

January 27-February 3
Matthew 3; Mark 1; Luke 3
“Prepare Ye the Way of the Lord”

OVERVIEW:

Begin by reading Matthew 3; Mark 1; and Luke 3. As you pray for the Holy Ghost to help you understand these chapters, He will give you insights that are especially for you. Record these impressions, and make plans to act on them.

Record your impressions:

SCRIPTURES:

Matthew 3

John the Baptist preaches in Judea – Jesus is baptized and the Father acclaims him as his Beloved Son.

MATTHEW 3	MARK 1	LUKE 3
THE PREACHING OF JOHN THE BAPTIST		
1 (JST And) IN those days came ^a John the Baptist, preaching in the wilderness of Judæa, (He was the herald of the Messianic age, the messenger, forerunner, and Elias, who began the great restoration in the meridian of time, and on whose secure foundation the Son of Man himself built the eternal gospel structure. (DNTC, 1:113))	1 THE beginning of the ^a gospel of Jesus Christ, the Son of God;	1 NOW in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judæa, and ^a Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 ^a Annas and Caiaphas being the ^b high priests, (Now in this same year) the word of God came unto John the son of Zacharias in the wilderness.
2 And saying, ^a Repent ye (The Greek word denotes a change of heart or mind, i.e. a conversion): for the ^b kingdom of heaven ^c is at hand. (Gr has come) (“The kingdom of God was set up on the earth, even in the days of John.” Teachings, p. 273)	2 As it is written in the prophets, Behold, I send my ^a messenger before thy face, which shall prepare thy way before thee.	3 And he came into all the country about Jordan, preaching the ^a baptism of repentance for the ^b remission of sins;
3 For this is (I am) he that (who) was spoken of by the prophet ^a Esaias, saying, The	3 The ^a voice of one crying in the wilderness, Prepare ye the way	4 As it is written in the book of the prophet Esaias; and these are the words, saying, The voice of one

<p>^bvoice of one crying in the wilderness, ^cPrepare ye the way of the Lord, ^(and) make his ^dpaths straight. (This is also a call to us today to be morally straight. We need repentance today. The mission of John was to get a people ready for the promised coming of the Messiah who would bring the gift of the Holy Ghost, and thus spiritual rebirth. His preaching was to awaken the people to have sufficient faith to repent, be baptized, and accept Jesus as the Christ along with his baptism of fire.)</p>	<p>of the Lord, make his paths straight.</p>	<p>crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight. 5 For behold, and lo, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel; 6 Yea, even the dispersed and afflicted; and also to prepare the way, and make possible the preaching of the gospel unto the Gentiles; 7 And to be a light unto all who sit in darkness, unto the uttermost parts of the earth; to bring to pass the resurrection from the dead, and to ascend up on high, to dwell on the right hand of the Father, 8 Until the fulness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father; 9 To administer justice unto all; to come down in judgment upon all, and to convince all the ungodly of their ungodly deeds, which they have committed; and all this in the day that he shall come; 10 For it is a day of power; yea, every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough ways made smooth; 11 And all flesh shall see the salvation of God.</p>
<p>4 And the same John had his ^araiment ^(Gr garment) of ^bcamel's hair, and a leathern girdle about his loins; ^{(Clothes similar to Elijah. This was the clothing that the people recognized as the clothing of a prophet. He probably wore it to attract as much attention as possible. Mortal Messiah,} 1:385) and his ^cmeat ^(food) was</p>	<p>6 And John was ^aclothed with ^bcamel's hair, and with a girdle of a skin about his loins; and he did eat ^clocusts and wild honey;</p>	<p>“That he was married, had children, and lived as normal a life as his ministerial assignments permitted, we cannot doubt.” Mortal Messiah, 1:385 He, being married and having children, there may be literal descendants of Aaron and John the Baptist on earth today. If John was married and had children, what about</p>

