

February 4-10
Matthew 4; Luke 4-5
“The Spirit of the Lord is Upon Me”

OVERVIEW:

Begin by reading Matthew 4 and Luke 4–5, and pay attention to any insights you receive. The study ideas in this outline can help you identify important principles in these chapters.

Record your impressions:

SCRIPTURES:

Matthew 4

Jesus fasts forty days and is tempted—He begins his ministry, calls disciples, and heals the sick. Keep in mind that Matthew made mention of the ancient prophets more than any other writer. Here he is showing how Jesus is similar to Moses to show how Jesus fulfilled the prophecy of Moses that a prophet would come who would be like him (Moses). So he includes the 40 day fast, like Moses did, how Satan came to him after his fast, like Moses, that the infant Jesus had his life threatened, as Moses did, that Jesus came from Egypt, as Moses did.

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 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</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 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</p>

<p>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>and revelation. McConkie, DNTC, 1:128) 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 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>3 And the devil said unto him, 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</p>		<p>9 ^aAnd he (the Spirit) brought him to Jerusalem, and set him on a pinnacle of the temple,</p>

<p>(the) pinnacle of the temple, (This was the southwest or southeast corner of the Temple Mount. A height of about 211 feet.)</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 their (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, and the glory of them; (Why are we not tempted with kingdoms? Because so much less will do.)</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>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</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</p>

<p>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: “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>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>
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

11 Then the devil leaveth him, ^aand, behold, ^bangels 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 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.)**

13 And when the devil had ended all the temptation, he departed from him for a season.

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;		
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--	--

Matthew 4:13 And leaving Nazareth, (in Zebulun), he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be ^afulfilled which was spoken by Esaias the prophet, saying,

15 The land of ^aZabulon, and the land of Nephthalim, ~~by~~ (in) the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in ^adarkness saw great ^blight; and to them ~~which~~ (that) sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to ^apreach, and to say, ^bRepent: for the ^ckingdom of heaven ^dis at hand (Gr has come).

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were ^afishers.

19 And he sai(d)th unto them, (I am he of whom it is written by the prophets;) ^aFollow me, and I will make you ^bfishers of men.

20 And they(, believing on his words,) straightway left their nets, and (straightway) ^afollowed him.

21 And going on from thence, he saw other two brethren, James ~~the son of~~ ^aZebedee, and John his brother, (the sons of Zebedee,) in a ship with Zebedee their father, mending their nets; and he ^bcalled them.

22 And they immediately left the ship and their father (in the ship), and followed him.

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 from Decapolis, and from Jerusalem, and from	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.

Judæa, and from beyond Jordan.		
-------------------------------------------	--	--

Luke 4

Jesus fasts forty days and is tempted of the devil – He announces his divine Sonship in Nazareth and is rejected – He casts out a devil in Capernaum, heals Peter’s mother-in-law, and preaches and heals throughout Galilee.

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 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</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 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>the house of the Lord.” TPJS, p. 308.)</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 ^edevil. (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 McConckie 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 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>3 And the devil said unto him, 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 “Then 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 “And 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</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>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>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 (o)with him all the ^bkingdoms of the world, and the glory of them; (Why are we not tempted with kingdoms? Because so much less will do.)</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>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</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>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: “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</p> <p>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</p>		<p>13 And when the devil had ended all the temptation, he departed from him for a season.</p>

<p>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 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>		

JESUS GOES TO GALILEE

Luke 4:14 ¶ And Jesus returned in the ^apower of the Spirit into ^bGalilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all (who believed on his name.)

JESUS REJECTED AT NAZARETH

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. (It is the custom to read the scriptures, the Law and the Prophets, three times a week. That occurs on Mondays, Thursdays and Sabbaths (Saturdays). It takes one year and the entire Old Testament is completed. Every congregation reads the same sections

