

LESSON 17
“What Shall I Do That I May Inherit Eternal Life?”
Mark 10:17–30; 12:41–44; Luke 12:13–21; 14; 16

OVERVIEW:

A rich man asks Jesus what he must do to gain eternal life.

SCRIPTURES:

THE GOSPEL ACCORDING TO
ST MARK
CHAPTER 10

Jesus teaches the higher law of marriage—He blesses little children—He counsels the rich young man, foretells his own death, and heals blind Bartimaeus.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, **Good Master, what shall I do that I may inherit eternal life?** (This same question was asked in Luke 10:25-37. The answers for each were different. One needed to love his neighbor, the other to not rely on his riches.)

18 And Jesus said unto him, **Why callest thou me good? ~~there is~~ none (is) ^agood but one, that is, God.** (Jesus does not accept the compliment, but defers it to His Father. When we are given compliments, don't take it personal. It may only be because of your calling or talents, but God should always get the credit for any accomplishments others may see in us.)

19 Thou knowest the commandments, **Do not commit ^aadultery, Do not ^bkill, Do not ^csteal, Do not bear false witness, ^dDefraud not, ^eHonour thy father and mother.** (Matthew 19:19 adds: **Thou shalt love thy neighbor as thyself.**)

20 And ~~he~~ **(the man)** answered and said unto him, **Master, all these have I observed from my youth.**

21 Then Jesus beholding him loved him, and said unto him, **One thing thou lackest: (Matthew 19:21 adds: If thou wilt be perfect,) go thy way, sell whatsoever thou hast, and ^agive to the poor, and thou shalt have treasure in heaven: and come, take up the cross (a symbol for sacrifice), and ^bfollow me. (Live the law of consecration. Joseph Smith: A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation... The faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. Lectures on Faith, 6:7)**

22 And ~~he~~ **(the man)** was sad at that saying, and went away grieved: for he had great possessions. (That to which we are most attached, where our hearts are, that is exactly what the all-wise God might ask us to give up, to determine our commitment and thus go on to perfection. Verses by Verse, the Four Gospels, p. 432. Joseph F. Smith said: “No man can obtain the gift of eternal life unless he is willing to sacrifice all earthly things in order to obtain it. Gospel Doctrine, p. 261. This wealthy youth has his riches and now he wants to obtain a hope in Christ, but Jacob, knowing the danger of this sequence of events, said, “But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them, and ye will seek them for the intent to do good.” Jacob 2:18-19. Ted Gibbons, Lesson 17, p. 2.)

23 ¶ And Jesus looked round about, and sai(d)th unto his disciples, **How hardly shall they that have riches enter into the kingdom of God (my Father)!**

24 And the disciples were astonished at his words. But Jesus **answereth (spake)** again, and sai(d)th unto them, **Children, how hard is it for them ~~that~~ (who) ^atrust in ^briches to enter into the kingdom of God! (As**

we press forward into the kingdom, the worldly cares are pulling us back.)

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (“The explanation of the camel going through a small gate called a “needle eye” is considered fanciful by historians because such a name is unknown in ancient sources.” Richard Anderson, *Guide to the Like of Christ*, p. 86, FARMS Reprint. Elder McConckie said: “Probably Jesus was simply using common proverbial language to teach that it is difficult but not impossible for a rich man to be saved. Some think that the “needle’s eye” was a small door alongside the great gates in the city walls and that in order for a camel to pass through such an opening, all its load of goods would have to be removed. Others suggest that the change of one letter in one word would alter the passage to read that it is a rope and not a camel that must go through the eye of a needle. In any event it is clear that riches add to the difficulty of gaining salvation.” DNTC, 1:556) (kamelos (camel) vs. kamilos (rope) (The camel going through the eye of a needle does not refer to some hypothetical little gate in or alongside a main city gate through which a camel is supposed to edge its way on its knees after being stripped of its burden. We have seen the remnants of numerous ancient cities and gates throughout the Near East, and our conclusion is that such a little gate did not exist. This notion is a figment of the imagination of someone who was probably trying to explain the image without understanding an important figure of speech that Jesus used. The Greek work for needle, *raphis*, means “a sewing needle.” In the Hebrew translation of this passage, the word *hamakhat* is used, which is also the ordinary word for a sewing needle. To make his point, Jesus was using a purposefully extreme exaggeration, a literary device common to Hebrew tradition called *hyperbole*.... When he illustrated the difficulty for rich men to earn the blessing of celestial glory, Jesus adopted a common literary device of his time to stress the hazards and challenges of having great riches. Knowing how wealth and prosperity generally work on the human personality, Jesus could appropriately and perceptively say that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Riches often engender a sense of self-sufficiency and pride. The rich generally think they have no need for God, because money can buy them all they want. The more one accumulates the things of this temporal world, the less included one is to pursue the things of the eternal world. Verse by Verse, the Four Gospels, p. 433-436)