<p>^clocusts (The Greek word used in the text refers to the insect.) and wild honey. (John was not a Nazarite.)</p>		<p>Jesus? Wouldn't He also have been married and had children?</p>
<p>5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,</p>		
<p>6 And (many) were baptized of him in Jordan, ^aconfessing their sins.</p>	<p>4 John did baptize in the wilderness, and ^apreach the ^bbaptism of ^crepentance for the ^dremission of sins. 5 And there went out unto him all the land of Judæa, and they of Jerusalem, and (many) were all ^abaptized of him in the river of Jordan, ^bconfessing their sins.</p>	
<p>7 ¶ But when he saw many of the Pharisees and Sadducees come to his ^abaptism, he said unto them, O ^bgeneration of vipers(!), (crop of serpents) who hath ^cwarned you to flee from the wrath to ^dcome? (Who warns the snakes and other vermin of the fire used by farmers to clear his field after the harvest? No one does. So who warned the Pharisees and Sadducees of the fire that will come in the future that will cleanse the earth? And why are they coming to John's baptism? They have not repented or changed their view of the Law of Moses or the coming of the Messiah. Therefore, John declared that in order to avoid the future cleansing of this earth, they must bring forth therefore fruits meet for repentance. Baptism would be of no avail to those who had not come in the spirit of repentance, which was the case with these people.)</p>		<p>7 Then (John) said he to the multitude that came forth to be baptized of him, (crying against them with a loud voice, saying) O ^ageneration of vipers, who hath warned you to flee from the wrath to come?</p>
<p>8 (Why is it that ye receive not the preaching of him whom God hath sent? If ye receive not this</p>	<p>(John is saying three things: He was the Elias to prepare the people to receive Jesus who was</p>	

<p>in your hearts, ye receive not me; and if ye receive not me, ye receive not him of whom I am sent to bear record; and for your sins ye have no cloak. Repent, therefore, (so that the atonement will cover you.) and) Bring forth therefore fruits ^ameet (appropriate to, worthy of) for ^brepentance:</p>	<p>coming, those who reject the servants of the Lord will not accept the Lord himself when He comes, and the atonement of Christ cannot cover the sins of those who do not accept Him. The atonement acts as a cover or cloak that conceals our sins from the justice of God. Those who reject the Savior will have nowhere to hide, nothing to cover them in the day of judgment as they cry out “to the mountains, fall on us, and to the hills, cover us.” (Luke 23:30))</p>	
<p>9 And think not to say within yourselves, We have Abraham ^ato our father: (We are the children of Abraham, and we only have power to bring seed unto our father Abraham;) for I say unto you, that God is able of these stones to raise up children u(i)nto Abraham (Into Abraham means to be adopted. All who accept Christ will be adopted into the Abrahamic covenants and into the Kingdom of the Lord. This opens the gospel net to the four corners of the earth.).</p>	<p>(“John’s forceful assertion that God could raise up, from the stones on the river bank, children to Abraham, meant to those who heard that even the lowest of the human family might be preferred before themselves unless they repented and reformed.” (Jesus the Christ, p. 123 “But John’s stinging rebuke was that “Of these stony Gentiles, these dogs,” these lowest of all creatures (in the Jewish mind), God is able “to raise up children unto Abraham.” Teachings, p. 319. “Our Lord’s forerunner is teaching the principle of adoption: that Abraham is “the father of all them that believe, both Jew and Gentile; that through belief in Christ all men become “Abraham’s seed, and heirs according to the promise.” DNTC, 1:120)</p>	<p>8 Bring forth therefore, fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to Abraham ⁱs our father: we have kept the commandments of God, and none can inherit the promise, but the children of Abraham; for I say unto you, That God is able of these stones to raise up children unto Abraham.</p>
<p>10 And now (,) also (,) the axe is laid unto the root of the trees: therefore every tree which ^abringeth not forth good fruit is (, shall be) ^bhewn down, and cast into the fire.</p>		<p>9 And now also the ^aaxe is laid unto the root of the trees: every tree therefore which bringeth not forth good ^bfruit is (shall be) hewn down, and cast into the fire.</p>
		<p>10 And the people asked him, saying, What shall we do then? 11 He answer(d)th and sai(d)th unto them, He that hath two ^acoats,</p>

