it by "preparing the minds of the people to be faithful unto the Lord their God" (Alma 48:7). His military preparations are strictly defensive, and he is careful to do nothing that will seem to threaten the Lamanites; all of his battles are fought on Nephite soil (see Alma 48:8-10). We are repeatedly reminded that Moroni is "a man that did not delight in bloodshed" (Alma 48:11). By him "the Nephites were caught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught never to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives" (Alma 48:14). Any thought of preemptive strike is out of the question; Moroni even apologizes for espionage, for if they only have sufficient faith God will "warn them to flee, or to prepare for war, according to their danger; And also, that God would make it known unto them whither they should go to defend themselves. "This is a great load off their minds "and his [Moroni's] heart did glory in it; not in the shedding of blood but in doing good, in preserving his people, yea, in keeping the commandments of God, yea, and resisting iniquity" (Alma 48:15-16). Resisting iniquity where? In the only place it can be resisted, in their own hearts. Not only is a preemptive strike out of the question but Moroni's people have to let the enemy attack at least twice before responding, to guarantee that their own action is purely defensive (see Alma 43:46). The highest compliment that Alma can pay Moroni is "Behold, he was a man like unto Ammon" (Alma 48:18), who, as we have seen, renounced all military solutions to the Lamanite problem.

Later it is the decision of the Nephites, after a series of brilliant victories, to take the initiative against

the Lamanites and "cut them off from the face of the land" that makes a conscientious objector of Mormon, their great leader, who "did utterly refuse from this time forth to be a commander and a leader of this people" (Morm. 3:10-11). "And when they had sworn by all that had been forbidden them by our Lord and Savior Jesus Christ, that they would go up unto their enemies to battle, and avenge themselves of the blood of their brethren [a perfect John Wayne situation], behold the voice of the Lord came [to Mormon] saying: Vengeance is mine, and I will repay" (Morm. 3:14-15). So Mormon, from being top brass, becomes a detached observer and reporter for our express benefit, "I did stand as an idle witness. . . . Therefore I write unto you, Gentiles, and also unto you, house of Israel" (Morm. 3:16-17). He explains that the fatal mistake of the Nephites was to take the offensive: "And it was because the armies of the Nephites went up unto the Lamanites that they began to be smitten; for were it not for that, the Lamanites could have had no power over them" (Morm. 4:4). Then comes the bottom line: "But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed" (Morm. 4:5). The battle is not between Good and Bad--the wicked shall destroy the wicked.

Mormon places the Nephites and the Lamanites side by side for our benefit. As the war between them continues, each sinks deeper and deeper into depravity. First, after a Nephite victory, are four years of peace devoted not to repentance but to warlike preparations as the Lord removes his beloved disciples from among the Nephites because of the wickedness and unbelief. The Lord even forbids Mormon to preach repentance, which preaching will now do no good "because of the hardness of their hearts the land was cursed for their sakes" (Morm. 1:17). They have passed the point of no return. The people have begun to worry and seek safe investments, to "hide up their treasures in the earth." But the Dow Jones keeps going down as their riches "became slippery, because the Lord had cursed the land, that they could not hold them, nor retain them again" (Morm. 1:18). It is interesting that amid all this military fury riches still hold the number one position in their minds. Then, as at the end of the Antique World, total lack of security forces people to turn in desperation to "sorceries, and witchcrafts, and magics" (Morm. 1:19)--they feel haunted, helpless, surrounded by demons. "The land was filled with robbers"; insecurity is total but "notwithstanding the great destruction which hung over my people, they did not repent . . . and it was one complete revolution throughout all the face of the land" (Morm. 2:8). Then come those awful words, "and I saw that the day of grace was passed with them" (Morm. 2:15). Though Mormon relents under extreme pressure and leads the army to more victories (see Morm. 5:1), "nevertheless the strength of the Lord was not with us; yea, we were left to ourselves" (Morm. 2:26). After all the Lord has done for them, the poor fools "did not realize that it was the Lord that had spared them, and granted unto them a chance for repentance"--his arm is still stretched out (Morm. 3:3).