on the same day. That is why a lad anticipating his Bar Mitzvah selects a date and practices reading the section appointed for that day. In Jesus' day, it seems apparent that the Jews read the scriptures publicly in the synagogue only on the Sabbath day. Since they read only once a week, it would take three years to read through the entire Law and the Prophets. It is interesting to note that the Savior's ministry was three years in length. Perhaps he chose that time frame so that He could personally teach his disciples all of the Law and the Prophets. On that occasion, the Isaiah text was the scripture of the day. New Testament Supplemental Study Materials, Daniel Rona, p. 31) (Elder McConkie has said: "...what prevailed in synagogues anciently is what should prevail in our houses of worship today, for the Christian practice of frequent worship – or sermon and song and prayer and scriptural reading, in buildings set apart for such purposes – grew out of the Jewish dispensation that preceded ours." MM 2:18 Edersheim said of synagogues: "Whenever some great Rabbi, or famed preacher, or else a distinguished stranger, is known to be in the town, it is the custom to invite him to preach to the people." The synagogue service commences. There are two prayers, then the reciting of the Shema – the three passages from the Pentateuch, in which the worshippers take upon themselves the yoke of the kingdom – and then another prayer. Then come 18 eulogies or benedictions and yet other prayers. Then the minister takes out a roll of the Law, and seven persons are called upon to read successive portions. "A descendant of Aaron was always called up first to the reading; then followed a Levite, and afterwards five ordinary Israelites...the reading of the Law was both preceded and followed by brief Benedictions. Then they would read from the Prophets followed by the discourse of the day. If he followed the practice of the day, his participation involved more than reading from the Prophets and discoursing as he chose. "The person who read in the synagogue the portion from the Prophets, was also expected to conduct the devotions, at least in greater part," meaning, "part of the Shema, and the whole of the Eulogies." **If he had participated fully as was the custom, he would have said such things as "Thou art Jehovah, our God, and the God of our fathers, our King, and King of our fathers, our Savior, and the Savior of our fathers, our Creator, the Rock of our Salvation, our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. Blessed are Thou, Jehovah, Who quickenest the dead! Thou are Holy and Thy name is Holy. Selah. Blessed art Thou Jehovah God, the Holy One."** Such a participation on his part would in fact have fitted perfectly into the Messianic pronouncement he was about to make for Jehovah was the Messiah, and the salvation promised Israel and all men by the One was the salvation that would be brought to pass by the Other. 1:430-50. But this we do know. Standing before the people, Jesus read from Isaiah 61:1-3. He probably read in Hebrew and then translated in Aramaic. This would account for the differences between Isaiah's record in the Old Testament, and the statements as given by Jesus and recorded by Luke.)

17 And there was delivered unto him the book of the prophet Esaias. (Isaiah) And when he had opened the book, he found the place where it was written,

18 The ^aSpirit of the Lord *is* upon me, because he hath ^banointed me to ^cpreach the ^dgospel to the ^epoor; he hath sent me to heal the brokenhearted, to ^fpreach ^gdeliverance (Gr remission) to the ^hcaptives, and (the) recovering of sight to the blind, to set at ⁱliberty them that are bruised,

19 ^aTo preach the acceptable year of the Lord. (Isaiah 61:1 THE ^aSpirit of the Lord ^bGOD *is* upon me; because the LORD hath ^canointed me to ^dpreach ^egood tidings unto the ^fmeek; he hath sent me to ^gbind up the brokenhearted, to ^hproclaim ⁱliberty to the ^jcaptives, and the opening of the ^kprison to *them that are bound*; 2 To proclaim the acceptable year of the LORD, and the day of ^avengeance of our God; to ^bcomfort all that ^cmourn; 3 To appoint unto them that mourn in Zion, to give unto them ^abeauty for ashes, the oil of ^bjoy for mourning, the garment of praise for the spirit of heaviness; that they might be called ^ctrees of ^drighteousness, the ^eplanting of the LORD, that he might be glorified.)

20 And he closed the book, and he gave *it* again to the minister, and (he) sat down. And the eyes of all ~~them that~~ (those who) were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this Scripture ^afulfilled in your ears. ("I have read from

Isaiah; I have set forth the meaning of the words – and therefore all Messianic prophecies - are fulfilled in me; they apply to me; I am the one of whom the prophets spoke; I am he; I am the Messiah.” MM 2:23)

22 And all bare him witness, and ^awondered (marvelled) at the ^bgracious words which proceeded out of his mouth (What these words were we do not know, but in the very nature of things, we can rest assured that they were a sermon on the text he had read. MM 2:21). And they said, Is not this ‘Joseph’s son? (The original Greek uses the word craftsman, not carpenter. In Nazareth, there was a stone quarry near by, so he would have worked not only in wood, but stone, metal, etc.)

