

March 11-17
Matthew 10-12; Mark 2; Luke 7; 11
“These Twelve Jesus Sent Forth”

OVERVIEW:

As you read Matthew 10–12; Mark 2; and Luke 7; 11, make note of the impressions you receive from the Holy Ghost. Consider pondering and recording them.

Record your impressions:

SCRIPTURES:

Matthew 10

Christ instructs, empowers, and sends the Twelve Apostles forth to preach, minister, and heal the sick – Those who receive them, receive the Lord.

MATTHEW 10	MARK 6	LUKE 9
SENDS OUT THE TWELVE APOSTLES		
1 AND when he had ^a called unto <i>him</i> his ^b twelve disciples, he gave them ^c power (authority over) <i>against</i> (over) ^d unclean spirits, to cast them out, and to ^e heal all manner of ^f sickness and all manner of disease. (The Twelve hold all priesthood keys.)	7 ¶ And he called <i>unto him</i> the ^a twelve, and began to send them forth by ^b two and two; and gave them power over unclean spirits;	1 THEN he called his ^a twelve disciples together, and (he) gave them power and ^b authority over all devils, and to cure diseases.
	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.)
	15 And to have ^a power (authority) to heal ^b sicknesses, and to cast out ^c devils:	
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</i> Zebedee, and John his brother; (James and John are brothers.)	16 And Simon he surnamed Peter; 17 And James the <i>son of</i> Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of ^a thunder:	14 Simon, (whom he also named ^a Peter,) and Andrew his brother, James and John, Philip and Bartholomew, (Elder McConkie 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)
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 ^a publican;(tax collector) James <i>the son of</i> Alphaeus (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)	18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the <i>son of</i> Alphaeus, and Thaddaeus,	15 Matthew and Thomas, James the <i>son of</i> Alphaeus, and Simon called Zelotes,
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	and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed him: and they ^a went into an house. (or went home)	16 And Judas <i>the brother of</i> James, and Judas ^a Iscariot, which (who) also was the traitor.

evidently called zealous as a personal quality.) and Judas Iscariot, (from the village of Kerioth, near Jerusalem) who also ^a betrayed him. (Of the 12, 11 were from the Galilee area, only Judas was from Judea.		
MATTHEW 10	MARK 6	LUKE 9
SENDS OUT THE TWELVE APOSTLES		
		2 And he sent them to ^a preach the kingdom of God, and to ^b heal the sick.
5 These twelve Jesus ^a sent forth, and commanded them, saying, (Jesus gives instructions as to how they are to minister as they go on missions. Elder Talmage said they went out in pairs. Jesus the Christ, p. 308) Go not into the way of the Gentiles, (sent first to the Jews) and (enter ye not) into <i>any</i> city of the ^b Samaritans enter ye not : (These were temporary restrictions. They would go to all nations after his resurrection.)		
6 But go rather (go) to the ^a lost ^b sheep of the house of Israel. (Jesus himself ministered primarily among his own kindred of the chosen seed. "I am not sent but unto the lost sheep of the house of Israel." Matt 15:24. DNTC 1:325)		
7 And as ye go, preach, saying, The kingdom of heaven ^a is at hand. (has come)		
8 ^a Heal the sick, cleanse the ^b lepers, raise the dead, ^c cast out devils: ^d freely (without payment) ye have received, freely ^e give.		
9 Provide neither gold, nor silver, nor brass in your ^a purses,	8 And commanded them that they should take nothing for <i>their</i> journey, save a staff only; no ^a scrip, no bread, no money in <i>their</i> purse:	3 And he said unto them, Take nothing for <i>your</i> journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

<p>10 Nor ^ascrip (traveling bag or begger's bag) for <i>your</i> journey, neither two coats, neither shoes, nor yet staves: for the workman is ^bworthy of his ^cmeat. (Acting through his duly appointed representatives on earth, the Lord has now withdrawn this requirement that all modern missionary work should be done by laborers who go forth without purse or scrip. Legal requirements, and different social, economic, and industrial circumstances, have made such a change necessary – a fact which illustrates the need to continuous revelation so that the Lord's affairs on earth always may be conducted as befit the existing circumstances. DNTC 1:326)</p>	<p>9 But (should) <i>be</i> shod with sandals; and not put on (take) two coats.</p>	
<p>11 And into whatsoever city or town ye shall ^aenter, enquire who in it is worthy; and there abide till ye go thence.</p>	<p>10 And he said unto them, In what place soever (whatsoever place) ye enter into an house, there abide till ye depart from that place.</p>	<p>4 And (into) whatsoever house ye enter into, there abide, and thence depart (until ye depart thence).</p>
<p>12 And when ye come into an house, salute it.</p>		
<p>13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.</p>		
<p>14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the ^adust of your ^bfeet (for a testimony against them.) (No curse should ever be decreed except by direct revelation from the Lord commanding such to be done. DNTC 2:123)</p>	<p>11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the ^adust under (of) your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.</p>	<p>5 And whosoever will not receive you, when ye go out of that city, ^ashake off the very ^bdust from your feet for a testimony against them.</p>
<p>15 (And) Verily I say unto you, It shall be more tolerable for the land of ^aSodom and Gomorrha (Gomorrh) in the day of judgment, than for that city.</p>		