Meanwhile, what are the bad guys up to? The Lamanites have been sacrificing Nephite women and children (see Morm. 4:15), yet "notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people," who practice cannibalism "for a token of bravery" (Moro. 9:9-10). When things reach this state, Mormon says: "I pray unto God that he will spare thy life, to witness the return of his people unto him, or their utter destruction; for I know that they must perish except they repent" (Moro. 9:22; emphasis added). "O the depravity of my people! They are without order and without mercy" (Moro. 9:18). Mormon plays for the people he had loved and led, though he knows his prayer cannot be answered (see Morm. 3:12). "And if they perish it will be like unto the Jaredites, because of the willfulness of their hearts, seeking for blood and revenge" (Moro. 9:23).

And all this is meant for us: "These things must surely be made known. . . . A knowledge of these things must come unto a remnant of these people, and also unto the Gentiles," by being "hid up unto the Lord that they may come forth in his own due time" (Morm. 5:8-9, 12). As to Mormon's own people, the Lord has reserved their blessings, which they might have received in the land, for the Gentiles who shall possess the land (see Morm. 5:19). But they will have another chance, for "after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant" (Morm. 5:20). Then it

will be our turn to be concerned: "And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways?" (Morm. 5:22). That hardly describes us as good guys; there is only one hope for us: "I prayed unto the Lord that he would give unto the Gentiles grace," says Moroni, "that they might have charity"--that is the only thing that can save us, unilateral generosity; if I expect anything in return for charity except the happiness of the recipient, then it is not charity. The Lord's answer to Moroni is chilling: "The Lord said unto me: If they have not charity it mattereth not unto thee" (Ether 12:36-37). Mormon was shown our generation, which he describes with photographic accuracy: "Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing" (Morm. 8:35). He then proceeds to describe a people immensely pleased with themselves: "There are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities"--the high-living fiercely competitive crime-ridden world of the 1980s. And then to the heart of the matter: "For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches [Communists do not adorn churches], more than ye love the poor and the needy, the underprivileged to "pass by you, and notice them nor," while placing high value on "that which hath no life" (Morm. 8:36, 37, 39). All the meanness and smugness of our day speaks in that phrase; and these very self-satisfied, church-conscious, and wicked people are about to be destroyed by war: "Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer" (Morm. 8:41).

We have not mentioned the case of the Jaredites; it should hardly be necessary to tell the story of Shiz and Coriantumr, each obsessed with the necessity of ridding the world of his evil adversary. Both sides were exterminated. Not many years ago all of this Book of Mormon extravaganza belonged even for Latter-day Saints to the world of pure fantasy, of things that could never happen in the modern civilized world--total extermination of a nation was utterly unthinkable in those days. But suddenly even within the past few years a very ancient order of things has emerged at the forefront of world affairs; who would have thought it--the Holy War! the ultimate showdown of the Good Guys with God on their side versus the Godless Enemy. It is the creed of the Ayatollah, the Jihad, Dar-al-Islam versus Dar-al-Harb, the Roman *ager pacatus* versus the *ager hosticus*. On the one side *Deus vult*, on the other *Bi'smi-llah*; it is a replay of the twelfth century, the only way the "good people" can be free, that is, safe, is to exterminate the "bad people" or, as Mr. Lee counsels, to lock them up before they do any mischief--that alone will preserve the freedom of "us good people."

And now there is even talk of Armageddon with Gog and Magog, the two giants of the North, ending in extermination. There are those who insist that we are the good guys fighting the bad guys at Armageddon, but there is no such affair in the scriptures, where the only actual fighting mentioned is when "every man's sword shall be against his brother"--the wicked against the wicked. Then God intervenes with pestilence, "hailstones, fire, and brimstone" (Ezek. 38:21, 22), with much slaughter, but no mortal army has a hand in it. In the New Testament version it all happens after the Millennium, when fire comes out of heaven and destroys the army besieging the Saints, but there is no mention of a battle anywhere (see Rev. 20:7-10). We have seen that for us there is only one way to prepare for the great events ahead, and that is to be found doing good when the Lord comes, with no one taking advantage of temporary prosperity "to his fellow-servants, and to eat and drink with the drunken" (JS-M 1:52).

Mormon's message to us is not without a word of hope and advice: "Behold, I speak unto you as though I spake from the dead; for I know that ye shall have my words. . . . Give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been" (Morm. 9:30-31). His address is expressly to the inhabitants of "this land" into whose hands "this book" shall come-- specifically, it is meant for us.