

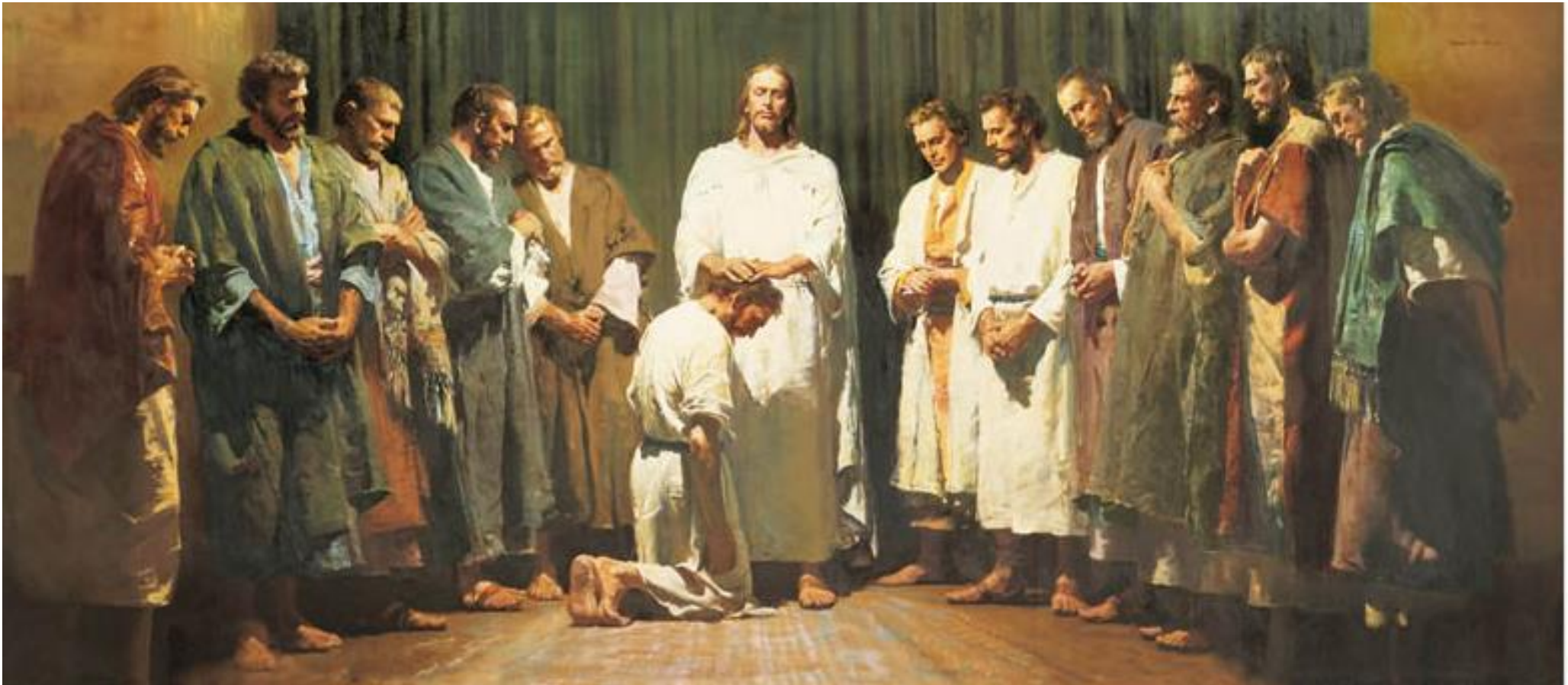


Jesus Christ called 12 Apostles  
Jesus is Messiah

October 23, 2019

# Jesus Christ called 12 Apostles

Matthew 10:1–8; 16:15–19; 17:1–8; John 15:16

















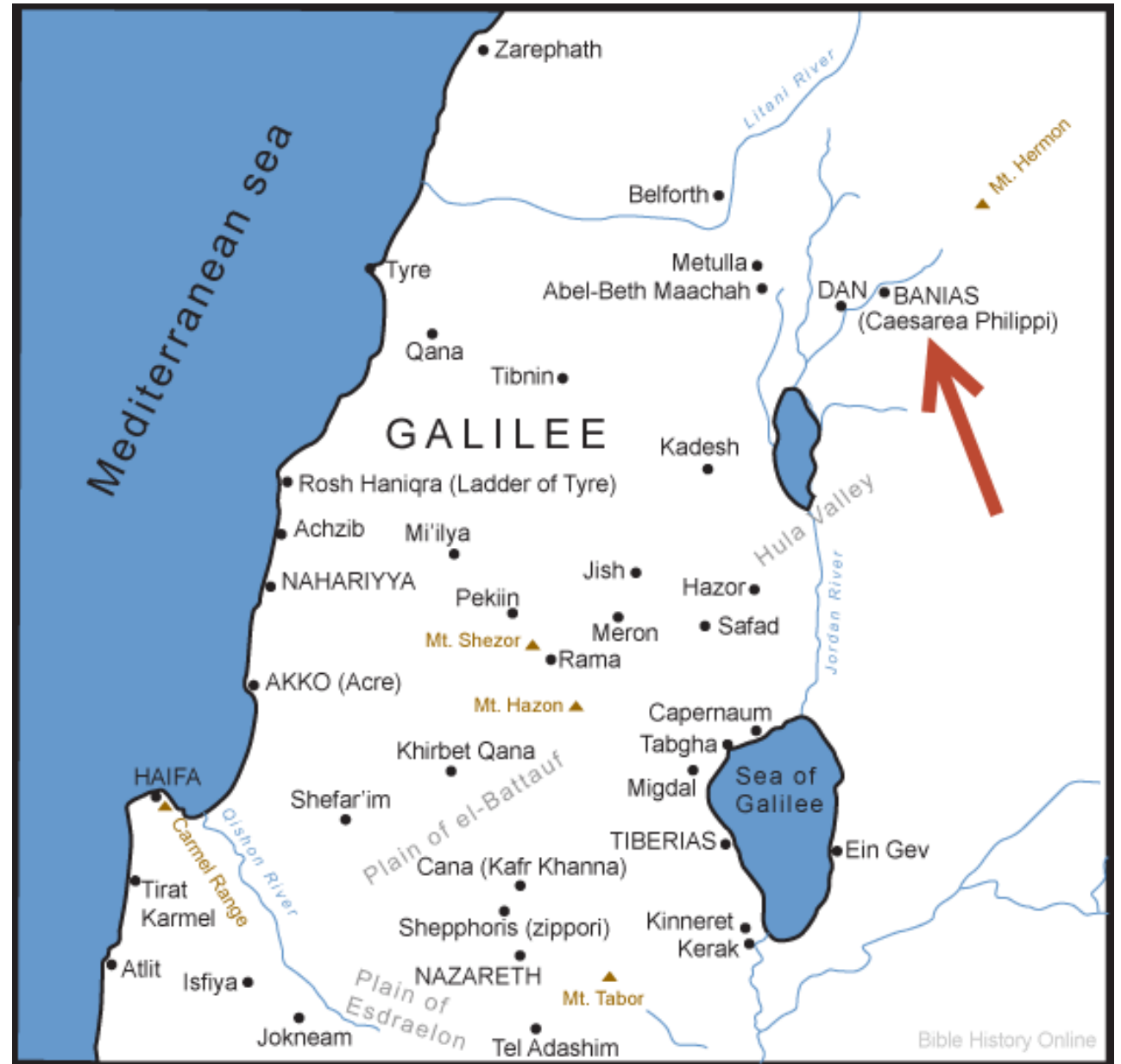
# Matthew 16

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Banias is at  
the foot of  
the Mt.  
Hermon area

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## Matthew 18.18-19

Bound on earth and in heaven



# 3 Nephi 19 – The Pattern

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# This is the pattern

The Doctrine and Covenants reveals many important aspects of having a living prophet and of his place in the Church. Of these aspects none is more important than the Lord's own view of the prophets, which is taught plainly and forcefully in the Doctrine and Covenants. A prophet's role is to speak the mind and will of the Lord to the people.

When he does so, the Lord teaches, it is as if the Lord Himself had spoken. In the preface to the Doctrine and Covenants, for example, the Lord warned that all who refuse to heed the Apostles and prophets would be cut off (see D&C 1:14). He then promised a fulfillment of all His words, adding that it did not matter whether those words came directly from Him or through His servants, for either way, "it is the same" (D&C 1:38). On the day the Church was organized, the Lord commanded the Church to give heed to the words of the prophet, saying, "For his words ye shall receive as if from mine own mouth" (D&C 21:5).