<p>16 ¶ Behold, I send you forth as ^asheep in the midst of wolves: be ye therefore ^bwise as serpents (servants), and (as) ^charmless (guileless) as doves. (Don't give cause for offense.)</p>		
<p>17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;</p>		
<p>18 And ye shall be brought before governors and ^akings ^bfor my sake (on account of me), for a ^ctestimony (witness) against them and the Gentiles.</p>		
<p>19 But when they deliver you up, ^atake no thought how or what ye shall speak (do not be anxiously concerned): for it shall be given you in that same hour what ye shall ^bspeak. (One of the chief identifying characteristics of the Lord's true servants is that they speak forth divine truths "as they are moved upon by the Holy Ghost." In our modern revelations, the Lord said: Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. (D&C 84:85) DNTC, 1:331 Extending the teaching to ourselves, does that mean that we should not prepare our talks or think in advance about what we might say in a testimony? Surely the Lord does not mean for us to be negligent in preparation; he wants us to be constantly preparing – allowing the solemnities of eternity to be ever flowing in us, to be regularly and consistently storing up and treasuring the word, so that when the moment</p>		

<p>comes, when the occasion calls for it, the Spirit can speak through us. If you have done your spiritual homework and treasured up the words of Christ, then “the Holy Ghost shall teach you in the same hour what ye ought to say” (Luke 12:12) Verse by Verse, 165)</p>		
<p>20 For it is not ye that speak, but the ^aSpirit of your Father which speaketh in you.</p>		
<p>21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against <i>their</i> parents, and cause them to be put to death.</p>		
<p>22 And ye shall be ^ahated of all men (the world) ^bfor my ^cname’s sake (because of me): but he that ^dendureth to the end shall be saved.</p>		
<p>23 But when they persecute you in this (one) city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come. (Notice that he does not say “if” they persecute you, but “when.” This is a warning to his disciples of trials that will come to them.)</p>		
<p>24 (Remember) The ^adisciple is not above <i>his</i> master, nor the servant above his lord.</p>		
<p>25 It is enough for (that) the disciple ^athat he be as his master (that he become), and the servant as his lord. If they have called the master of the house Beelzebub, (this word literally means lord of the flies) how much more <i>shall they call</i> them of his household?</p>		
<p>26 Fear them not therefore: (fear is the opposite of faith) for there is nothing ^acovered, that shall</p>		

not be revealed; and hid, that shall not be known.		
27 What I tell you in darkness, that ^{speak} (preach) ye in light: and what ye hear in the ear, that preach ye upon the housetops.		
28 And ^a fear not them which (who are able to) kill the body, but are not able to kill the soul: but rather ^b fear him which is able to ^c destroy both ^d soul and body in ^e hell.		
29 Are not two ^a sparrows sold for a farthing? and one of them shall not fall on the ground without your Father (knoweth it).		
30 But (And) the very ^a hairs of your head are all numbered.		
31 Fear ye not therefore, ye are of more ^a value than many ^b sparrows.		
32 Whosoever therefore shall ^a confess me before men (solemnly covenant with, promise me), him will I confess also before my Father which (who) is in heaven.		
33 But whosoever shall ^a deny me before men, him will I also deny before my Father which (who) is in heaven.		
34 Think not that I am come to send ^a peace on earth: I came not to send peace, but a sword.		
35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.		
36 And a man's ^a foes <i>shall be</i> they of his own ^b household.		
37 He that (who) ^a loveth father or mother ^b more than me is not worthy of me: and he that (who) ^c loveth son or daughter more than me is not worthy of me.		

<p>38 And he that (who) taketh not his ^across, and followeth after me, is not ^bworthy of me.</p>		
<p>39 ^aHe that findeth (who seeketh to save) his life shall ^blose it: and he that (who) ^closeth his ^dlife for my sake shall find it. (Joseph Smith: Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation... It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life... When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life. Lectures on Faith, 69)</p>		
<p>40 ¶ He that (who) ^areceiveth you ^breceiveth me, and he that (who) receiveth me receiveth him that (who) sent me. (D&C 84:34-38: 35 And also all they who receive this priesthood ^areceive me, saith the Lord; 36 For he that receiveth my servants ^areceiveth me; 37 And he that ^areceiveth me receiveth my Father; 38 And he that receiveth my Father receiveth my Father's ^akingdom; therefore ^ball that my Father hath shall be given unto him.)</p>		

41 He that ^a receiveth a prophet in the name of a prophet shall receive a prophet's ^b reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.		
42 And whosoever shall give to drink unto one of these little ones a cup of cold <i>water</i> only in the ^a name of a disciple, verily I say unto you, he shall in no wise ^b lose his reward.		
	12 And they went out, and ^a preached that men should repent.	6 And they departed, and went through the towns, preaching the ^a gospel, and healing every where.
	13 And they cast out many devils, and ^a anointed with oil many that were sick, and (they were) healed <i>them</i> .	

(The Apostles had been with Jesus for about a year. They received instruction from him. The Sermon on the Mount was to the apostles a collection of instructions. They now had both the experience of watching the Savior and the basic knowledge to serve in their apostolic callings.)

Matthew 11

Jesus acclaims John as more than a prophet – The cities of Chorazin, Bethsaida, and Capernaum upbraided for unbelief – The Son reveals the Father – The yoke of Christ is easy and his burden light.

MATTHEW 11	LUKE 7
1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.	
2 Now when ^a John had heard in the prison the works of Christ, he sent two of his disciples,	18 And the disciples of ^a John shewed him of all these things.
	19 ¶ And John calling unto him two of his disciples sent <i>them</i> to Jesus, saying, Art thou he that should come? or look we for another? (This was another opportunity for John to bear testimony that Jesus was the Christ.)
3 And said unto him, Art thou he (of whom it is written in the prophets) that (he) should come, or do we look for another?	20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that (who) should come? or look we for another?

