

LESSON 10
“Take My Yoke Upon You, and Learn of Me”
Matthew 11:28-30; 12:1-13; Luke 7:36-50; 13:10-17

OVERVIEW:

Jesus invites us to learn of Him. He is Lord of the Sabbath. He forgives a woman in the house of Simon the Pharisee.

SCRIPTURES:

THE GOSPEL ACCORDING TO
ST MATTHEW

Chapter 11

28 ¶ (Then spake Jesus, saying,) ^aCome unto me, (“It is a call to repentance, to forsake the world, to come unto Christ, to believe his gospel, to conform to his teachings – with the sure promise that in such a course will be found spiritual rest and peace...Come unto me and find salvation, for I am God, the very Messiah in whom salvation centers.” DNTC 1:469) **all ye** that ^blabour and are heavy laden, and I will give you ^crest. (“Though men labor to gain spiritual blessings, they remain laden with sin and never find rest of soul until they come unto Christ and accept him as their Savior.” DNTC 2:469)

29 Take my ^ayoke upon you, and ^blearn of me (the Greek should be *learn from me*. The point is not just learning about Jesus, but in having Christ be our teacher, the source of true knowledge. **Notice that Jesus said, come, take, learn.** To learn of him we must follow him. We cannot come to this knowledge while we follow the ways of the world. But we do not have to learn everything before the power comes to us. President Boyd K. Packer said: “You need not know everything before the power of the atonement will work for you. Have faith in Christ, it begins to work the day you ask.” Ensign, May 1997, p. 10); for I am ^cmeeek (gentle and humble) and ^dlowly in ^eheart: and ye shall find ^frest unto your souls.

(President Joseph F. Smith said: “It means entering into the knowledge and love of God, having faith in his purpose and in his plan, to such an extent that we know we are right, and that we are not hunting for something else; we are not disturbed by every wind of doctrine, or by the cunning and craftiness of men who lie in wait to deceive.” Gospel Doctrine, p. 58)

30 For my yoke *is* ^aeasy, and my burden is light. (I am carrying the burden, take advantage of it. His yoke requires covenants, sacrifice, and obedience, but in return he removes the burdens of sin and uncertainty and darkness.)

Chapter 12

Jesus proclaims himself Lord of the Sabbath and heals thereon—He is accused of casting out devils by Beelzebub—He speaks of blasphemy against the Holy Ghost, and says an evil and adulterous generation seeks signs.

1 AT that time Jesus went on the ^asabbath day through the ^bcorn; (grain, probably barley, DNTC, 1:204) and his disciples were an hungred, and began to pluck the ^cears of corn, and to eat.

2 But when the Pharisees saw [#] (them), they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.

3 But he said unto them, Have ye not ^aread what ^bDavid did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the ^ashewbread, which was not lawful for him to eat, neither for them ~~which~~ (that) were with him, but only for the priests?

5 Or have ye not read in the law, how that on the ^asabbath days the priests in the temple profane the sabbath, and (ye say they) are blameless? (When the Lord revealed the law of Sabbath observance in this dispensation, he expressly authorized such servile work as was required to prepare necessary food. D&C 59:13 **“Even proper regulations with reference to the Sabbath may be set aside when some overriding principle of temporal or spiritual well-being is involved. David’s use of the showbread illustrates this principle...It is true that nearly all work done on the Sabbath in this age cannot in any sense be justified; yet there are some things, such as providing electric power, which must continue on all days of the week.”** DNTC 1:204)

6 But I say unto you, That in this place is *one* greater than the ^atemple. (“Jesus himself is that one. It is as though he said: ‘Since the priests can legally break the Sabbath in their temple performances, think not that my disciples are bound by ritualistic restrictions when they are on the errand of one who is greater than the temple.’ DNTC 1:204)

7 But if ye had known what *this* meaneth, I will have ^amercy, and not sacrifice, ye would not have condemned the guiltless. (“Hosea 6:6 – Mercy, love, charity, the attributes of godliness, take precedence over sacrifices and ritualistic performances. DNTC 1:182)

8 For the Son of Man is Lord even of the ^asabbath ~~day~~.

9 And when he was departed thence, he went into their synagogue(s):

Mark 2:23-3:12: 23 And it came to pass, that he went through the corn fields on the Sabbath day; and his disciples began, as they went, ^ato pluck the ears of corn. (occasionally picking some grain.) 24 And the Pharisees said unto him, Behold, why do they (thy disciples) on the Sabbath day that which is not lawful? 25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they ~~that~~ (who) were with him? 26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 27 And he said unto them, The ^asabbath was made for man, and not man for the ^bsabbath: (Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat; For the Son of Man made the Sabbath day.) 28 Therefore the ^aSon of Man is Lord also of the Sabbath.