		<p>let him ^bimpart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also ^apublicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed (unto) ^ayou. (For it is well known unto you, Theophilus, that after the manner of the Jews, and according to the custom of their law in receiving money into the treasury, that out of the abundance which was received, was appointed unto the poor, every man his portion; And after this manner did the publicans also, wherefore John said unto them, Exact no more than that which is appointed you.) 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse <i>any</i> ^afalsely; and be ^bcontent with your ^cwages. 15 And as the people were in expectation, and all men ^amused in their hearts of ^bJohn, whether he were the Christ, or not;)</p>
<p>11 ^aI indeed ^bbaptize you with water unto (upon your) ^crepentance: (The JST changes the tense to put repentance before baptism, which is the sign of repentance.) but he that (and when he of whom I bear record) cometh after me (, who) is mightier than I, whose shoes I am not ^dworthy to bear: ((or whose place I am not able to fill), as I said, I indeed baptize you before he cometh, that when he cometh he shall (may) ^ebaptize you with the Holy Ghost, and with ^ffire: (The Aaronic Priesthood performs the outward ordinance of baptism, but it takes the</p>	<p>7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: ^abut he shall (not only) baptize you with (water, but with fire, and) the Holy Ghost.</p>	<p>16 John answered, saying unto them all, I indeed baptize you with water; but (there cometh) one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall ^abaptize you with the Holy Ghost and with fire:</p>

<p>Melchizedek Priesthood to bring the inward and spiritual change by which sin and evil are burned out of a human soul as though by fire. A New Witness for the Articles of Faith, p. 347)</p>		
<p>12 (And it is he of whom I shall bear record,) Whose ^afan is (shall be) in his hand, and he will thoroughly purge his floor, and gather his wheat into the ^bgarner; (Gr storehouse) (temple) but (in the fullness of his own time) he will burn up the chaff with unquenchable ^cfire. (Thus came John, preaching and baptizing in the river Jordan; bearing record, that he who was coming after him had power to baptize with the Holy Ghost and fire.)</p>		<p>17 Whose ^afan <i>is</i> in his hand, and he will thoroughly purge his floor, and will gather the wheat into his ^bgarner; but the ^cchaff he will burn with fire unquenchable. 18 And many other things in his exhortation preached he unto the people. 19 But ^aHerod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 Added yet this above all, that he shut up John in prison.</p>
JOHN BAPTIZES JESUS		
<p>13 ¶ (And) Then cometh Jesus from Galilee to Jordan (about 80 or 90 miles) unto John, to be ^abaptized of him. (This may have been near the part of the River Jordan where Israel crossed on dry ground upon entering Canaan, near Jericho.)</p>	<p>9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was ^abaptized of John in Jordan.</p>	<p>21 Now when all the people were baptized, it came to pass, that Jesus also (came unto John;</p>
<p>14 But John forbad (refused) him, saying, I have need to be baptized of thee, and (why) comest thou to me? (He knew that Jesus was sinless, but not that He was the Son of God. Jesus the Christ, p. 118)</p>		
<p>15 And Jesus answering said unto him, ^aSuffer <i>it to be so now</i> (me to be baptized of thee): for thus it ^bbecometh (Gr is fitting for us) (Doing something fitting, proper, and right also carries the connotation of beauty.) us to ^cfulfil (this means doing things completely, accomplishing acts to their greatest capacity.) all (He would</p>		<p>and) being ^abaptized (of him), and praying, (Jesus was baptized at a spot more than a thousand feet below sea level, the lowest spot on earth where anyone could be baptized in fresh water. He not only descended to our condition; he descended (quite literally) below</p>

