

March 4-10
Matthew 8-9; Mark 2-5
“Thy Faith Hath Made Thee Whole”

OVERVIEW:

As you read Matthew 8–9 and Mark 2–5, be responsive to impressions you receive from the Holy Ghost. Consider writing down the promptings you receive and the things you can do to act on those promptings.

Record your impressions:

SCRIPTURES:

Note: We have tried to harmonize the Gospels whenever they cover the same stories. Therefore, some verses may be included more than once. Ignore any duplicate scriptures in your reading/study.

Matthew 8

Miracles of Jesus. Matthew often organized his Gospel account by topic rather than by a chronological recounting of the Savior’s ministry. What are the different kinds of miracles?

Healing of sicknesses: Leper: Matthew 8:2-4, Centurion’s servant: 8:5-13, Peter’s mother-in-law: 8:14-17, Man with palsy: 9:2-8, Woman with an issue of blood: 9:20-22, Healed two blind men: 9:27-31

Power over elements: Calmed stormy sea: Matthew 8:18-27

Power over devils: Matthew 8:28-34, Matthew 9:32-33

Power over death: Matthew 9:18-19, 23-26

MATTHEW 8	MARK 1	LUKE 4
1 (And) WHEN he (Jesus) was come down from the mountain, great multitudes followed him.		
A LEPER IS CLEANSED		
2 And, behold, there came a ^a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.	40 And there came a ^a leper to him, (Luke 5 says his leprosy was in an advanced stage, from 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 ^b clean. (pure) (He did not doubt that Jesus	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.

	could heal him, but asked if we would heal him.)	
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 (Gr warned him sternly) 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: (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)	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 (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.	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.
MATTHEW 8		LUKE 7
JESUS HEALS CENTURION'S SERVANT AT CAPERNAUM		
5 ¶ And when Jesus was entered into Capernaum,		1 NOW when he had ended all his (these) sayings in the audience of the people, he entered into Capernaum.

there came unto him a centurion,		2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.
beseeching him,		3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
6 And saying, Lord, my ^a servant (child, servant, son) lieth at home sick of the ^b palsy, (paralysis) grievously tormented.		4 And when they came to Jesus, they besought him ^a instantly, (earnestly) saying, That he was worthy for whom he should do this:
		5 For he loveth our nation, and he hath built us a synagogue.
7 And Jesus sai(d)th unto him, I will come and heal him.		
8 The centurion answered and said, Lord, I am not ^a worthy (fit, qualified) that thou shouldest come under my roof:		6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:
but speak the word only, and my servant shall be ^b healed.		7 Wherefore neither thought I myself worthy to come unto thee: but say in a (the) word, and my servant shall be healed.
9 For I am a man under ^a authority, having soldiers under me: and I say to this <i>man</i> , Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth <i>it</i> .		8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth <i>it</i> .
10 When ^aJesus heard it, he marvelled, and (And when they that followed him, heard this, they marveled. And when Jesus heard this, he) said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. (Righteous Gentiles are entitled to the blessings of the Gospel.)		9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that (who) followed him, I say unto you, I have not found so great faith, no, not in ^a Israel.
11 And I say unto you, That ^a many shall come from the east and (the) west, and shall sit down with Abraham, and Isaac,		

<p>and Jacob, in the kingdom of heaven.</p> <p>12 But the ^achildren of the (wicked one) kingdom shall be cast out into ^bouter darkness: there shall be ^cweeping and gnashing of teeth.</p> <p>13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, <i>so</i> be it done unto thee. And his servant was healed in the selfsame hour.</p>		
		10 And they that (who) were sent, returning to the house, found the servant whole that (who) had been sick.
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 touch'd 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.		
MATTHEW 8	MARK 4	LUKE 8
JESUS CALMS THE STORM AT SEA		
18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side (of the sea) .	35 And the same day, when the even was come, he sai ^(d) th unto them, Let us pass over unto the other side.	22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.
SACRIFICE REQUIRED TO FOLLOW JESUS		
MATTHEW 8	LUKE 9	
19 And a certain scribe came (unto him) , and said unto him , Master, I will ^a follow thee whithersoever thou goest.	57 ¶ And it came to pass, that , as they went in the way, a certain <i>man</i> said unto him, Lord, I will ^a follow thee whithersoever thou goest.	
20 And Jesus sai ^(d) th unto him, The foxes have holes, and the birds of the air <i>have</i> nests; but the Son of Man hath not where to lay <i>his</i> head.	58 And Jesus said unto him, (the) Foxes have holes, and (the) birds of the air <i>have</i> nests; but the Son of Man hath not where to lay <i>his</i> head.	
21 And another of his disciples said unto him, Lord, ^a suffer (let, allow) me first to go and bury my father.	59 And he said unto another, ^a Follow me. But he said, Lord, suffer me first to go and bury my father.	
22 But Jesus said unto him, ^a Follow me; and let the ^b dead bury their dead.	60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.	
(It is not that those other cares and concerns were to be left undone but that some things are more vital than others. This was Jesus' way of describing that when a man has set his plough on a straight course, when he has planted his life in a more spiritual furrow, he must not look back wistfully on the old life but persist and push ahead with full commitment to the new life he has adopted and never look back. Verse by Verse, 234)	61 And another also said, Lord, I will ^a follow thee; but let me first go bid them farewell, which (who) are at home at my house.	
	62 And Jesus said unto him, No man, having put his hand to the ^a plough, and ^b looking back, is fit for the kingdom of God. (Marion G. Romney: Jesus was not looking for, or calling, men to do lip service only. He a wanted them to realize that following him meant effort and sacrifice. Luke tells us of an occasion when "there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:25–27, 33.) In these	

	<p>seemingly harsh statements, Jesus was not specifying “literal hatred toward one’s family ... as a condition of discipleship.” He was emphasizing “the preeminence of duty toward God over personal” or worldly demands of those who would be his disciples. (James E. Talmage, <i>Jesus the Christ</i>, Salt Lake City: Deseret Book Co., 1976, p. 453.) CR, Sep. 1978, 54)</p>	
MATTHEW 8	MARK 4	LUKE 8
<p>23 ¶ And when he was entered into a ship, his disciples followed followed (came unto) him.</p>	<p>36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.</p>	
<p>24 And, behold, there arose a great ^atempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.</p>	<p>37 And there arose a great storm of wind, and the waves beat (over) into the ship, so that it was now full.</p>	<p>23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; ^aand they were filled with (fear) water, and were in jeopardy (danger).</p>
<p>25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.</p>	<p>38 And he was in the hinder part of the ship, asleep on a pillow: (Elder McConckie said: “Sleeping calmly amid the raging billows of a tempest that threatened to sink the ship is certainly evidence of an unimpaired nervous system. It is clear that the mortal Jesus lived a normal, healthy, balanced life.” DNTC 2:306)</p>	
<p>26(b) Then he arose, and ^brebuked the winds and the sea; and there was a great calm.</p>	<p>and they awoke (o)ke him, and say (said) unto him, Master, carest thou not that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, ^aPeace, be still. And the wind ceased, and there was a great ^bcalm. (He who spoke and created all things now spoke and winds and water obeyed him again. Elder McConckie said: “Diety intervenes in temporal things even controlling and moderating the elements for the faithful....he maintains special watch care over those who by obedience and righteousness become his especial friends. For</p>	<p>24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.</p>

