

March 18-24
Matthew 13; Luke 8; 13
“Who Hath Ears to Hear, Let Him Hear”

OVERVIEW:

As you read Matthew 13 and Luke 8; 13, think about how you will prepare yourself to “hear” and appreciate the Savior’s teachings in these parables. What will you do to apply these teachings in your life?

Record your impressions:

SCRIPTURES:

Matthew 13

Parable of the Sower, purpose of parables. Parable of the wheat and tares. Parable of the Mustard Seed and Leaven. Explanation of the wheat and tares. Parables concerning the kingdom of heaven. Rejected at Nazareth again. These parables are also found in Mark 4 and Luke 8 and Luke 13. Matthew has the most details of the three.

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

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

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

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

Why did Jesus speak in parables?

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

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

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

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

BIBLE DICTIONARY PARABLES

Most teachers, especially Oriental teachers, have used some form of parable in their instruction, but none so exclusively as Jesus at one period of his ministry. During part of the Galilean ministry the record states that “without a parable spake he not unto them” (Mark 4: 34). From our Lord’s words (Matt. 13: 13-15; Mark 4: 12; Luke 8: 10) we learn the reason for this method. It was to veil the meaning. The parable conveys to the hearer religious truth exactly in proportion to his faith and intelligence; to the dull and uninspired it is a mere story, “seeing they see not,” while to the instructed and spiritual it reveals the mysteries or secrets of the kingdom of heaven. Thus it is that the parable exhibits the condition of all true knowledge. Only he who seeks finds.

The word *parable* is Greek in origin, and means a setting side by side, a comparison. In parables divine truth is presented by comparison with material things. The Hebrew word, *mashal*, which *parable* is used to translate, has a wider significance, and is applied to the balanced metrical form in which teaching is conveyed in the poetical books of the Old Testament. See Matt. 13: 35.

Interpretation of parables. It is important to distinguish between the interpretation of a parable and the application of a parable. **The only true interpretation is the meaning the parable conveyed, or was meant to convey, when first spoken. The application of a parable may vary in every age and circumstance.** But if the original meaning is to be grasped, it is important to consider its context and setting. The thought to which it is linked, the connection in which it is placed, the persons to whom it is addressed, all give the clue to the right interpretation. Other rules of interpretation are: (a) Do not force a meaning on subordinate incidents. (b) Do not regard as parallel parables that are connected by superficial likeness of imagery. (c) Bear in mind that the same illustration does not always have the same significance - leaven, e.g., signifies a principle of good as well as a principle of evil. (d) Remember that the comparison in a parable is not complete, does not touch at every point. Thus, the characters of the unjust judge or the unjust steward or the nobleman who went into a far country - possibly referring to the infamous Archelaus - do not concern the interpretation of the parable. The parable draws a picture of life as it is, not as it ought to be, and compares certain points in this picture with heavenly doctrine. (e) Observe the proper proportions of a parable, and do not make the episode more prominent than the main line of teaching.

Classification of parables. The greatest importance should be attached to the grouping of the parables by the writers themselves. In Matthew three main lines of teaching are illustrated by parables: (a) The

Church of the future- its planting and growth, internal and external, the enthusiasm for it, the mingling within it of good and evil, the final judgment of it (ch. 13). (b) The Jewish Church and nation, its history, and the causes of its fall (Matt. 21: 18-19, 23 - 22: 14). (c) The ministry of the Church in the parables given on the Mount of Olives, addressed especially to the apostles, on work and watchfulness (Matt. 25: 1-30). The parable of the laborers in the vineyard (Matt. 19: 30 - 20: 16), in answer to a question of the apostles, may be classed under (a).

Mark follows the lines of Matthew in (a) Mark 4: 1-34, and (b) Mark 12: 1-12; but in each division fewer parables are reported, and in (b) one only. In (a), however, occurs the one parable peculiar to this Gospel.

Luke also omits the parables given on the Mount of Olives (c), but compare Luke 12: 35-48, Luke 19: 11-28, and illustrates (a) and (b) less copiously than Matthew. His independent reports, however, are numerous. These may be classified generally as illustrating Prayer and earnestness in religious life (Luke 11: 5-8; Luke 16: 1-13; Luke 18: 1-8). Forgiveness and the love of God (Luke 7: 41-43; Luke 15). Reversal of human judgment, as to just and unjust (Luke 10: 25-27; Luke 12: 16-21; Luke 18: 9-14); rich and poor (Luke 16: 19-31).

John has no true parables, but presents two allegories: the good shepherd (Luke 10: 1-16), and the vine and the branches (Luke 15: 1-7).

Parables peculiar to each Gospel:

Matthew.

1. The tares.
2. The hidden treasure.
3. The pearl of great price.
4. The draw-net.
5. The unmerciful servant.
6. The laborers in the vineyard.
7. The two sons.
8. Marriage of the king's son.
9. The ten virgins.
10. The talents.

Mark.

The seed growing secretly.

Luke.

1. The two debtors.
2. The good Samaritan.
3. The importuned friend.
4. The rich fool.
5. The barren fig tree.
6. The lost piece of silver.
7. The prodigal son.
8. The unjust steward.
9. Dives and Lazarus.
10. The unjust judge.
11. The Pharisee and the Publican.
12. The ten pieces of money.

The parable of the ten pieces of money (*minae*) (Luke 19: 11-27) is an interesting example of historical groundwork in a parable. (The reference is possibly to the journey of Archelaus to Rome.) But probably in other parables similar historical allusions, now lost, must have added vividness to the narrative. Of these the royal marriage feast, the great supper, and the good Samaritan are possible examples.

Why Jesus taught in parables—He gives the parables of the sower, the wheat and the tares, the grain of mustard seed, the leaven, the treasure hid in the field, the pearl of great price, and the net cast into the sea—A prophet is not honored by his own people.

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

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

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

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

Luke 8

Jesus gives and interprets the parable of the sower – He stills the tempest; casts out a legion of devils, who then enter the swine; heals a woman of an issue of blood; and raises Jairus’ daughter from death.

- 1 And it came to pass afterward, that he went throughout every ^acity and village, preaching and she(o)wing the glad ^btidings of the kingdom of God: ^cand the twelve (who were ordained of him) were with him,
- 2 And certain women, which (who) had been healed of evil spirits and infirmities, ^aMary called Magdalene, out of whom went seven devils,
- 3 And Joanna the wife of Chuza Herod’s steward, and Susanna, and many others, which ministered unto him of (with) their substance.