<p>obey all His Father's commandments.) ^drighteousness. (We should also do likewise; it is fitting and beautiful to the Father when we follow every command and counsel in its fullest sense.) Then he suffered him. (And John went down into the water and baptized him.)</p>		<p>all things. Verse by Verse, the Four Gospels, p. 88))</p>
<p>(Nephi tells us why Jesus was baptized: 1) He humbled Himself before the Father, 2) He covenanted to be obedient and keep the Father's commandments, 3) He had to be baptized to gain admission to the celestial kingdom; and 4) He set an example for all men to follow. 2 Nephi 31:4-11. 4 Wherefore, I would that ye should remember that I have spoken unto you concerning that ^aprophet which the Lord showed unto me, that should baptize the ^bLamb of God, which should take away the sins of the world. 5 And now, if the Lamb of God, he being ^aholy, should have need to be ^bbaptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be ^cbaptized, yea, even by water! 6 And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water? 7 Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be ^aobedient unto him in keeping his commandments. 8 Wherefore, after he was baptized with water the Holy Ghost descended upon him in the ^aform of a ^bdove. 9 And again, it showeth unto the children of men the straitness of the path, and the narrowness of the ^agate, by which they should enter, he having set the ^bexample before them. 10 And he said unto the children of men: ^aFollow thou me. Wherefore, my beloved brethren, can we ^bfollow Jesus save we shall be willing to keep the commandments of the Father? 11 And the Father said: Repent ye, repent ye, and be baptized in the name of my Beloved Son. To fulfill all righteousness is to perform every ordinance, keep every commandment, and do every act necessary to the attainment of eternal life. DNTC, p. 123. Elder Maxwell has said: "Why do we need outward ordinances, anyway? God surely knows our inner thoughts and feelings, our hearts, minds, and intentions, and can judge us perfectly. So why not judge us without reference to any outward ordinances? After all, some in the world regard themselves as Christians but disdain any ordinances at all. Ordinances, in fact, are required for several vital reasons. To begin with, ordinances show our visible, outward obedience to the Lord and His plan of salvation. Lord, Increase Our Faith, p. 74.)</p>		
<p>16 And Jesus, when he was ^abaptized, (by immersion) went up ^bstraightway (Gr immediately) out of the water: and, (John saw and) lo, the heavens were opened unto him, and he saw the ^cSpirit of God descending like a ^ddove, and lighting upon him (Jesus):</p>	<p>10 And straightway coming ^aup out of the water, he saw the heavens opened, and the Spirit like a ^bdove descending upon him:</p>	<p>the heaven was opened, 22 – And the Holy Ghost descended in a bodily shape like a dove upon him.) (The Prophet Joseph Smith said that John "led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the sign of the dove, in witness of that administration. The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove.</p>

		<p>The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of the dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove, but the sign of the dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.” Teachings, p. 275-276 Elder McConckie then adds: “It thus appears that John witnessed the sign of the dove, that he saw the Holy Ghost descend in the ‘bodily shape’ of the personage that he is, and that the descent was like a dove.” DNTC, 1:123-24)</p>
<p>17 And lo (he heard) a ^avoice from heaven, saying, This is my ^bbeloved ^cSon, in whom I am well pleased. (Hear ye Him.) (Fortified by the Holy Ghost, we may face our trials and temptations knowing we are not alone. This also shows that the Godhead consists of three distinct beings. The voice of the Father has been heard on very rare occasions. On the Mount of Transfiguration (Matthew 17:5), in announcing his Son to the Nephites (3 Nephi 11:7), and in presenting his Son to Joseph Smith (JS-H 1:17) and here at Jesus baptism.)</p>	<p>11 And there came a voice from heaven, <i>saying</i>, Thou art my beloved Son, in whom I am well pleased.</p>	<p>For the remainder of Luke 3, refer to January 7-13 Lesson. Luke 3:23-38 is the genealogy of Jesus.</p>
MATTHEW 4	MARK 1	LUKE 4
THE TEMPTATIONS OF JESUS		
<p>1 THEN was Jesus ^aled up of the Spirit into the wilderness ^bto be (with God) ^ctempted of the devil. (Jesus spent the 40 days in meditation and preparation for His mission. He communed with His Father and was fed spiritually. Elder McConckie said: “Surely the spiritual stature of the Man Jesus was such that for forty days the lions and wild beasts treated him as</p>	<p>12 ^aAnd immediately the Spirit driveth him into the ^bwilderness.</p>	<p>1 AND Jesus being full of the Holy Ghost returned from Jordan, and was ^aled by the Spirit into the wilderness, (Jesus did not go into the wilderness to be tempted of the devil; righteous men do not seek out temptation. He went to be with God. Probably he was visited by the Father, without question he received transcendent spiritual manifestations. The temptations came after he had communed with</p>