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them said, (Here is the key to dealing with wealth:) ^aWith men (that trust in riches) *it is impossible, but not with God: for with God (impossible with men who trust in God and leave all for my sake, for with such) all (these) things are* ^bpossible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, (Matthew 19:28 adds: That ye who have followed me, shall, in the resurrection, when the Son of Man shall come sitting on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. Judas was replaced by Matthias) There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s,

30 But he shall receive an ^ahundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. (Mark 10:31-32 adds: But there are many who make themselves first, that shall be last; and the last first. This he said, rebuking Peter.)

MARK CHAPTER 12

Jesus gives the parable of the wicked husbandmen—He speaks of paying taxes, celestial marriage, the two great commandments, the divine Sonship of Christ, and the widow’s mites.

41 ¶ And (after this) Jesus sat over against the treasury, (Against the walls of the porticoes around the Court of the Women of the Temple were chests for charitable contributions, the “treasury” where widow

cast in her smallest of Greek coins, the leptons, or “mites.” Verse by Verse, the Four Gospels, p. 490) and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain ^apoor widow, and she ~~threw~~ (cast) in two ^bmites, which make a farthing.

43 And he (Jesus) called ~~unto him~~ his disciples, and sai(d)th unto them, Verily I say unto you, That this ^apoor widow hath cast more in, than all they ~~which~~ (who) have cast into the treasury:

44 For all ~~they~~ (the rich) did cast in of their ^aabundance; but she ~~of~~ (notwithstanding) her ^bwant did ^ccast in ^dall that she had, (yea) *even* all her living.

(The rich young man was invited to sell all, and could not. She cast in all that she had without invitation of any kind. Are there things in our lives that we are not willing to lay on the altar. This test is tailored to us individually. What ever your heart is set on, that is what will be required of you.)

THE GOSPEL ACCORDING TO ST LUKE CHAPTER 12

Jesus teaches: Beware of hypocrisy; lay up treasures in heaven, rather than on earth; prepare for the coming of the Lord; where much is given, much is required; preaching the gospel causes division.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you? (He was not legally the person to decide this.)

15 And he said unto them, Take heed, and beware of ^acovetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to ^abestow (Gr gather) my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, ^aSoul, thou hast much goods laid up for many years; take thine ease, ^beat, drink, and be merry.

20 But God said unto him, *Thou* fool, this night thy ^asoul shall be required of thee: then whose shall those things be, which thou hast provided? (Those who set their hearts on the things of this world shall lose their souls. DNTC, 1:474)

21 ~~So is he that~~ (shall it be with him who) layeth up ^atreasure for ^bhimself, and is not rich toward God. (Brigham Young said: The worst fear I have about this people is that they will get rich in this country, forget God and his people, wax fat, and kick themselves out of this Church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution and be true. But my greatest fear for them is that they cannot stand wealth, and yet they have to be tried with riches, for they will become the richest people on this earth. The Man and His Work, p. 128)

LUKE CHAPTER 14

Jesus again heals on the Sabbath—He teaches humility, and gives the parable of the great supper—Those who follow him must forsake all else.

1 AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. (They were always watching Jesus to see if He would slip up.)

2 And, behold, there was a certain man before him ~~which~~ (who) had the dropsy. (An abnormal

accumulation of fluid in the cells. Edema. Often the result of a liver infection or heart disease.)

3 (Jesus takes control of the setting.) And Jesus ^{answering} spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? (His miracles testified of his divine mission, and miraculous works wrought on the Sabbath would be known to more people, discussed in more synagogues, investigated by more truth seekers than those performed at any other time. DNTC, 1:499)

4 And they held their peace. And he took *him*, (the man) and healed him, and let him go;

5 And ~~answered them~~, (spake unto them again,) saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the ^asabbath day?