MATTHEW 13	MARK 4	LUKE 8
PARABLE OF THE SOWER		
1 (And it came to pass) THE same day went Jesus out of the house, and sat by the ^a sea side.	1 AND he began again to teach by the ^a sea side:	
2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.	and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.	4 ¶ And when much people were gathered together, and were come to him out of every city,
3 And he spake many things unto them in parables, saying,	2 And he taught them many things by parables, and (he) said unto them in his ^a doctrine,	he spake by a parable(, saying):
Behold, a sower went forth to sow; (Elder Talmage calls this the Parable of the Four Kinds of Soil. Jesus the Christ, p. 265 Joseph Smith said: "I shall now proceed to make some remarks from the sayings of the Savior, recorded in the 13 th chapter of his gospel according to St. Matthew, which in my mind afford us as clear an understanding upon the important subject of the gathering as anything recorded in the Bible." Discourse of 7 Apr 1844, recorded by Wilford Woodruff. "This parable was spoken to demonstrate the effects that are produced by the preaching of the word. And we believe that it has an allusion directly to the commencement, or the setting up, of the kingdom in that age." Messenger and Advocate, December 1835, p. 225.)	3 Hearken; Behold, there went out a ^a sower to sow: 3-Sower 4-Seeds – Luke 8:11 word of God 4-by the wayside –19 don't understand the word 4 fowls ate seeds – Mark 4:15 Satan takes it away from them 5-Stony places – 21 persecuted out of the church 7 Thorny places – 22 worldliness chases the word out of them 8 good ground 23 faithful members Fruit 100 60 30	5 A sower went out to sow his seed:
4 And when he sowed, some <i>seeds</i> (The seed is the word of God. Luke 8:11. The good seed are the children of the kingdom. Matthew 13:38.) fell by the way side, and the fowls came and devoured them up:	4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.	and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.
5 Some fell upon ^a stony places (rocky land over which a thin layer of soil spread), where they	5 And some fell on stony ground, where it had not much earth; and immediately it sprang	6 And some fell upon a rock; and as soon as it was sprung up,

had not much earth: and forthwith they sprung up; because they had no deepness of earth:	up, because it had no depth of earth:	it withered away, because it lacked moisture.
6 And when the sun was up, they were scorched, (because they had no deepness of earth); and because they had no root, they withered away.	6 But when the sun was up, it was scorched; and because it had no root, it withered away.	
7 And some fell among ^a thorns; and the thorns sprung up, and choked them:	7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.	7 And some fell among thorns; and the thorns sprang up with it, and choked it.
8 But other fell into good ground, and ^a brought forth (Gr began to bring forth) fruit, some an hundredfold, some sixtyfold, some thirtyfold.	8 And other (seed) fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty(-fold), and some sixty, and some an hundred.	8 And other fell on good ground, and sprang up, and bare fruit an hundredfold.
9 Who hath ears to hear, let him hear.	9 And he said unto them, He that hath ears to hear, let him hear.	And when he had said these things, he cried, He that (who) hath ears to hear, let him hear.
10 And (Then) the disciples came, and said unto him, Why speakest thou unto them (the multitude) in ^a parables?	10 And when he was ^a alone (with the twelve, and they that believed in him), they that were about him with the twelve asked of him the parable.	9 And his disciples asked him, saying, What might this parable be?
11 He answered and said unto them (the disciples), Because it is given unto you to know the ^a mysteries of the kingdom of heaven, but to them (the multitude) it is not given.	11 And he said unto them, Unto you it is given to know the ^a mystery of the kingdom of God: but unto them that are without, all <i>these</i> things are done in ^b parables:	10 And he said, Unto you it is given to know the ^a mysteries of the kingdom of God: but to others in ^b parables;
12 ^a For whosoever hath (receiveth), to him shall be ^b given, and he shall have more ^c abundance: but whosoever hath (continueth) not (to receive), from him shall be taken away even that he hath.		
(We understand from this saying, that those who had been previously looking for a Messiah to come, according to the testimony of the Prophets, and were then, at that time looking for a Messiah, but had not sufficient light, on account of their unbelief, to discern Him to be their Savior; and He being the true Messiah, consequently they must be disappointed, and lose even all the knowledge, or have taken away from them all the light, understanding, and faith which they had upon this subject; therefore he that will not receive the greater light, must have taken away from him all the light which he hath; and if the light which is in you become darkness, behold how great is that darkness! Joseph Smith, DCH 2:265)		

<p>13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.</p>	<p>12 That seeing they may see, and not ^aperceive; and hearing they may hear, and not understand;</p>	<p>that seeing they might not see, and hearing they might not ^cunderstand.</p>
<p>14 And in them is fulfilled the prophecy of Esaias (concerning them), which saith, By hearing ye shall ^ahear, and shall not understand; and seeing ye shall see, and shall not perceive:</p>		
<p>15 For this people's ^aheart is waxed gross, and <i>their</i> ears are dull of hearing, and their ^beyes they have ^cclosed; lest at any time they should see with <i>their</i> eyes, and hear with <i>their</i> ears, and should understand with <i>their</i> heart, and should be converted, and I should ^dheal them. (The condemnation which rested upon the multitude that received not His saying, was because they were not willing to see with their eyes, and hear with their ears; not because they could not, and were not privileged to see and hear, but because their hearts were full of iniquity and abominations. Joseph Smith, DHC, 2:266)</p>	<p>lest at any time they should be converted, and <i>their</i> sins should be ^bforgiven them.</p>	
<p>16 But blessed <i>are</i> your ^aeyes, for they see: and your ears, for they hear. (And blessed are you because these things are come unto you, that you might understand them.) (Joseph Smith said: "We draw the conclusion, then, that the very reason why the multitude, or the world, as they were designated by the Savior, did not receive an explanation upon his parables was because of unbelief. "To you," he says speaking to his disciples, "it is given to know the mysteries of the kingdom of God." And why? Because of the faith and confidence they had in</p>		

<p>him.” M&A, Dec. 1835, p. 225-26)</p>		
<p>17 For (And) verily I say unto you, That many ^aprophets and righteous men (many righteous prophets) have desired to see those things (these days) which ye (you) see, and have not seen them; and to hear those things (that) which ye (you) hear, and have not heard them.</p>		
	<p>13 And he said unto them, Know ye not this parable? and how then will ye know all parables? Elder Talmage said: “Thus did He indicate the simplicity of this the first of His parables, together with its typical and fundamental character, and at the same time intimate that other parables would follow in the course of His teaching.” Jesus the Christ, p. 263)</p>	
<p>18 ¶ ^aHear (Gr learn, understand) ye therefore the parable of the sower. (Who is the sower? This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the Kingdom in that age. Joseph Smith, DHC, 2:267)</p>		<p>11 Now the parable is this: The ^aseed is the word of God.</p>
	<p>14 ¶ The sower soweth the word.</p>	
<p>19 When any one heareth the word of the kingdom, and ^aunderstandeth <i>not</i>, then cometh the wicked one, and ^bcatcheth away that which was sown in his heart. This is he which received seed by the way side. (1 Nephi 8:31 – Feeling their way towards that great and spacious building. “Men who have no principle of</p>	<p>15 And these are they by the way side, where the word is sown; but when they have heard, ^aSatan cometh immediately, and taketh away the word that was sown in their hearts.</p>	<p>12 Those (That which fell) by the way side are they that (who) hear; then cometh (and) the devil (cometh), and taketh away the word out of their hearts, lest they should believe and be saved.</p>