	21 And in that same hour he ^a cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave ^b sight.
4 Jesus answered and said unto them, Go and shew (tell) John again those ^a things which ye do hear and see: 5 (How) The ^a blind receive their ^b sight, and the lame walk, (and) the ^c lepers are cleansed, and the deaf hear, (and) the dead are raised up, and the ^d poor have the gospel preached (un)to them.	22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the ^a poor the gospel is preached.
6 And blessed is (John) he , whosoever shall not be ^a offended in me.	23 And blessed (are they) is he , whosoever shall not be ^a offended in me.
7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? (Was it) A reed shaken with the wind? (And they answered him, No.)	24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?
8 (And he said,) But what went ye out for to see? (Was it) A man clothed in soft raiment? behold, they that wear soft <i>clothing</i> are in ^a kings' (king's) houses.	25 But what went ye out for to see? (Or) A man clothed in soft raiment? Behold, they which (who) are gorgeously ^a apparelled, and live delicately, are in kings' courts.
9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a ^a prophet.	26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.
10 For this is he , (the one) of whom it is written, Behold, I send my ^a messenger before thy face, which shall ^b prepare thy way before thee.	27 This is (the one) he , of whom it is written, Behold, I send my ^a messenger before thy face, which (who) shall prepare thy way before thee.
11 Verily I say unto you, Among them that are born of ^a women there hath not risen a greater than ^b John the Baptist: ^c notwithstanding he that is least in the kingdom of heaven is greater than he.	28 For I say unto you, Among those that (who) are born of women there is not a greater prophet than John the Baptist: but he that (who) is ^a least in the kingdom of God is greater than he. (Jesus here is referring to Himself.)
12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and ^a the violent take it by force. 13 (But the days will come, when the violent shall have no power;) ^a For all the ^b prophets and the law ^c prophesied (that it should be thus) until John. 14 (Yea, as many as have prophesied have foretold of these days.) And if ye will receive <i>it</i> , this is (verily, he was the) ^a Elias, which (who) was for to come (and prepare all things). 15 He that hath ears to ^a hear, let him hear.	
	29 And all the people that (who) heard <i>him</i> , and the ^a publicans, justified God, being baptized with the ^b baptism of John.
	30 But the Pharisees and lawyers ^a rejected the counsel of God ^b against (for) themselves, being not (being) ^c baptized of him.

16 ¶ But whereunto shall I liken this generation?	31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?
It is like unto children sitting in the markets, and calling unto their fellows, 17 And saying, We have piped unto you, and ye have not danced; we have mourned unto (for) you, and ye have not lamented.	32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto (for) you, and ye have not danced; we have ^a mourned to (for) you, and ye have not wept.
18 For John came neither eating nor drinking, and they say, He hath a devil.	33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
19 The Son of (M)an came eating and drinking, and they say, Behold a man gluttonous, and ^a a winebibber, a friend of ^b publicans and sinners.	34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!
But (I say unto you,) wisdom is justified ^c of her children.	35 But wisdom is justified of all her children.
MATTHEW 11	LUKE 10
20 ¶ Then began he to upbraid the ^a cities wherein most of his mighty works were done, because they repented not:	13 (Then began he to upbraid the people in every city wherein his mighty works were done, who received him not saying,)
21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have ^a repented long ago (since) in sackcloth and ^b ashes.	Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago (would have) repented, sitting in sackcloth and ashes.
22 But I say unto you, It shall be more ^a tolerable for Tyre and Sidon at the day of judgment, than for you.	14 But it shall be more tolerable for Tyre and Sidon at the (in the day of) judgment, than for you.
23 And thou, Capernaum, which art ^a exalted unto heaven, shalt be brought down to ^b hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.	15 And thou, Capernaum, which art exalted to heaven, shalt (shall) be thrust down to hell.
24 But I say unto you, That it shall be more tolerable for the land of ^a Sodom in the day of judgment, than for thee.	
	16 (And he said unto his disciples,) ^a He that ^b heareth you heareth me; and he that ^c despiseth you ^d despiseth me; and he that ^e despiseth me despiseth him that (who) sent me.
	17 ¶ And the ^a seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld ^a Satan as lightning fall(eth) from heaven, (I beheld Satan also falling).

	<p>19 Behold, I (will) give unto you ^apower to ^btread on (over) serpents and scorpions, and over all the power of the enemy: and nothing shall by any means ^churt you.</p> <p>20 Notwithstanding in this ^arejoice not, that the spirits are subject unto you; but rather ^brejoice, because your names are ^cwritten in heaven.</p>
<p>25 ¶ (And) At that time(, there came a voice out of heaven, and) Jesus answered and said, I ^athank thee, O Father, Lord of heaven and earth, because thou hast ^bhid these things from the wise and ^cprudent, and hast ^drevealed them unto ^ebabes.</p>	<p>21 ¶ In that hour Jesus ^arejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things ^bfrom the (m who think they are) wise and ^cprudent, and hast revealed them unto ^dbabes:</p>
<p>26 Even so, Father: for so it seemed good in thy sight.</p>	<p>even so, Father; for so it seemed good in thy sight.</p>
<p>27 All ^athings are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither ^bknoweth any man the Father, save the Son, ^cand he to whomsoever the Son will ^dreveal him (they to whom the Son will reveal himself; they shall see the Father also.)</p>	<p>22 All things are ^adelivered to me of my Father: and no man knoweth ^bwho the Son is, but the Father; and who the Father is, but the Son, and he (that the Son is the Father, and the Father is the Son, but him) to whom the Son will ^creveal him.</p>
	<p>23 ¶ And he turned him unto <i>his</i> disciples, and said privately, Blessed <i>are</i> the ^aeyes which see the things that ye see:</p> <p>24 For I tell you, that many ^aprophets and ^bkings have desired to see those things which ye see, and have not seen <i>them</i>; and to hear those things which ye hear, and have not heard <i>them</i>.</p>
<p>28 ¶ (Then spake Jesus, saying,) ^aCome unto me, (“It is a call to repentance, to forsake the world, to come unto Christ, to believe his gospel, to conform to his teachings – with the sure promise that in such a course will be found spiritual rest and peace...Come unto me and find salvation, for I am God, the very Messiah in whom salvation centers.” DNTC 1:469) all ye that ^blabour and are heavy laden, and I will give you ^crest. (“Though men labor to gain spiritual blessings, they remain laden with sin and never find rest of soul until they come unto Christ and accept him as their Savior.” DNTC 2:469)</p>	
<p>29 Take my ^ayoke upon you, and ^blearn of me (the Greek should be <i>learn from me</i>. The point is not just learning about Jesus, but in having Christ be our teacher, the source of true knowledge. Notice that Jesus said, come, take, learn. To learn of him we must follow him. We cannot come to this knowledge while we follow the ways of the world. But we do not have to learn everything before the power comes to us. President Boyd K. Packer said:</p>	