	<p>them storms are stilled, barren soil becomes productive, special needed rains fall and bounteous harvests mature, vines do not cast off their ripened fruits untimely, climatic conditions of whole regions are changed, mountains are moved, and rivers are turned out of their courses.” DNTC, 2:307)</p>	
<p>26(a) And he saidth unto them, Why are ye ^afearful, O ye of little faith?</p>	<p>40 And he said unto them, Why are ye so ^afearful? how is it that ye have no ^bfaith? (Had they not feared, they could have calmed the sea. His question is also to us today. How is our faith? By faith all things are possible, and when the Lord’s servants rise in the full majesty of their callings, they have power to command the waters. D&C 61:27)</p>	<p>25 And he said unto them, Where is your faith?</p>
<p>27 But the men marvelled, saying, What manner of man is this, that even the winds and the ^asea obey him!</p>	<p>41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?</p>	<p>And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the ^awinds and water, and they obey him.</p>
MATTHEW 8	MARK 5	LUKE 8
JESUS CASTS OUT LEGION OF DEVILS INTO SWINE		
<p>28 ¶ And when he was come to the other side into the country of the Gergesenes,</p>	<p>1 AND they came over unto the other side of the sea, into the country of the Gadarenes. (The town of Gergesa is the most likely location for this event. It is only about a mile from the Sea of Galilee.)</p>	<p>26 ¶ And they arrived at the country of the Gadarenes, which is ^aover against (on the other side of) Galilee.</p>
<p>there met him two (a man) possessed with ^adevils, coming out of the tombs, exceeding fierce, so that no man might (could) pass by that way.</p>	<p>2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,</p>	<p>27 And when he went forth to land, there met him out of the city a certain man, which had devils (for a) long time, and (he would wear) were no clothes, neither abode in any (a) house, but in the tombs.</p>
	<p>3 Who had his (been) dwelling among the tombs; and no man could bind him, no, not with chains:</p>	
	<p>4 Because that he had been often bound with fetters and chains, and the chains had been ^aplucked</p>	<p>29(b) For oftentimes it had caught him: and he was kept bound with chains and in fetters;</p>

	(Gr broken, taken apart) asunder by him, and the fetters broken in pieces: neither ^b could any <i>man</i> tame him. (Gr was any man strong enough to tame him)	and he brake the bands, and was driven of the devil into the wilderness.)
	5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. (Luke also mentions that he was naked – Luke 8:27. The symbolism of nakedness is that he is far from the Atonement. His sins and weaknesses are visible for all to see. All unrepentant sinners are naked. We are not covered by the Savior’s cloak of the Atonement.)	
29 And, behold, they (he) cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before ^a the time? (the appointed hour)	6 But when he saw Jesus afar off, he ran and worshipped him, 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, <i>thou</i> Son of the most high God? I ^a adjure (implore) thee by God, that thou torment me not. (There is a set time appointed when devils shall have no more power over mortal men and when they shall be cast out into that eternal hell prepared for them. This fact is known to them, in consequence of which they labor with inordinate zeal to overthrow the work of God during the short time allotted to them. DNTC, 2:311-312)	28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, ^a Jesus, <i>thou</i> Son of God most high? I beseech thee, torment me not.
	8 For he said unto him, Come out of the man, thou ^a unclean ^b spirit.	29(a) (For he had commanded the unclean spirit to come out of the man.
	9 And he asked (commanded) him (saying), What is (declare) thy name? And he answered, saying, My name <i>is</i> Legion: for we are many. (A Roman legion was 6,000. There were 2,000 swine.) 10 And he besought him much that he would not send them away out of the country.	30 And Jesus asked him, saying, What is thy name? And he said, ^a Legion: because many devils were entered into him.

<p>30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.</p>	<p>11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.</p>	<p>32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them (the swine). And he suffered them.</p>
<p>32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.</p>	<p>13 And forthwith Jesus gave them leave.</p>	
		<p>31 And they besought him that he would not command them to go out into the ^adeep. (abyss) (And he said unto them, Come out of the man)</p>
	<p>And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were ^achoked (drowned) in the sea. (If the swine were owned by Jews, they drove an illegal trade; if the hog farm belonged to Gentiles, its very existence was an insult to the national religion. In either event, even according to the local customs and laws, the destruction of the swine was justified. DNTC 2:313)</p>	<p>33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.</p>
<p>33 And they that kept them fled, and went their ways into the city, and told every thing (which took place), and what was befallen to the possessed of the devils.</p>	<p>14 And they that fed the swine fled, and told # (the people) in the city, and in the country (all that was done unto the swine).</p>	<p>34 When they that (who) fed them (the swine) saw what was done, they fled, and went and told # (the people) in the city and in the country.</p>
	<p>And they went out to see what it was that was done. 15 And they cø(a)me to Jesus, and see (saw) him that was possessed with the ^adevil, and had the Legion, sitting, and clothed, and in his right ^bmind: and they were afraid.</p>	<p>35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.</p>

34 And, behold, the whole city came out to ^a meet Jesus: and when they saw him,	16 And they that saw it (the miracle) told them (that came out) how it befell to him that was possessed with the devil, (and how the devil was cast out,) and <i>also</i> concerning the swine.	36 They also which (who) saw it (the miracle) told them by what means he that (who) was possessed of the devils was healed.
they besought <i>him</i> that he would depart out of their ^b coasts. (lands, regions)	17 And they began (immediately) to pray him to depart out of their coasts. (These people, worldly and carnal by nature, actually preferred their way of life to that which they would have been obligated to pursue, had they accepted the gospel. DNTC 2:313)	37 ¶ Then the whole multitude of the country of the Ga(r)darenes round about besought him (Jesus) to depart from them; for they were taken with great fear: and he (Jesus) went up into the ship, and returned back again.
	18 And when he was come into the ship, he that had been possessed with the devil (, spoke to Jesus, and) prayed him that he might be with him.	38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,
	19 Howbeit Jesus suffered him not, but sai(d)th unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had ^a compassion on thee. 20 And he departed, and began to ^a publish in Decapolis how great things Jesus had done for him: and all men (that heard him) did marvel. (The bitterness against Jesus was not so great in this region and some on hearing of the miracle would be led to investigate and believe the truth. DNTC, 2:314)	39 Return to thine own house, and she(o)w how great things God hath done unto thee. And he went his way, and ^a published throughout the whole city how great things Jesus had done unto him.

Matthew 9

Jesus forgives sins, heals a paralytic and calls Matthew – He eats with sinners; a woman is healed by touching his garments; and he raises Jairus’ daughter to life – He opens blind eyes, casts out a devil, and preaches the gospel.

MATTHEW 9	MARK 2	LUKE 5
JESUS HEALS A MAN WITH THE PALSYP		
1 AND he (Jesus) entered into a ship, and passed over, and came into his own city.	1 AND again he entered into Capernaum (This is Jesus “own city,” where his mother and half brothers and sisters lived.) after	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,

	<p>some (many) days; and it was noised that he was ^ain the house. (or at home)</p>	<p>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 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</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>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 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</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>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, Thy sins be forgiven thee; or to say, Rise up and walk? (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 saith 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 God, which (who) had given such power unto men.	12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and (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	25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, ^a glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

	<p>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>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 (place where they receive tribute, as was customary in those days.)-^areceipt of custom, and (he) said unto him, Follow me. And he arose 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>	<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.</p>
THE CALL FOR SINNERS TO REPENT		
<p>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.</p>	<p>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.</p>	<p>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.</p>

	(Publicans were despised. Many used extortion to collect their taxes for Rome. It was especially bad if it was a Jew that was a publican. It is assumed that Matthew gave up much wealth. His association with the Master must have been considerable before his call. Matthew was prepared and foreordained to be one of the Twelve. This feast may have been a farewell feast. MM 2:55-57)	
11 And when the Pharisees saw (them) that , 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, (They ask the disciples, not Jesus.) How is it that he eateth and drinketh with publicans and sinners?	30 But the 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 that (this) , he sai(d) th unto them, (“The questions are put to the disciples, but the answers come from Him who sets the tone of those festivities which we must believe he found enjoyable.” MM2:57) 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.
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.		32 I came not to call the righteous, but ^a sinners to 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 (In Matthew, the disciples of John are the ones who ask the question about fasting.) 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? (The Pharisee	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?

	fasts were far removed from the Lord's standard of fasting found in Isaiah 58. MM 2:59)	
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. (The Lord is among them, they should rejoice.)	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 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 ^a new 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.	20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. (After my death will be time to fast.) 21 No man also seweth a piece of ^a new (Gr unshrunk, or unsized) cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.	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 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 ^a agreeth (fits, accords) not with the old.
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.	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. (Jesus came to restore not reform. His mission was to fulfill the old order and commence the new; he came to tramp out the dying embers of Mosaic performances and ignite the living flames of the gospel fire in the hearts of men. He was telling John's disciples to complete their conversion by following him. MM 2:62)	37 And no man putteth new wine into old bottles; else the new wine will burst the ^a bottles, (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 dr u (a)nk old wine ^a straightway desireth new: for he saith, The old is better.
MATTHEW 9	MARK 5	LUKE 5
JAIROS SEEKS JESUS		