10 ¶ And, behold, there was a man which had ~~his~~ (a withered) hand ~~withered~~. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

13 Then sai(d)th he to the man, Stretch forth ~~thine~~ (thy) hand. And he stretched *it* forth; and it was restored whole, like as (unto) the other. (Jesus is reaffirming the truth that it is lawful to do good on the Sabbath.)

Mark 3: 1 AND he entered again into the synagogue; and there was a man there which had a withered hand. 2 And they ^awatched (watched carefully, maliciously) him, whether he would heal him on the Sabbath day; that they might accuse him. 3 And he sai(d)th unto the man which had the withered hand, Stand forth. 4 And he sai(d)th unto them, Is it lawful to do good on the ^asabbath days, or to do evil? to save life, or to kill? But they ^bheld their peace (remained silent). 5 And when he had looked round about on them with ^aanger, being grieved for the ^bhardness (insensibility, dullness) of their hearts, he sai(d)th unto the man, Stretch forth thine hand. And he stretched ~~it~~ out (his hand): and his hand was restored whole as the other. 6 And the Pharisees went forth, and straightway took ^acounsel with the Herodians

against him, how they might destroy him. 7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa, 8 And from Jerusalem, and from Idumæa, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ^aship (boat) should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they ^apressed (impetuously rushed at him) upon him for to touch him. As many as had plagues 11 And ^aunclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he straitly charged them that they should not make him known.

THE GOSPEL ACCORDING TO ST LUKE

Chapter 7

36 ¶ And one of the Pharisees desired him that he would eat with him. (“We do not know the name of the city, who Simon was, or who the woman was; only that the banquet, the anointing, and the blessed words spoken by Jesus, all took place somewhere in Galilee.” MM, 2:199) And he went into the Pharisee’s house, and sat down to meat. (“It was the social custom of the day for leading Pharisees of a village or city to invite visiting Rabbis to break bread with them in their abodes. Some of Jesus’ disciples would have been included by Simon in his invitation. Hospitality was a way of life among them, and it was honorable and proper to feed and shelter visiting teachers and travelers. At the dining table, they reclined on couches and their feet outward from the table, and the dining hall was accessible to others than those bidden to partake.” MM, 2:199-200)

37 And, behold, a ^awoman in the city, (Not Mary Magdalene and not Mary of Bethany, DNTC 1:264 Talmage said: “To say that this woman, chosen from among women as deserving of such distinctive honors (being the first to see the resurrected Lord), was once a fallen creature, her soul seared by the heat of unhallowed lust, is to contribute to the perpetuating of an error for which there is no excuse.” Jesus the Christ, p. 247-248. This woman, may have in fact been Mary Magdalene. The casting out of seven devils may have only meant that she was completely cured of a mental illness or that she was washed and pronounced clean in a marriage ceremony by Jesus himself in Cana.) ~~which~~ (who) was a sinner, when she knew that *Jesus* sat at meat in the Pharisee’s house, brought an alabaster ^bbox (flask) of ointment, (This woman represents all of us with our burdens, making our way to the one true source of rest and relief. Knowing that ridicule might well follow her entrance into the eating chamber, knowing that her reputation would accompany her, and knowing that she would not be welcomed by some within, still she entered.)

38 And stood at his feet ~~behind him~~ weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and ^aanointed *them* with ~~the~~ ointment. (Banquets were held in open type houses, spectators or visitors often came in and viewed the proceedings.)