6 And they could not answer him ~~again~~ to these things.

7 ¶ And he put forth a parable (unto them concerning) ~~to~~ those ~~which~~ (who) were bidden (to a wedding), ~~when he marked~~ (for he knew) how they chose out the ^achief rooms (Gr first places) (and exalted themselves one above another; wherefore he spake unto them); saying ~~unto them~~,

8 When thou art ^abidden (Gr invited) of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; (It is better to maintain a low profile.)

9 And he ~~that~~ (who) bade thee ~~and~~ (with) him (who is more honorable,) come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the ^alowest room; that when he ~~that~~ (who) bade thee cometh, he may say unto thee, Friend, go up ^bhigher: then shalt thou have ^cworship (honor, glory, respect) (honor of God,) in the presence of them (who) ~~that~~ sit at meat with thee.

11 For whosoever ^aexalteth himself shall be ^babased; and he ~~that~~ (who) ^chumbleth himself shall be exalted. (Jesus here summarizes the whole plan and purpose of this mortal probation. It is to test men and see whether they will seek for worldly things – wealth, learning, honors, power – or whether they will flee from pride, humble themselves before God, and walk before him with an eye single to his glory. DNTC, 1:500)

12 ¶ Then said he also ~~to him that bade him~~ (concerning him who bade to the wedding), When thou makest a dinner or a supper, call not thy friends (an idiom meaning: not only thy friends), nor thy brethren, neither thy kinsmen, nor ~~thy~~ rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the ^apoor, the maimed, the lame, the blind:

14 And thou shalt be ^ablessed; for they cannot recompense thee: for thou shalt be ^brecompensed at the ^cresurrection of the just.

15 ¶ And when one of them ~~that~~ (who) sat at meat with him heard these things, he said unto him, Blessed is he ~~that~~ (who) shall ^aeat ^bbread in the kingdom of God. (This man believed that the maimed and the lame and the blind will not be in the kingdom of God. Then Jesus gives this parable.)

16 Then said he unto him, A certain man (God) made a great supper (the gospel), and bade many:

17 And sent his servant (Jesus) at supper time (may mean the Second Coming) to say to them ~~that~~ (who) were bidden (the covenant Israel), Come; for all things are now ready.

18 And they all with one *consent* began to make ^aexcuse. (Our excuses today: Our lineage is of Ephraim, but if we're not humble and accepting the invitation to be righteous, we won't be at the supper.) The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. (Cares or riches)

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. (The allurements of material things)

20 And another said, I have married a wife, ~~and~~ therefore I cannot come. (The pleasures of social and domestic life.)

21 So that servant came, and sh(o)ewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring ~~in~~ hither the poor, and the maimed, ~~and~~ the ^ahalt, (Gr lame) and the blind. (Gentiles. Luke a Gentile, said to the Gentiles, that they also will be gathered into the covenant and be part of the kingdom of God.)

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the ^alord said unto ~~the~~ (his) servant, Go out into the highways and ^bhedges, (Gr hedged pathways) (unto everyone) and ^ccompel (Gr urge) ~~them~~ (men) to come in, that my house may be filled.

24 For I say unto you, That ^anone of those men ~~which~~ (who) were bidden shall taste of my supper. (Elder Talmage said that the invited guests represented the covenant people, or house of Israel. The servant is Jesus, the feast is the gospel. Do we make excuses to rationalize our occasional or constant unwillingness to partake of the fullness of the Gospel blessings? What excuses do we use for not reading the scriptures, or doing our home or visiting teaching, or not going to the temple?)

25 ¶ (And when he had finished these sayings, he departed thence,) And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and ^ahate not his father, and mother, and wife, and children, and brethren, and sisters, (or husband) ^byea, and his own ^clife also, (or in other words, is afraid to lay down his life for my sake,) he cannot be my ^ddisciple.

27 And whosoever doth not bear his ^across, and come after me, cannot be my ^bdisciple.

28 (Wherefore, settle this in your hearts, that ye will do the things which I shall teach and command you.) For which of you, intending to build a tower, sitteth not down first, and ^acounteth the ^bcost, whether he have ~~sufficient~~ (money) to ^cfinish ~~it~~ (his work)?