<p>18 ¶ While he spake these things unto them, behold, there came a certain ^aruler, and worshipped him, saying, My daughter is even now (dying) dead: but come and lay thy ^bhand upon her, and she shall ^clive.</p>	<p>22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,</p>	<p>41 ¶ And, behold, there came a man named ^aJairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:</p>
	<p>23 And besought him greatly, saying, My little daughter lieth at the point of death: <i>I pray thee</i>, come and lay thy ^ahands on her, that she may be healed; and she shall live.</p>	
<p>19 And Jesus arose, and followed him, and so did (also) his disciples, (and much people thronged him).</p>	<p>24 And <i>Jesus</i> (he) went with him; and much people followed him, and thronged him.</p>	<p>42 For he had one (an) only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.</p>
WOMAN TOUCHES JESUS AND IS HEALED		
<p>20 ¶ And, behold, a woman, which was diseased with an ^aissue (hemorrhage) of ^bblood twelve years,</p>	<p>25 And a certain woman, which had an ^aissue (hemorrhage) of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,</p>	<p>43 ¶ And a woman having an issue of ^ablood twelve years, which (who) had spent all her living upon physicians, neither could be healed of any,</p>
<p>came behind <i>him</i>, and touched the hem of his garment:</p>	<p>27 When she had heard of Jesus, (she) came in the press behind, and touched his ^agarment. ("Religious Jews today wear a garment of wool called a <i>talith</i>. The name seems to be derived from the Hebrew word for lamb, <i>taleh</i>. The hem or the strings of the <i>talith</i> are customarily touched during Jewish religious services. (The four sets of strings are knotted so that the sum of knots and strings equals 613 – the number of laws and covenants including the Ten Commandments given to Moses on Mount Sinai.) Modern Jews touch the strings and knots of the <i>talith</i> garment to remind and commit themselves to keeping the laws and thereby being</p>	<p>44 Came behind him (Jesus), and touched the ^aborder of his garment: and immediately her issue of blood ^bsta(u)nched. (ceased)</p>

	blessed of God. The woman who touched the garment of Jesus (probably the <i>talith</i>) was healed.” Daniel Rona, New Testament Supplementary Material, p. 38)	
21 For she said within herself, If I may but touch his garment, I shall be ^a whole. (free from disease)	28 For she said, If I may touch but his clothes, I shall be whole. (She had sufficient faith.)	
	29 And straightway the fountain of her blood was dried up; and she felt in <i>her</i> body that she was healed of that plague.	
	30 And Jesus, immediately knowing in himself that ^a virtue (Gr power, strength) had gone out of him, (Elder McConkie said: “Giving blessings and performing priesthood ordinances is often the most physically taxing labor which the Lord’s true ministers ever perform. There is nothing perfunctory or casual about the performance of these holy ordinances; great physical exertion and intense mental concentration are part of the struggle to get that spirit of revelation so essential in an inspired blessing or other performance.” DNTC 2:319. Joseph Smith under date of March 14, 1843 wrote in his journal: “Elder Jedediah M. Grant enquired of me the cause of my turning pale and losing strength last night while blessing children. I told him that I saw Lucifer would exert his influence to destroy the children that I was blessing, and I strove with all the faith and spirit that I had to seal upon them a blessing that would secure their lives upon the earth; and so much virtue went out of me into the children that I became weak,	46 And Jesus said, Somebody (Some one) hath touched me: for I perceive that ^a virtue (power) is gone out of me.

	from which I have not yet recovered; and I referred to the case of the woman touching the hem of the garment of Jesus. The virtue referred to is the spirit of life; and a man who exercises great faith in administering to the sick, blessing little children, or confirming, is liable to become weakened.” Teachings, p. 280-281)	
	turned him about in the press, and said, Who touched my clothes?	45 And Jesus said, Who touched me?
	31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?	When all denied, Peter and they that (who) were with him said, Master, the multitude throng thee and press (upon) thee, and sayest thou, Who touched me?
22 But Jesus turned him about, and when he saw her,	32 And he looked round about to see her that had done this thing.	
	33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.	47 And when the woman saw (found) that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was ^a healed immediately.
he said, Daughter, be of good comfort; thy faith hath made thee ^a whole. And the woman was made whole from that hour.	34 And he said unto her, Daughter, thy ^a faith hath made thee whole; go in ^b peace, and be whole of thy plague.	48 And he said unto her, Daughter, be of good ^a comfort: (courage, cheer) thy faith hath made thee whole; go in peace.
JAIRUS' DAUGHTER RAISED		
	35 While he yet spake, there came from the ruler of the synagogue's <i>house</i> certain which (a man who) said, Thy daughter is dead: why troublest thou the Master any further?	49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's <i>house</i> , saying to him, Thy daughter is dead; trouble not the Master.
	36 As soon as (he spake,) Jesus heard the word that was spoken, he saith (and said) unto the ruler of the synagogue, Be not afraid, only ^a believe. (Gr exercise faith) (Fear and doubt cannot be in a person when faith is present and vice versa – Joseph Smith.)	50 But when Jesus heard it, he answered him, saying, (But Jesus heard him, and he said unto the ruler of the synagogue,) Fear not: believe only, and she shall be made whole.

	37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.	51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the ^a maiden. (child)
23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,	38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.	52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.
24 He said unto them, Give place: for the maid is not dead, but sleepeth.	39 And when he was come in, he sai(d)th unto them, Why make ye this ^a ado, (Gr uproar, tumult) and weep? the damsel is not dead, but sleepeth.	
And they ^a laughed him to scorn. (ridiculed him) 25 But when the people were put forth, he went in,	40 And they ^a laughed (ridiculed) him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.	53 And they ^a laughed him to scorn, knowing that she was dead.
and took her by the hand,	41 And he took the damsel by the hand, and said unto her, Talitha cumi; (This may have been Jesus way of saying, "My little lamb, or "curly locks." Cumi means "get up" Daniel Rona, p. 39) which is, being interpreted, Damsel, I say unto thee, ^a arise.	54 And he put them all out, and took her by the hand, and (he) called, saying, Maid, arise.
and the maid arose.	42 And straightway the damsel ^a arose, and walked; for she was of the age of twelve years (old). And they were astonished with a great astonishment.	55 And her spirit came again, and she arose straightway: and he commanded to give her meat.
	43 And he ^a charged them straitly (Gr strongly warned them) that no man should know it; and commanded that something should be given her to eat.	56 And her parents were astonished: but he charged them that they should tell no man what was done.
26 And the fame hereof (of Jesus) went abroad into all that land.		

TWO BLIND MEN HEALED

MATTHEW 9:

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, (Jesus,) Thou Son of David, have mercy on us.

28 And when he was come into the house, the ^ablind men came to him: and Jesus sai(d)th unto them, ^bBelieve ye (Do you have faith that) that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your ^afaith be it unto you.
 30 And their ^aeyes were ^bopened; and Jesus ^cstraitly (he) charged them, (warned them sternly) saying, (Keep my commandments and) See (ye tell no man in this place,) *that* no man know *it*.
 31 But they, when they were departed, ^aspread abroad his ^bfame in all that country.

DEVIL CAST OUT OF DUMB MAN

32 ¶ (And) As they went out, behold, they brought to him a dumb man possessed with a ^adevil.
 33 And when the devil was cast out, the dumb (man) spake: and the multitudes marvelled, saying, It was never so seen in Israel.
 34 But the Pharisees said, He casteth out (the) devils through the prince of the devils.

MATTHEW 9

MARK 6

JESUS TOURS GALILEE AGAIN

35 And Jesus went about all the cities and villages, ^ateaching in their synagogues, and preaching the ^bgospel of the kingdom, and ^chealing every sickness and every disease among the people.
 36 ¶ But when he saw the multitudes, he was moved with ^acompassion on them, because ^bthey fainted, (they were harassed) and were scattered abroad, as ^csheep having no ^dshepherd.
 37 Then sai(d)h he unto his disciples, The ^aharvest truly *is* plenteous, but the ^blabourers *are* few;
 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

6 And he marvelled because of their ^aunbelief. (lack of faith) And he went round about the villages, teaching.

MATTHEW 12

MARK 2

LUKE 6

JESUS: LORD OF THE SABBATH

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

23 And it came to pass, that he went through the corn fields (most likely barley) on the sabbath day; and his disciples began, as they went, ^ato pluck the ears of corn. (occasionally picking some grain) (Allowed by Deut 23:25 – When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor’s standing corn.)

