

## NT 13: Priesthood Leadership Training and Keys

Monte F. Shelley, 17 Apr 2011

### Quotes

- Going to church doesn't make you a Christian any more than sleeping in a garage makes you a Chevrolet. (BTW 42)
- If you want others to be happy, practice compassion. If you want to be happy, practice compassion. (Dalai Lama)
- If you can, help others; if you cannot do that, at least do not harm them. (Dalai Lama)
- Grippers unite! We have nothing to lose but our tempers. (Maxine)

### 1. John's account of miracles or signs

"Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (20:30-31).

John refers to Christ's miracles as *signs* (*sēmeion*) not *mighty works* (*dynamis*). Both Greek words are often translated as miracle. Each of the seven signs in John's account (a) verified that Jesus is the Christ, and (b) verified the truth taught in a related discourse that preceded or followed the sign.

GR *dynamis* = 1. *power, might, strength, force*; 4. outward expressions of power: *deed of power, miracle, wonder*. (Bauer)

GR *sēmeion*, = 1. *sign, mark, token*; 2. *sign* consisting of a *wonder* or *miracle*. (Bauer)

| Sign                      | Discourse                            |
|---------------------------|--------------------------------------|
| Turned water to wine      | Must be born again to become a saint |
| Healed nobleman's son     | Woman at well; living waters → life  |
| Healed invalid on Sabbath | Witnesses that Jesus is Son of God   |
| Feeds 5,000 with bread    | Christ is the bread of life          |
| Walked on water           | Christ offers living water to all    |
| Healing of blind man      | Christ is Light of World             |
| Raised Lazarus from grave | Good Shepherd will die & resurrect   |

John records Christ's 7 self descriptions that begin with "I am."

Jehovah told Moses his name was "I AM" (Ex 3:13-14)

- "I am the bread of life" (6:35, 41, 48, 51)
- "I am the light of the world" (8:12)
- "I am the door of the sheep" (10:7, 9)
- "I am the good shepherd" (10:11, 14)
- "I am the resurrection, and the life" (11:25)
- "I am the way, the truth, and the life" (14:6)
- "I am the true vine" (15:1, 5)

Jesus never said he was the living water. He said he would give "living water" which referred to the Holy Ghost (Jn 7:38).

### 2. Jesus healed invalid on Sabbath (Jn 5)

<sup>2</sup> There is at Jerusalem ... a pool ... called ... Bethesda. ... <sup>3</sup> In these lay a great multitude of <disabled people>, of blind, <lame>, <paralyzed>, waiting for the moving of the water. <sup>4</sup> ... whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. <sup>5</sup> And a certain man was there, which had an infirmity [38] years. <sup>6</sup> When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? <>=NIV

This question implies, "You have survived as a beggar for years. No one will give to a healthy man. Are you ready for the responsibilities that will come with healing?" (MEE 220-221)

<sup>7</sup> The <invalid> answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. <sup>8</sup> Jesus saith ..., Rise, take up

thy <mat>, and walk. <sup>9</sup> And immediately the man was made whole, and took up his bed, and walked: and on ... the sabbath.

<sup>10</sup> The Jews ... said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. <sup>11</sup> He answered them, He that made me whole ... said unto me, Take up thy bed, and walk.

<sup>12</sup> Then asked they him, What man ... said ... Take up thy bed, and walk? <sup>13</sup> And he that was healed <knew> not who it was. ... <sup>14</sup> Afterward Jesus findeth him in the temple, and said ... thou art made whole: sin no more, lest a worse thing come unto thee.

Sign of power to heal from sin. Jesus heals physically and spiritually to give spiritual life.

Spiritual healing on the Sabbath: We renew our covenants (Sacrament) by entering His house and eating/drinking at His table that we might have with us His spirit (healing power of the atonement). As His guests, we are under His protection.

<sup>15</sup> The man departed, and told the Jews that it was Jesus, which had made him whole. <sup>16</sup> And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

**Undermines authority. Breaks the Law according to tradition.**

**Discourse:** The Son does what the Father does. The Son will judge all men. Witnesses that Jesus is the Son of God include: John, Christ's works, the Father, the scriptures, and Moses.

