

March 25-31
Matthew 14-15; Mark 6-7; John 5-6
“Be Not Afraid”

OVERVIEW:

As you read Matthew 14–15; Mark 6–7; and John 5–6, look for truths that are meaningful to you. You might ask yourself questions such as “How do the accounts in these chapters relate to me?” “What messages do I find for my life?” or “What would I like to share with my family or with others?”

Record your impressions:

SCRIPTURES:

Mark 6

Jesus sends forth the Twelve – John the Baptist is beheaded by Herod – Our Lord feeds the five thousand, walks on the water, and heals multitudes.

MATTHEW 13	MARK 6
JESUS 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 man (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 him 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>tekton</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.

<p>58 And he did not many mighty works there because of their ^aunbelief. (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.</p>	<p>5 And he could there do no ^amighty work (there), save that he ^blaid his ^chands upon a few sick folk, and (they were) healed <i>them</i>.</p>
MATTHEW 9	MARK 6
JESUS TOURS GALILEE AGAIN	
<p>35 And Jesus went about all the cities and villages, ^ateaching in their synagogues, and preaching the ^bgospel of the kingdom, and</p>	<p>6 And he marvelled because of their ^aunbelief. (lack of faith) And he went round about the villages, teaching.</p>

<p>^chealing every sickness and every disease among the people.</p> <p>36 ¶ But when he saw the multitudes, he was moved with ^acompassion on them, because ^bthey fainted, (they were harassed) and were scattered abroad, as ^csheep having no ^dshepherd.</p> <p>37 Then sai(d)th he unto his disciples, The ^aharvest truly <i>is</i> plenteous, but the ^blabourers <i>are</i> few;</p> <p>38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.</p>		
MATTHEW 10	MARK 6	LUKE 9
SENDS OUT THE TWELVE APOSTLES		
<p>1 AND when he had ^acalled unto <i>him</i> his ^btwelve disciples, he gave them ^cpower (authority over) against (over) ^dunclean spirits, to cast them out, and to ^eheal all manner of ^fsickness and all manner of disease. (The Twelve hold all priesthood keys.)</p>	<p>7 ¶ And he called unto him the ^atwelve, and began to send them forth by ^btwo and two; and gave them power over unclean spirits;</p>	<p>1 THEN he called his ^atwelve disciples together, and (he) gave them power and ^bauthority over all devils, and to cure diseases.</p>
		<p>2 And he sent them to ^apreach the kingdom of God, and to ^bheal the sick.</p>
<p>5 These twelve Jesus ^asent 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 ^bSamaritans enter ye not: (These were temporary restrictions. They would go to all nations after his resurrection.)</p>		<p>What assignment did Jesus give his apostles?</p> <p>How important was this assignment?</p> <p>Do you think Jesus was interested in how well they fulfilled their assignments?</p> <p>Why?</p>
<p>6 But go rather (go) to the ^alost ^bsheep 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)</p>		

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(r) bread, no(r) 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.
10 Nor ^a scrip (traveling bag or begger's bag) for <i>your</i> journey, neither two coats, neither shoes, nor yet staves: for the workman is ^b worthy of his ^c meat. (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)	9 But (should) <i>be</i> shod with sandals; and not put on (take) two coats.	
11 And into whatsoever city or town ye shall ^a enter, enquire who in it is worthy; and there abide till ye go thence.	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.	4 And (into) whatsoever house ye enter into , there abide, and thence depart (until ye depart thence).
12 And when ye come into an house, salute it.		
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.		
14 And whosoever shall not receive you, nor hear your words, when ye depart out of	11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the	5 And whosoever will not receive you, when ye go out of that city, ^a shake off the very