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

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

24 And the Pharisees said unto him, (“Spying eyes – viewing we suppose, with prosecutorial pleasure – observed the two sins, which they could argue were capital offenses. Perhaps these peering Pharisees were following to see if the disciples

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the ^asabbath days? (Their act violated, not the Mosaic law forbidding servile work on the Sabbath, but the rabbinical interpretations prevailing in that

	<p>of the New Order would walk more than the two thousand cubits allowed by the Rabbinic restrictions on the Sabbath day; perhaps they hoped to witness the sins of harvesting and threshing. Seeing what they did, they complained to Jesus.” MM 2:84) Behold, why do they (thy disciples) on the Sabbath day that which is not lawful? (They broke two laws, not biblical but Rabbinic laws: They both reaped and harvested. The plucking was reaping, the rubbing off of the husks was threshing.)</p>	<p>darkened ears. To rub ears of grain together in the hands was consider to be threshing, to blow away the chaff, winnowing. When the Lord revealed the law of Sabbath observance in this dispensation, he expressly authorized such servile work as was required to prepare necessary food. DNTC, 1:204)</p>
<p>3 But he said unto them, Have ye not ^aread what ^bDavid did, when he was an hungred, and they that were with him;</p>	<p>25 And he said unto them, Have ye never read what David did, (With all your learning, has it not come to your attention?) when he had need, and was an hungred, he, and they that (who) were with him?</p>	<p>3 And Jesus answering them said, Have ye not read so much as this, what David did, when (he) himself was an hungred, and they which (who) were with him;</p>
<p>4 How he entered into the house of God, and did eat the ^ashewbread, which was not lawful for him to eat, neither for them which (that) were with him, but only for the priests?</p>	<p>26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? (“Even you know that your law calls for men to eat on the Sabbath, and that danger to life and being on the Lord’s errand supersede the Sabbath law. Since David was guiltless in taking the very Bread of the Presence from off the holy table, think ye that my disciples will be condemned for rubbing a few grains of barley in their hands to make them more palatable?” MM 2:85)</p>	<p>4 How he went into the house of God, and did take and eat the ^ashewbread, and gave also to them that (who) were with him; which it is not lawful to eat but for the priests alone? (Even proper [Sabbath] regulations with reference to it may be set aside when some overriding principle of temporal or spiritual well-being is involved. David’s use of the showbread illustrates this principle. DNTC, 1:204)</p>
<p>5 Or have ye not read in the law, how that on the ^asabbath days the priests in the temple profane the sabbath, and (ye say they) are blameless? (When the Lord revealed the law of Sabbath observance in this</p>		

<p>dispensation, he expressly authorized such servile work as was required to prepare necessary food. D&C 59:13</p> <p>“Even proper regulations with reference to the Sabbath may be set aside when some overriding principle of temporal or spiritual well-being is involved. David’s use of the showbread illustrates this principle...It is true that nearly all work done on the Sabbath in this age cannot in any sense be justified; yet there are some things, such as providing electric power, which must continue on all days of the week.” DNTC 1:204)</p>		
<p>6 But I say unto you, That in this place is <i>one</i> greater than the ^atemple. (“Jesus himself is that one. It is as though he said: ‘Since the priests can legally break the Sabbath in their temple performances, think not that my disciples are bound by ritualistic restrictions when they are on the errand of one who is greater than the temple.’ DNTC 1:204)</p>		
<p>7 But if ye had known what <i>this</i> meaneth, I will have ^amercy, and not sacrifice, ye would not have condemned the guiltless. (“Hosea 6:6 – Mercy, love, charity, the attributes of godliness, take precedence over sacrifices and ritualistic performances. DNTC 1:182)</p>		
	<p>27 And he said unto them, The ^aSabbath was made for man, and not man for the ^bSabbath: (Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should</p>	

	not eat; For the Son of Man made the Sabbath day.)	
8 For the Son of Man is Lord even of the ^a sabbath day.	28 Therefore the ^a Son of Man is Lord also of the Sabbath. (I am the Lord also of the Sabbath and can specify in my own name what constitutes proper Sabbath observance. By objecting to his Sabbath conduct, or that of his disciples, they were in fact objecting to his Messiahship. MM 2:88)	5 And he said unto them, That the Son of man is Lord also of the ^a sabbath. (Jesus in effect says: Since the priest can legally break the Sabbath in their temple performances, think not that my disciples are bound by ritualistic restrictions when they are on the errand of one who is greater than the temple. In this way Jesus laid the foundation for his next statement, one reaffirming his Messiahship. DNTC, 1:204)

Mark 3

Jesus heals on the Sabbath day – He chooses and ordains the Twelve Apostles – He asks: Can Satan cast out Satan? – Jesus speaks of blasphemy against the Holy Ghost, and identifies those who believe as his family.

MATTHEW 12	MARK 3	LUKE 6
MAN'S WITHERED HAND HEALED ON THE SABBATH		
9 And when he was departed thence, he went into their synagogue(s):	1 AND he entered again into the synagogue;	6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.
10 ¶ And, behold, there was a man which had his (a withered) hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.	and there was a man there which had a withered hand. 2 And they ^a watched (watched carefully, maliciously) him, whether he would heal him on the Sabbath day; that they might accuse him.	7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.
	3 And he sai(d)th unto the man which had the withered hand, Stand forth.	8 But he ^a knew their thoughts, and said to the man which (who) had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.
11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?	4 And he sai(d)th unto them, Is it lawful to do good on the ^a sabbath days, or to do evil? to save life, or to kill? But they ^b held their peace (remained silent).	9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it ?

<p>12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.</p>		
	<p>5 And when he had looked round about on them with ^aanger, being grieved for the ^bhardness (insensibility, dullness) of their hearts,</p>	<p>10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. (From the account we gain a reaffirmation of the eternal truth that it is lawful to do good on the Sabbath, that as a day of worship it is one on which men lawfully and properly should glorify God by doing his work. DNTC, 1:206)</p>
<p>13 Then said he to the man, Stretch forth thine (thy) hand. And he stretched it forth; and it was restored whole, like as (unto) the other. (Jesus is reaffirming the truth that it is lawful to do good on the Sabbath.)</p>	<p>he said unto the man, Stretch forth thine hand. And he stretched it out (his hand): and his hand was restored whole as the other.</p>	
<p>14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.</p>	<p>6 And the Pharisees went forth, and straightway took ^acounsel with the Herodians against him, how they might destroy him.</p>	<p>11 And they were filled with madness; and communed one with another what they might do to Jesus.</p>
JESUS AMONG THE MULTITUDES		
<p>15 But when Jesus knew it, (when they took counsel, and) he withdrew himself from thence: and great multitudes followed him, and he healed them all; (their sick).</p>	<p>7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa, 8 And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.</p>	
	<p>9 And he spake to his disciples, that a small ^aship (boat) should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they ^apressed (impetuously rushed at him)</p>	

	upon him for to touch him. As many as had plagues 11 And ^a unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.	
16 And charged them that they should not make him known:	12 And he straitly charged them that they should not make him known.	
17 That it might be fulfilled which was spoken by ^a Esaias the prophet, saying.		
18 Behold my ^a servant, (son) whom I have ^b chosen; my ^c beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew (show) judgment to the Gentiles.		
19 He shall not strive, nor ^a cry; (cry for help) neither shall any man hear his voice in the streets.		
20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth ^a judgment unto victory.		
21 And in his ^a name shall the ^b Gentiles (nations) trust.		
	MARK 3	LUKE 6
THE TWELVE APOSTLES CALLED AND ORDAINED		
	13 And he goeth up into a mountain, and calleth <i>unto him</i> whom he ^a would: (desired) and they came unto him.	12 And it came to pass in those days, that he ^a went out into a mountain to ^b pray, and continued all night in prayer to God. (He prepared himself to call the 12 Apostles.) 13 ¶ And when it was day, he called <i>unto him</i> his disciples:
	14 And he ^a ordained twelve, that they should be with him, and that he might send them forth to ^b preach,	and of them he ^a chose ^b twelve, whom also he named ^c apostles; (The listing of the apostles as a group appears four times in the NT, once each in Matthew, Mark, Luke and Acts. No two lists are alike. No two lists give the same order of seniority. Acts 1:13 and Mark, give the first three as Peter, James and John.)