### 3. Who would lead the church after Jesus? (Mt 13, 14)

In Matthew's "missionary discussion" to the Jews, he tells two stories before the story of Jesus feeding the 5,000. First, Jesus taught in his hometown synagogue, but the people who knew him as he grew up rejected him. Second, John the Baptist was beheaded. Matthew then helps the reader know that (a) Christ knew that he would be rejected by the Jewish leaders and also killed, and (b) Christ prepared his successors as Moses prepared Joshua and others who would follow him.

Jesus comes from the Greek form of the Hebrew name *Joshua* which means *Jehovah is salvation*. (Bauer, BDB)

The word *Jesus* came from Middle English, adapted from the Latin *Iesus*, which in turn was adapted from the Greek *Iesous*. This in turn was adapted from the Hebrew or Aramaic word *Yeshua* or *Yehoshua*. The earlier root was *Joshua*. *Joshua* is derived from the *Jah* of *Jahveh*, meaning that "Jehovah is salvation." (OED) Thus, the word "Jesus" has parallel meaning with *Savior*. "Jesus is the common Greek form of the Hebrew name Joshua." (EJ 10:10.)

### 4. Feeding of the 5,000 (Mt 14:14-21; Mk 6; Lk 9; Jn 6)

In a remote place, Jesus had compassion on a great multitude and healed many. That evening, he blessed 5 loaves and 2 fishes, gave them to his disciples to pass to the 5,000 "men, beside women and children." The 12 baskets that remained would be enough for the disciples to take with them to the other side of the lake.

Earlier, Jesus refused Satan's temptation to make bread for himself to prove he was the Son of God. Now he does it to feed others as directed by God. This is the only miracle that is found in all four gospels. In Matthew, this seems to show that his apostles would "feed" his church under his direction.

"A popular Jewish expectation was that when the Messiah came he would renew the sending of manna." Moses fed a nation for 40 years with bread from heaven. Jesus only fed 5,000 once with regular bread. (NIV study bible)

**Discourse in John:** Jesus said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me

shall never thirst. ...<sup>51</sup> I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever.”

The words Bread, Bread of Life, Leaven, Rock, and Water are some of the more frequently used names of the Lord. That teaches us that He is everywhere and that the common necessities of life reflect how necessary He is to our lives. ... The Hebrew word for water is “Ma-yim” and that the word for heaven is “She-ma-yim” (from the waters). The Fountain of Living Waters came from heaven. Moses struck the rock and out came water. It became the Rock of Salvation. (Rona #12)

#### 5. Jesus walks on water (Mt 14:22+; Mk 6:45+; Jn 6:15+)

After “constraining” his disciples to get in the boat and go to the other side of the lake, Jesus went by himself to a mountainside to pray. During a storm, Jesus saw the disciples straining at the oars and walked on water about 3 miles to the boat tossing in the waves. Between 3 and 6 AM, his disciples saw him walking on the water and were terrified because they thought he was a ghost. Jesus said to them, “Be of good cheer; it is I; be not afraid.” Peter “walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.”

In the Old Testament, only God walks on the water (Job 9:8; Ps 77:19; Hab 3:15). *Walking on water* is a sign of power over life and over Satan (chaos).

Only Matthew mentions that Peter walked on water before becoming afraid. Perhaps he was teaching his readers that Christ was preparing Peter to lead the church and would sustain him during times of adversity.

#### 6. Traditions of men (Mt 15)

<sup>1</sup> Then came to Jesus scribes and Pharisees ... saying, <sup>2</sup> Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

“Failure to participate in the ceremonial washing, literally a baptism before dinner, was a criminal offense equal to apostasy and murder as taught by the Pharisees. ... It was written in the Talmud, ‘It is better to go four miles to water than to incur guilt by neglecting hand-washing. He who does not wash his hands after eating is as bad as a murderer.’ It was written in the book of Sohar, ‘He who neglects hand washing deserves to be punished here and hereafter.’ Famed Rabbi Jose penned, ‘He who eats bread without hand-washing is as if he went in to a harlot.’” (SEB; BRM-MM 2:400)