39 Now when the Pharisee ~~which~~ (who) had bidden him saw (this) ~~#,~~ he spake within himself, saying, This man, if he were a prophet, would have known who (, or) ~~and~~ what manner of woman *this is that* (who) toucheth him: for she is a sinner. (All of us are sinners. Simon’s thoughts (“this man”) toward his guest are no more respectful than were his deeds. He didn’t wash his feet or give him a kiss as was the custom.)

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he sai(d)th, Master, say on.

41 (And Jesus said,) There was a certain creditor ~~which~~ (who) had two debtors: the one owed five hundred ^apence, (one denarii; one denarius was a workman’s daily wage.) and the other fifty.

42 And when (he found) they had nothing to pay, he frankly ^aforgave them both. ^bTell me therefore, which of them will love him most?

43 Simon answered and said, I suppose ~~that he,~~ (the man) to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into ~~thine~~ (thy) house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped ~~them~~ with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are ^aforgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are ^aforgiven. (This should be understood as follows: Forgiven have been her sins, the many, and Thy sins have been forgiven, the many. Or her sins were forgiven in times past, which Jesus now confirms, not her sins are now being forgiven by some special dispensation. MM, 2:203)

49 And they that sat at meat with him began to say within themselves, Who is this that ^aforgiveth sins also?

50 And he said to the woman, Thy ^afaith hath saved thee; go in ^bpeace. (Continue in the path you are on.)

The account of Matthew is with Mary of Bethany, and is not the same story as in Luke. Talmage.

Matthew 26:6-13: 6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ^aointment, (the cost of the ointment was worth a year's wages.) and poured it on his head, as he sat ~~at meat.~~ (in the house.)

8 But when ~~his disciples~~ (some) saw ~~it~~ (this), they had indignation, saying, (un) To what purpose *is* this ^awaste?

9 For this ointment might have been sold for much, and given to the poor.

10 When ~~Jesus understood it,~~ (they had said thus, Jesus understood them, and) he said unto them, Why trouble ye the woman? for she hath ^awrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For ~~in that~~ she hath poured this ointment on my body, ~~she did it~~ ^afor my burial (to prepare me for my burial).

13 (And in this thing that she hath done, she shall be blessed, for) Verily I say unto you, Whosoever this gospel shall be preached in the whole world, ~~there shall also~~ this (thing), that this woman hath done, (shall also) be told for a memorial of her.

Mark 14:3-9: 3 ¶ And (Jesus) being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured ~~it~~ (the ointment) on his head.

4 And there were some ~~that~~ (among the disciples who) had indignation within themselves, and said, Why was this ^awaste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said (unto them,), Let her alone; why trouble ye her? (for) she hath wrought a good work on me.

7 For ye have the ^apoor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She ~~hath~~ (has) done what she could: (and this which she has done unto me, shall be had in remembrance in generations to come, whosoever my gospel shall be preached;) (for verily,) ^ashe ~~is~~ (has) come ~~aforehand~~ (beforehand) to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, ~~this also that~~ ^(what) ^ashe hath done shall be spoken of ^(also) for a memorial of her.

This event is spoken in all four Gospels. The fourth is found in John 11:2, (^aIt was *that* Mary which anointed the ^bLord with ^cointment, and wiped his feet with her hair, whose brother Lazarus was sick.) and John 12:1-9. 1 THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper; and ^aMartha served: but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a ^athief, and had the ^bbag, and bare what was put therein. 7 Then said Jesus, Let her alone: ^aagainst the day of my burying hath ^bshe kept this. 8 For the poor always ye have with you; but me ye have not always. 9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

Matthew and Mark mention that it took place in the home of Simon the leper in Bethany. Luke says it was in the home of Simon the Pharisee in maybe Galilee. John does not mention the name on the home or the man's name, but states it was in Bethany. Matthew and Mark say it took place two days before the Passover. Luke does not state when it occurred, but was before the miracle of the feeding of the five thousand and the third Passover. John says it was six days before the Passover. Only John mentions that the woman's name was Mary of Bethany. This may have been two separate anointings. One performed by Mary Magdalene and the other by Mary of Bethany.

The following is noted in the book, *Dynasty of the Holy Grail*, by Vern Swanson, pages 120-124:

Mary of Bethany, the lady of Matthew's and Mark's gospels, received the glorious encomium, "She hath wrought a good work upon me" (Matthew 26:6-13). Christ said of the woman with the jar of precious nard (unguent, perfumed ointment) "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:9). Yet few Christians have heard a single "memorial" about this woman by name. Who is she? Without doubt, she is Mary of Bethany.