<p>“You need not know everything before the power of the atonement will work for you. Have faith in Christ, it begins to work the day you ask.” Ensign, May 1997, p. 10); for I am ‘meek (gentle and humble) and ‘lowly in ‘heart: and ye shall find ‘rest unto your souls. (President Joseph F. Smith said: “It means entering into the knowledge and love of God, having faith in his purpose and in his plan, to such an extent that we know we are right, and that we are not hunting for something else; we are not disturbed by every wind of doctrine, or by the cunning and craftiness of men who lie in wait to deceive.” Gospel Doctrine, p. 58)</p>	
<p>30 For my yoke <i>is</i> ‘easy, and my burden is light. (I am carrying the burden, take advantage of it. His yoke requires covenants, sacrifice, and obedience, but in return he removes the burdens of sin and uncertainty and darkness.)</p>	

Mark 2

Jesus forgives sins, heals a paralytic, eats with publicans and sinners, and announces that he is Lord of the Sabbath.

MATTHEW 9	MARK 2	LUKE 5
JESUS HEALS A MAN WITH THE PALSYP		
<p>1 AND he (Jesus) entered into a ship, and passed over, and came into his own city.</p>	<p>1 AND again he entered into Capernaum (This is Jesus “own city,” where his mother and half brothers and sisters lived.) after some (many) days; and it was noised that he was ^ain the house. (or at home)</p>	<p>17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which (who) were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was <i>present</i> to heal them.</p>
	<p>2 And straightway many were gathered together, insomuch that there was no room to receive (the multitude) them, no, not so much as about the door: and he ^apreached the word unto them. (He is in the home of Peter. There are so many people that want to hear him and be healed of him, that no one else can get in. Four men come carrying a paralytic man to be healed.)</p>	
<p>2 And, behold, they brought to him a man sick of the ^apalsy,</p>	<p>3 And they come unto him, bringing one sick of the palsy,</p>	<p>18 ¶ And, behold, men brought in a bed a man which (who) was</p>

<p>(stroke, paralysis) lying on a bed:</p>	<p>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>^ataken with a palsy (paralyzed): and they sought <i>means</i> 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 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>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>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</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>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 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	8 And immediately when Jesus perceived in his spirit that they	22 But when Jesus ^a perceived their thoughts, he answering (and

<p>that ye) think ye evil in your hearts?</p>	<p>so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?</p>	<p>he) said unto them, What reason ye in your hearts?</p>
<p>5 ^aFor whether is (it not) easier, to say, <i>Thy sins be forgiven thee</i>; or (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)</p>	<p>9 Whether is it (not) easier to say to the sick of the palsy, <i>Thy sins be forgiven thee</i>; or (than) to say, Arise, and take up thy bed, and walk? (He that can do the one, can do the other.)</p>	<p>23 ^aWhether is easier, to say, <i>Thy sins be forgiven thee</i>; or to say, <i>Rise up and walk</i>? (Does it require more power to forgive sins than to make the sick rise up and walk?)</p>
<p>6 But (I said this) that ye may know that the ^aSon of man hath ^bpower (authority) on earth to ^cforgive sins, (then saith he (Jesus said un) to the sick of the palsy,)</p>	<p>10 But that ye may know that the ^aSon of man hath power on earth to forgive sins, (he said (d)th to the sick of the palsy,)</p>	<p>24 But that ye may know that the Son of (M)an hath power upon earth to ^aforgive sins, (I said it. And) (he said unto the sick of the palsy,)</p>
<p>Arise, take up thy bed, and go unto thine (thy) house.</p>	<p>11 I say unto thee, ^aArise, and take up thy ^bbed, and go thy way into thine house.</p>	<p>I say unto thee, Arise, and take up thy couch, and go into thine (unto thy) house.</p>
<p>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.</p>	<p>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 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>25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, ^aglorifying 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>
	<p>13 And he (Jesus) went forth again by the sea side; and all the multitude resorted unto him, and he taught them.</p>	
<p>MATTHEW IS CALLED</p>		
<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</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,</p>	<p>27 ¶ And after these things he went forth, and saw a publican, named ^aLevi, sitting at the receipt of (place where they</p>