	<p>15 And to have ^apower (authority) to heal ^bsicknesses, and to cast out ^cdevils:</p>	
<p>2 Now the names of the twelve apostles (means one sent forth.) are these; The first, Simon, who is called Peter, and Andrew his brother (Peter and Andrew are brothers); James <i>the son of Zebedee</i>, and John his brother; (James and John are brothers.)</p>	<p>16 And Simon he surnamed Peter; 17 And James the <i>son of Zebedee</i>, and John the brother of James; and he surnamed them Boanerges, which is, The sons of ^athunder:</p>	<p>14 Simon, (whom he also named ^aPeter,) and Andrew his brother, James and John, Philip and Bartholomew, (Elder McConckie said: "...we know that Peter, James, and John were the preeminent three, and were in fact the First Presidency of the Church in that day, although we have no way of knowing whether they served as a separate quorum apart from the others of the Twelve. MM 2:104-5)</p>
<p>3 Philip (maybe a Jewish Greek – John 12:21), and Bartholomew (Nathanael); Thomas (Didymus), and Matthew (son of Alphaeus, brother of James the less) the ^apublican;(tax collector) James <i>the son of Alphaeus</i> (brother of Matthew. Some say there are 3 men named James in the NT, James son of Zebedee, James son of Alpheus, and James, the Lord's brother. Some believe that James of Alpheus and James the Lord's brother (or cousin) are the same person.), and Lebbaeus (Arabic for root), whose surname was Thaddaeus (Hebrew for heart); (His real name was Jude, or Judas, not Iscariot)</p>	<p>18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the <i>son of Alphaeus</i>, and Thaddaeus,</p>	<p>15 Matthew and Thomas, James the <i>son of Alphaeus</i>, and Simon called Zelotes,</p>
<p>4 Simon the Canaanite, (the Aramaic version of the Greek word Zealot. However, according to Talmage, he was not a Zealot since the formal party was most prominent after Jesus' time. So Simon is evidently called zealous as a personal quality.) and Judas Iscariot, (from the village of Kerioth, near Jerusalem) who</p>	<p>and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed him: and they ^awent into an house. (or went home)</p>	<p>16 And Judas <i>the brother of James</i>, and Judas ^aIscariot, which (who) also was the traitor.</p>

also ^a betrayed him. (Of the 12, 11 were from the Galilee area, only Judas was from Judea.		
MATTHEW 12	MARK 3	
JESUS AND BEELZEBUB		
	20 And the multitude cometh together again, so that they could not so much as ^a eat bread. 21 And when his friends heard <i>of it</i> , (him speak) they went out to lay hold on him: for they said, He is ^a beside himself.	
22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.		
23 And all the people were amazed, and said, Is not this the Son of ^a David?		
24 But when the Pharisees heard it (that he had cast out the devil), they said, This <i>fellow</i> (man) doth not cast out devils, but by ^a Beelzebub the prince of the devils. (Literally it means: Lord of the Flies. Verse by Verse, 166)	22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils <i>easteth</i> (,) he (casteth) out devils.	
25 And Jesus knew their ^a thoughts, and said unto them, Every ^b kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:	23 (Now Jesus knew this,) And he called them <i>unto him</i> , and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, (how can) that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand.	
26 And if ^a Satan cast out Satan, he is divided against himself; how shall then (shall) his kingdom stand?	26 And if Satan rise up against himself, and be divided, he cannot stand, but (speedily) hath an end.	
27 And if I by Beelzebub cast out devils, by whom do your children cast them out (devils)? therefore they shall be your judges.		
28 But if I cast out ^a devils by the ^b Spirit of God, then the kingdom		

<p>of God is come unto ^cyou. (For they also cast out devils by the Spirit of God, for unto them is given power over devils, that they may cast them out.)</p>		
<p>29 Or else how can one enter into a strong man's house, and ^aspoil (plunder) his goods, except he first bind the strong man? and then he will spoil his house.</p>	<p>27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.</p>	
<p>30 He that is not with me is against me; and he that gathereth not ^awith me scattereth abroad.</p>		
NO FORGIVENESS FOR BLASPHEMY AGAINST THE HOLY GHOST		
<p>31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven ^aunto men (who come unto me and repent): but the ^bblasphemy against the Holy Ghost (, it) shall ^cnot be forgiven unto men.</p>	<p>28 (And then came certain men unto him, accusing him, saying Why do ye receive sinners, seeing thou makest thyself the Son of God. But he answered them and said,) ^aVerily I say unto you, All sins (which men have committed, when they repent,) shall be forgiven unto the sons of men (them; for I came to preach repentance unto the sons of men.) And blasphemies ^bwherewith soever they shall blaspheme (shall be forgiven them that come unto me and do the works which they see me do.) 29 But (there is a sin which shall not be forgiven.) He that shall ^ablaspheme against the Holy Ghost hath never ^bforgiveness, but is in danger of (being cut down out of the world. And they shall inherit) ^ceternal damnation:</p>	
<p>(Bruce R. McConkie: What is the blasphemy against the Holy Ghost? "Blasphemy consists in either or both of the following: 1. Speaking irreverently, evilly, abusively, or scurrilously against God or sacred things; or 2. Speaking profanely or falsely about Deity. . . . Blasphemy against the Holy Ghost—which is falsely denying Christ after receiving a perfect revelation of him from the Holy Ghost—is the unpardonable sin." (Mormon Doctrine, pp. 85-86.) "Those in this life who gain a perfect knowledge of the divinity of the gospel cause, a knowledge that comes only by revelation from the Holy Ghost, and who then link themselves with Lucifer and come out in open rebellion, also become sons of perdition. Their destiny, following their resurrection, is to be cast out with the</p>		

devil and his angels, to inherit the same kingdom in a state where 'their worm dieth not, and the fire is not quenched.' (D. & C. 76:32-49; 29:27-30; Heb. 6:4-8; 2 Pet. 2:20-22; 2 Ne. 9:14-16; Doctrines of Salvation, vol. 1, pp. 47-49; vol. 2, pp. 218-225.) "Joseph Smith said: 'All sins shall be forgiven, except the sin against the Holy Ghost; for **Jesus will save all except the sons of perdition.**' (Teachings, p. 358.)" (Mormon Doctrine, p. 674.) "Our Lord told the Jews that eventually—either in this world or in the world to come—all sins would be forgiven except the blasphemy against the Holy Ghost. (Matt. 12:31-32; Mark 3:28-30; Luke 12:10.) This sin or blasphemy against the Holy Ghost is thus the unpardonable sin. "Particular note should be taken in this connection of the fact that forgiveness of sins does not thereby confer celestial salvation upon a person. 'All will suffer until they obey Christ himself,' the Prophet said. (Teachings, p. 357.) The wicked and ungodly will suffer the vengeance of eternal fire in hell until they finally obey Christ, repent of their sins, and gain forgiveness therefrom. Then they shall obtain the resurrection and an inheritance in the telestial and not the celestial kingdom. (D. & C. 76:81-107.) Those who have committed the unpardonable sin, however, will not be redeemed from the devil, and instead, after their resurrection, will be cast out as sons of perdition to dwell with the devil and his angels in eternity. (D. & C. 76:30-49.) **"Commission of the unpardonable sin consists in crucifying unto oneself the Son of God afresh and putting him to open shame. (Heb. 6:4-8; D. & C. 76:34-35.) To commit this unpardonable crime a man must receive the gospel, gain from the Holy Ghost by revelation the absolute knowledge of the divinity of Christ, and then deny 'the new and everlasting covenant by which he was sanctified, calling it an unholy thing, and doing despite to the Spirit of grace.'** (Teachings, p. 128.) He thereby commits murder by assenting unto the Lord's death, that is, having a perfect knowledge of the truth he comes out in open rebellion and places himself in a position wherein he would have crucified Christ knowing perfectly the while that he was the Son of God. Christ is thus crucified afresh and put to open shame. (D. & C. 132:27.)" "What must a man do to commit the unpardonable sin?" the Prophet asked. 'He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints. "'When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence.' (Teachings, p. 358.) Among other things, this statement from the Prophet, explodes forever the mythical fantasy that the sons of perdition are so few they can be numbered on the fingers of the hand." (Mormon Doctrine, pp. 739-740. The eyes can be deceived, as can the other physical senses, but the testimony of the Holy Ghost is certain. The sin against the Holy Ghost requires such knowledge that it is manifestly impossible for the rank and file to commit such a sin. Teachings of Spencer W. Kimball, 23.)