<sup>3</sup> But he ... said unto them, Why do ye also transgress the commandment of God by your tradition? <sup>4</sup> For God commanded, saying, Honour thy father and mother. ... <sup>5</sup> But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me; <sup>6</sup> And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

**Corban tradition; symbolically dedicate to temple**

“The Rabbis interpreted ‘honor’ as meaning providing the father and mother with the physical necessities and does not mean honor or respect as this term is understood in English.” (Lachs 246)

<sup>7</sup> Ye hypocrites, well did <Isaiah> prophesy of you, saying, <sup>8</sup> This people draweth nigh unto me with their mouth, and honoureth me

with *their* lips; but their heart is far from me. <sup>9</sup> But in vain they do worship me, teaching *for* doctrines the commandments of men.

<sup>10</sup> And he called the multitude, and said unto them, Hear, and understand: <sup>11</sup> Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. ...

Some Christian counselors have used this idea to help victims of rape or sexual abuse who feel guilty.

**First Presidency: Victims of rape or sexual abuse frequently experience serious trauma and unnecessary feelings of guilt. Church officers should handle such cases with sensitivity and concern, reassuring such victims that they as victims of the evil acts of others are not guilty of sin, helping them to overcome feelings of guilt and to regain their self-esteem and their confidence in personal relationships. (letter to General Authorities, Regional Representatives, and other priesthood leadership, 7 Feb. 1985; Lisa Johnson, “Hidden Agony,” New Era, Mar. 1992).**

**A woman is the unwilling victim of rape, she is innocent of crime; she is innocent of sin. ... “If a man find a ... damsel in the field, and the man force her, and lie with her: then the man only ... shall die: But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death ...” (Dt 22:25–26). When a house is robbed, it is not the responsibility of the house. (Rex D. Pinegar, “Let God Judge between Me and Thee,” Ensign, Oct 1981)**

<sup>16</sup> Whatsoever entereth in at the mouth goeth into the belly, and <then out of the body>? <sup>18</sup> But those things which proceed out of the mouth come forth from the heart; and they defile the man. <sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: <sup>20</sup> These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

Mark 7:<sup>21</sup> ... evil thoughts, adulteries, fornications, murders, <sup>22</sup> Thefts, *covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness*:

*Lasciviousness* → looseness, lustfulness, immoral desires  
*An evil eye* focuses on worldly things & promotes Satan’s glory

#### 7. Gentile woman with possessed daughter (Mt 15)

<sup>21</sup> Jesus went ... <to the region of> ... Sidon. <sup>22</sup> ... A <Canaanite woman from that vicinity came>, and cried unto him, saying, Have mercy on me, O Lord, *thou Son of David*; my daughter is grievously vexed with a devil. <sup>23</sup> But he answered her not a word.

Mark 7:<sup>26</sup> The woman was a Greek, a Syrophenician by nation  
**Canaanite = common term for non-Jew, for person outside of Palestine, and for a Phoenician merchant. (Lachs 248)**

**Why did this Gentile woman know to come to Jesus?**

**Her request suggests she knew of Jesus and his compassion for all. Gentiles from her area were part of the multitude that were healed by Jesus (Mark 3:7–11). Her use of “Son of David” implies some contact with Judaism. (MEE 220)**

**Why “have mercy on me” not “on my daughter”?**

**She says “have mercy on me” not “have mercy on my daughter.” As caregiver, she was at the end of her rope and needed help. (MEE 220)**

**Who else heard her plea? Christ’s disciples and possibly others**

**Jesus is dealing with the woman and also training his disciples. When Elijah was in same region, he asked a Gentile woman with a needy child to feed him with her last bit of food and then provided her with more food until the drought ended. Jesus reenacts this story for the benefit of the woman and for the education of his graduate students (the disciples). (MEE 221)**

**Why didn't Jesus answer?** It seems so un-Christlike!

**Woman:** Like Elijah, Jesus gives her a test first. It is a 3-part exam that begins with pretended indifference. (MEE 221)