that house or city, shake off the ^a dust of your ^b feet (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)	^a dust 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.	^b dust from your feet for a testimony against them.
	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,
	13 And they cast out many devils, and ^a anointed with oil many that were sick, and (they were) healed <i>them</i> .	and healing every where.
MATTHEW 14	MARK 6	LUKE 9
HEROD'S OPINION OF JESUS: JOHN THE BAPTIST RISEN FROM THE DEAD		
1 AT that time ^a Herod the tetrarch heard of the fame of Jesus,	14 And King ^a Herod heard of <i>him</i> (Jesus); (for his name was spread abroad:)	7 ¶ Now ^a Herod the tetrarch heard of all that was done by <i>him</i> (Jesus): and he was perplexed, because that it was said of some, that John was risen from the dead;
2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do <i>she(o)</i> w forth themselves in him.	and he said, That John the Baptist was risen from the dead, and therefore mighty works do <i>she(o)</i> w forth themselves in him.	
	15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.	8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.
	16 But when Herod heard <i>thereof</i> , he said, It is John, whom I beheaded: he is risen from the dead.	
		9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.
MATTHEW 14	MARK 6	LUKE 3
HEROD IMPRISONS JOHN THE BAPTIST		
3 ¶ For Herod had laid hold on John, and bound him, and put <i>him</i> in prison for Herodias' sake, his brother Philip's wife.	17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.	19 But ^a Herod the tetrarch, being reproved by (of) him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

4 For John said unto him, It is not ^a lawful for thee to have her.	18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.		
	19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:		
	20 For Herod feared John, knowing that he was a ^a just man ^b and an holy (man, and one who feared God,) and ^c observed (to worship) him; and when he heard him, he did many things (for him), and heard him gladly.		
5 And ^a when he would have put him to death, he feared the multitude, because they counted him as a ^b prophet.			
		20 Added yet this above all, that he shut up John in prison.	
DEATH OF JOHN THE BAPTIST			
6 But when Herod's birthday was kept,	21 And when a convenient day was come, that Herod on his birthday made a supper to (But when Herod's birthday was come, he made a supper for) his ^a lords, high captains, and chief estates (priests) of Galilee;		
the daughter of Herodias danced before them, and pleased Herod.	22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever		

	thou wilt, and I will give <i>it</i> thee.		
7 Whereupon he ^a promised with an oath to give her whatsoever (whatever) she would ask.	23 And he ^a swore unto her, Whatsoever thou shalt ask of me, I will give <i>it</i> thee, unto the ^b half of my kingdom.		
	24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.		
8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a ^a charger.	25 And she came in straightway with ^a haste unto the king, and asked, saying, I will that thou give me ^b by and by in a ^c charger the head of ^d John the Baptist.		
9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded <i>it</i> to be given her .	26 And the king was exceeding sorry; yet (but) for his ^a oath's sake, and for their sakes which sat with him, he ^b would not reject her.		
10 And he sent, and ^a beheaded John in the prison.	27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,		
11 And his head was brought in a charger, and given to the damsel: and she brought <i>it</i> to her mother.	28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.		
12 And his disciples came, and took up the body, and buried it, and went and told Jesus.	29 And when his (John's) disciples heard <i>of it</i> , they came and took up his corpse, and laid it in a tomb.		

John 5

Jesus heals an invalid on the Sabbath—Why men must honor the Son—Jesus promises to take gospel to the dead—Man is resurrected, judged, assigned his glory by the Son—Jesus obeys divine law of witnesses.

JESUS AGAIN ATTENDS PASSOVER AT JERUSALEM

1 AFTER this there was ^aa feast (The Koine Greek manuscripts of the Gospels (Byzantine) read “the feast” implicitly the Passover. See also Matt 26:5. Some earlier manuscripts do not make this identification.) of the Jews; and Jesus went up to Jerusalem. (This is Jesus’ second Passover since the beginning of His ministry.)

JESUS HEALS ON THE SABBATH

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, (Aramaic for “House of Mercy.”) having five porches.

3 In these (porches) lay a great multitude of (many) impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: (Probably the result of a siphon-karst spring plowing into the pool, causing bubbling at the surface. Verse by Verse, The Four Gospels, p. 261) whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, ~~which~~ (who) had an infirmity thirty and eight years.

6 ~~When~~ (And) Jesus saw him lie, and knew that he had been now a long time ~~in that case,~~ (afflicted, and) he sai(d)th unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, ^aRise, take up thy bed, and walk.

9 And immediately the man was made ^awhole, and took up his bed, and walked: and ~~on the same day was the ^bsabbath.~~ (on the Sabbath day.) (“Some have been burdened by sins, by spiritual diseases for so great a time that they begin to lose hope of escape as did the man by the pool. Then, suddenly without solicitation, the Savior came and he was made clean and whole. Surely the Savior will do the same for all those who build faith and wait patiently for His help and assistance.” Ted Gibbons, Lesson 12)

10 ¶ The Jews therefore said unto him ~~that~~ (who) was cured, It is the ^asabbath day: it is not lawful for thee to carry *thy* bed. (Many Jews of today are just as militant about making sure everyone around them observes the Sabbath as in Jesus’ day.)