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

<p>of the gospel. They know the Lord’s work has been established on earth, but they let the cares of the world choke the word. And instead of gaining eternal life, they shall be burned with the tares which overcame them. DNTC, 1:289. Elder Talmage said: “Some fell among the thorns sprung up and choked them. Grain sown where thorns and thistles abound is soon killed out by their smothering growth; even so with a human heart set on riches and the allurements of pleasure. Jesus the Christ, p. 284)</p>		
<p>23 But he that received seed into the good ground is he that ^aheareth the word, and ^bunderstandeth it (and endureth); which also beareth ^cfruit, and bringeth forth, some an hundredfold, some sixty, some thirty.</p>	<p>20 And these are they which are sown (who receive the word) on good ground; such as hear the word, and receive <i>it</i>, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.</p>	<p>15 But that (which fell) on the good ground are they, which (who receive the word) in an ^ahonest and good ^bheart, having heard the word, keep (what they hear,) it, and bring forth ^cfruit with patience.</p>
<p>(These are also like those in 1 Nephi 8:30 – And they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree. Alma 32 gives us some additional insights in what must be done to cause the good seed to grow. The growth of a good seed demands steady attention and endless toil – but its fruit is more than worth it. 28 Now, we will compare the word unto a ^aseed. Now, if ye give place, that a ^bseed may be planted in your ^cheart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your ^dunbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to ^eenlighten my ^funderstanding, yea, it beginneth to be delicious to me. The responsibility of the sower is to sow. The harvest is in the hands of God. We must not be too anxious to find the perfect soil before we begin to plant seeds. In fact, it may be most difficult to know by appearances just how the soil of a soul will respond to the message of salvation. Our obligation is to open our mouths and plant the gospel seed. The sower is each of us. Ted L. Gibbons, Lesson 11, p.4-5)</p>		
	<p>21 ¶ And he said unto them, Is a ^acandle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? (I say unto you , Nay;)</p>	<p>16 ¶ (For) No man, when he hath lighted a ^acandle, covereth it with a vessel, or putteth <i>it</i> under a bed; but setteth <i>it</i> on a candlestick, that they which (who) enter in may see the light.</p>
	<p>22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should (in due time) come abroad.</p>	<p>17 For nothing is ^asecret, that (which) shall not be made manifest; neither <i>any thing</i> hid, that (which) shall not be (made) known and come (go) abroad.</p>
	<p>23 If any man have ears to hear, let him hear.</p>	
	<p>24 And he said unto them, Take heed what ye hear: (for) with what measure ye mete, it shall be measured to you: ^aand unto you that hear (continue to receive) shall more be ^bgiven.</p>	<p>18 Take heed therefore how ye hear:</p>

	<p>25 ^aFor he that hath (receiveth), to him shall be given: and (but) he that hath (continueth) not (to receive), from him shall be ^btaken even that which he hath.</p>	<p>for whosoever ^ahath (receiveth), to him shall be ^bgiven; and whosoever hath (receiveth) not, from him shall be taken even that which he seemeth to have.</p>
	<p>26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and ^agrow up, he knoweth not how. 28 For the earth bringeth forth ^afruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the ^aharvest is come.</p>	

PARABLE OF WHEAT AND TARES

MATTHEW 13:24 ¶ Another ^aparable put he forth unto them, saying, The ^bkingdom of heaven is likened unto a man which sowed good ^cseed in his field:

25 But while ~~men~~ (he) slept, his enemy came and sowed ^atares among the wheat, and went his way.

26 But when the blade ~~was~~ sprung up, and brought forth fruit, then appeared the tares also. (Tares: the weed “bearded darnel.” A widely distributed grass. It is very similar in appearance to wheat before it comes into ear. The roots of the two are often intertwined. Even farmers, who in this country generally weed their fields, do not attempt to separate the one from the other. The taste is bitter, and when eaten causes dizziness. Jesus the Christ, p. 301)

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? ~~from~~ whence then hath it tares?

28 He said unto them, An enemy hath done this. (And) The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. (One lesson, patience.)

30 Let both grow together until the ^aharvest: and in the time of harvest I will say to the reapers, Gather ye together ^bfirst the tares, and bind them in bundles to ^cburn them: but gather the wheat into my barn. (wheat into my barn; and the tares are bound in bundles to be burned.) (Joseph Smith said: “Now we learn by this parable not only the setting up of the kingdom in the days of the Savior, which is represented by the good seed which produced good fruit, but also the corruptions of the Church, which are represented by the tares which were sown by the enemy, which his disciples would fain have plucked up, or cleansed the Church of, if their views had been favored by the Savior. But he, knowing all things, says, ‘Not so,’ as much as to say, ‘Your views are not correct; the Church is in its infancy, and if you take this rash step, you will destroy the wheat, or the Church, with the tares. Therefore, it is better to let them grow together until the harvest, or the end of the world, which means the destruction of the wicked, which is not yet fulfilled. M&A, Dec 1835, 226. McConkie: “And then with both parable and the interpretation before the world, the Lord still had to give a special revelation in latter-days so that the full meaning of this marvelous parable might sink into the hearts of men.”

DNTC, 1:284.) (D&C 86:1-7: 1 VERILY, thus saith the Lord unto you my servants, concerning the ^aparable of the ^bwheat and of the tares: 2 Behold, verily I say, the field was the world, and the apostles were the ^asowers of the seed; 3 And after they have fallen asleep the great persecutor of the church, the apostate, the ^awhore, even ^bBabylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign—behold he soweth the ^ctares; wherefore, the tares choke the wheat and drive the ^dchurch into the wilderness. 4 But behold, in the ^alast days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender— 5 Behold, verily I say unto you, the ^aangels are crying unto the Lord day and night, who are ready and waiting to be sent forth to ^breap down the fields; 6 But the Lord saith unto them, pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also. 7 Therefore, **let the wheat and the ^atares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles**, and the field remaineth to be ^bburned. “The gospel of repentance is a constant reminder that the most righteous are still being tested and may yet fall, and that the most wicked are not yet beyond redemption and may still be saved. Hugh Nibley, Collected Works of High Nibley, Vol. 8, p. 461-2. Wilford Woodruff said: “God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. But I want to tell you now, that those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments... If you do your duty, and I do my duty, we’ll have protection, and shall pass through the afflictions in peace and safety. It’s by the power of the Gospel that we shall escape.” Collected Discourses, vol. 4, June 24, 1894.)

PARABLE OF MUSTARD SEED AND LEAVEN

<p>31 ¶ (And) Another parable put he forth unto them, saying, The kingdom of heaven is like to a ^agrain of mustard seed, which a man took, and sowed in his field:</p>	<p>30 ¶ And he said, Whereunto shall we (I) liken the kingdom of God? or with what comparison shall we compare it? 31 <i>It is</i> like a grain of mustard seed, which, when it is sown in the earth,</p>	
<p>32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the ^abirds of the air come and lodge in the branches thereof.</p>	<p>is less than all the seeds that be in the earth: 32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.</p>	

(Joseph Smith: “And again, another parable put he forth unto them, having an allusion to the kingdom which should be set up just previous to or at the time of the harvest. Now we can discover plainly that this figure is given to represent the Church as it shall come forth in the last days. Behold the kingdom of heaven is likened unto it. Now, what is like unto it? Let us take the Book of Mormon, which a man took and hid in his field, securing it by his faith to spring up in the last days, or in due time. Let us behold it coming forth out of the ground which is indeed accounted the least of all seeds. But behold it branching forth, yea, even towering with lofty branches and God-like majesty, until it becomes the greatest of all herbs. And it is truth, and it has sprouted and come forth out of the earth, and righteousness begins to look down from heaven, and God is sending down his powers, gifts, and angels to lodge in the branches thereof.” M&A Dec 1835, 227-8. The kingdom of heaven is like unto a mustard seed. Behold, then is not this the Kingdom of heaven that is raising its head in the last days