**Disciples:** When Jesus did not respond, he appeared to be endorsing the traditional views towards women held by Jews and his disciples. She crossed two cultural barriers: (1) **gender:** men and women do not talk to strangers of opposite sex; rabbis did not talk in public to female family members; (2) **race:** She was a gentile seeking a favor from a Jew. Though irritated by their attitudes, he does not lecture them about negative stereotypes. On the contrary, he appears to agree with them, by seeming to say: "I will start by shutting her out and hopefully she will leave of her own accord. As a self-respecting rabbi, I do not talk to women—particularly Gentile women. If I do talk to her, all of us could be thrown out of the district by an angry mob." (MEE 220–221)

And his disciples came and *<urged>* him, saying, Send her away; for she crieth after us.<sup>24</sup> But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

**Why do the disciples want Jesus to send her away?**

As with the woman at the well, the disciples were shocked that she crossed the gender barrier and try to keep the tradition by getting rid of the woman.

**Why did Jesus answer them as he did?**

**Disciples:** This response exposes his disciples' deeply held prejudices that Jews are the chosen people. To the disciples he says in effect, "Of course, I want to get rid of her! We have not time for such female Gentile trash. I will make clear that my healing ministry is only for chosen Israel." (MEE 222–3)

**Woman:** But to the woman, Jesus communicates, "You are a Canaanite and a woman. I am a son of David. You are not part of my divine mandate. Why should I serve Gentiles like you?" (MEE 222–3)

<sup>25</sup> Then came she and *<knelt before>* him, saying, Lord, help me.

**How might her plea affect Jews who knew the scriptures?**

The disciples knew the story of Elijah and of God's concern for the widow and orphan. They also had seen the compassion of Jesus for all. Only the hardest of hearts could be unmoved by her response and plea. (MEE 223)

<sup>26</sup> But he answered and said, It is not *<right>* to take the children's bread, and to *<toss>* it to [little] dogs.

**How did Jews perceive dogs?**

Dogs in traditional Middle Eastern culture are almost as despised as pigs. Dogs are never pets. They are kept as half-wild guard dogs or left to wander unattended as dangerous street scavengers who subsist on garbage. (ME 224)

"The rabbis often spoke of the Gentiles as dogs, e.g. 'He who eats with an idolater is like one who eats with a dog.' ... 'The nations of the world are compared to dogs.' 'The holy convocation belongs to you, not to the dogs.'" (*Jesus the Christ*, 340)

**What is Jesus saying to his disciples?**

**Disciples:** In effect, Jesus tells his disciples, "I know you think Gentiles are dogs and you want me to treat them as such! You will be happy if I get rid of this woman, and limit my ministry to Israel. Very well, I will verbalize where your theology leads us. But—pay attention—this is where your biases lead. Are you

comfortable with this scene? Notice the response of this 'unclean' Gentile woman." ...

Although Christ's response reflects their attitudes, it must have been shocking to hear them put into words and thrown in the face of a desperate, kneeling woman pleading for the sanity of her daughter. It is acutely embarrassing to hear and see one's deepest prejudices verbalized and demonstrated. Neglecting a beggar is one thing. But to insult her with such language is something else. (MEE 223–224)

**How did Gentiles in that area perceive "little dogs"?**

*Dogs* = GR little dogs (perritos).

In Phoenicia, food was served on trays and pieces of cloth. Crumbs often fell to the floor and were eaten by "little dogs" which were household pets there. (SEB, 400)

Yet the harsh language carries a touch of gentleness. Jesus refers to 'little dogs.' (ME 224)

Yet Jesus in adopting the contemptuous expression slightly softens it. He says not 'dogs,' but 'little dogs,' i.e. household, favorite, dogs; and the woman cleverly catches at the expression, arguing that if the Gentiles are household dogs, then it is only right that they should be fed with the crumbs that fall from their masters' table." "Edersheim, referring to the original text, says: 'The term means 'little dogs,' or 'house dogs.'" (*Jesus the Christ*, 340.)

**What is the natural response to such an insult?**

How will she respond to this insult? Will she reply with a corresponding insult against the haughty Jews who despise and verbally attack Gentiles, even those in pain? Or is her love for her daughter and her faith in Jesus and his compassion strong enough to absorb the insult and press on with her request? (MEE 224)

<sup>27</sup> And she said, Truth, Lord: yet the [little] dogs eat of the crumbs which fall from their masters' table.