<p>office), as was customary in those days,) and he said^(d) th unto him, Follow me. And he arose, and followed him.</p>	<p>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>received) custom: and he said unto him, Follow me. 28 And he left all, rose up, and followed him.</p>
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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. (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)</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>
<p>11 And when the Pharisees saw (them) th, they said unto his disciples, ^aWhy eateth your Master with publicans (tax collectors) and sinners?</p>	<p>16 And when the scribes and Pharisees saw him eat with ^apublicans and sinners, they said unto his disciples, (They ask the disciples, not Jesus.) How is it</p>	<p>30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?</p>

	that he eateth and drinketh with publicans and sinners?	
12 But when Jesus heard (them) that , he said unto them, They that be whole need not a physician, but they that are sick.	17 When Jesus heard # (this) , he sai(d)th unto them, (“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 fasts were far removed from the Lord’s standard of fasting found in Isaiah 58. MM 2:59)	33 ¶ And they said unto him, Why do the disciples of John ^a fast often, and make prayers, and likewise <i>the disciples</i> of the Pharisees; but thine eat and drink?
15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, ^a and then shall they ^b fast.	19 And Jesus said unto them, Can the children of the bridechamber fast, while the ^a bridegroom is with them? as long as they have the ^b bridegroom with them, they cannot fast. (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	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	35 But the days will come, when the ^a bridegroom shall be taken away from them, and then shall they ^b fast in those days. 36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment (new

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

Matthew 12

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

MATTHEW 12	MARK 2	LUKE 6
JESUS: LORD OF THE SABBATH		
<p>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.</p>	<p>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;</p>	<p>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 <i>them</i> in <i>their</i> hands.</p>

	but thou shalt not move a sickle unto thy neighbor's standing corn.)	
2 But when the Pharisees saw it (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 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.)	2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the ^a sabbath days? (Their act violated, not the Mosaic law forbidding servile work on the Sabbath, but the rabbinical interpretations prevailing in that darkened ers. 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)
3 But he said unto them, Have ye not ^a read what ^b David did, when he was an hungred, and they that were with him;	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?	3 And Jesus answering them said, Have ye not read so much as this, what David did, when (he) himself was an hungred, and they which (who) were with him;
4 How he entered into the house of God, and did eat the ^a shewbread, which was not lawful for him to eat, neither for them which (that) were with him, but only for the priests?	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	4 How he went into the house of God, and did take and eat the ^a shewbread, 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>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>5 Or have ye not read in the law, how that on the ^asabbath days the priests in the temple profane the sabbath, and (ye say they) are blameless? (When the Lord revealed the law of Sabbath observance in this dispensation, he expressly authorized such servile work as was required to prepare necessary food. D&C 59:13 “Even proper regulations with reference to the Sabbath may be set aside when some overriding principle of temporal or spiritual well-being is involved. David’s use of the showbread illustrates this principle...It is true that nearly all work done on the Sabbath in this age cannot in any sense be justified; yet there are some things, such as providing electric power, which must continue on all days of the week.” DNTC 1:204)</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,</p>		

charity, the attributes of godliness, take precedence over sacrifices and ritualistic performances. DNTC 1:182)		
	27 And he said unto them, The ^a Sabbath was made for man, and not man for the ^b Sabbath: (Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat; For the Son of Man made the Sabbath day.)	
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)
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,	4 And he sai(d)th unto them, Is it lawful to do good on the	9 Then said Jesus unto them, I will ask you one thing; Is it

<p>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 <i>it</i> out?</p>	<p>^asabbath days, or to do evil? to save life, or to kill? But they ^bheld their peace (remained silent).</p>	<p>lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy <i>it</i>?</p>
<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 th he to the man, Stretch forth thine (thy) hand. And he stretched <i>it</i> 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 th unto the man, Stretch forth thine hand. And he stretched <i>it</i> 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 <i>it</i>, (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 <i>from</i> 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.</p>	

	<p>10 For he had healed many; insomuch that they ^apressed (impetuously rushed at him) upon him for to touch him. As many as had plagues</p> <p>11 And ^aunclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.</p>	
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.		
MATTHEW 12	MARK 3	
JESUS AND BEELZEBUB		
	<p>19 And Judas Iscariot, which also betrayed him: and they ^awent into an house.</p> <p>20 And the multitude cometh together again, so that they could not so much as ^aeat bread.</p> <p>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 ^abeside himself.</p>	
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.		

<p>23 And all the people were amazed, and said, Is not this the Son of ^aDavid?</p>		
<p>24 But when the Pharisees heard # (that he had cast out the devil), they said, This fellow (man) doth not cast out devils, but by ^aBeelzebub the prince of the devils. (Literally it means: Lord of the Flies. Verse by Verse, 166)</p>	<p>22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils easteth (,) he (casteth) out devils.</p>	
<p>25 And Jesus knew their ^athoughts, and said unto them, Every ^bkingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:</p>	<p>23 (Now Jesus knew this,) And he called them unto him, 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.</p>	
<p>26 And if ^aSatan cast out Satan, he is divided against himself; how shall then (shall) his kingdom stand?</p>	<p>26 And if Satan rise up against himself, and be divided, he cannot stand, but (speedily) hath an end.</p>	
<p>27 And if I by Beelzebub cast out devils, by whom do your children cast them out (devils)? therefore they shall be your judges.</p>		
<p>28 But if I cast out ^adevils by the ^bSpirit of God, then the kingdom of God is come unto ^cyou. (For they also cast out devils by the Spirit of God, for unto them is given power over devils, that they may cast them out.)</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.)</p> <p>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>	
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(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 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.)