While Mary Magdalene's anointing (Luke 7) was more famous, this other anointing seems to be even more significant. In John's account (12:1-9) this consecration took place in Bethany six days before the Passover. Although both Matthew and Mark state that about "two days before Passover," they were likely referring to the meeting of the High Priests, instead of the actual anointing. So it is entirely possible that anointings mentioned by all three authors happened six days before the Passover and were in fact the same anointing.

It is most interesting to note that Talmage supposes that Simon the Leper was the father of Mary, Martha, and Lazarus. It might be that Simon the Leper and Simon the Pharisee are called by two different names because they are in fact two separate people, and the descriptive names of Leper and Pharisee are used to separate the two Simons, the fathers of Mary of Bethany and Mary Magdalene respectively.

Whoever the woman in Luke was, she was married to Jesus Christ, for the ordinance of anointing and washing the feet was one that a wife does for her husband. Lifewise, LDS Apostle Orson Hyde

suggested that it was Jesus' wife who washed his feet and wiped them with her hair. Mary of Bethany's anointing of Christ with the pungent ointment at the feast of Bethany may have been, in a sense, an ordinance similar to the washing of the feet in the second anointing ceremony (see John 11:2; 12:3). The washing also has to do with one's "calling and election made sure," a ceremony within Mormon temples. Here the husband's wife washes and anoints her spouse's feet after they have received the fulness of the priesthood.

The washing of His feet and anointing of His head was an ordinance that is normally administered by a wife on her husband. The JST notes, "Then said Jesus, let her alone; for she hath preserved this ointment until now, that she might anoint me in token of my burial" (JST John 12:7). This was an anointing for His death and resurrection (see Matthew 26:7-12).

Like the ritual anointing with the sacred olive oil that occurred at Gethsemane, Mary's precious ointment "marked" the one appointed unto torture, sacrifice and death. Interestingly, it too was also administered on the Mount of Olives, since Bethany is on a southern spur of that incredibly significant hill. This was performed by a woman – his wife anointing him to be sacrificed and buried. In the allegorical Songs of Solomon 1:12, it appears that the wife handled the king's perfume: "While the king sitteth at his table, my spikenard sendeth forth the smell thereof."

Heber C. Kimball wrote about this ordinance that he and his wife received in February 1844:

Heber C. Kimball and his wife, Vilate Kimball, were anointed king and queen, priest and priestess in January of 1844. In April of this year Heber receives the second part of the ordinance from Vilate. She anointed not only his feet, but notice all else that she did. And not only was it a "washing," but also an "anointing" as well. The purpose was that Vilate might have claim upon Heber in the resurrection. April the first day 1844, I, Heber C. Kimball received the washing of my feet, and was anointed by my wife Vilate fore my burial. That is my feed, head, stomach. Even as Mary did Jesus, that she might have a claim on him in the resurrection. (Vilate then wrote:) I, Vilate, Kimball do hereby certify that on the first day of April 1844 I attended to washing and anointing the head stomach and feet of my dear companion Heber C. Kimball, that I may have claim upon him in the morning of the first resurrection. /s/ Vilate Kimball. Journal of Heber C. Kimball, Book 91, CHO.

This ordinance is reserved specifically for spouses and was based on Mary's anointing of Christ. It suggests that all the above scriptural accounts refer to those women who have claim on Christ in the resurrection. Thus we can see how Jesus' wife(s) anoints Him as a sacrifice (Mount of Olives), observes the Crucifixion, notes where He was buried, and witnesses his resurrection. The essential elements of the Atonement are all observed as a memorial to her.

This is but one of the proofs that Jesus was married, for this is a wife's ordinance on her husband as a token of his burial. It now becomes apparent why Mary Magdalene and other women, probably including Mary and Martha of Bethany, saw Him first after His resurrection. In fact, the ordinance is the great "memorial" wherever the fulness of the true gospel is preached and temples erected. It is one of the signs of the true Church, and it is only practiced by Latter-day Saints.