**How might this response affect the disciples?**

She accepts the insult and deftly turns it, with a touch of humor, into a renewed request. She says, "Yes, I know that in your eyes we may appear as little dogs, and as little dogs we deserve nothing. But the little dogs are thrown the little pieces of bread at the end of a meal. You are still my Lord/Master. I know you can heal and that you have compassion for all. Do you not have a crumb for my daughter?"

Her response is a deadly blow to their carefully nurtured prejudices against women and Gentiles. (MEE 224)

<sup>28</sup> Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Jesus complements the woman by giving her a tough exam. A good coach honors a good runner by placing her in the toughest race. Her faith in Christ's power and compassion is confirmed. Jesus held up the faith of this Gentile woman as a model for Israel. Jesus showed his disregard for the traditions of men. He broke the gender barrier by talking to a woman and the racial barrier by healing a Gentile. (MEE 226)

## 8. Feeding the 4,000 (Mt 15; Mk 7)

Mk 7:<sup>31</sup> < Jesus ... went down to the sea of Galilee and into the region of the Decapolis.> There Jesus healed the “lame, blind, dumb, maimed, and many others” and the multitude “glorified the God of Israel.” Jesus had compassion on them. He blessed 7 loaves and a few little fishes, and gave them to the disciples to feed the 4,000 “men, besides women and children.” Afterwards there were 7 full baskets.

### How did this differ from the feeding of the 5,000?

Jesus fed the 5,000 (mostly Jews) near the Jewish city of Bethsaida. He fed the 4,000 (many gentiles) near Decapolis (a gentile area). The mixed multitude was more receptive than the 5,000. (DNTC 1:375) Here, the apostles serve the food to Jews and gentiles which was symbolic of them later taking the gospel to both.

## 9. Peter's testimony (Mt 16:13+; Mk 8:27+; Lk 9:18+)

<sup>13</sup> When Jesus came into the <region> of Cæsarea Philippi, he asked his disciples ... Whom do men say that I the Son of man am?

Cæsarea Philippi was a city at the southern foot of Mount Hermon, a mountain of solid rock or bedrock. A river flowed through the city. (Ogden 328–329).

<sup>14</sup> And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

Elijah (=Elias) and Jeremiah were to be forerunners of the Messiah according to rabbinic literature. (Lachs 256)

<sup>15</sup> He saith unto them, But whom say ye that I am? <sup>16</sup> And Simon Peter ... said, Thou art the Christ, the Son of the living God. <sup>17</sup> And Jesus ... said unto him, Blessed art thou, Simon ... for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. <sup>18</sup> And I say also unto thee, That thou art Peter [=GR small rock], and upon this rock [=GR bedrock] I will build my church; and the gates of hell <or Hades> shall not prevail against it.

Flesh and blood → mortal man not God (Lachs 256)

Gates of hell : GR gates of hades (where spirits go at death)

GR rock = *petra* or bedrock (Christ is the Stone of Israel); wise man built house on the (bed)rock; Christ's tomb was hewn out in rock; Christ was the Rock

What do Catholics believe the “rock” refers to? Peter

What do modern prophets say the “rock” refers to?

Rock = revelation (TPJS 274)

**Joseph F. Smith:** Some have held that *revelation* alone was the ‘Rock’ referred to. This could not be, because without Christ, revelation would not avail. Some have held it was ‘Christ alone’ that was meant as the ‘Rock’; but this could not be, because without revelation, not even Simon Bar-jona could know that Jesus was ‘The Christ, the Son of the Living God,’ for ‘flesh and blood’ not only *did not*, but absolutely cannot reveal Christ unto man. The revelation must come from God. Therefore, ... ‘The Christ, and ‘Revelation from God’ constitute the ‘Rock’ on which Christ built and will build His Church. ... Both Christ and revelation are essential to the salvation of man, and indispensable to the building up of the Church. Both go together; they are inseparable, and one without the other would not avail. (From *Prophet to Son*, 87–88.)