<p>they did Daniel. Surely the visions of eternity were opened to his view as they were to Paul and Joseph Smith. Surely he saw all that was seen by Enoch and Moses and Moriancumer. Surely there was purpose and preparation, refinement and testing, growth and development, during this period when our Lord's body was made subject to his spirit. Fasting and prayer and pondering and visions and revelations prepare men for the ministry, and it was no different except in degree, where the preparations of the Lord Jesus was concerned." Mortal Messiah, 1:410 It may also be that during this time, the Savior received the rest of the ordinances necessary for salvation. Joseph Smith taught, "If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." TPJS, p. 308.)</p>		<p>God, after forty days. The same was true in the case of Moses. He communed with God, saw the visions of eternity, and was then left unto himself to be tempted of the devil. After resisting temptation he again communed with Deity, gaining further light and revelation. McConkie, DNTC, 1:128)</p> <p>What is a proper fast? Why do we fast? Do you look forward to fasting? What does Matt 6:16-18 say we should avoid when we fast? According to Isaiah 58:3-5, how much good does fasting do us if we fast without the proper spiritual motivation? What do verses 6-7 say we must also do when we fast? What provision has the Lord made for His Church and people to help the poor?</p>
<p>2 And when he had ^afasted ^bforty days and forty nights, (and had communed with God,) ^che was afterward an hungered (, and was left to be tempted of the devil).</p>	<p>13 And he was there in the wilderness forty days, tempted of Satan (seeking to tempt him); and was with the wild beasts; and the angels ministered unto him.</p>	<p>2 "Being forty days ^btempted of the ^cdevil. (And after forty days, the devil came unto him, to tempt him.) And in those days he did eat nothing: and when they were ended, he afterward hungered.</p>
<p>3 And when the ^atempter came to him, (Elder McConkie said: "We must assert that this was a personal appearance, one in which the spirit Lucifer, who was cast out of heaven for rebellion, came in person and spoke to Jesus face to face. It was no mere placing of thoughts in his mind, but an open and spoken conversation." Mortal</p>		<p>3 And the devil said unto him,</p>

<p>Messiah 1:411) he said, If thou be the Son of God, command that these stones be made ^bbread. (First temptation – physical appetite)</p>		<p>If thou be the Son of God, command this stone that it be made bread.</p>
<p>4 But (Jesus) he answered and said, It is written, ^aMan shall not ^blive by ^cbread alone, but by every ^dword that proceedeth out of the ^emouth of God. (Living by every word of God, is a total commitment. Put the needs of the spirit before the needs of the body.)</p>		<p>4 And Jesus answered him, saying, It is written, That ^aman shall not live by bread alone, but by every word of God.</p>
<p>5 ^aThen the devil taketh him (Jesus was taken) up into the ^bholy city, and (the Spirit) setteth him on a (the) pinnacle of the temple, (This was the southwest or southeast corner of the Temple Mount. A height of about 211 feet.)</p>		<p>9 ^aAnd he (the Spirit) brought him to Jerusalem, and set him on a pinnacle of the temple,</p>
<p>6 ^aAnd saith (Then the devil came) unto him (and said), ^bIf thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (Are you sure that God loves you? Prove it by jumping and see if He protects you. If God truly loved me, then wouldn't He do such and such for me? If you are really there, prevent my pains and trials. Second temptation – misuse of divine power)</p>		<p>(and the devil came unto him) and said unto him, If thou be the Son of God, cast thyself down from hence: 10 For it is written, He shall give his ^aangels charge over thee, to keep thee: 11 And in <i>their</i> (his) hands they shall bear thee up, lest at any time thou dash thy foot against a stone.</p>
<p>7 Jesus said unto him, It is written again, Thou shalt not ^atempt the Lord thy God. (Jesus knew His Father loved Him. He didn't need to prove it.)</p>		<p>12 And Jesus answering said unto him, It is said (written), Thou shalt not ^atempt the Lord thy God.</p>
<p>8 (And) ^aAgain, the devil (Jesus was in the Spirit, and it) taketh him up into an exceeding high mountain, and sheweth him all the ^bkingdoms of the world,</p>		<p>5 ^aAnd the devil (Spirit), tak(eth)ing him up into an high mountain, shewed unto him (and he beheld) all the kingdoms of the world in a moment of time.</p>