<p>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 <i>world</i> to come.</p>		
<p>33 Either make the tree good, and his ^afruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by <i>his</i> ^bfruit.</p>		
<p>34 (And Jesus said,) O (ye) ^ageneration of vipers, how can ye, being evil, ^bspeak good things? for out of the abundance of the heart the mouth speaketh.</p>		
<p>35 A good man out of the good ^atreasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth ^bevil things.</p>		
<p>36 But (And again) I say unto you, That every ^aidle ^bword that</p>		

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.)	
42 The ^a queen 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.		
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	(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>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>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 ^estate (end) of that man is ^dworse than the first. Even so shall it be also unto this wicked generation.</p>		
MATTHEW 12	MARK 3	LUKE 8
JESUS' MOTHER AND BRETHREN SEEK HIM		
<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, sent unto him, calling (unto) him.</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>
<p>47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.</p>	<p>32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.</p>	<p>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.</p>
<p>48 But he answered and said unto him (the man) that told him, Who is my mother? and who are my brethren?</p>	<p>33 And he answered them, saying, Who is my mother, or (who are) my brethren?</p>	
<p>49 And he stretched forth his hand toward his disciples, and said, Behold my ^amother and my brethren!</p>	<p>34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!</p>	
<p>50 For (And he gave them charge concerning her, saying, I go my way, for my Father hath</p>	<p>35 For whosoever shall do the ^awill of God, the same is my brother, and my sister, and</p>	<p>21 And he answered and said unto them, My ^amother and my brethren are these which (those</p>

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.	mother. (By covenant, we have become the family of Jesus.)	who) hear the word of God, and ^b do it.
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Luke 7

Jesus heals the centurion's servant – He raises from death the son of the widow of Nain – John Baptist extolled as more than a prophet – A woman anoints Christ's feet, and he forgives her sins.

MATTHEW 8	LUKE 7
JESUS HEALS CENTURION'S SERVANT AT CAPERNAUM	
1 (And) WHEN he-(Jesus) was come down from the mountain, great multitudes followed him.	
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 ^a Jesus heard <i>it</i> , 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.

<p>11 And I say unto you, That ^amany shall come from the east and (the) west, and shall sit down with Abraham, and Isaac, 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>	
	<p>10 And they that (who) were sent, returning to the house, found the servant whole that (who) had been sick.</p>
<p>MATTHEW 11</p>	<p>LUKE 7</p>
<p>A WIDOW'S SON RAISED FROM THE DEAD</p>	
<p>Anciently if a woman was usually supported by her husband or other male relative. Losing her son meant that the woman would be left destitute without support.</p>	<p>11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.</p> <p>12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much (many) people of the city was (were) with her. (There are two groups of people that meet. One mourning one that has died. The other following the Prince of Life. Here they meet: Life and Death. Edersheim 1:555-57)</p> <p>13 And when (now) the Lord saw her, he (and) had ^acompassion on her, and (he) said unto her, Weep not.</p> <p>14 And he came and touched the bier: and they that (who) bare him (it) stood still. And he said, Young man, I say unto thee, Arise.</p> <p>15 And he that (who) was ^adead sat up, and began to speak. And he delivered him to his mother. (Elder McConckie said: “And is not this first known instance of calling mortals from death to life by Jesus but a type and a shadow of what this same Jesus shall do for all his people at an appointed time? Will he not say to all, ‘Come forth from your graves; step out of your tombs; arise from your biers. Live again – this time in glorious immortality, never to suffer the pangs of death again?’ And will he not then deliver the righteous into the arms of their mothers and fathers and loved ones?” MM 2:186)</p> <p>16 And there came a ^afear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath ^bvisited his people.</p>

	17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.
MESSENGERS SENT TO JESUS FROM JOHN	
2 Now when ^a John had heard in the prison the works of Christ,	18 And the disciples of ^a John shewed him of all these things.
he sent two of his disciples,	19 ¶ And John calling unto him two of his disciples sent <i>them</i> to Jesus, saying, Art thou he that should come? or look we for another? (This was another opportunity for John to bear testimony that Jesus was the Christ.)
3 And said unto him, Art thou he (of whom it is written in the prophets) that (he) should come, or do we look for another?	20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that (who) should come? or look we for another?
	21 And in that same hour he ^a cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave ^b sight.
4 Jesus answered and said unto them, Go and shew (tell) John again those ^a things which ye do hear and see: 5 (How) The ^a blind receive their ^b sight, and the lame walk, (and) the ^c lepers are cleansed, and the deaf hear, (and) the dead are raised up, and the ^d poor have the gospel preached (un)to them.	22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the ^a poor the gospel is preached.
6 And blessed is (John) he , whosoever shall not be ^a offended in me.	23 And blessed (are they) is he , whosoever shall not be ^a offended in me.
7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? (Was it) A reed shaken with the wind? (And they answered him, No.)	24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?
8 (And he said,) But what went ye out for to see? (Was it) A man clothed in soft raiment? behold, they that wear soft <i>clothing</i> are in ^a kings' (king's) houses.	25 But what went ye out for to see? (Or) A man clothed in soft raiment? Behold, they which (who) are gorgeously ^a apparelled, and live delicately, are in kings' courts.
9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a ^a prophet.	26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.
10 For this is he , (the one) of whom it is written, Behold, I send my ^a messenger before thy face, which shall ^b prepare thy way before thee.	27 This is (the one) he , of whom it is written, Behold, I send my ^a messenger before thy face, which (who) shall prepare thy way before thee.
11 Verily I say unto you, Among them that are born of ^a women there hath not risen a greater than ^b John the Baptist: ^c notwithstanding he that is least in the kingdom of heaven (but he who is less important) is greater than he.	28 For I say unto you, Among those that (who) are born of women there is not a greater prophet than John the Baptist: but he that (who) is ^a least in the kingdom of God is greater than he. (Jesus here is referring to Himself.)
12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and	