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done (was) in ^aCapernaum, ^bdo also here in thy country.

24 And he said, Verily I say unto you, No prophet is ^aaccepted in his own country. (Following he gives two examples of prophets not being accepted in their own countries: Elijah who blessed a widow who lived outside of Israel, and Elisha, who healed Naaman, a gentile. If the people of Nazareth won’t believe, he will go somewhere else. If we don’t believe, we won’t receive the blessings we would otherwise have received but for our faith in Christ. **Do we follow those leaders whom the Lord has chosen for our day?** Members of the Church... those of enduring faith... willingly accept the supremacy of God and rely upon the scriptures and counsel of His servants, the leaders of the Church. These leaders of the Church are men with human frailties, and are imperfect in their wisdom and judgment. Perfection in men is not found on the earth. But almost without exception these leaders sincerely, humbly, and prayerfully render great and dedicated Christian service to the best of their ability. More important, they hold a divine warrant and commission through which great and eternal blessings come to those who sustain and follow them. They are God’s servants. James E. Faust, CF, Oct 1985, 8)

25 But I tell you of a (the) truth, many ^awidows were in Israel in the days of ^bElias, (Elijah) when the heaven was shut up three years and six months, ~~when~~ (and) great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, ~~a city~~ of Sidon, unto a woman *that was* a widow.

27 And many ^alepers were in Israel in the time of Eliseus (Elisha) the prophet; and none of them ~~was~~ (were) ^bcleansed, save (e) ~~ing~~ Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath, (His words they could not answer, his testimony they could not refute, but his voice – as they supposed – his voice they could silence. MM 2:27)

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he ^apassing through the midst of them went his way, (“How he escaped is not recorded. Perhaps His silence, perhaps the calm nobleness of His bearing, perhaps the dauntless innocence of His gaze overawed them. Apart from anything supernatural, there seems to have been in the presence of Jesus a spell of mystery and majesty which even His most ruthless and hardened enemies acknowledged, and before which they involuntarily bowed.” MM 2:27 Matthew 4:13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be ^afulfilled which was spoken by Esaias the prophet, saying, 15 The land of ^aZabulon, and the land of Nephthalim, *by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in ^adarkness saw great ^blight; and to them which sat in the region and shadow of death light is sprung up.)*

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word(s were) was with ^apower. (Gr authority) (In Capernaum is the nobleman who’s son Jesus healed. Also this is where Peter’s in-laws and Peter himself have a home.)

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, Let <i>us</i> alone; ^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, Let <i>us</i> alone; 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>					
28 And immediately his fame spread abroad throughout all the region round about Galilee.		37 And the fame of him went out into every place of the country round about.			
MATTHEW 8	MARK 1		LUKE 4		
PETER'S MOTHER-IN-LAW IS HEALED					
14 ¶ And when Jesus was come into Peter's house,	29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.		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.		
he saw his ^a wife's mother ^b laid, and sick of a fever. (lying sick and feverish)	30 But (And) Simon's wife's mother lay sick of a fever, and ^a anon they tell him of (they besought him for) her. (She must have been unable to ask herself.)		39 And he stood over her, and ^a rebuked the fever; and it left her: and immediately she arose and ministered unto them.		

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> Judæa, 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.

Luke 5

Peter, the fisherman, called to catch men—Jesus heals a leper—He forgives sins and heals a paralytic—Matthew is called—The sick need the physician—New wine in new bottles.