32 And whosoever speaketh a word against the Son of (M)an, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be ^aforgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his ^a fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by <i>his</i> ^b fruit.		
34 (And Jesus said,) O (ye) ^a generation of vipers, how can ye, being evil, ^b speak good things? for out of the abundance of the heart the mouth speaketh.		
35 A good man out of the good ^a treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth ^b evil things.		
36 But (And again) I say unto you, That every ^a idle ^b word that men shall ^c speak, they shall give ^d account thereof in the day of ^e judgment.		
37 For by thy ^a words thou shalt be justified, and by thy words thou shalt be condemned.		
	30 (And this he said unto them) Because they said, He hath an unclean spirit.	
JESUS DISCUSSES SIGNS		
38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a ^a sign from thee.		
39 But he answered and said unto them, An evil and adulterous generation seeketh after a ^a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:	(Joseph Smith: Whenever you see a man seeking after a sign, you may set it down that he is an adulterous man. TPJS, 157)	
40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be ^a three days and three nights in the heart of the earth.	(Jesus will spend three nights in the tomb after his death and then will be resurrected.)	
41 The men of ^a Nineveh shall rise in judgment with this generation, and shall condemn it: because they ^b repented at the preaching of Jonas; and, (ye) behold, a greater than Jonas <i>is</i> here.	(A better witness than Jonah is here in person – Jesus Christ) Since you won't believe Him, your judgments will be worse than those of the Nineveh, because they repented.)	

<p>42 The ^aqueen of the south (Queen of Sheba, an area south of Judea, in Arabia, near the shores of the Red Sea. DNTC) shall rise up in the (day of) judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, (ye) behold, a greater than Solomon <i>is</i> here.</p>		
<p>43 (Then came some of the scribes and said unto him, Master, it is written that, Every sin shall be forgiven; but ye say, Whosoever speaketh against the Holy Ghost shall not be forgiven. And they asked him, saying, how can these things be? And he said unto them.) ^aWhen the ^bunclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. (But when a man speaketh against the Holy Ghost,)</p>	<p>(When you overcome bad habits, replace them with good habits, or the bad habits will return and be worse than before. This way, evil things will have no where to stay.)</p>	
<p>44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it(him) empty, swept, and garnished (for the good spirit leaveth him unto himself).</p>		
<p>45 Then goeth ^ahe, (the evil spirit) and taketh with himself seven other ^bspirits more wicked than himself, and they enter in and dwell there: and the last ^cstate (end) of that man is ^dworse than the first. Even so shall it be also unto this wicked generation.</p>		
<p>MATTHEW 12</p>	<p>MARK 3</p>	<p>LUKE 8</p>
<p>JESUS' MOTHER AND BRETHREN SEEK HIM</p>		
<p>46 ¶ (And) While he yet talked to the people, behold, <i>his</i> mother and his ^abrethren stood ^bwithout,(outside) desiring to speak with him.</p>	<p>31 ¶ (While he was yet with them, and while he was yet speaking) There came then (some of) his ^abrethren and his mother, and, standing ^bwithout,</p>	<p>19 ¶ Then came to him <i>his</i> mother and his ^abrethren, and could not come at him for the ^bpress-(speak to him for the multitude).</p>

	sent unto him, calling (unto) him.	
47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.	32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.	20 And it was told him by certain which said (some who stood by, said unto him), Thy mother and thy brethren stand without, desiring to see thee.
48 But he answered and said unto him (the man) that told him, Who is my mother? and who are my brethren?	33 And he answered them, saying, Who is my mother, or (who are) my brethren?	
49 And he stretched forth his hand toward his disciples, and said, Behold my ^a mother and my brethren!	34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!	
50 For (And he gave them charge concerning her, saying, I go my way, for my Father hath sent me. And) whosoever shall do the ^a will of my Father which is in heaven, the same is my ^b brother, and sister, and mother.	35 For whosoever shall do the ^a will of God, the same is my brother, and my sister, and mother. (By covenant, we have become the family of Jesus.)	21 And he answered and said unto them, My ^a mother and my brethren are these which (those who) hear the word of God, and ^b do it.

Mark 4

There are at least 40 parables. There were only 2 parables in the Old Testament.

(What is a parable? Elder McConkie said: “Parables are a call to investigate the truth; to learn more; to inquire into the spiritual realities, which, through them, are but dimly viewed. Parables start truth seekers out in the direction of further light and knowledge and understanding; they invite men to ponder such truths as they are able to bear in the hope of learning more. Parables are a call to come unto Christ, to believe his doctrines, to live his laws, and to be saved in his kingdom. They teach arithmetic to those who have the capacity to learn calculus in due course. They are the mild milk of the word that prepares our spiritual digestive processes to feast upon the doctrinal meat of the kingdom.” MM 2:245)

Joseph Smith said: Enquire, what was the question which drew out the answer, or cause Jesus to utter the parable?... To ascertain its meaning, we must dig up the root and ascertain what it was that drew the saying out of Jesus. TPJS, p. 276-77.

The Greek word from parable as derived means “to thro beside.” A parable is two stories, the one being told thrown or placed beside the one being taught.

Why did Jesus speak in parables?

1. Parables were part of the world in which Jesus grew up and lived as an adult.
2. To avoid troubles with Scribes, Pharisees, and rabbis who were alert in maintaining a close watch upon his movements and his works. Parable have a double use in communicating messages – they can simultaneously veil or unveil concepts, reveal or conceal meaning, according to each person’s spiritual capacity and ability to receive.

3. To show mercy to his hearers. By teaching in parables, the Lord protects unprepared individuals from more truth than they can live – a merciful way to teach.
4. To help people to remember and reflect on his words. Parables teach by analogies that are not easily forgotten.

The Prophet Joseph Smith explained that the parables of Matthew 13, often called the “kingdom parables” are prophecies, foretelling in a veiled fashion the course that his Church will follow from his own age through the ages to come. Joseph taught that Matthew 13 affords us as clear an understanding upon the important subject of the gathering, as anything recorded in the Bible.

The parable of the sower, the wheat and the tares, the grain of mustard seed, leaven, the hidden treasure, the pearl of great price, the fishing net. These parables taken together deal with the building of the kingdom in the last days.

(How many parables did Jesus teach the Nephites? None, why not? Elder McConckie said: “The principles involved which necessitates the policy of teaching by parables is found in Amulek’s statement: “It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of the word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.” (Alma 12:9) The difference in receptiveness to the truth of the Jews, among whom our Lord ministered in mortality, and the Nephites to whom he went after his resurrection, is nowhere better shown than in the fact that he gave at least 40 parables to the Jews, but he taught the Nephites not in parables, but in plainness. MD, p. 553. I wonder if there was a spiritual difference between the descendants of Judah and those of Joseph who were the Nephites.)

(Elder Talmage said: “There is plainly shown an element of mercy in the parabolic mode of instruction adopted by our Lord under the conditions prevailing at the time. Had He always taught in explicit declaration, such as required no interpretation, many among His hearers would have come under condemnation, inasmuch as they were too weak in faith and unprepared in heart to break the bonds of traditionalism and the prejudice engendered by sin, so as to accept and obey the saving word. Their inability to comprehend the requirements of the gospel would in righteous measure give Mercy some claim upon them, which had they rejected the truth with full understanding, stern Justice would surely demand their condemnation.” Jesus the Christ, p. 276.)

(Also, a good story would be remembered later, and divine truths might be received at a later time.)

(The parable of the Sower is the first one that Jesus is recorded to have told. He may have told others before this one. **Matthew Chapter 13 contains more parables than any other chapters in the scriptures.**)

Jesus gives the parables of the sower, the candle under a bushel, the seed growing secretly, and of the mustard seed – He stills the tempest.