11 He answered them, He ~~that~~ (who) made me whole, ~~the same~~ said unto me, Take up thy bed, and walk.

12 Then ~~asked~~ (answered) they him (saying), What man is ~~that which~~ (he who) said unto thee, Take up thy bed, and walk?

13 And he that was healed ^awist (knew) not who it was: for Jesus had conveyed himself away, a multitude being in ~~that~~ (the) place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. (The healing of the invalid man is a sign that Jesus as the Christ has the power to heal man from sin. Jesus forgave the man when he healed him. The invalid man was given spiritual life.)

15 The man departed, and told the Jews that it was Jesus, ~~which~~ (who) had made him whole.

16 And therefore did the Jews ^apersecute Jesus, and ^bsought to slay him, because he had done these

things on the sabbath day.

JESUS DOES ONLY THE WORKS OF HIS FATHER

17 ¶ But Jesus answered them, My Father (Jesus is attesting that He is the Son of God.) ^aworketh hitherto, and I ^bwork. (“The Father is the author of the plan of salvation. He ordained the laws whereby his spirit offspring might progress and become like him.” TPJS, p. 354)

18 Therefore the Jews sought the more to kill him, because he (had) not only ~~had~~ broken the Sabbath, but said also that God was his ^aFather, making himself ^bequal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he ^aseeth the ^bFather do: for what things soever he doeth, these also doeth the Son likewise. (Joseph Smith said: “What did Jesus do? “Why, I do the things that I saw the Father do when worlds came into existence. I saw the Father work out a kingdom with fear and trembling, and I can do the same. And when I get my kingdom worked out, I will present it to the Father, and it will exalt his glory. And Jesus steps into his tracks to inherit what God did before.” King Follett Discourse.)

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. (Greater works than these are coming – what greater works does the Savior mention in verses 21, 22, 24, 25, and 29?)

21 For as the Father ^araiseth up the dead (causes to become alive), and ^bquickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath ^acommitted all ^bjudgment unto the Son:

23 That all ~~men~~ should ^ahonour the Son, even as they honour the Father. He ~~that~~ (who) ^bhonoureth not the Son honoureth not the Father ~~which~~ (who) hath sent him.

24 Verily, verily, I say unto you, He ~~that~~ (who) heareth my word, and ^abelieveth on him ~~that~~ (who) sent me, hath everlasting ^blife, and shall not come into ^ccondemnation; but is passed from ^ddeath unto ^elife.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the ^adead shall ^bhear the voice of the Son of God: and they ~~that~~ (who) hear shall ^clive. (“He announces that the long promised hour has almost arrived when the Son of God shall go personally to the spirits in prison, preach the gospel to them, organize his kingdom among them, and send forth legal administrators to preach repentance and in all things prepare the way for the great work of salvation for the dead.” DNTC, 1:193)

26 For as the Father hath life in himself; so hath he given to the ^aSon to have ^blife in himself;

27 And hath given him ^aauthority to execute ^bjudgment also, because he is the ^cSon of man.

28 Marvel not at this: for the hour is coming, in the which all ~~that~~ (who) are in the ^agraves shall ^bhear his voice,

29 (What is the significance of this verse?) And shall ^acome forth; they ~~that~~ (who) have done good, ~~unto~~ (in) the ^bresurrection of life (the just); and they ~~that~~ (who) have done ^cevil, ~~unto~~ (in) the resurrection of ^ddamnation. (the unjust.) (Elder McConkie said: “...It was meditation upon this verse that caused the Prophet to receive the vision of the degrees of glory.” Section 76. Studies in Scripture, Vol 5, p. 284. Joseph Smith called the ensuing revelation (D&C Section 76) “a transcript from the records of the eternal world.” TPJS, p. 11.)

30 ~~I can of mine own self do nothing:~~ (And shall be judged of the Son of Man. For) as I hear, I judge: and my judgment is ^ajust; (~~For I can of mine own self do nothing;~~) because I seek not mine own ^bwill, but the ^cwill of the Father ~~which~~ (who) hath sent me.

31 (Therefore,) If I bear witness of myself, my witness is ~~not~~ true.