<p>in the majesty of its God, even the Church of the Latter-day Saints, like an impenetrable, immovable rock in the midst of the mighty deep... The above clouds of darkness have long been beating like mountain waves upon the immovable rock of the Church of the Latter-day Saints; and notwithstanding all this, the mustard seed is still towering its lofty branches, higher and higher, and extending itself wider and wider; and the chariot wheels of the Kingdom are still rolling on, impelled by the mighty arm of Jehovah; and in spite of all opposition, will still roll on, until His words are all fulfilled. Joseph Smith, DHC, 2:268-270.)</p>		
<p>33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto ^aleaven, (Gr yeast) which a woman took, and hid in three measures of meal, till the whole was leavened.</p>		
<p>(Joseph Smith: "It may be understood that the Church of the Latter-day Saints has taken its rise from a little leaven that was put into three witnesses. Behold how much this is like the parable: it is fast leavening the lump and will soon leaven the whole... Three measures of meal, undergoing the purifying touch by a revelation of Jesus Christ and the ministering of angels, who have already commenced this work in the last days which will answer to the leaven which leavened the whole lump." M&A Dec 1835, 227-28. It alludes expressly to the last days, when there should be little faith on the earth and it will leaven the whole world. There shall be safety in Zion and Jerusalem and among the remnants whom the Lord shall call. It refers to the priesthood." Statement of 22 Dec 1842 recorded by Willard Richards.)</p>		
<p>34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:</p>	<p>33 And with many such parables spake he the word unto them, as they were ^aable to hear it. (bare.) 34 But without a parable spake he not unto them:</p>	
<p>35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in ^aparables; I will utter things which have been kept ^bsecret from the foundation of the world.</p>		
	<p>and when they were alone, he expounded all things to his disciples.</p>	
<p>EXPLANATION OF THE WHEAT AND TARES</p>		
<p>MATTHEW 13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the ^atares of the field.</p>		
<p>37 He answered and said unto them, He that soweth the good ^aseed is the Son of man;</p>		
<p>38 The field is the world; the good seed are the children of the kingdom; but the ^atares are the children of the wicked one;</p>		
<p>39 The enemy that sowed them is the devil; ^athe ^bharvest is the end of the world (, or the destruction of the wicked); and the reapers are the angels (or the messengers sent of heaven).</p>		

40 As therefore the tares are gathered and burned in the fire; so shall it be in the ^aend of this world (or the destruction of the wicked).

41 ~~The Son of man shall send forth his ^aangels,~~ (For in that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven,) and they shall gather out of his kingdom all things that ^boffend, and them which do iniquity;

42 And shall cast them ~~into a furnace of fire~~ (among the wicked; and) there shall be ^awailing and ^bgnashing of teeth (, for the world shall be burned with fire).

43 Then shall the ^arighteous ^bshine forth as the ^csun in the kingdom of their Father. (Celestial Glory) Who hath ears to hear, let him hear.

PARABLES CONCERNING THE KINGDOM OF HEAVEN

(The next 3 parables “were spoken to the disciples alone, in the house, after the multitude had departed.” Jesus the Christ, p. 272)

44 ¶ Again, the kingdom of heaven is like unto (a) ^atreasure hid in a field; ~~the which~~ (And) when a man hath found (a treasure which is hid), he ~~hideth, and~~ (secureth it, and, straightway) for joy thereof goeth and selleth all that he hath, and buyeth that field. (“For the work after this pattern, see the Church of the Latter-day Saints selling all that they have and gathering themselves together unto a place that they may purchase for an inheritance, that they may be together and bear each other’s afflictions in the day of calamity.” Joseph Smith, M&A, p. 229)

45 ¶ (And) Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one ^apearl of great price, (he) went and sold ^ball that he had, and bought it. (“The pearl of great price is the inheritance prepared for the Saints.” Joseph Smith, Discourse of summer of 1839 recorded by Willard Richards. This parable refers to the establishment of Zion and her stakes in the latter days.) (Notice the price: All that he had. It is the same for everyone, no matter their wealth or poverty.)

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and ^agathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the ^aend of the world: (and the world is the children of the wicked:) ^bthe angels shall come forth, and ^csever (Gr separate) the wicked from among the ^djust,

50 ^aAnd shall cast them ~~into the furnace of fire~~ (out into the world to be burned): there shall be wailing and gnashing of teeth. (“For the work in this pattern, behold the seed of Joseph spreading forth the gospel net upon the face of the earth, gathering of every kind, that the good may be saved in vessels prepared for that purpose, and the angels will take care of the bad.” Joseph Smith, M&A, 229)

51 (Then) Jesus sai(d)th unto them, Have ye understood all these things? They say unto him, Yea, Lord. (This is our challenge today, to understand His words. Ours is the responsibility to help gather the wheat from among the tares, to build the kingdom at home. D&C 86:9-10: Ye are lawful heirs, according to the flesh, and have [like the tender blades of wheat] been hid from the world with Christ in God – therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.)

52 Then said he unto them, Therefore every ^ascribe ^bwhich is (well) instructed ~~unto~~ (in the things of) the kingdom of heaven is like unto a ~~man that is an~~ householder, (a man thereof,) which bringeth forth out of his treasure ~~things~~ (that which is) new and old. (For the works of this example, see the Book of Mormon coming forth out of the treasure of the heart. Also the covenants given to the Latter-day Saints, also the translation of the Bible – thus bringing forth out of the heart things new and old. Joseph Smith, DHC, 2:272)

53 ¶ And it came to pass, ~~that~~ when Jesus had finished these parables, he departed thence.

MATTHEW 13	MARK 6	
REJECTED AT NAZARETH AGAIN		
54 And when he was come into his own country,	1 AND he went out from thence, and came into his own country; and his disciples follow him.	
he taught them in their synagogue, insomuch that they were ^a astonished, and said, Whence hath this <i>man</i> (Jesus) this ^b wisdom, and <i>these</i> mighty works?	2 And when the Sabbath day was come, he began to teach in the synagogue: and many hearing <i>him</i> were astonished (at his words), saying, From whence hath this <i>man</i> these things? and what ^a wisdom is this which (that) is given unto him, that even such mighty works are wrought by his hands?	
55 Is not this the carpenter's (The word carpenter should have been translated as "craftsman." In Nazareth was a stone quarry. It is most likely that Jesus worked mostly in stone, but also in wood, metals, and other materials. The Greek word used is <i>tehton</i> , meaning "artificer" or "craftsman.") ^a son? is not his mother called Mary? and his ^b brethren, James (Jacob), and Joses (Joseph), and Simon, and Judas (Judah)?	3 Is not this the ^a carpenter, the son of Mary, the ^b brother of James, and Joses, and of Juda, and Simon?	
56 And his sisters, are they not all with us? Whence then hath this <i>man</i> all these things?	and are not his sisters here with us? And they were offended at him.	
57 And they were offended in him. But Jesus said unto them, A prophet is not without ^a honour, save in his own country, and in his own house.	4 But Jesus said unto them, A prophet is not without honour, but (save) in his own country, and among his own kin, and in his own house.	
58 And he did not many mighty works there because of their ^a unbelief.	5 And he could there do no ^a mighty work (there), save that he ^b laid his ^c hands upon a few sick folk, and (they were) healed <i>them</i> .	
(Did Jesus' family believe in Him? In a talk given at Education Week in 2004, Jack Marshall had the following comments regarding the Savior's family: You struggle with difficulties, and I don't mean to be insensitive. I don't care how hard or how difficult it is, you'll find it. How unique you may feel. In fact, let's take a look at the Savior's family. Let's go to Mark, Chapter 6. There's at least nine in Jesus' family. And, if you go to Mark, Chapter 6, take a look at verse 3. Jesus is in his home town of Nazareth. In Jesus' day, the historians say probably no more than 400 hundred men, women and		