MATTHEW 13	MARK 4	LUKE 8
PARABLE OF THE SOWER		
1 (And it came to pass) THE same day went Jesus out of the house, and sat by the ^a sea side.	1 AND he began again to teach by the ^a sea side:	

<p>2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.</p>	<p>and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.</p>	<p>4 ¶ And when much people were gathered together, and were come to him out of every city,</p>
<p>3 And he spake many things unto them in parables, saying,</p>	<p>2 And he taught them many things by parables, and (he) said unto them in his ^adoctrine,</p>	<p>he spake by a parable(, saying):</p>
<p>Behold, a sower went forth to sow; (Elder Talmage calls this the Parable of the Four Kinds of Soil. Jesus the Christ, p. 265 Joseph Smith said: "I shall now proceed to make some remarks from the sayings of the Savior, recorded in the 13th chapter of his gospel according to St. Matthew, which in my mind afford us as clear an understanding upon the important subject of the gathering as anything recorded in the Bible." Discourse of 7 Apr 1844, recorded by Wilford Woodruff. "This parable was spoken to demonstrate the effects that are produced by the preaching of the word. And we believe that it has an allusion directly to the commencement, or the setting up, of the kingdom in that age." Messenger and Advocate, December 1835, p. 225.)</p>	<p>3 Harken; Behold, there went out a ^asower to sow: 3-Sower 4-Seeds – Luke 8:11 word of God 4-by the wayside – 19 don't understand the word 4 fowls ate seeds – Mark 4:15 Satan takes it away from them 5-Stony places – 21 persecuted out of the church 7 Thorny places – 22 worldliness chases the word out of them 8 good ground 23 faithful members Fruit 100 60 30</p>	<p>5 A sower went out to sow his seed:</p>
<p>4 And when he sowed, some <i>seeds</i> (The seed is the word of God. Luke 8:11. The good seed are the children of the kingdom. Matthew 13:38.) fell by the way side, and the fowls came and devoured them up:</p>	<p>4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.</p>	<p>and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.</p>
<p>5 Some fell upon ^astony places (rocky land over which a thin layer of soil spread), where they had not much earth: and forthwith they sprung up; because they had no deepness of earth:</p>	<p>5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:</p>	<p>6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.</p>

6 And when the sun was up, they were scorched, (because they had no deepness of earth); and because they had no root, they withered away.	6 But when the sun was up, it was scorched; and because it had no root, it withered away.	
7 And some fell among ^a thorns; and the thorns sprung up, and choked them:	7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.	7 And some fell among thorns; and the thorns sprang up with it, and choked it.
8 But other fell into good ground, and ^a brought forth (Gr began to bring forth) fruit, some an hundredfold, some sixtyfold, some thirtyfold.	8 And other (seed) fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty(-fold), and some sixty, and some an hundred.	8 And other fell on good ground, and sprang up, and bare fruit an hundredfold.
9 Who hath ears to hear, let him hear.	9 And he said unto them, He that hath ears to hear, let him hear.	And when he had said these things, he cried, He that (who) hath ears to hear, let him hear.
10 And (Then) the disciples came, and said unto him, Why speakest thou unto them (the multitude) in ^a parables?	10 And when he was ^a alone (with the twelve, and they that believed in him), they that were about him with the twelve asked of him the parable.	9 And his disciples asked him, saying, What might this parable be?
11 He answered and said unto them (the disciples), Because it is given unto you to know the ^a mysteries of the kingdom of heaven, but to them (the multitude) it is not given.	11 And he said unto them, Unto you it is given to know the ^a mystery of the kingdom of God: but unto them that are without, all <i>these</i> things are done in ^b parables:	10 And he said, Unto you it is given to know the ^a mysteries of the kingdom of God: but to others in ^b parables;
12 ^a For whosoever hath (receiveth), to him shall be ^b given, and he shall have more ^c abundance: but whosoever hath (continueth) not (to receive), from him shall be taken away even that he hath.		
(We understand from this saying, that those who had been previously looking for a Messiah to come, according to the testimony of the Prophets, and were then, at that time looking for a Messiah, but had not sufficient light, on account of their unbelief, to discern Him to be their Savior; and He being the true Messiah, consequently they must be disappointed, and lose even all the knowledge, or have taken away from them all the light, understanding, and faith which they had upon this subject; therefore he that will not receive the greater light, must have taken away from him all the light which he hath; and if the light which is in you become darkness, behold how great is that darkness! Joseph Smith, DCH 2:265)		
13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.	12 That seeing they may see, and not ^a perceive; and hearing they may hear, and not understand;	that seeing they might not see, and hearing they might not ^c understand.

<p>14 And in them is fulfilled the prophecy of Esaias (concerning them), which saith, By hearing ye shall ^ahear, and shall not understand; and seeing ye shall see, and shall not perceive:</p>		
<p>15 For this people's ^aheart is waxed gross, and <i>their</i> ears are dull of hearing, and their ^beyes they have ^cclosed; lest at any time they should see with <i>their</i> eyes, and hear with <i>their</i> ears, and should understand with <i>their</i> heart, and should be converted, and I should ^dheal them. (The condemnation which rested upon the multitude that received not His saying, was because they were not willing to see with their eyes, and hear with their ears; not because they could not, and were not privileged to see and hear, but because their hearts were full of iniquity and abominations. Joseph Smith, DHC, 2:266)</p>	<p>lest at any time they should be converted, and <i>their</i> sins should be ^bforgiven them.</p>	
<p>16 But blessed <i>are</i> your ^aeyes, for they see: and your ears, for they hear. (And blessed are you because these things are come unto you, that you might understand them.) (Joseph Smith said: "We draw the conclusion, then, that the very reason why the multitude, or the world, as they were designated by the Savior, did not receive an explanation upon his parables was because of unbelief. "To you," he says speaking to his disciples, "it is given to know the mysteries of the kingdom of God." And why? Because of the faith and confidence they had in him." M&A, Dec. 1835, p. 225-26)</p>		
<p>17 For (And) verily I say unto you, That many ^aprophets and righteous men (many righteous</p>		

<p>prophets) have desired to see <i>those things</i> (these days) which ye (you) see, and have not seen <i>them</i>; and to hear <i>those things</i> (that) which ye (you) hear, and have not heard <i>them</i>.</p>		
	<p>13 And he said unto them, Know ye not this parable? and how then will ye know all parables? Elder Talmage said: “Thus did He indicate the simplicity of this the first of His parables, together with its typical and fundamental character, and at the same time intimate that other parables would follow in the course of His teaching.” Jesus the Christ, p. 263)</p>	
<p>18 ¶ ^aHear (Gr learn, understand) ye therefore the parable of the sower. (Who is the sower? This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the Kingdom in that age. Joseph Smith, DHC, 2:267)</p>		<p>11 Now the parable is this: The ^aseed is the word of God.</p>
	<p>14 ¶ The sower soweth the word.</p>	
<p>19 When any one heareth the word of the kingdom, and ^aunderstandeth <i>not</i>, then cometh the wicked <i>one</i>, and ^bcatcheth away that which was sown in his heart. This is he which received seed by the way side. (1 Nephi 8:31 – Feeling their way towards that great and spacious building. “Men who have no principle of righteousness in themselves, and whose hearts are full of iniquity, and who have no desire for the principles of truth, do not understand the word of truth</p>	<p>15 And these are they by the way side, where the word is sown; but when they have heard, ^aSatan cometh immediately, and taketh away the word that was sown in their hearts.</p>	<p>12 Those (That which fell) by the way side are they that (who) hear; then cometh (and) the devil (cometh), and taketh away the word out of their hearts, lest they should believe and be saved.</p>