29 Lest ^ahappily, (unhappily) after he ~~hath~~ (has) laid the foundation, and is not able to finish ~~it~~ (his work), all ~~that~~ (who) behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to ^afinish. (And this he said, signifying there should not any many follow him, unless he was able to continue; saying,)

31 Or what king, going to make war against another king, sitteth not down first, and ^aconsulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ^aambassage, (embassy) and desireth conditions of peace.

33 So likewise, whosoever ~~he~~ be of you that ^aforsaketh not all that he hath, he cannot be my ^bdisciple.

34 ¶ ^aSalt is (Then certain of them came to him, saying Good Master, we have Moses and the prophets, and whosoever shall live by them, shall he not have life? And Jesus answered saying, Ye know not Moses, neither the prophets; for if ye had known them, ye would have believed on me; for to this intent they were written. For I am sent that ye might have life. Therefore I will liken it unto that salt which is) good: but if the ^bsalt ~~have~~ (has) lost ~~his savour~~ (its savor), wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; ~~but~~ men cast it out. He ~~that~~ (who) hath ears to hear, let him hear. (These things he said, signifying that which was written, verily must all be fulfilled.)

LUKE CHAPTER 16

Jesus gives the parable of the unjust steward—He teaches of service and condemns divorce—He gives the parable of the rich man and Lazarus.

In Chapter 15, Publicans and sinners are his listeners.

1 AND he said also unto his disciples, There was a certain rich man, ~~which~~ (who) had a steward; and the same was accused unto him that he had ^awasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an ^aaccount of thy ^bstewardship; for thou mayest be no longer steward. (He is fired.)

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. (He wants to be hired by these people.)

5 So he called every one of his lord's debtors ~~unto him~~, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely (clever): for the children of this world are (wiser) in their generation wiser than the ^achildren of ^blight. (Elder Talmage said: "The Lord used this parable to show the contrast between the care, thoughtfulness, and devotion of men engaged in the money-making affairs of earth, and the half hearted ways of many who are professedly striving after spiritual riches. The Lord was not suggesting that we should emulate the evil practices of the unjust servant, but that we should seek spiritual wealth with the same eagerness and effort that the servant displayed in seeking material wealth. Worldly minded men do not neglect provision for their future years, and often are sinfully eager to amass plenty, while the children of light or those who believe spiritual wealth to be above all earthly possessions are less energetic, prudent, or wise." Jesus the Christ, p. 463.)

9 And I say unto you, (the interpretation of the parable) Make to yourselves friends of the ^amammon (An Aramaic word meaning riches.) of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. (Elder Talmage: "Make such use of your wealth as shall insure you friends hereafter. Be diligent; for the day in which you can use your earthly riches will soon pass. Take a lesson from even the dishonest and the evil; if they are so prudent as to provide for only the future they think of, how much more should you, who believe in an eternal future, provide therefore!" Jesus the Christ, p. 464)

10 He ~~that~~ (who) is ^afaithful in that which is least is faithful also in much: and he ~~that~~ (who) is unjust in the least is (also) unjust ~~also~~ in much. (the principle of integrity. If we adopt habits that are unjust in business we will be unjust to all. Be as diligent in spiritual things as the Publicans were in monetary things.)

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your ^atrust the true ^briches? ("If men cannot be faithful in handling the unrighteous mammon – the things of the world – why should they think their heavenly Father will place in their hands the true riches of eternity?" MM, 3:258)

12 And if ye have not been faithful in that which is another man's, who shall give (unto) you that which is your own?

13 ¶ No servant can serve two ^amasters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were ^acovetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they ~~which~~ (who) ^ajustify yourselves before men; but God ^bknoweth your ^chearts: for that which is highly esteemed among ^dmen is ^eabomination in the sight of God.

16 (And they said unto him, We have) ^aThe law and the prophets ~~were until John~~: (but as for this man we will not receive him to be our ruler; for he maketh himself to be a judge over us. Then said Jesus unto them, The law and the prophets testify of me; yea, and all the prophets who have written, even until John, have foretold of these days.) Since that time the kingdom of God is preached, and every man (who seeketh truth) presseth into it.