“In mentioning the rock, Jesus may also have gestured to himself, meaning that he was the rock of Salvation, the Stone of Israel.” (Ogden 329)

After teaching about faith, repentance, baptism, and the Holy Ghost (a source of revelation), Christ said “this is my *doctrine*, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them” (3 Ne. 11:34). “Build upon my rock, which is my *gospel*” (D&C 11:24; 33:13). Jesus said this is “my gospel”: (a) I came to do the will of the Father, be lifted up on the cross, and judge all people, and (b) those who have faith, repent, are baptized, receive the Holy Ghost, and endure to the end will be saved (3 Ne. 27:13–21). (RCC 74)

### What do others say the “rock” refers to?

This *rock* has been interpreted as Peter, love, revelation, or the gospel. ... Some oriental Christians say that “Christ would build His Church on the rock-bed of *love*. If I wanted to say..., ‘I love you,’ I would say, ‘I love you as a rock in the rock-bed.’ In Jerusalem, in the Mosque of Omar, where the holy rock is, we... [say] ‘In this rock-bed of thy love will I build My Church’” (RCC 74)

### Sealing keys of the kingdom promised

<sup>19</sup> And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. <sup>20</sup> Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Keys → authority over what the keys open (Lachs 256). Thus, keys would open “gates of hell” or spirit world.

Bind ... loose → forbid or permit some act (Lachs 257)

A judge binds (imprisons) or looses (frees) a person. Herod had laid hold on John, and bound him, and put *him* in prison (Mt 14:3). “Satan shall be bound, ... and shall not be loosed for the space of a thousand years”. (D&C 88:110)

The woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. (Rom 7:2)

## 10. Jesus foretells death, resurrection (Mt 16; Mk 8; Lk 9)

<sup>21</sup> From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Dead rise on third day in rabbinic tradition. This is based on:

After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. (Hosea 6:2) (Lachs 257)

<sup>22</sup> Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. <sup>23</sup> But he turned, and said unto Peter, Get thee behind me, Satan: thou art <a *stumbling-block*> unto me: for thou savourest not the things that be of God, but those that be of men.

*Satan* = adversary or tempter.

Skandalon = trap-stick or snare; stumbling-block

<sup>24</sup> Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.<sup>a</sup>

<sup>25</sup> For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

<sup>d</sup> JST Matt. 16:26 *And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments.*

Take up his cross → willing to die for (Lachs 187) [See v. 25]

Notice Jesus says “take up *his* cross” not “*my* cross.” We each have our own mission and challenges.

<sup>26</sup> For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? <sup>27</sup> For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

### 11. Transfiguration: Keys of kingdom (Mt 17; Mk 9; Lk 9)

<sup>1</sup> After six days Jesus taketh Peter, James, and John ... up into an high mountain <by themselves>, <sup>2</sup> And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. ...

Mount Tabor or Mount Hermon? Possibly in October, 6 months before crucifixion. (Ogden 337–338)

Jesus had experience like Moses on Mt Sinai. As with Moses, others (Peter, James, and John) saw and heard (Ex 24:6)

Face did shine → like Moses on Mt Sinai (Ex 34:30)

<sup>3</sup> There appeared ... Moses and Elias [= Elijah] talking with him.

<Moses and Elijah>

Moses → the Law; Elijah → the prophets

Both Moses and Elijah were taken up in the same area east of the Jordan River. (Ogden 340)

#### What happened to Peter, James, and John on the mount?

1. They received the priesthood keys of the kingdom
2. They received a gift or endowment (Smith, DS 2:165)
3. They had their calling and election made sure
4. They saw the earth in its millennial state (D&C 63:20–21)