PETER, ANDREW, JAMES AND JOHN: FISHERS OF MEN

MATTHEW 4	MARK 1	LUKE 5
<p>18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were ^afishers.</p>	<p>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.</p>	
<p>LUKE 5:1 AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, (Galilee)</p> <p>2 And saw two ships standing by(on) the lake: but the fishermen were gone out of them, and were washing (wetting) their nets. (They were putting their nets away.)</p> <p>3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. (A very creative way to solve this problem. The disciples had not yet been called into full service. They still earned livings and provided for their families. By now they had spent hundreds if not thousands of hours learning from the Master, watching miracles, hearing him declare that He was the Messiah. Elder McConkie said: They had not as yet been called into a full-time ministry; they were not yet living the law of consecration, under which all that they had and were was dedicated to the building up of the kingdom and for rolling forth of the work of Him whose special witnesses they would soon become." MM 2:32. Indeed, it is not until after the day of Pentecost, when the full enjoyment of the gift of the Holy Ghost has come upon them, that the disciples forsake all in the full sense of never returning again to their temporal pursuits. DNTC, 1:166)</p> <p>4 Now when he had left (done) speaking, he said unto Simon, Launch out into the deep, and let down your nets for a ^adraught. (catch, haul) (The word <i>draught</i> is a Renaissance English word that describes a sweeping motion with a net for drawing out a catch of fish. Verse by Verse, the Four Gospels, p. 154 c.1205, from O.E. *<i>dreaht</i>, *<i>draeht</i>, related to <i>dragan</i> "to draw, drag". Sounds like caught or taught.)</p> <p>5 And Simon answering said unto him, Master, we have ^atoiled all the night, (It was their custom to fish all night and early dawn, and to use their lanterns to attract the fish.) and have taken nothing: (Peter may have been saying, we're professional fishers, we've done all we know how and have not caught a thing.) nevertheless at thy word I will let down the net. (How many of us in our fatigue in trying to accomplish something have said, we've already done all we can? And then added, "Nevertheless, I will do what you suggest." It is often so easy to give the Lord reasons why his requests of us should not be heeded, but if we would receive the net full blessings, we must let down the net.)</p> <p>6 And when they had (done) this done, they i(e)nclosed a great multitude of fishes: and their net ^abrake. (was breaking) (Some see this story as a symbol that Peter and other future apostles were not yet capable of spreading the Gospel message entirely on their own. Yet after several years of divine training with Christ, they could cast out their nets and bring in until overflowing without the nets breaking. They were then ready to successfully take the message to the world. John 21: 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus ^astood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them,</p>		

Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.)

7 And they beckoned unto *their* partners, ~~which~~ (who) were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw ~~it~~ (the multitude of fishes), he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. (Elder McConkie says Peter is saying: "I am unworthy of this honor; a sinner such as I is not fit company for the king, the Lord of hosts; depart from me that another more deserving may see thy countenance and behold thy person. DNTC 1:166)

9 For he was astonished, and all ~~that~~ (who) were with him, at the draught of the fishes which they had taken: **(The ships were approximately 21 feet long by 7 feet wide and 4 feet deep. Filling both boats with fish was to provide a living for the families of these apostles who are now being called into full-time service in the Church. About 4 miles away along the Sea of Galilee was a salt manufacturing enterprise. The wives of the apostles could have taken the fish and using the salt, preserved the fish so they could use them personally for years to come as well as selling them to provide an adequate living for their families. With so many fish in the two boats, there was no way they could have sold them before spoiling but they could preserve them with the salt and had fish for years to come.)**

10 And so ~~was~~ (were) also James, and John, the sons of Zebedee, ~~which~~ (who) were partners with Simon.

19 And he sai(d)th unto them, (I am he of whom it is written by the prophets;) ^aFollow me, and I will make you ^bfishers of men.

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

And Jesus said unto Simon, Fear not; from henceforth(, for) thou shalt ^acatch (Gr capture, take alive) men.

20 And they(, believing on his words,) straightway left *their* nets, and (straightway) ^afollowed him.

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

11 And when they had brought their ships to land, they ^aforsook all, and ^bfollowed him. (Sometimes calls to serve come at the moment of our greatest successes. We must learn to leave when the nets are full, not when they are empty. Whether it's the grandparents who are asked to serve a mission when the grandkids are so appealing, or the 15 year old girl asked to forgo dating when invited to the biggest dance of the year, the challenge is the same. But the comfort is the knowledge that the brimming nets are always replaced by a more worthy catch. The Savior is not only inviting us to sacrifice, but to experience a greater joy. Satan selects his disciples when they are idle, Jesus selected his when there were busy at their work.