Mary Ellen A. Kimball Journal, Church Archives, February 18, 1857: Heber C. Kimball came to our room and said he did not feel well. Spoke of an ordinance which he had previously taught and said that only one of the wives had attended to it. He then spoke of our Savior and his wives but more particularly of Mary and her faithfulness to her Lord. Said Mary felt to say that she intended to devote her time to him for he had told her that his time was short and he must soon leave them. Now she says I design to

attend to his words and teaching. Let Martha and the rest say what they would. The Savior then told Martha to let Mary alone for she had chosen the better part which should never be taken from her. Now, said He, follow me and you shall see my father. This she did even to the tomb and was the first to see him resurrected from the grave.)

Luke Chapter 13

10 And (after this, as) he was teaching in one of the synagogues on the Sabbath. (This miracle is recorded because it took place on the Sabbath.)

11 ¶ And, behold, there was a woman which (who) had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself (straighten up). (“Some mental or spiritual affliction attended her physical illness.” DNTC 1:493)

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he ^alaid his ^bhands on her: and immediately she was made straight, and glorified God. (Jesus appears to have sought out the woman to show that it was okay to do good on the Sabbath.)

14 And the ruler of the synagogue answered (was filled) with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to ^awork: in them therefore come and be healed, and not on the Sabbath day.

15 The Lord then answered (said unto) him, and said, Thou (O) hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the ^asabbath day? (“Though Satan may rejoice in the afflictions – whether physical, mental or spiritual – which befall mortal men, it is not to be assumed that he has power to impose them, except in isolated instances where people have complied with laws which permit such an imposition; otherwise, Satan would shackle all men with ills so drastic as to destroy them.” DNTC 1:493)

17 And when he had said these things, all his adversaries were ashamed: and all the people (his disciples) rejoiced for all the glorious things that (which) were done by him.

(The message of the lesson: Sometimes we are overwhelmed with the requirements for exaltation. There are so many commandments, so many restrictions, so many duties. We come again and again to the word “endure” and we tremble. We read the command “be ye therefore perfect” and we despair. We remember that the Lord warned Joseph Smith of future trials and tragedies and then said “hold on thy way” and we wonder if we can. But with all of this comes the other promises, the other insights. Exaltation is not as easy as catching fish at a hatchery, but is much easier than the alternative. The Savior said: Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Ted Gibbons, Lesson 10, LDS Living.)

Additional Reading:

Isaiah 58:13-14: 13 ¶ If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the ^asabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the ^ahigh places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

Matthew 11:16-19: 16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,
17 And saying, We have piped unto you, and ye have not danced; we have mourned ~~unto~~ (for) you, and ye have not lamented.
18 For John came neither eating nor drinking, and they say, He hath a devil.
19 The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and ^aa winebibber (a drunkard), a friend of ^bpublicans (tax collectors) and sinners. But (I say unto you) wisdom is justified ^cof her children (by her deeds, works).

Matthew 12:14-50: 14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.
15 But ^awhen Jesus knew ~~it~~, (when they took counsel, and) he withdrew himself from thence: and great multitudes followed him, and he healed ~~them all~~; (their sick).
16 And charged them that they should not make him known:
17 That it might be fulfilled which was spoken by ^aEsaias the prophet, saying.
18 Behold my ^aservant, (son) whom I have ^bchosen; my ^cbeloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall ~~show~~ (show) judgment to the Gentiles.
19 He shall not strive, nor ^acry; (cry for help) neither shall any man hear his voice in the streets.
20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth ^ajudgment unto victory.
21 And in his ^aname shall the ^bGentiles (nations) trust.
22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.
23 And all the people were amazed, and said, Is ~~not~~ this the Son of ^aDavid?
24 But when the Pharisees heard ~~it~~ (that he had cast out the devil), they said, This ~~fellow~~ (man) doth not cast out devils, but by ^aBeelzebub the prince of ~~the~~ devils.
25 And Jesus knew their ^athoughts, and said unto them, Every ^bkingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
26 And if ^aSatan cast out Satan, he is divided against himself; how ~~shall~~ then (shall) his kingdom stand?
27 And if I by Beelzebub cast out devils, by whom do your children cast ~~them~~ out (devils)? therefore they shall be your judges.
28 But if I cast out ^adevils by the ^bSpirit of God, then the kingdom of God is come unto ^cyou. (For they also cast out devils by the Spirit of God, for unto them is given power over devils, that they may cast them out.)
29 Or else how can one enter into a strong man's house, and ^aspoil (plunder) his goods, except he first bind the strong man? and then he will spoil his house.
30 He that is not with me is against me; and he that gathereth not ^awith me scattereth abroad.
31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven ^aunto men (who come unto me and repent): but the ^bblasphemy against the Holy Ghost (~~, it~~) shall ^cnot be forgiven unto men.
32 And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be ^aforgiven him, neither in this world, neither in the *world* to come.
33 Either make the tree good, and his ^afruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* ^bfruit.
34 (And Jesus said,) O (ye) ^ageneration of vipers, how can ye, being evil, ^bspeak good things? for out of the abundance of the heart the mouth speaketh.
35 A good man out of the good ^atreasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth ^bevil things.
36 ~~But~~ (And again) I say unto you, That every ^aidle ^bword that men shall ^cspeak, they shall give ^daccount