**Joseph Fielding Smith:** Joseph Smith has explained it as follows: ‘The priesthood is everlasting. The Savior, Moses, and Elias [Elijah, in other words] gave the keys to Peter, James, and John, on the Mount when they were transfigured before him. . Christ is the Great High Priest; Adam next.’ [TPJS 158] ... When the Savior took the three disciples up on the mount, which is spoken of as the ‘Mount of Transfiguration,’ he there gave unto them the ordinances that pertain to the house of the Lord and that they were endowed. That was the only place they could go. That place became holy and sacred for the rites of salvation which were performed on that occasion. ... The Savior ... with Moses and Elias, conferred upon these apostles the keys of the priesthood. ... The Lord consecrated and made holy the mountain top, instead of taking the apostles to the temple in Jerusalem, because the temple had become a “den of thieves,” having fallen into the hands of apostate Jews who did not worship the true and living God. (*Doctrines of Salvation*, 2:110–111, 169, 233)

The curious wording of JST Mark 9:3 does not imply that the Elias at the Transfiguration was John the Baptist, but that in addition to Elijah the prophet, John the Baptist was present. (BD Elias)

**Peter:** <sup>16</sup> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. <sup>17</sup> For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. <sup>18</sup> And this voice which came from heaven we heard, when we were with him in the holy mount [of transfiguration]. <sup>19</sup> We have also a more sure word of prophecy. (2 Pet 1:16–19)

*More sure word of prophecy* → calling and election made sure (D&C 131:5)

**Joseph Smith:** The power of Elijah is sufficient to make our calling and election sure ... [And] this spirit of Elijah was manifest in the days of the Apostles. (TPJS 338).

#### What similar event happened during the restoration?

D&C 110:<sup>11</sup> Moses restored keys of gather of Israel

<sup>12</sup> Elias restored keys of gospel of Abraham

<sup>13</sup> Elijah restored sealing powers

Everyone involved on the Mount of Transfiguration was also involved in the restoration of the Church. (God; Christ; Peter, James, John; John the Baptist; Moses; Elijah)

<sup>4</sup> Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles <or *shelters*>; one for thee, and one for Moses, and one for Elias.

Tabernacles → Feast of Tabernacle booths? (Ogden 343–344)

“Sukkot (Hebrew for “huts” or “tabernacles”), a seven-day festival beginning on the 15th day of the month of Tishrei, which falls in September or October. (In the Diaspora an extra eighth day is celebrated.) One of its main observances is living temporarily in huts, called *sukkot*, resembling those in which the Children of Israel dwelt during their forty years in the wilderness after the Exodus from Egypt.” (EJ Jr; Rona #13)

<sup>5</sup> While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

*Cloud* → *Shekhinah*, the Dwelling Cloud or Cloud of Presence; Cloud when Moses on mount and cloud over tabernacle

*Beloved* is frequently used for the Messiah in rabbinic literature (Lachs 47).

Hear Christ, not the Pharisees, Sadducees, or scribes.

<sup>6</sup> And when the disciples heard *it*, they fell on their face, and were sore afraid. <sup>7</sup> And Jesus came and touched them, and said, Arise, and be not afraid. <sup>8</sup> And when they had lifted up their eyes, they saw no man, save Jesus only. <sup>9</sup> And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

### 12. Elias is a name and a title (Mt 17; Mk 9; Lk 9)

<sup>10</sup> Jesus ... said ..., Elias truly shall first come, and restore all things, *as the prophets have written*. <sup>11</sup> ... Elias has come already, *concerning whom it is written, Behold, I will send my messenger, and he shall prepare the way before me; and they knew him not, and have done unto him, whatsoever they <wished>*. <sup>12</sup> Likewise shall also the Son of Man suffer of them. <sup>13</sup> *But I say unto you, Who is Elias? Behold, this is Elias, whom I send to prepare the way before me*. <sup>14</sup> Then the disciples understood that he spake unto them of John the Baptist, *and also of another who should come and restore all things, as it is written by the prophets*. (JST in italics)

**GS Elias.** See also Elijah. There are several uses of the name or title Elias in the scriptures:

*Elijah:* Elias is the New Testament (Greek) form of Elijah (Hebrew), as in Matt. 17:3–4, Luke 4:25–26, and James 5:17. In these instances, Elias was the ancient prophet Elijah whose ministry is recorded in 1 and 2 Kings.

*Forerunner:* Elias is also a title for one who is a forerunner. For example, John the Baptist was an Elias because he was sent to prepare the way for Jesus (Matt. 17:12–13).