children living in Nazareth and as few perhaps as two hundred. Well, he is teaching, in the crowd is his family, the whole village there. And they say this of Jesus. Let's take a look at the Savior's family. Mark 6:3. It says this: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him." Jesus is the eldest of five boys. There's Jesus, James, Joses or Joseph named after dad, Juda and Simon. And then typical Middle Eastern culture not naming women many times. How many women do you have by name in the Book of Mormon in the Hebrew culture? About 3 or 4. That's plural. He at least has two sisters, there's five boys, mom and dad, there's nine in the family. And it says this, "They were offended at him." Now the question is to us, it begs the question, who's offended at Jesus? Well, we've got three choices. You've got the village minus the family, you've got the family minus the village, or you've got all of the above. For the answer, take a look at verse 4: "But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house." Who was offended at Jesus? Everybody, including those in his own house. There was significant problems even in the Savior's family, brothers and sisters. In fact, if you read Luke's account of this, when Jesus teaches in Nazareth the people are so offended at him, they "lead him to a brow of the hill to cast him off headlong." In other words, his own village people want to kill him. He'll leave Nazareth and his home then will become a place called Capernaum. But there is no indication at least in the scriptures that his brothers James, Joses, Juda or Simon came to his rescue. Let me ask you a question. The last words Jesus says in mortality to a family member, where is he, what does he say? Woman behold thy son, Son behold thy mother. Jesus is on the cross. Mary, his mother is at the base of the cross. He refers to her as woman. Who is the son? It is John the Beloved. Automatic question is what? Where are James, Joses, Juda and Simon. Right?

Go with me to John 7. Jesus, his brothers are contending with him. Verses 2-4, what does this tell you about the family situation? "Now the Jews' feast of tabernacles was at hand. His brethren [that's James, Joses, Juda and Simon] therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world." Now, brothers and sisters, that doesn't quite catch the drama that is going on in this dialogue. Let me just read to you a modern English translation from the Greek. Pick it up in verse 3. It says: "Jesus' brothers urged him to go to Judea for the celebration. Go where more people can see your miracles, they scoffed. You can't be famous when you hide like this. If you're so great, prove it to the world." Now, look at verse 5 of John 7. What does this tell you about the family? "For neither did his brethren believe in him.")

MATTHEW 12	MARK 3	LUKE 8
JESUS' MOTHER AND BRETHREN SEEK HIM		
46 ¶ (And) While he yet talked to the people, behold, <i>his</i> mother and his ^a brethren stood ^b without, (outside) desiring to speak with him.	31 ¶ (While he was yet with them, and while he was yet speaking,) There came then his ^a brethren and his mother, and, standing ^b without, (outside) sent unto him, calling him.	19 ¶ Then came to him <i>his</i> mother and his ^a brethren, and could not come at him for the ^b press (speak to him for the multitude). (crowd)
47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.	32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.	20 And it was told him by <i>certain</i> which said (some who stood by, said unto him), Thy mother and thy brethren stand without, desiring to see thee.

48 But he answered and said unto him (the man) that told him, Who is my mother? and who are my brethren?	33 And he answered them, saying, Who is my mother, or (who are) my brethren?	
49 And he stretched forth his hand toward his disciples, and said, Behold my ^a mother and my brethren!	34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!	
50 For (And he gave them charge concerning her, saying, I go my way, for my Father hath sent me. And) whosoever shall do the ^a will of my Father which is in heaven, the same is my ^b brother, and sister, and mother.	35 For whosoever shall do the ^a will of God, the same is my brother, and my sister, and mother.	21 And he answered and said unto them, My ^a mother and my brethren are these which (those who) hear the word of God, and ^b do it.
MATTHEW 8	MARK 4	LUKE 8
JESUS CALMS THE STORM AT SEA		
18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side (of the sea).	35 And the same day, when the even was come, he sai(d)th unto them, Let us pass over unto the other side.	22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.
23 ¶ And when he was entered into a ship, his disciples followed (came unto) him.	36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.	
24 And, behold, there arose a great ^a tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.	37 And there arose a great storm of wind, and the waves beat (over) into the ship, so that it was now full.	23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; ^a and they were filled with (fear) water, and were in jeopardy (danger).
25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.	38 And he was in the hinder part of the ship, asleep on a pillow: (Elder McConckie said: "Sleeping calmly amid the raging billows of a tempest that threatened to sink the ship is certainly evidence of an unimpaired nervous system. It is clear that the mortal Jesus lived a normal, healthy, balanced life." DNTC 2:306)	
26(b) Then he arose, and ^b rebuked the winds and the sea; and there was a great calm.	and they awa(o)ke him, and say (said) unto him, Master, carest thou not that we perish? 39 And he arose, and rebuked	24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the

	<p>the wind, and said unto the sea, ^aPeace, be still. And the wind ceased, and there was a great ^bcalm. (He who spoke and created all things now spoke and winds and water obeyed him again. Elder McConckie said: “Diety intervenes in temporal things even controlling and moderating the elements for the faithful....he maintains special watch care over those who by obedience and righteousness become his especial friends. For them storms are stilled, barren soil becomes productive, special needed rains fall and bounteous harvests mature, vines do not cast off their ripened fruits untimely, climatic conditions of whole regions are changed, mountains are moved, and rivers are turned out of their courses.” DNTC, 2:307)</p>	<p>raging of the water: and they ceased, and there was a calm.</p>
<p>26(a) And he sai(d)th unto them, Why are ye ^afearful, O ye of little faith?</p>	<p>40 And he said unto them, Why are ye so ^afearful? how is it that ye have no ^bfaith? (Had they not feared, they could have calmed the sea. His question is also to us today. How is our faith? By faith all things are possible, and when the Lord’s servants rise in the full majesty of their callings, they have power to command the waters. D&C 61:27)</p>	<p>25 And he said unto them, Where is your faith?</p>
<p>27 But the men marvelled, saying, What manner of man is this, that even the winds and the ^asea obey him!</p>	<p>41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?</p>	<p>And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the ^awinds and water, and they obey him.</p>
MATTHEW 8	MARK 5	LUKE 8
JESUS CASTS OUT LEGION OF DEVILS INTO SWINE		
<p>28 ¶ And when he was come to the other side into the country of the Gergesenes,</p>	<p>1 AND they came over unto the other side of the sea, into the country of the Gadarenes. (The town of Gergesa is the most likely location for this event. It is only about a mile from the Sea of Galilee.)</p>	<p>26 ¶ And they arrived at the country of the Gadarenes, which is ^aover against (on the other side of) Galilee.</p>