		Longden, Conference Report, April 1966, p. 39)
21 And going on from thence, he saw other two brethren, James <i>the son of</i> ^a Zebedee, and John his brother, (the sons of Zebedee) in a ship with Zebedee their father, mending their nets; and he ^b called them.	19 And when he had gone a little further thence, he saw James the <i>son</i> of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them:	
22 And they immediately left the ship and their father (in the ship), and followed him.	and (straightway) they left their father Zebedee in the ship with the hired servants, and went after him.	

A LEPER IS CLEANSED

MATTHEW 8	MARK 1	LUKE 5
2 And, behold, there came a ^a leper and worship(ping)ed him, saying, Lord, if thou wilt, thou canst make me clean.	40 And there came a ^a leper to him, beseeching him, and kneeling down to him, and saying unto him (said), If thou wilt, thou canst make me ^b clean.	12 ¶ And it came to pass, when he was in a certain city, behold a man full of ^a leprosy: who seeing Jesus fell on <i>his</i> face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
3 And Jesus put forth <i>his</i> hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was ^a cleansed.	41 And Jesus, moved with ^a compassion, put forth <i>his</i> hand, and touched him, and sai(d)th unto him, I will; be thou clean.	13 And he put forth <i>his</i> hand, and touched him, saying, I will: be thou clean.
	42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.	And immediately the leprosy departed from him.
	43 And he ^a straitly charged him, and forthwith sent him away;	14 And he charged him to tell no man:
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.	44 And saith unto him, See thou say nothing to any man: 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.	but (said unto him) go, and she(o)w thyself to the ^a priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.
	45 But he went out, and began to publish <i>it</i> much, and to ^a blaze abroad 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.	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 ^a withdrew himself into the wilderness, and prayed.

JESUS HEALS A MAN WITH THE PALSY

MATTHEW 9	MARK 2	LUKE 5
<p>1 AND he (Jesus) entered into a ship, and passed over, and came into his own city.</p>	<p>1 AND again he entered into Capernaum (This is Jesus “own city,” where his mother and half brothers and sisters lived.) after some (many) days; and it was noised that he was ^ain the house. (or at home)</p>	<p>17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which (who) were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was <i>present</i> to heal them.</p>
	<p>2 And straightway many were gathered together, insomuch that there was no room to receive (the multitude) them, no, not so much as about the door: and he ^apreached the word unto them. (He is in the home of Peter. There are so many people that want to hear him and be healed of him, that no one else can get in. Four men come carrying a paralytic man to be healed.)</p>	
<p>2 And, behold, they brought to him a man sick of the ^apalsy, (stroke, paralysis) lying on a bed:</p>	<p>3 And they come unto him, bringing one sick of the palsy, which was ^aborne (carried) of four (persons). (Elder Talmage said: “In this man’s condition there was plainly a close connection between his past sins and his present affliction... [However], Christ recognized his repentance together with the faith that accompanied it.” Jesus the Christ, 180)</p>	<p>18 ¶ And, behold, men brought in a bed a man which (who) was ^ataken with a palsy (paralyzed): and they sought means to bring him in, and to lay <i>him</i> before him (Jesus).</p>
	<p>4 And when they could not come nigh unto him for the press, they uncovered the roof where he was (“The four men ascend to the roof, probably by the usual outside stairs found on nearly every house. On the roof they do what is neither difficult nor uncommon; they make an opening in the thatch-type roof, and through it they lower the suffering man into the presence of Jesus.” MM 2:48): and when they had broken <i>it</i> up, they let</p>	<p>19 And when they (found that they) could not find by what way they might bring him in because of (for) the multitude, they went upon the housetop, and let him down through the tiling with <i>his</i> couch into the midst before Jesus.</p>