*Restorer:* The title Elias has also been applied to others who had specific missions to fulfill, such as John the Revelator (D&C 77:14) and Gabriel (Luke 1:11–20; D&C 27:6–7; 110:12).

*A man in Abraham's dispensation:* A prophet called Esaias or Elias who apparently lived in the days of Abraham (D&C 84:11–13; 110:12).

## Conclusion

As we try to come unto Christ, the sea of life is not always calm for us either. Like Peter, we will have our ups and downs. When we feel afraid and are sinking, we too need help.

### Read 1<sup>st</sup> Maxwell quote below

A man who was afraid of heights walked by construction site and saw men walking on I-beams high above him. He asked a worker how he could do it without being afraid. To his surprise, the man took him up several floors to one of those I-beams and asked,

"How do you feel when you look down?"

The man said, "I feel afraid I going to fall."

"How do you feel when you look at me?"

"I feel fine."

The worker then said, "The secret to not being afraid is, Don't look where you don't want to go."

Jesus frequently had compassion on the sick and afflicted, the poor and the needy. At the pool of Bethesda, Jesus healed an invalid who had been waiting 38 years to be the first in the pool after an angel troubled the water so he could be healed. Elder Packer used this story as the basis for a conference talk.

### Read Packer Quote

If you want others to be happy, practice compassion. If you want to be happy, practice compassion. (Dalai Lama)

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## Quotes

**Harold B. Lee:** You cannot lift another soul, until you are standing on higher ground than he is. You must be sure, if you would rescue the man, that you yourself are setting the example of what you would have him be. You cannot light a fire in another soul unless it is burning in your own soul. (*Ensign* May1973; 178)

**Neal A. Maxwell:** Perhaps it was Peter's failure to keep his eye fixed on Jesus? ... Instead of looking straight ahead at Jesus, Peter looked around, computed the odds, and was terrified. As any of us would be! How does one ignore wind-whipped whitecaps? ... But if we are willing to proceed with our eye upon Jesus Christ instead of upon all that might go wrong, or upon the waves pounding and swirling about us, if we 'go to Jesus' directly, knowing that He can save us, we will not be forsaken either. Even if we seem to be sinking, we are still to reach out to Him. ... Oh, the fierce interplay of faith and circumstance! ... James said it well. ... If we doubt, we become like those very waves, tossed by the wind! (James 1:6.) (*We Talk of Christ, We Rejoice in Christ*, 18)

**Neal A. Maxwell:** How can we expect to overcome the world if we are too insulated from its trials and challenges? You will experience at times what might be called some redemptive turbulence. Think, for instance, of the Master and the roiling Sea of Galilee, tossed by the 'wind boisterous' and 'contrary,' and the anguished cry of His followers as in the lyrics we sing, 'Master, the tempest is raging' (see Matt. 14:22-33; *Hymns*, no. 105). Yet that

tempest actually occurred on a tiny little sea only 12 miles by 7 miles! Nevertheless, for that moment, Galilee constituted the real world for those anxious disciples!

So it is with the little sectors of our lives. The sea may be roiling at times with waves of emotion, such as when one is offended, or by billows of anger, or, more commonly, by self-pity that threatens to swallow us up. Then, for us too, the calming of the Master becomes crucial. Remember how it was: after Christ and Peter came back 'into the ship, the wind ceased' (Matt. 14:32). He can do that for us if we will let Him. It doesn't matter how small our Galilee may seem; the boisterousness and the tempest will at times rage, but the remedy is still the same. ("Jesus, the Perfect Mentor," *Ensign*, Feb. 2001, 8)

**Boyd K. Packer:** Parents ...caution your family never to amuse themselves at the expense of the handicapped or of any whose face or form or personality does not fit the supposed ideal or whose skin is too light or too dark to suit their fancy. Teach them that they ... should become like angels who "move the water," healing a spirit by erasing loneliness, embarrassment, or rejection. ... Bodies which are deformed and minds that are warped will be made perfect. In the meantime, we must look after those who wait by the pool of Bethesda. (*Ensign*, May 1991)

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- NIV = New International Version of the Bible
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