thereof in the day of ^cjudgment.

37 For by thy ^awords thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a ^asign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a ^asign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be ^athree days and three nights in the heart of the earth.

41 The men of ^aNineveh shall rise in judgment with this generation, and shall condemn it: because they ^brepented at the preaching of Jonas; and, (ye) behold, a greater than Jonas *is* here.

42 The ^aqueen of the south shall rise up in the (day of) judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, (ye) behold, a greater than Solomon *is* here.

43 (Then came some of the scribes and said unto him, Master, it is written that, Every sin shall be forgiven; but ye say, Whosoever speaketh against the Holy Ghost shall not be forgiven. And they asked him, saying, how can these things be? And he said unto them.) ^aWhen the ^bunclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. (But when a man speaketh against the Holy Ghost,)

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth ~~it~~ (him) empty, swept, and garnished (for the good spirit leaveth him unto himself).

45 Then goeth ^ahe, (the evil spirit) and taketh with himself seven other ^bspirits more wicked than himself, and they enter in and dwell there: and the last ^cstate (end) of that man is ^dworse than the first. Even so shall it be also unto this wicked generation.

46 ¶ (And) While he yet talked to the people, behold, *his* mother and his ^abrethren stood ^bwithout, (outside) desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto ~~him~~ (the man) that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my ^amother and my brethren!

50 For (And he gave them charge concerning her, saying, I go my way, for my Father hath sent me. And) whosoever shall do the ^awill of my Father which is in heaven, the same is my ^bbrother, and sister, and mother.

Luke 6:1-11: 1 AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the ^asabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when (he) himself was an hungred, and they ~~which~~ (who) were with him;

4 How he went into the house of God, and did take and eat the ^ashewbread, and gave also to them ~~that~~ (who) were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the ^asabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he ^aknew their thoughts, and said to the man ~~which~~ (who) had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy #?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

D&C 59:9-19: 9 And that thou mayest more fully keep thyself ^aunspotted from the world, thou shalt go to the house of ^bprayer and offer up thy ^csacraments upon my ^dholy day;

10 For verily this is a ^aday appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

11 Nevertheless thy ^avows shall be offered up in righteousness on all days and at all times;

12 But remember that on this, the ^aLord's day, thou shalt offer thine ^boblations and thy sacraments unto the Most High, ^cconfessing thy sins unto thy brethren, and before the Lord.

13 And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy ^afasting may be perfect, or, in other words, that thy ^bjoy may be full.

14 Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

15 And inasmuch as ye do these things with ^athanksgiving, with ^bcheerful ^chearts and countenances, not with ^dmuch ^elaughter, for this is sin, but with a glad heart and a cheerful countenance—

16 Verily I say, that inasmuch as ye do this, the ^afulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

17 Yea, and the herb, and the ^agood things which come of the earth, whether for food or for ^braiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

18 Yea, all things which come of the earth, in the season thereof, are made for the ^abenefit and the ^buse of man, both to please the eye and to ^cgladden the heart;

19 Yea, for ^afood and for raiment, for taste and for smell, to ^bstrengthen the body and to enliven the soul.