	<p>down the bed wherein the sick of the palsy lay. (They were creative in solving a difficult problem. Sometimes we have to seek inspiration to solve difficult problems. Like the Brother of Jared’s experience. He produced the work of preparing the stones and then asked the Lord to touch them to make them light.)</p>	
<p>and Jesus seeing (knowing) their ^bfaith said unto the sick of the palsy; Son, be of good ^ccheer; thy ^dsins be forgiven thee(; go thy way and sin no more). (Rightly understood, this event in the life of our Lord was visible and irrefutable proof that he was the Messiah; and it was so recognized by those among whom he ministered. DNTC 1:177)</p>	<p>5 When Jesus saw their faith, (He sees a teaching opportunity) he said unto the sick of the palsy, Son (Matthew 9:2 says, Son, be of good cheer; thy sins are forgiven thee.) thy sins be ^aforgiven thee. (Which is better, to be forgiven or to be healed? “If Jesus should first forgive the man’s sins – since none but God can forgive sins – such an act would be announcement that he was God; then, if he commanded the sick person to rise up and walk, it would be proof that his claim to divinity was true. The teaching situation is ideally prepared, and the Master Teacher knows the course to pursue...The Lord forgives sins, but he does it in harmony with the laws he ordained before the world was. By properly repenting and by then partaking worthily of the sacrament, so that the Spirit of the Lord will come again into the lives of the penitent persons, members of the kingdom gain forgiveness of sins. We are not told whether the paralytic here forgiven by Jesus was a member of the Church or not. The overwhelming probability is that he was, and that Jesus was now forgiving his sins anew, as he did many times to Joseph Smith and the early elders of his latter-day kingdom. Where members of the Church</p>	<p>20 And when (Now) he saw their faith, he (and) said unto him, (the m)an, thy sins are ^aforgiven thee.</p>

	<p>are concerned, there is a very close connection between manifestations of healing grace and the forgiveness of sins. The very fact that a member of the kingdom has matured in the gospel to the point that he has power through faith in Christ to be healed, means that he also has so lived that he is entitled to have his sins remitted.” MM 2:49-51. James 5:15 says: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.)</p>	
3 And, behold, certain of the scribes said within themselves,	6 But there were certain of the scribes sitting there, and reasoning in their hearts,	21 And the scribes and the Pharisees began to reason, saying,
This <i>man</i> blasphemeth.	7 Why doth this <i>man</i> thus speak ^a blasphemies? who can forgive sins but God only?	Who is this which (that) speaketh ^a blasphemies? Who can ^b forgive sins, but God alone?
4 And Jesus ^a knowing their thoughts said, Wherefore (is it that ye) think ye evil in your hearts?	8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?	22 But when Jesus ^a perceived their thoughts, he answering (and he) said unto them, What reason ye in your hearts?
5 ^a For whether is (it not) easier, to say, <i>Thy sins be forgiven thee; or</i> (than) to say, Arise, and walk? (Jesus did what no imposter could have done – he proved his divine power by healing the forgiven man. DNTC, 1:178)	9 Whether is it (not) easier to say to the sick of the palsy, <i>Thy sins be forgiven thee; or</i> (than) to say, Arise, and take up thy bed, and walk? (He that can do the one, can do the other.)	23 ^a Whether is easier, to say, <i>Thy sins be forgiven thee; or to say, Rise up and walk?</i> (Does it require more power to forgive sins than to make the sick rise up and walk?)
6 But (I said this) that ye may know that the ^a Son of man hath ^b power (authority) on earth to ^c forgive sins, (then said he (Jesus said un) to the sick of the palsy,)	10 But that ye may know that the ^a Son of man hath power on earth to forgive sins, (he sai(d)th to the sick of the palsy,)	24 But that ye may know that the Son of (M)an hath power upon earth to ^a forgive sins, (I said it. And) (he said unto the sick of the palsy,)
Arise, take up thy bed, and go unto thine (thy) house.	11 I say unto thee, ^a Arise, and take up thy ^b bed, and go thy way into thine house.	I say unto thee, Arise, and take up thy couch, and go into thine (unto thy) house.
7 And he (immediately) arose, and departed to his house. 8 But when the multitudes saw <i>it</i> , they marvelled, and glorified	12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and	25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, ^a glorifying God.