<p>^athe violent (violent men are seizing control of it, or plundering it) take it by force.</p> <p>13 (But the days will come, when the violent shall have no power;) ^aFor all the ^bprophets and the law ^cprophesied (that it should be thus) (the law and prophets foretold such violence) until John.</p> <p>14 (Yea, as many as have prophesied have foretold of these days.) And if ye will receive it, this is (verily, he was the) ^aElias, which (who) was for to come (and prepare all things).</p> <p>15 He that hath ears to ^ahear, let him hear.</p>	
	29 And all the people that (who) heard <i>him</i> , and the ^a publicans, justified God, being baptized with the ^b baptism of John.
	30 But the Pharisees and lawyers ^a rejected the counsel of God ^b against (for) themselves, being not (being) ^c baptized of him.
16 ¶ But whereunto shall I liken this generation?	31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?
It is like unto children sitting in the markets, and calling unto their fellows,	32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto (for) you, and ye have not danced; we have ^a mourned to (for) you, and ye have not wept.
17 And saying, We have piped unto you, and ye have not danced; we have mourned unto (for) you, and ye have not lamented.	
18 For John came neither eating nor drinking, and they say, He hath a devil.	33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
19 The Son of (M)an came eating and drinking, and they say, Behold a man gluttonous, and ^a a winebibber, (a drunkard) a friend of ^b publicans (tax collectors) and sinners.	34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!
But (I say unto you,) wisdom is justified ^c of her children. (by her deeds, works)	35 But wisdom is justified of all her children.

JESUS' FEET ANNOINTED WITH OIL

LUKE 7:36 ¶ And one of the Pharisees desired him that he would eat with him. (“We do not know the name of the city, who Simon was, or who the woman was; only that the banquet, the anointing, and the blessed words spoken by Jesus, all took place somewhere in Galilee.” MM, 2:199) And he went into the Pharisee’s house, and sat down to meat. (“It was the social custom of the day for leading Pharisees of a village or city to invite visiting Rabbis to break bread with them in their abodes. Some of Jesus’ disciples would have been included by Simon in his invitation. Hospitality was a way of life among them, and it was honorable and proper to feed and shelter visiting teachers and travelers. At the dining table, they reclined on couches and their feet outward from the table, and the dining hall was accessible to others than those bidden to partake.” MM, 2:199-200)

37 And, behold, a ^awoman in the city, (Not Mary Magdalene and not Mary of Bethany, DNTC 1:264 Talmage said: “To say that this woman, chosen from among women as deserving of such distinctive honors (being the first to see the resurrected Lord), was once a fallen creature, her soul seared by the heat of unhallowed lust, is to contribute to the perpetuating of an error for which there is no excuse.” Jesus the Christ, p. 247-248. This woman, may have in fact been Mary Magdalene. The casting out of

seven devils may have only meant that she was completely cured of a mental illness or that she was washed and pronounced clean in a marriage ceremony by Jesus himself in Cana.) **which (who)** was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster ^bbox (flask) of ointment, (This woman represents all of us with our burdens, making our way to the one true source of rest and relief. Knowing that ridicule might well follow her entrance into the eating chamber, knowing that her reputation would accompany her, and knowing that she would not be welcomed by some within, still she entered.)

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

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

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

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

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

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

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

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

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

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

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

MM, 2:203)

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

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

Luke 11

Jesus sets forth the Lord's Prayer—He discourses on the casting out of devils—He acclaims himself as greater than Jonah and Solomon—He reprehends the Pharisees and says the blood of the righteous shall be required of that evil generation.

THE LORD'S PRAYER

1 AND it came to pass, ~~that, as he~~ **(as Jesus)** was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, ^ateach us to ^bpray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our ^aFather ~~which~~ (who) art in heaven, Hallowed be thy ^bname. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread. (What do we ask for that is similar to our daily bread?)

4 And ^aforgive us our sins; (How often should we pray for forgiveness?) for we also forgive every one that is ^bindebted to us. (Who is benefitted most by our forgiveness?) ^cAnd ~~lead us not into~~ (let us not be led unto) temptation; but deliver us from evil. (For thine is the kingdom and power. Amen)

5 ^aAnd he said unto them, (Your heavenly Father will not fail to give unto you whatsoever ye ask of him. (Don't give up or despair, keep asking. Come to God and weary him until he blesses you. Word of Joseph Smith, 15) And he spake a parable, saying,) Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine (has come to me) in his journey ~~is come to me~~, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his ^afriend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one ~~that~~ (who) asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you ~~that~~ (who) is a father, will he give him a stone? or if ~~he ask~~ a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion? (Can we take the gifts that God has given us and turn them into stones or serpents or scorpions? How? Remember, God always gives us good gifts. But we can turn them into bad gifts by our bad attitude.)

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give (good gifts through) ^athe Holy Spirit to them ~~that~~ (who) ask him? (James E. Talmage: The Lord's lesson was, that if man, with all his selfishness and disinclination to give, will nevertheless grant what his neighbor with proper purpose asks and continues to ask in spite of objection and temporary refusal, with assured certainty will God grant what is persistently asked in faith and with righteous intent. No parallelism lies between man's selfish refusal and God's wise and beneficent waiting. There must be a consciousness of real need for prayer, and real trust in God, to make prayer effective; and in mercy the Father sometimes delays the granting that the asking may be more fervent. But in the words of Jesus: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Jesus the Christ, 435)

ACCUSED AGAIN OF CASTING OUR DEVILS BY BEELZEBUB

14 ¶ And he was casting ^a~~out~~ a devil (out of a man), and ~~it~~ (he) was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through ^aBeelzebub the chief of the devils.

16 And others, tempting ~~him~~, sought of him a ^asign from heaven.

17 But he, knowing their ^athoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house ~~divided against a house~~ (cannot stand, but) falleth.