Hearing the words – D&C 50.36, 108.1

A warning – D&C 56.14

The Lord's witness – D&C 58.8

Who we really receive – D&C 84.36

The oracles of God – D&C 90.5

A warning to the world – D&C 133.70-71





Elder Ezra Taft Benson said: “If we are living the gospel, we will feel in our hearts that the First Presidency of the Church not only have the right, but are also duty bound under heaven to give counsel on any subject which affects the temporal or spiritual welfare of the Latter-day Saints”

*(Conference Report, Oct. 1950, p. 148).*

# Jesus is the Messiah

What did “Messiah” mean to a Jewish audience?

What does the term mean to a modern Christian believer?

What does the term “Messiah” mean to a Latter-day Saint?

Why does this matter?



# Jewish Ideas משיח

The actual term Messiah was not used for the redeemer sent by God to release Israel from bondage until long after the biblical period. In the Bible the term refers not to a person who will come in the future to redeem Israel but to any person actually anointed with sacred oil for the purpose of high office, such as the king or the high priest. The term is applied to any person for whom God has a special purpose: Cyrus, king of Persia, for instance (Isaiah 45.1).

# Jewish Ideas משיח

While not referring to him as the Messiah, some of the Hebrew prophets (Isaiah, Micah, Jeremiah, and Zechariah) do speak of the future redemption as being ushered in by an ideal human leader possessed of lofty spiritual and ethical qualities. He is not, however, a redeemer. God alone is the redeemer and the Messiah-King, a scion of the House of David is only the leader of the redeemed people. In any event, redemption in this context is not redemption from sin for individuals, as in the redemptive role of Jesus in the Christian theology.



# Jewish Ideas משיח

Redemption in Judaism, at least until quite late, refers to physical salvation of the Jewish people. Other prophets (Nahum, Zephaniah, Habbakuk, Malachi, Joel, and Daniel) do not speak of a human leader at all, the Lord alone being the redeemer. In other prophetic books (Amos, Ezekiel, Obadiah) there is only a collective 'Messiah', the kingdom of the House of David... eventually ... a complex Messianic pattern emerged.

(Julius H. Greenstone, *The Messiah Idea in Jewish History*, 1943. See also Louis Jacobs, *The Jewish Religion: A Companion*, p. 342-343)

# Sacral Kingship

In our ancient scriptures, there are only three places where we find references to the priesthood after the order of Melchizedek. The first is Psalm 110 where the Lord confers that priesthood upon Israel's king. The second is the book of Hebrews, where Paul twice quotes Psalm 110 in references to the Savior's priesthood (5:6 & 7:17), then refers to it again several other times. The third is Alma 13:15-18, where Alma teaches Zeezrom about priesthood legitimacy.

In the first verse of Psalm 110, the words, "sit thou at my right hand," was literally an invitation to the king to sit next to God, implicitly to sit upon the throne of God. The invitation was proffered here in conjunction with the ordination to the Melchizedek priesthood, but would not be realized until near the conclusion of the drama when the king would be crowned.



# Ordination of the King (and Queen)

Psalm 110 begins by affirming the king's ordination to that priesthood:

- 1 The Lord said unto my Lord, Sit thou at my right hand,  
until I make thine enemies thy footstool.
- 2 The Lord shall send the rod [scepter] of thy strength out of Zion:  
rule thou in the midst of thine enemies.
- 3 Thy people shall be willing in the day of thy power,  
in the beauties of holiness from the womb of the morning:  
thou hast the dew of thy youth.
- 4 The Lord hath sworn, and will not repent,  
Thou art a priest for ever after the order of Melchizedek

# A Promise of Power

Then Psalm 110 concludes, as do many of the psalms that pronounce a blessing, with a promise of invulnerability—the promise that he will be empowered to fulfill the assignment he received at the Council—described in terms of military power:

5 The Lord at thy right hand shall strike through kings  
in the day of his wrath.

6 He shall judge among the heathen,  
he shall fill the places with the dead bodies;  
he shall wound the heads over many countries.

7 He shall drink of the brook in the way:  
therefore shall he lift up the head (Psalm 110:1-7).



Understanding  
this explains so  
much of the  
New Testament

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# Blindness

Nephite Blindness – 2 Nephi 26 “selling themselves for naught” (v. 10)

Lamanite Blindness – Mosiah 10.14-17

Jewish Blindness – 2 Nephi 25 “seeking another Messiah” (v. 16)

Gentile Blindness – 2 Nephi 26.20 – 2 Nephi 29



What “Messiahs” are people seeking today?

In what ways are people blinded to the “real Messiah” today?

How have you seen this manifest in your life?

What are some of our temptations to “look for another Messiah?”