<p>when they hear it. The devil taketh away the word of truth out of their hearts, because there is no desire for righteousness in them. Joseph Smith, M&A, Dec 1835, p. 226. Consider 1 Nephi 8:)</p>		
<p>20 But he that received the seed into ^astony places, the same is he that heareth the word, and anon (readily) with joy receiveth it;</p>	<p>16 And these are they likewise which are sown (receive the word) on stony ground; who, when they have heard the word, immediately ^areceive it with gladness;</p>	<p>13 They (That which fell) on the rock are they, which, (who,) when they hear, receive the word with joy;</p>
<p>21 Yet hath he (hath) not root in himself, but endureth (and endureth but) for a while: for when ^atribulation or ^bpersecution ariseth because of the word, by and by ^che is offended. (Gr he stumbles, falls away) (1 Nephi 8:31-33 – feeling their way to the great and spacious building, many were drowned in the depths of the fountain, wandering in strange places.)</p>	<p>17 And have no root in themselves, and so endure but for a time: (and) afterward, when ^aaffliction or ^bpersecution ariseth for the word's sake, immediately they are offended.</p>	<p>and these (they) have no root, which (but) for a while believe, and in (a) time of ^atemptation fall away.</p>
<p>22 He also that (who) received seed among the thorns is he that heareth the word; and the care of this ^aworld, and the ^bdeceitfulness of ^criches, choke the word, and he becometh unfruitful.</p>	<p>18 And these are they which are sown (who receive the word) among thorns; such as hear the word, 19 And the cares of this world, and the deceitfulness of ^ariches, and the ^blusts of other things entering in, choke the word, and it becometh unfruitful.</p>	<p>14 And that which fell among thorns are they, which (who), when they have heard, go forth, and are ^achoked with ^bcares and ^criches and ^dpleasures of this life, and bring no fruit to ^eperfection.</p>
<p>(1 Nephi 8:24-28: - They took hold of the rod of iron, they did press forward, and they did come forth and partake of the fruit of the tree. And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed.... and fell away into forbidden paths and were lost. Elder McConkie said: "If the seed falls among thorns, it is in good soil, as is evidenced by the growth of the undesirable plants. But the good plant is soon choked and dies because it cannot overcome the influence of the weeds and thistles. So it is with the members of the Church who know the gospel is true, but who are not valiant in the testimony of Jesus, who are not affirmatively and courageously striving to further the interests of the Church. So it is of the saints who think more of the honors of men, the educational standards of the world, political preferment, or money and property, than they do of the gospel. They know the Lord's work has been established on earth, but they let the cares of the world choke the word. And instead of gaining eternal life, they shall be burned with the tares which overcame them. DNTC, 1:289. Elder Talmage said: "Some fell among the thorns sprung up and choked them. Grain sown where thorns and thistles abound is soon killed out by their smothering</p>		

<p>growth; even so with a human heart set on riches and the allurements of pleasure. Jesus the Christ, p. 284)</p>		
<p>23 But he that received seed into the good ground is he that ^aheareth the word, and ^bunderstandeth it (and endureth); which also beareth ^cfruit, and bringeth forth, some an hundredfold, some sixty, some thirty.</p>	<p>20 And these are they which are sown (who receive the word) on good ground; such as hear the word, and receive <i>it</i>, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.</p>	<p>15 But that (which fell) on the good ground are they, which (who receive the word) in an ^ahonest and good ^bheart, having heard the word, keep (what they hear,) it, and bring forth ^cfruit with patience.</p>
<p>(These are also like those in 1 Nephi 8:30 – And they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree. Alma 32 gives us some additional insights in what must be done to cause the good seed to grow. The growth of a good seed demands steady attention and endless toil – but its fruit is more than worth it. 28 Now, we will compare the word unto a ^aseed. Now, if ye give place, that a ^bseed may be planted in your ^cheart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your ^dunbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to ^eenlighten my ^funderstanding, yea, it beginneth to be delicious to me. The responsibility of the sower is to sow. The harvest is in the hands of God. We must not be too anxious to find the perfect soil before we begin to plant seeds. In fact, it may be most difficult to know by appearances just how the soil of a soul will respond to the message of salvation. Our obligation is to open our mouths and plant the gospel seed. The sower is each of us. Ted L. Gibbons, Lesson 11, p.4-5)</p>		
	<p>21 ¶ And he said unto them, Is a ^acandle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? (I say unto you, Nay;)</p>	<p>16 ¶ (For) No man, when he hath lighted a ^acandle, covereth it with a vessel, or putteth <i>it</i> under a bed; but setteth <i>it</i> on a candlestick, that they which (who) enter in may see the light.</p>
	<p>22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should (in due time) come abroad.</p>	<p>17 For nothing is ^asecret, that (which) shall not be made manifest; neither <i>any thing</i> hid, that (which) shall not be (made) known and come (go) abroad.</p>
	<p>23 If any man have ears to hear, let him hear.</p>	
	<p>24 And he said unto them, Take heed what ye hear: (for) with what measure ye mete, it shall be measured to you: ^aand unto you that hear (continue to receive) shall more be ^bgiven.</p>	<p>18 Take heed therefore how ye hear:</p>
	<p>25 ^aFor he that hath (receiveth), to him shall be given: and (but) he that hath (continueth) not (to</p>	<p>for whosoever ^ahath (receiveth), to him shall be ^bgiven; and whosoever hath (receiveth) not,</p>

	receive), from him shall be ^b taken even that which he hath.	from him shall be taken even that which he seemeth to have.
	26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and ^a grow up, he knoweth not how. 28 For the earth bringeth forth ^a fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the ^a harvest is come.	
PARABLE OF MUSTARD SEED AND LEAVEN		
31 ¶ (And) Another parable put he forth unto them, saying, The kingdom of heaven is like to a ^a grain of mustard seed, which a man took, and sowed in his field:	30 ¶ And he said, Whereunto shall we (I) liken the kingdom of God? or with what comparison shall we compare it? 31 <i>It is</i> like a grain of mustard seed, which, when it is sown in the earth,	
32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the ^a birds of the air come and lodge in the branches thereof.	is less than all the seeds that be in the earth: 32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.	
<p>(Joseph Smith: “And again, another parable put he forth unto them, having an allusion to the kingdom which should be set up just previous to or at the time of the harvest. Now we can discover plainly that this figure is given to represent the Church as it shall come forth in the last days. Behold the kingdom of heaven is likened unto it. Now, what is like unto it? Let us take the Book of Mormon, which a man took and hid in his field, securing it by his faith to spring up in the last days, or in due time. Let us behold it coming forth out of the ground which is indeed accounted the least of all seeds. But behold it branching forth, yea, even towering with lofty branches and God-like majesty, until it becomes the greatest of all herbs. And it is truth, and it has sprouted and come forth out of the earth, and righteousness begins to look down from heaven, and God is sending down his powers, gifts, and angels to lodge in the branches thereof.” M&A Dec 1835, 227-8. The kingdom of heaven is like unto a mustard seed. Behold, then is not this the Kingdom of heaven that is raising its head in the last days in the majesty of its God, even the Church of the Latter-day Saints, like an impenetrable, immovable rock in the midst of the mighty deep... The above clouds of darkness have long been beating like mountain waves upon the immovable rock of the Church of the Latter-day Saints; and</p>		

<p>notwithstanding all this, the mustard seed is still towering its lofty branches, higher and higher, and extending itself wider and wider; and the chariot wheels of the Kingdom are still rolling on, impelled by the mighty arm of Jehovah; and in spite of all opposition, will still roll on, until His words are all fulfilled. Joseph Smith, DHC, 2:268-270.)</p>		
<p>33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto ^aleaven, (Gr yeast) which a woman took, and hid in three measures of meal, till the whole was leavened.</p>		
<p>(Joseph Smith: “It may be understood that the Church of the Latter-day Saints has taken its rise from a little leaven that was put into three witnesses. Behold how much this is like the parable: it is fast leavening the lump and will soon leaven the whole... Three measures of meal, undergoing the purifying touch by a revelation of Jesus Christ and the ministering of angels, who have already commenced this work in the last days which will answer to the leaven which leavened the whole lump.” M&A Dec 1835, 227-28. It alludes expressly to the last days, when there should be little faith on the earth and it will leaven the whole world. There shall be safety in Zion and Jerusalem and among the remnants whom the Lord shall call. It refers to the priesthood.” Statement of 22 Dec 1842 recorded by Willard Richards.)</p>		
<p>34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:</p>	<p>33 And with many such parables spake he the word unto them, as they were ^aable to hear it. (bare.) 34 But without a parable spake he not unto them:</p>	
<p>35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in ^aparables; I will utter things which have been kept ^bsecret from the foundation of the world.</p>		
	<p>and when they were alone, he expounded all things to his disciples.</p>	