<p>and the glory of them; (Why are we not tempted with kingdoms? Because so much less will do.)</p>		
<p>9 ^aAnd saith unto him (the devil came unto him again, and said), All these things will I give (unto) thee, if thou wilt fall down and worship me. (Third temptation – fleeting glories of mortality)</p>		<p>6 And the devil (came unto him, and) said unto him, All this ^apower will I give thee, and the glory of them: for that is (they are) delivered unto me; and to whomsoever I will I give it (them). 7 If thou therefore wilt worship me, all shall be thine.</p>
<p>10 Then saith Jesus unto him, Get thee hence, ^aSatan: for it is written, Thou shalt ^bworship the Lord thy God, and him only shalt thou serve. (President David O. McKay said: “Nearly every temptation that comes to you and to me comes in one of those forms. 1) a temptation of the appetite; 2) a yielding to the pride and fashion and vanity of those alienated from the things of God, and 3) a gratifying of the passion or a desire for the riches of the world or power among men.” The Instructor, Sept 1962, p. 289-290. President Kimball said: “The importance of not accommodating temptation in the least degree is underlined by the Savior’s example. Did not he recognize the danger when he was on the mountain with his fallen brother, Lucifer, being sorely tempted by the master tempter? He could have opened the door and flirted with danger by saying, ‘All right, Satan, I’ll listen to your proposition. I need not succumb, I need not yield, I need not accept – but I’ll listen.’ Christ did not so rationalize. He positively and promptly closed the discussion, and commanded:</p>		<p>8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt ^aworship the Lord thy God, and him only shalt thou ^bserve. (Elder James E. Faust: We need not become paralyzed with fear of Satan’s power. He can have no power over us unless we permit it. He is really a coward, and if we stand firm, he will retreat. The Apostle James counseled: Submit yourselves therefore to God. Resist the devil, and he will flee from you. James 4:7. He cannot know our thoughts unless we speak them. And Nephi states that he hath no power over the hearts’ of people who are righteous. CR, Oct 1987, 43)</p>

<p>“Get thee hence, Satan,” meaning, likely, “Get out of my sight – get out of my presence – I will not listen – I will have nothing to do with you.” Then, we read, “the devil leaveth him.” Miracle of Forgiveness, p. 216 Could Jesus have given in to the temptations? Elder McConckie said: “...in accordance with the eternal laws of free agency he could have succumbed to temptation; he could have lost his own soul and failed in his divinely appointed mission. That he remained true to his trust, that he was faithful and obedient to the whole law, made him the great Exemplar, the light of the world, who could say to all men, “Follow thou me.” DNTC, 1:127)</p>		
<p>11 Then the devil leaveth him, and, behold, angels came and ministered unto him. (Was this the end of His temptations? No, He was tested throughout His life. As are we. Luke 22:28 – Ye are they which have continued with me in my temptations. No man knows how bad he is till he has tried very hard to be good. A silly idea is current that good people do not know what temptation means. This is an obvious lie. Only those who try to resist temptation know how strong it is. After all, you find out the strength of [an] army by fighting against it, not by giving in. You find out the strength of a wind by trying to walk against it, not by lying down. A man who gives in to temptation after five minutes simply does not know what it would have been</p>		<p>13 And when the devil had ended all the temptation, he departed from him for a season.</p>

<p>like an hour later. That is why bad people, in one sense, know very little about badness. They have lived a sheltered life by always giving in. We never find out the strength of the evil impulse inside us until we try to fight it: and Christ, because He was the only man who never yielded to temptation, is also the only man who knows to the full what temptation means. C.S. Lewis, Mere Christianity, p. 126. All mortals may, as we travel through this wilderness of life, follow his example and do the same: fill ourselves daily (especially with scripture study and prayer) so that when the temptations come – as they inevitably will – they will have no power to overcome us because we are, like our Exemplar, filled with the Spirit. Verse by Verse, the Four Gospels, p. 97.)</p>		
<p>12 (And) Now when Jesus had heard (knew) that John was cast into prison, (and) he (sent angels, and, behold, they came and ministered unto him. And Jesus) departed into Galilee;</p>	<p>14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,</p>	<p>14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.</p>

Mark 1:15 And saying, The ^atime is fulfilled, and the ^bkingdom of God ^cis at hand: ^drepent ye, and ^ebelieve the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become ^afishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and (straightway) they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and ^ataught.