17 And it is easier for heaven and earth to pass, than (for) one tittle of the ^alaw to fail.

18 (And why teach ye the law, and deny that which is written; and condemn him whom the Father hath sent to fulfill the law, that ye might all be redeemed? O fools! For you have said in your hearts, There is no God. And you pervert the right way; and the kingdom of heaven suffereth violence of you; and you persecute the meek; and in your violence you seek to destroy the kingdom; and ye take the children of the kingdom by force. Woe unto you, ye adulterers! And they reviled him again, being angry for the

saying, that they were adulterers. But he continued, saying,) Whosoever ^aputteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery. (Jesus is speaking here of a higher standard, which we are not presently required to live.)

19 ¶ (Verily I say unto you, I will liken you unto the rich man, For) There was a certain rich man, ~~which~~ (who) was clothed in purple (Purple was a very rare and costly dye.) and fine linen, and fared sumptuously every day:

20 And there was a certain ^abeggar named Lazarus (“God is my help”), (This is the only parable given by Jesus where he named one of the characters. Reasons for believing that the parable and the episode of Lazarus being raised from the dead are connected center on several factors: the similarity between the story line and actual events; the unique usage of a named character in this parable, which happens to be Lazarus (too close for coincidence); the righteousness of Lazarus in the parable compared to the implied righteousness of Lazarus in real life; and geographical location. This parable was given in Perea, where Jesus was when he first learned of Lazarus’ illness. Jesus waited two days before returning to Judea to perform the miracle of bringing his close friend back to mortality. It makes sense that Jesus would take time to teach his disciples about conditions in the spirit world because Lazarus had just gone there. It is also interesting to note that after Jesus raised Lazarus, the Pharisees (whom Jesus had rebuked before giving the parable) started then to plot Jesus’ demise as well as Lazarus’s murder. Verse by Verse, the four Gospels, p. 399.) ~~which~~ (who) was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried ~~by~~ (of) the ^aangels into ^bAbraham’s bosom: the rich man also died, and was buried;

23 And in ^ahell he lift up his eyes, being in torments, and ~~seeth~~ (saw) Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. (The Gospel could not be preached to him yet.)

25 But Abraham said, Son, remember that thou in thy lifetime ^areceivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. (Justice actually becomes the friend of those who rely on the Atonement.)

26 And beside all this, between us and you there is a great ^agulf fixed: so that they ~~which~~ (who) would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. (Such was the condition prior to Christ’s visit to the spirit world between the time of his death and his resurrection.

“There was no intermingling by the spirits in paradise and hell until after Christ bridged the great gulf between those two spirit abodes. This he did while his body lay in the tomb of Joseph of Arimathea and his own disembodied spirit continued to minister to men in their spirit prison. DNTC, 1:521 At this time, as Joseph Smith explained it, “Hades, sheol, paradise, spirits in prison, are all one; it is a world of spirits.” Joseph also taught that the righteous and the wicked all go to the same world of spirits until the resurrection. He also said, however, that within that spirit world there are bounds, limits, and laws by which wicked spirits are governed or controlled. TPJS, p. 208 and 310)

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham sai(d)th unto him, They have ^aMoses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the ^adead, they will repent.

31 And he said unto him, If they ^ahear not Moses and the ^bprophets, neither will they be ^cpersuaded, though one ~~rose~~ (should rise) from the dead. (“Faith comes as a gift from God to those who hear Moses and the prophets and who have enough real intent to honestly experiment with the principles of the gospel. Learning without humility, or simply being shown all things – even someone returning from the

dead will not bring faith.” Larry Dahl, *Studies in the Scriptures*, 5:361 This parable means that the Pharisees were being selfish and hypocritical, even abusing spiritual opportunities to the detriment of both those who looked to them for spiritual sustenance and those who were concerned about the kingdom of God. Lazarus represents those in need of and desiring nourishment. He begged for it.)

(Conclusion: Elder Melvin J. Ballard said: “I recognize with my brethren that the sorest trials that have ever come to the Church in any age of the world are the trials of peace and prosperity. But we are to do a new thing, a thing that has never before been done. We are to take the Church of Christ not only through the age of persecution and mob violence, but through the age of peace and prosperity. For we must learn to endure faithfully even in peace and prosperity.)