<p>there met him two (a man) possessed with ^adevils, coming out of the tombs, exceeding fierce, so that no man might (could) pass by that way.</p>	<p>2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,</p>	<p>27 And when he went forth to land, there met him out of the city a certain man, which had devils (for a) long time, and (he would wear) ware no clothes, neither abode in any (a) house, but in the tombs.</p>
	<p>3 Who had his (been) dwelling among the tombs; and no man could bind him, no, not with chains:</p>	
	<p>4 Because that he had been often bound with fetters and chains, and the chains had been ^aplucked (Gr broken, taken apart) asunder by him, and the fetters broken in pieces: neither ^bcould any man tame him. (Gr was any man strong enough to tame him)</p>	<p>29(b) For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)</p>
	<p>5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. (Luke also mentions that he was naked – Luke 8:27. The symbolism of nakedness is that he is far from the Atonement. His sins and weaknesses are visible for all to see. All unrepentant sinners are naked. We are not covered by the Savior’s cloak of the Atonement.)</p>	
<p>29 And, behold, they (he) cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before ^athe time? (the appointed hour)</p>	<p>6 But when he saw Jesus afar off, he ran and worshipped him, 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, <i>thou</i> Son of the most high God? I ^aadjure (implore) thee by God, that thou torment me not. (There is a set time appointed when devils shall have no more power over mortal men and when they shall be cast out into that eternal hell prepared for them. This fact is known to them, in consequence of which they labor with inordinate zeal to overthrow the work of God</p>	<p>28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, ^aJesus, <i>thou</i> Son of God most high? I beseech thee, torment me not.</p>

	during the short time allotted to them. DNTC, 2:311-312)	
	8 For he said unto him, Come out of the man, thou ^a unclean ^b spirit.	29(a) (For he had commanded the unclean spirit to come out of the man.
	9 And he asked (commanded) him (saying), What is (declare) thy name? And he answered, saying, My name <i>is</i> Legion: for we are many. (A Roman legion was 6,000. There were 2,000 swine.) 10 And he besought him much that he would not send them away out of the country.	30 And Jesus asked him, saying, What is thy name? And he said, ^a Legion: because many devils were entered into him.
30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.	11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.	32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them (the swine). And he suffered them.
32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.	13 And forthwith Jesus gave them leave.	
		31 And they besought him that he would not command them to go out into the ^a deep. (abyss) (And he said unto them, Come out of the man)
	And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were ^a choked (drowned) in the sea. (If the swine were owned by Jews, they drove an illegal trade; if the hog farm belonged to Gentiles, its very existence was an insult to the national religion. In either event, even according to the local customs and laws, the destruction of the swine was justified. DNTC 2:313)	33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

<p>33 And they that kept them fled, and went their ways into the city, and told every thing (which took place), and what was befallen to the possessed of the devils.</p>	<p>14 And they that fed the swine fled, and told it (the people) in the city, and in the country (all that was done unto the swine).</p>	<p>34 When they that (who) fed them (the swine) saw what was done, they fled, and went and told it (the people) in the city and in the country.</p>
	<p>And they went out to see what it was that was done. 15 And they cō(a)me to Jesus, and see (saw) him that was possessed with the ^adevil, and had the Legion, sitting, and clothed, and in his right ^bmind: and they were afraid.</p>	<p>35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.</p>
<p>34 And, behold, the whole city came out to ^ameet Jesus: and when they saw him,</p>	<p>16 And they that saw it (the miracle) told them (that came out) how it befell to him that was possessed with the devil, (and how the devil was cast out,) and also concerning the swine.</p>	<p>36 They also which (who) saw it (the miracle) told them by what means he that (who) was possessed of the devils was healed.</p>
<p>they besought <i>him</i> that he would depart out of their ^bcoasts. (lands, regions)</p>	<p>17 And they began (immediately) to pray him to depart out of their coasts. (These people, worldly and carnal by nature, actually preferred their way of life to that which they would have been obligated to pursue, had they accepted the gospel. DNTC 2:313)</p>	<p>37 ¶ Then the whole multitude of the country of the Ga(r)darenes round about besought him (Jesus) to depart from them; for they were taken with great fear: and he (Jesus) went up into the ship, and returned back again.</p>
	<p>18 And when he was come into the ship, he that had been possessed with the devil (, spoke to Jesus, and) prayed him that he might be with him.</p>	<p>38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,</p>
	<p>19 Howbeit Jesus suffered him not, but sai(d)th unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had ^acompassion on thee. 20 And he departed, and began to ^apublish in Decapolis how great things Jesus had done for him: and all men (that heard him) did marvel. (The bitterness against Jesus was not so great in this region and some on hearing of the miracle would be led to</p>	<p>39 Return to thine own house, and she(o)w how great things God hath done unto thee. And he went his way, and ^apublished throughout the whole city how great things Jesus had done unto him.</p>

	investigate and believe the truth. DNTC, 2:314)	
MATTHEW 9	MARK 5	LUKE 8
THE RETURN TO CAPERNAUM		
1 AND he (Jesus) entered into a ship, and passed over, and came into his own city.	21 And when Jesus was (had) passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.	40 And it came to pass, that, when Jesus was returned, the people <i>gladly</i> received him: for they were all waiting for him.
JAIRUS SEEKS JESUS		
18 ¶ While he spake these things unto them, behold, there came a certain ^a ruler, and worshipped him, saying, My daughter is even now (dying) dead : but come and lay thy ^b hand upon her, and she shall ^c live.	22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,	41 ¶ And, behold, there came a man named ^a Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:
	23 And besought him greatly, saying, My little daughter lieth at the point of death: <i>I pray thee</i> , come and lay thy ^a hands on her, that she may be healed; and she shall live.	
19 And Jesus arose, and followed him, and so did (also) his disciples, (and much people thronged him).	24 And Jesus (he) went with him; and much people followed him, and thronged him.	42 For he had one (an) only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.
WOMAN TOUCHES JESUS AND IS HEALED		
20 ¶ And, behold, a woman, which was diseased with an ^a issue (hemorrhage) of ^b blood twelve years,	25 And a certain woman, which had an ^a issue (hemorrhage) of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,	43 ¶ And a woman having an issue of ^a blood twelve years, which (who) had spent all her living upon physicians, neither could be healed of any,
came behind <i>him</i> , and touched the hem of his garment:	27 When she had heard of Jesus, (she) came in the press behind, and touched his ^a garment. (“Religious Jews today wear a garment of wool called a <i>talith</i> . The name seems to be derived from the Hebrew word for lamb, <i>taleh</i> . The hem or the strings of the <i>talith</i> are customarily touched during Jewish religious services. (The four sets of strings	44 Came behind him (Jesus), and touched the ^a border of his garment: and immediately her issue of blood ^b sta(u)nced. (ceased)