<p>God, which (who) had given such power unto men.</p>	<p>(many) glorified God, saying, We never saw it on this fashion (the power of God after this manner). (“The proof of Messiahship could not be controverted. He who claimed to forgive sins – which all agreed none but God could do – had proved his divine power by turning the living death of palsy into the joyous life of physical health and spiritual cleanness. Following this display of power, the polarization of the people increased.” MM 2:53)</p>	<p>26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.</p>
	<p>13 And he (Jesus) went forth again by the sea side; and all the multitude resorted unto him, and he taught them.</p>	

MATTHEW IS CALLED

<p>9 ¶ And as Jesus passed forth from thence, he saw a man, named ^aMatthew, sitting at the ^breceipt of custom: (place where they received tribute (tax office), as was customary in those days,) and he sai(d)th unto him, Follow me. And he arose, and followed him.</p>	<p>14 And as he passed by, he saw Levi the <i>son</i> of Alphaeus sitting at the ^areceipt of custom (place where they receive tribute, as was customary in those days), and (he) said unto him, Follow me. And he arose and followed him.</p>	<p>27 ¶ And after these things he went forth, and saw a publican, named ^aLevi, sitting at the receipt of (place where they received) custom: and he said unto him, Follow me. 28 And he left all, rose up, and followed him. (Capernaum was an important fishing village. At this time, fishing was not a free enterprise. All fishing industry was controlled by the ruling elites who sold fishing rights to brokers, translated tax collectors or publicans, who in turn contracted with fishers. The fishers received capitalization along with fishing rights and were therefore indebted to the brokers. The location of Matthew’s (or Levi’s) toll office in Capernaum – an important fishing locale – probably identifies him as just such a contractor of royal fishing rights. K.C. Hanson & Douglas E. Oakman, Palestine in the Time of Jesus, p. 106)</p>
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

THE CALL FOR SINNERS TO REPENT

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and (with) his disciples.	15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus (him) and his disciples: for there were many, and they followed him.	29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.
11 And when the Pharisees saw (them) #, they said unto his disciples, ^a Why eateth your Master with publicans (tax collectors) and sinners?	16 And when the scribes and Pharisees saw him eat with ^a publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?	30 But the r scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?
12 But when Jesus heard (them) that , he said unto them, They that be whole need not a physician, but they that are sick.	17 When Jesus heard (this) #, he sai(d) th unto them, They that are ^a whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.	31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but ^a sinners to repentance.
13 But go ye and learn what (this) that meaneth, ^a I ^b will (desire) have ^c mercy, and not sacrifice: for I am not come to ^d call the ^e righteous, but sinners to ^f repentance.		
NEW WINE INTO NEW BOTTLES: JESUS AND THE LAW		
14 ¶ Then (And while he was thus teaching, there) came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?	18 And (they came and said unto him,) the disciples of John and of the Pharisees used to ^a fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?	33 ¶ And they said unto him, Why do the disciples of John ^a fast often, and make prayers, and likewise <i>the disciples</i> of the Pharisees; but thine eat and drink?
15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, ^a and then shall they ^b fast.	19 And Jesus said unto them, Can the children of the bridechamber fast, while the ^a bridegroom is with them? as long as they have the ^b bridegroom with them, they cannot fast.	34 And he said unto them, Can ye make the children of the ^a bridechamber fast, while the bridegroom is with them?
16 (Then said the Pharisees unto him, Why will ye not receive us with our baptism, seeing we keep the whole law? But Jesus said unto them, Ye keep not the law. If ye had kept the law, ye would have received me, for I	20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seweth a piece of ^a new cloth on an old garment: else the new piece that filled it	35 But the days will come, when the ^a bridegroom shall be taken away from them, and then shall they ^b fast in those days. 36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment (new

<p>am he who gave the law. I receive not you with your baptism, because it profiteth nothing. For when that which is new is come, the old is ready to be put away. For) No man putteth a piece of ^anew cloth (unshrunk) unto (on) an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.</p>	<p>up taketh away from the old, and the rent is made worse.</p>	<p>cloth) upon an old (garment); if otherwise (so), then both the new maketh a rent, and the piece that was taken out of the new ^aagreeth (fits, accords) not with the old.</p>
<p>17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.</p>	<p>22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.</p>	<p>37 And no man putteth new wine into old bottles; else the new wine will burst the ^abottles, (leather bags, or wineskins) and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles; and both are preserved. 39 No man also having drunk old wine ^astraightway desireth new: for he saith, The old is better.</p>