22 And they were astonished at his doctrine: for he taught them as one that had ^aauthority, and not as the ^bscribes.

MARK 1	LUKE 4
AN UNCLEAN SPIRIT CAST OUT	
<p>23 And there was in their synagogue a man with an ^aunclean spirit; and he cried out, (Because an unclean spirit inhabited the man, the man did not have his free agency for the unclean spirit spoke through the man who's body it possessed. DNTC, p. 168)</p>	<p>33 ¶ And in the synagogue there was a man, which (who) had a spirit of an unclean devil, and cried out with a loud voice,</p>
<p>24 Saying, <i>Let us alone</i>; ^awhat have we to do with thee (Gr what business do you have with us...), thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the ^bHoly One of God. (The veil has not been taken away from devils. They know Jesus from the pre-existence.)</p>	<p>34 Saying, <i>Let us alone</i>; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.</p>
<p>25 And Jesus ^arebuked him, saying, Hold thy peace, and come out of him. (Though Jesus was known to the devils because of the dealings with them in the pre-existent sphere, he consistently refused to permit them to bear record of his divinity. Had Jesus let unclean spirits go unrebuked, or had he acquiesced in their testimonies of him, the Jews would have claimed greater justification for their false charge against him, "He hath a devil, and is mad, why hear ye him?" John 10:20. DNTC, p. 168)</p>	<p>35 And Jesus rebuked him, saying, Hold thy peace, and come out of him.</p>
<p>26 And when the unclean spirit had ^atorn him, and cried with a loud voice, he came out of him. (In April 1830, when Joseph Smith cast a devil out of Newell Knight, Brother Knight "saw the evil spirit leave him and vanish from his sight." – Joseph Fielding Smith, Essentials in Church History, p. 95-96. DNTC, p. 168)</p>	<p>And when the devil had thrown him in the midst, he came out of him, and hurt him not.</p>
<p>27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine <i>is</i> this? (Only new because they were apostates.) for with ^aauthority commandeth he even the unclean spirits, and they do obey him. (Joseph Smith recorded the first miracle in the restored Church, casting out an evil spirit, as follows: Amongst those who attended our meetings regularly, was Newel Knight, son of Joseph Knight... We had got into the of praying much at our meetings, and Newel had said that he would try... but when we again met together, he rather excused himself. I tried to prevail upon him... He replied... he would wait until he could get into the woods by himself, and there he would pray. Accordingly, he deferred praying until next morning, when he retired into the woods; where,</p>	<p>36 And they were all amazed, and spake among themselves, saying, What a word <i>is</i> this! for with authority and power he commandeth the ^aunclean spirits, and they come out.</p>

<p>according to his own account afterwards, he made several attempts to pray, but could scarcely do so... He began to feel uneasy, and continued to feel worse both in mind and body, until, upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner; his visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment, and tossed about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with great earnestness requested my to cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied, If you know that I can, it shall be done; and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight. This was the first miracle which was done in the Church, or by any member of it; and it was done not by man, nor by the power of man, but it was done by God, and by the power of godliness. History of the Church, 1:82, Verse by Verse, the Four Gospels, p. 145-148)</p>		
<p>28 And immediately his fame spread abroad throughout all the region round about Galilee.</p>		<p>37 And the fame of him went out into every place of the country round about.</p>
<p>MATTHEW 8</p>	<p>MARK 1</p>	<p>LUKE 4</p>
<p>PETER'S MOTHER-IN-LAW IS HEALED</p>		
<p>14 ¶ And when Jesus was come into Peter's house,</p>	<p>29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.</p>	<p>38 ¶ And he arose(, and went) out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for (to heal) her.</p>
<p>he saw his ^awife's mother ^blaid, and sick of a fever. (lying sick and feverish)</p>	<p>30 But (And) Simon's wife's mother lay sick of a fever, and ^aanon they tell him of (they besought him for) her. (She must have been unable to ask herself.)</p>	<p>39 And he stood over her, and ^arebuked the fever; and it left her: and immediately she arose and ministered unto them.</p>

15 And he ^a touched her hand, (took hold of) and the fever left her: and she arose, and ministered unto them.	31 And he came and took her by the hand, and ^a lifted her up; and immediately the fever left her, and she ministered unto them.	
16 ¶ (Now) When the even (ing) was come, they brought unto him many that were possessed with ^a devils:	32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.	40 ¶ Now when the sun was setting, all they that (who) had any sick with ^a divers (or various) diseases brought them unto him; and he ^b laid his ^c hands on every one of them, and healed them.
	33 And all the city was gathered together at the door.	
and he cast out the (evil) ^b spirits with his (the) word, and ^c healed all that were sick:	34 And he ^a healed many that were sick of divers diseases, and cast out many ^b devils; and ^c suffered not (Gr he did not allow) the devils to speak, because they knew him.	41 And devils also came out of many, crying out, and saying, Thou art ^a Christ the Son of God. And he rebuking <i>them</i> suffered them not to speak: for they knew that he was Christ.
17 That it might be fulfilled which was spoken by Esaias the prophet, saying, ^a Himself (He himself) took our ^b infirmities, and bare <i>our</i> ^c sicknesses.		
JESUS PREACHES AND HEALS IN GALILEE		
	35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. (Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. D&C 88:124. Elder Boyd K. Packer: I have learned that the best time to wrestle with major problems is early in the morning. Our minds are then fresh and alert. The blackboards of our minds have been erased by a good night's sleep. The accumulated distractions of the day are not in our way. Our bodies have been rested also. That is the time to think something through carefully and to receive personal revelation.... When I'm under pressure, you won't find my	42 And when it was day, he ^a departed and went into a ^b desert (solitary) place:

	burning the midnight oil. I'd much rather be in bed early and getting up in the wee hours of the morning, when I can be close to Him who guides this work. Teach Ye Diligently, 204-5)	
	36 And Simon and they that were with him followed after him.	and the people sought him, and came unto him, and ^e stayed (desired) him, (detained him) that he should not depart from them
	37 And when they had found him, they said unto him, All <i>men</i> seek for thee.	
	38 And he said unto them, Let us go into the next towns, that I may ^a preach there also: for therefore came I forth.	43 And (But) he said unto them, I must ^a preach the kingdom of God to other cities also: for therefore am I ^b sent.
MATTHEW 4	MARK 1	LUKE 4
23 ¶ And Jesus went about all ^a Galilee, ^b teaching in their synagogues, and ^c preaching the gospel of the kingdom, and ^d healing all manner of ^e sickness and all manner of disease among the ^f people (which believed on his name). 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which (who) were possessed with ^a devils, and those which (who) were lunatick, and those that had the ^b palsy; (paralysis) and he ^c healed them. 25 And there followed him great multitudes of people from Galilee, and <i>from</i> Decapolis, and <i>from</i> Jerusalem, and <i>from</i> Judaea, and <i>from</i> beyond Jordan.	39 And he preached in their synagogues throughout all Galilee, and cast out ^a devils.	44 And he preached in the synagogues of ^a Galilee.
MATTHEW 8	MARK 1	LUKE 5
A LEPER IS CLEANSED		
2 And, behold, there came a ^a leper and worship(ping)ed him,	40 And there came a ^a leper to him, (Luke 5 says his leprosy was in an advanced stage, from	12 ¶ And it came to pass, when he was in a certain city, behold a man full of ^a leprosy: who seeing

<p>saying, Lord, if thou wilt, thou canst make me clean.</p>	<p>head to toe, near to death) beseeching him, and kneeling down to him, and saying unto him (said), If thou wilt, thou canst make me ^bclean. (pure) (He did not doubt that Jesus could heal him, but asked if we would heal him.)</p>	<p>Jesus fell on <i>his</i> face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.</p>
<p>3 And Jesus put forth <i>his</i> hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was ^acleansed.</p>	<p>41 And Jesus, moved with ^acompassion, put forth <i>his</i> hand, and touched him, and sai(d)th unto him, I will; be thou clean.</p>	<p>13 And he put forth <i>his</i> hand, and touched him, saying, I will: be thou clean.</p>
	<p>42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.</p>	<p>And immediately the leprosy departed from him.</p>
	<p>43 And he ^astraitly (Gr warned him sternly) charged him, and forthwith sent him away;</p>	<p>14 And he charged him to tell no man:</p>
<p>4 And Jesus sai(d)th unto him, See thou tell no man; but go thy way, she(o)w thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.</p>	<p>44 And saith unto him, See thou say nothing to any man: (Jesus was being humble in not wanting the miracle spoken of much. It may be that at this time, when men were flocking to him in such great numbers, further fame and notoriety would have hindered him in his travels and preaching. Or that such a notable miracle would fan the flames of persecution that already were beginning. MM 2:46) but go thy way, she(o)w thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. (He still encouraged adherence to the law of Moses. Leviticus 13, 14)</p>	<p>but (said unto him) go, and she(o)w thyself to the ^apriest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.</p>
	<p>45 But he went out, and began to publish <i>it</i> much, and to ^ablaze abroad (spread widely) the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert (solitary) places: and they came to him from every quarter.</p>	<p>15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 ¶ And he ^awithdrew himself into the wilderness, and prayed.</p>