	<p>are knotted so that the sum of knots and strings equals 613 – the number of laws and covenants including the Ten Commandments given to Moses on Mount Sinai.) Modern Jews touch the strings and knots of the <i>talith</i> garment to remind and commit themselves to keeping the laws and thereby being blessed of God. The woman who touched the garment of Jesus (probably the <i>talith</i>) was healed.” Daniel Rona, New Testament Supplementary Material, p. 38)</p>	
<p>21 For she said within herself, If I may but touch his garment, I shall be ^awhole. (free from disease)</p>	<p>28 For she said, If I may touch but his clothes, I shall be whole. (She had sufficient faith.)</p>	
	<p>29 And straightway the fountain of her blood was dried up; and she felt in <i>her</i> body that she was healed of that plague.</p>	
	<p>30 And Jesus, immediately knowing in himself that ^avirtue (Gr power, strength) had gone out of him, (Elder McConckie said: “Giving blessings and performing priesthood ordinances is often the most physically taxing labor which the Lord’s true ministers ever perform. There is nothing perfunctory or casual about the performance of these holy ordinances; great physical exertion and intense mental concentration are part of the struggle to get that spirit of revelation so essential in an inspired blessing or other performance.” DNTC 2:319. Joseph Smith under date of March 14, 1843 wrote in his journal: “Elder Jedediah M. Grant enquired of me the cause of my turning pale and losing strength last night while blessing</p>	<p>46 And Jesus said, Somebody (Some one) hath touched me: for I perceive that ^avirtue (power) is gone out of me.</p>

	<p>children. I told him that I saw Lucifer would exert his influence to destroy the children that I was blessing, and I strove with all the faith and spirit that I had to seal upon them a blessing that would secure their lives upon the earth; and so much virtue went out of me into the children that I became weak, from which I have not yet recovered; and I referred to the case of the woman touching the hem of the garment of Jesus. The virtue referred to is the spirit of life; and a man who exercises great faith in administering to the sick, blessing little children, or confirming, is liable to become weakened.” Teachings, p. 280-281)</p>	
	<p>turned him about in the press, and said, Who touched my clothes?</p>	<p>45 And Jesus said, Who touched me?</p>
	<p>31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?</p>	<p>When all denied, Peter and they that (who) were with him said, Master, the multitude throng thee and press (upon) thee, and sayest thou, Who touched me?</p>
<p>22 But Jesus turned him about, and when he saw her,</p>	<p>32 And he looked round about to see her that had done this thing.</p>	
	<p>33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.</p>	<p>47 And when the woman saw (found) that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was ^ahealed immediately.</p>
<p>he said, Daughter, be of good comfort; thy faith hath made thee ^awhole. And the woman was made whole from that hour. (How is this woman all of us? She sought to be healed but was afraid to ask. She tried to hide. Do we hide from the Lord when He calls us to serve? Do we hide from the Lord because we</p>	<p>34 And he said unto her, Daughter, thy ^afaith hath made thee whole; go in ^bpeace, and be whole of thy plague.</p>	<p>48 And he said unto her, Daughter, be of good ^acomfort: (courage, cheer) thy faith hath made thee whole; go in peace.</p>

think our service is not good enough. See how kind Jesus is to the woman. He is always kind to us.)		
JAIRUS' DAUGHTER RAISED		
	35 While he yet spake, there came from the ruler of the synagogue's <i>house</i> certain which (a man who) said, Thy daughter is dead: why troublest thou the Master any further?	49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's <i>house</i> , saying to him, Thy daughter is dead; trouble not the Master.
	36 As soon as (he spake,) Jesus heard the word that was spoken, he saith (and said) unto the ruler of the synagogue, Be not afraid, only ^a believe. (Gr exercise faith) (Fear and doubt cannot be in a person when faith is present and vice versa – Joseph Smith.)	50 But when Jesus heard it, he answered him, saying, (But Jesus heard him, and he said unto the ruler of the synagogue,) Fear not: believe only, and she shall be made whole.
	37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.	51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the ^a maiden. (child)
23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,	38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.	52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.
24 He said unto them, Give place: for the maid is not dead, but sleepeth.	39 And when he was come in, he sai(d)th unto them, Why make ye this ^a ado, (Gr uproar, tumult) and weep? the damsel is not dead, but sleepeth.	
And they ^a laughed him to scorn. (ridiculed him) 25 But when the people were put forth, he went in,	40 And they ^a laughed (ridiculed) him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.	53 And they ^a laughed him to scorn, knowing that she was dead.
and took her by the hand,	41 And he took the damsel by the hand, and said unto her, Talitha cumi; (This may have been Jesus way of saying, "My little lamb, or "curly locks." Cumi means "get up" Daniel Rona, p. 39) which is, being interpreted, Damsel, I say unto thee, ^a arise.	54 And he put them all out, and took her by the hand, and (he) called, saying, Maid, arise.

and the maid arose. (We are the maid. Jesus is calling each of us to arise, forget self and serve others.)	42 And straightway the damsel ^a arose, and walked; for she was of the age of twelve years (old). And they were astonished with a great astonishment.	55 And her spirit came again, and she arose straightway: and he commanded to give her meat.
	43 And he ^a charged them straitly (Gr strongly warned them) that no man should know it; and commanded that something should be given her to eat.	56 And her parents were astonished: but he charged them that they should tell no man what was done.
26 And the fame hereof (of Jesus) went abroad into all that land.		

Luke 13

Jesus teaches: Repent or perish—He gives the parable of the barren fig tree; heals a woman on the Sabbath; and likens the kingdom of God to a mustard seed—He discusses whether few or many are saved, and laments over Jerusalem.

CALL TO REPENTANCE

1 (And) THERE were present at that season (time) some that told (who spake unto) him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were ^asinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye ^arepent, ye shall all likewise ^bperish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that (who) dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish. (Mortality has dangers and the righteous are involved in natural disasters and troubles the same as the wicked. Mishaps are not a punishment to those who don't keep the commandments in all instances.)

PARABLE OF THE BARREN FIG TREE

6 ¶ He spake also this parable; A certain (husband)man (God) had a fig tree (the Jewish remnant of Israel) planted in his (the) ^avineyard (the world); and he came (in the meridian of time) and sought fruit thereon, (faith, righteousness, good works, gifts of the Spirit) and found none.

7 Then said he unto the dresser of his vineyard (Son of God), Behold, these three years (the period of Jesus' ministry) I come seeking fruit on this fig tree, and find none: ^acut it down (destroy the Jewish nation as an organized kingdom); why cumbereth it the ground? (Why should it prevent the conversion of the world by occupying the ground and pre-empting the time of my servants?)

8 And he (The Son of God) answering said unto him (God the husbandman), Lord, let it alone this year also, till I shall dig about it, and dung it: (Preach the gospel, raise the warning voice, show forth signs and wonders, organize the Church, and offer every opportunity for the conversion of the Jewish nation.)

9 And if it bear fruit, ~~well~~ (the tree is saved): (The Jewish nation shall be preserved as such and its members gain salvation.) and if not, ~~then~~ after that thou shalt cut it down. (Destroy the Jews as a nation, make them a hiss and a byword, and scatter them among all nations.) (And many other parables spake he unto the people.)