18 If Satan also be divided against himself, how ~~shall~~ (can) his kingdom stand? (I say this,) because ~~ye~~ (you) say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons ^acast ~~them~~ out (devils)? therefore shall they be your judges.

20 But if I with the ^afinger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils (goods).

23 He that is not with me is ^aagainst me: and he ~~that~~ (who) gathereth not with me scattereth.

24 When the ^aunclean spirit is gone out of a man, ^bhe (it) walketh through dry places, seeking rest; and finding none, ^che (it) saith, I will return unto ~~my~~ (mine) house whence I came out.

25 ^aAnd when ~~he~~ (it) cometh, ~~he~~ (it) findeth ~~it~~ (the house) swept and ^bgarnished. (put in order)

26 Then goeth ~~he~~ (the evil spirit), and taketh ~~to him~~ seven other spirits more wicked than himself; and they enter in, and dwell there: and the last ~~state~~ (end) of that man is worse than the first. (Spencer W. Kimball: Does this mean that the man who has quit smoking or drinking or had sex pollutions finds life empty for a time? The things which engaged him and caught his fancy and occupied his thoughts are gone, and better substitutions have not yet filled the void. This is Satan's opportunity. The man makes a start but may find the loss of the yesterday's habits so great that he is enticed to return to his evil ways, and his lot thus becomes infinitely worsened. Miracle of Forgiveness, 172)

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, ^aBlessed is the womb ~~that~~ (which) bare thee, and the paps which thou hast sucked.

28 ~~But~~ (And) he said, Yea ~~rather~~, (and) ^ablessed are (all) they ~~that~~ (who) hear the word of God, and ^bkeep it.

29 ¶ ~~And~~ when the people were gathered thick together, he began to say, This is an evil generation: they seek a ^asign; and there shall no sign be given ~~it~~ (them), but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so (also) shall ~~also~~ the Son of Man be to this generation.

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

32 The men of Nineveh (h) shall rise up in the (day of) judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. (Bruce R. McConkie: It shall be as though heathen and Gentile nations, those without the law and the light which Israel had, shall rise up in judgment against the chosen seed, whose opportunities to do right were far greater. The heathens of Nineveh repented when a man preached to them, but God's covenant race, the chosen of the whole earth, refused to repent when the very Son of God came among them. DNTC, 1:278)

33 No man, when he hath lighted a ^acandle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they ~~which~~ (who) come in may see the light.

34 The light of the body is the ^aeye: therefore when thine eye is ^bsingle, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of ^cdarkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore ~~be~~ (is) full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle (lighteneth a room and) doth give ~~thee~~ (the) light (in all the room).

REBUKES PHARISSES, SCRIBES, AND LAWYERS FOR HYPOCRISY

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw ~~it~~ (him), he marvelled that he had not first washed before dinner. (Being invited to dine in the home of a Pharisee, Jesus chose to ignore the usual ritualistic washing of hands so as to dramatize his teachings about inward and outward cleanliness. His objective – to show that inner cleanness comes by obedience to his teachings. DNTC, 1:620)

39 And the Lord said unto him, Now do ~~ye~~ (you) Pharisees make ^aclean the outside of the cup and the platter; but your ^binward part is full of ^cravening (plunder, spoil) and ^dwickedness.

40 Ye (O) fools, did not he ~~that~~ (who) made that which is without make that which is within also?

41 ^aBut (if ye would) rather ^bgive ^calms of such things as ye have; and, behold, all things are ^dclean unto you (observe to do all things which I have commanded you, then would your inner parts be clean also).

42 But (I say unto you,) woe (be) unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the ^alove of God: these ought ye to have done, and not to leave the other undone. (Pay an honest tithing.)

43 Woe unto you, Pharisees! for ye love the ^auppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, ^ascribes and Pharisees, hypocrites! for ye are as ^bgraves which appear not, and the men ~~that~~ (who) walk over ~~them~~ are not aware of them. (BIBLE DICTIONARY - HYPOCRITE
The word generally denotes one who pretends to be religious when he is not (though it is sometimes used to mean simply a bad man, e.g., Job 8: 13; Job 13: 16; Isa. 9: 17; Isa. 33: 14). Hypocrisy was the besetting sin of the Pharisees, and was severely condemned by the Lord (Matt. 23: 13-33; Mark 12: 38-40; Luke 11: 37-44; Luke 20: 46-47).)

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou ^areproachest us also.

46 And he said, Woe unto you ~~also, ye~~ ^alawyers(, also)! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye (you) build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye ^aallow (agree, accord with) the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the ^ablood of all the prophets, which was ^bshed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, ~~which~~ (who) perished between the altar and the ^atemple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, ^alawyers! for ye have taken away the ^bkey of ^cknowledge(, the fulness of the scriptures): ye entered not in yourselves (into the kingdom), and ~~them that~~ (those who) were entering in ye ^dhindered. (Jesus is here heaping wo upon those who have contaminated and destroyed the scriptures which would have guided and enlightened the Jews. Nephi foresaw that the same treatment would be given to the writings of the apostles of Jesus. A comparison of the fore part of Genesis with the perfected version of the same material found in the Book of Moses illustrates what men have done to what God has said. Another comparison is Matthew 24 as found in the King James Version and in the Pearl of Great Price. The restored Book of Abraham, with its wealth of knowledge and gospel interpretation, is a sample of scripture that was wholly lost to the world. Mormon Doctrine, 413-5)

53 And as he said these things unto them, the scribes and the Pharisees began to (be angry, and to) ^aurge him vehemently, (be angry with, be exasperated against) ~~and~~ (endeavoring) to ^bprovoke him to speak of many things:

54 Laying wait for him, and seeking to ^acatch something out of his mouth, that they might accuse him.