A WOMAN IS HEALED ON THE SABBATH

10 And (after this, as) he was teaching in one of the synagogues on the Sabbath. (This miracle is recorded because it took place on the Sabbath.)

11 ¶ And, behold, there was a woman which (who) had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself (straighten up). (“Some mental or spiritual affliction attended her physical illness.” DNTC 1:493)

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he ^alaid his ^bhands on her: and immediately she was made straight, and glorified God. (Jesus appears to have sought out the woman to show that it was okay to do good on the Sabbath.)

14 And the ruler of the synagogue answered (was filled) with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to ^awork: in them therefore come and be healed, and not on the Sabbath day.

15 The Lord then answered (said unto) him, and said, Thou (O) hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the ^asabbath day? (“Though Satan may rejoice in the afflictions – whether physical, mental or spiritual – which befall mortal men, it is not to be assumed that he has power to impose them, except in isolated instances where people have complied with laws which permit such an imposition; otherwise, Satan would shackle all men with ills so drastic as to destroy them.” DNTC 1:493)

17 And when he had said these things, all his adversaries were ashamed: and all the people (his disciples) rejoiced for all the glorious things that (which) were done by him.

(The message of the lesson: Sometimes we are overwhelmed with the requirements for exaltation. There are so many commandments, so many restrictions, so many duties. We come again and again to the word “endure” and we tremble. We read the command “be ye therefore perfect” and we despair. We remember that the Lord warned Joseph Smith of future trials and tragedies and then said “hold on thy way” and we wonder if we can. But with all of this comes the other promises, the other insights. Exaltation is not as easy as catching fish at a hatchery, but is much easier than the alternative. The Savior said: Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Ted Gibbons, Lesson 10, LDS Living.)

PARABLE OF THE MUSTARD SEED AND LEAVEN

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I ^aresemble (compare) it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and ^awaxed (became) a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

TEACHINGS AT JERUSALEM

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

THE FIRST SHALL BE LAST AND THE LAST SHALL BE FIRST

23 Then (And there) said one unto him, Lord, are there ^afew (only) that be saved? And he said unto them (answered him, and said),

24 ¶ Strive to enter in at the ^astrait (narrow) ^bgate: for many, I say unto you, will (many shall) ^cseek to enter in, and shall not be able (for the Lord shall not always strive with man).

25 (Therefore) When once the ~~master~~ (Lord) of the ~~house~~ (kingdom) is risen up, and hath shut ~~to~~ the door (of the kingdom), ~~and ye begin to~~ (then ye shall) stand without, and ~~to~~ knock at the door, saying, Lord, ^aLord, open unto us; ~~and he~~ (But the Lord) shall answer and say unto you, ~~I know you not~~ (I will not receive you, for ye know not from) whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, ~~I know you not~~ (ye know not from) whence ye are; ^adepart from me, all ~~ye~~ workers of iniquity.

28 There shall be ^aweeping and gnashing of teeth (among you), when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the ^bkingdom of God, and you ~~yourselves~~ (are) thrust out.

29 And (verily I say unto you,) ^athey shall come from the east, and ~~from~~ the west, and from the north, and ~~from~~ the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are ^afirst which shall be last, (and shall be saved therein). (Bruce R. McConkie: Will few or many attain eternal life in the celestial kingdom? The answer, of great concern to all who seek salvation, depends upon what is meant by few. Few of what group? Of all persons born into the world? Of the portion of mankind who grow to a sufficient maturity to become accountable for their own sins? Or of the members of the Church who have covenanted in the waters of baptism to serve God and keep his commandments in return for the promise of eternal salvation hereafter? There are, of course, three kingdoms of glory to which resurrected persons will go—the celestial, terrestrial, and telestial. (1 Cor. 15:39-42; D. & C. 76.) Of these three, only the celestial is the kingdom of God; it is the kingdom reserved for the saints who obey the laws and ordinances of the gospel. Great hosts of persons will go to the other kingdoms and hence will not attain salvation in the full gospel sense. From the spirit and letter of the Prophet's vision on the degrees of glory, it appears that the great majority of accountable persons in the world will go to the telestial kingdom. He recorded in the revelation that the inhabitants of that lowest kingdom would be "as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore." (D. & C. 76:109.) On the other hand, speaking to accountable persons and of attainment of the celestial kingdom, Jesus said in the Sermon on the Mount: "Few there be that find it." (Matt. 7:14.) In other words, proportionately few of the earth's total accountable inhabitants will gain salvation. The overwhelming majority of them will go to lesser kingdoms and receive lower rewards. Yet the total number who will gain salvation will be great and not small. John on one occasion saw in vision a group of exalted persons who exceeded 100,000,000 in number (Rev. 5:9-11) and on another occasion he beheld a group of saved persons which formed such a great multitude that "no man could number" them. (Rev. 7:9.) Included among the celestial inhabitants will be all the children who die before they arrive at the years of accountability. (Teachings, p. 107.) Of this group President John Taylor said: "Without Adam's transgression those children could not have existed. Through the atonement they are placed in a state of salvation without any act of their own. These would embrace, according to the opinion of statisticians, more than one-half of the human family who can attribute their salvation only to the mediation and atonement of the Savior." (John Taylor, Gospel Kingdom, p. 119.) As to members of the Church, many will gain salvation, many will not. For accountable persons to receive a celestial inheritance baptism coupled with personal righteousness is essential. For such persons to inherit eternal life in the celestial world, celestial marriage plus conformity to gospel law is required. Those members of the Church who act accordingly, will gain the rewards indicated; those who do not abide the laws involved will go to lesser inheritances in lower kingdoms and will not gain full salvation. DNTC 1:495-6)

THE LAMENT OVER JERUSALEM

31 ¶ ~~The same day there came~~ (And as he was thus teaching there came to him) certain of the Pharisees, saying unto him, Get thee out, and depart hence: for ^aHerod will kill thee.

32 And he said unto them, Go ye, and tell ~~that~~ ~~for~~ (Herod), Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be ^aperfected. (Herod would be the only person in Jesus' recorded life to speak directly to the Master but hear nothing in reply. Jesus showed real and deep contempt for Herod. Verse by Verse, 393)

33 Nevertheless I must walk to day, and to morrow, and the ~~day following~~ (third day): for it cannot be that a ^aprophet perish out of ^bJerusalem.

34 (This he spake, signifying of his death. And in this very hour he began to weep over Jerusalem, saying,) O Jerusalem, Jerusalem, ~~which~~ (who) ^akillest the prophets, and stonest them ~~that~~ (who) are sent unto thee; how often would I have gathered thy children together, as a ^bhen *doth gather* her brood under *her* wings, and ye would not! (Jesus won't be killed by Herod, but his own people.)

35 Behold, your house is left unto you ^adesolate: and verily I say unto you, ^bYe shall not ~~see me, until~~ (know me, until ye have received from the hand of the Lord a just recompense for all your sins; until) *the time* come when ye shall say, ^cBlessed *is* he ~~that~~ (who) cometh in the name of the Lord.