32 ¶ (For I am not alone,) There is another ~~that~~ (who) beareth ^awitness of me; and I know that the ^bwitness which he witnesseth (testimony which he giveth) of me is true. (The Father bore witness of Jesus. Jesus obeyed the law of witnesses. John mentions four witnesses as proof of his divinity.)

1. John the Baptist: 5:33, 36, 37, 39.
2. My works: 5:36
3. The Father: 5:37
4. The Scriptures: 5:39)

33 Ye sent unto ^aJohn, and he bare ^bwitness (also) unto the truth.

34 ~~But I receive not testimony from man: but~~ (And he received not his testimony of man, but of God, and ye yourselves say that he is a prophet, therefore ye ought to receive his testimony.) These things I say, that ye might be saved.

35 He was a burning and a shining ^alight: and ye were willing for a season to rejoice in his ^blight. (John's testimony was binding.)

36 ¶ ^aBut I have (a) ^bgreater witness than ~~that~~ (the testimony) of John (Gr the greater witness than John's): for the ^cworks which the Father hath given me to finish, the same ^dworks that I do, bear witness of me, that the Father hath ^esent me.

37 And the Father himself, ~~which hath~~ (who) sent me, hath borne ^awitness of me. (And verily I testify unto you that) Ye have ~~neither~~ (never) heard his voice at any time, nor ^bseen his shape.

38 ~~And~~ (For) ye have not his word abiding in you: ~~for~~ (and him) whom he hath sent, ~~him~~ ye ^abelieve not.

39 ¶ ^aSearch the scriptures; for in them ye think ye have eternal life: and they are they which ^btestify of me. ("Gospel scholarship is woefully lacking both in the Church and in the world. There is only a handful of people now living who have an intelligent and comprehensive working knowledge of the recorded revelations. None know as much as they should. Many of the rising generation in the Church take the gospel and its truths for granted without ever coming to a personal knowledge of the basic doctrines of salvation." DNTC, 1:201. Jesus rebuked and condemned the unbelieving Jews, saying, is a sense, that they searched the scriptures because in them they thought they had eternal life, but the scriptures testified of him. (The Greek text itself suggests the following translation, in modern terms: Just knowing the scriptures, you mistakenly think you have eternal life.) In truth, the rabbis taught that study of the words in scripture brought eternal life. Hillel said, "He who has acquired words of Torah has acquired for himself the life of the world to come" (Pirke Aboth, II:8, page 48) Jesus is contradicting the erroneous rabbinic notion, and saying, essentially, that if they really understood the words of life and had the accompanying Spirit with them, they would have recognized him on whom all the scriptures testify. Verse by Verse, The Four Gospels, p. 267.)

40 And ye will not come to me, that ye might have ^alife. (lest ye should honor me.)

41 I receive not ^ahonour from men.

42 But I know you, that ye have not the ^alove of God in you.

43 I am come in my ^aFather's ^bname, and ye ^creceive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, ~~which receive~~ (who seek) ^ahonour one of another, and seek not the ^bhonour ~~that~~ (which) ^ccometh from God only?

45 Do not think that I will accuse you to the Father: there is ~~one that~~ (Moses who) accuseth you, ~~even Moses~~, in whom ye trust.

46 For had ye believed ^aMoses, ye would have believed me: for he ^bwrote of me.

47 But if ye believe not his ^awritings, how shall ye believe my words?

MATTHEW 14	MARK 6	LUKE 9	JOHN 6
RETURN OF THE TWELVE APOSTLES			
	30 And (Now) the apostles gathered themselves together	10 ¶ And the apostles, when they were returned, told ^a him	

	unto Jesus, and told him all things, both what they had done, and what they had taught.	(Jesus) all that they had done.	
13 ¶ When Jesus heard <i>of it</i> (that John was beheaded),			
	31 And he said unto them, Come ye yourselves apart into a ^a desert (solitary) place, and rest a while: for there were many coming and going, and they had no ^b leisure (not) so much as to eat.		
he departed thence by ship into a desert place apart:	32 And they departed into a ^a desert (solitary) place by ship privately.	And he took them, and went aside privately into a ^b desert (solitary) place belonging to the city called Bethsaida.	1 AFTER these things Jesus went over the sea of Galilee, which is <i>the sea of Tiberias</i> . (At 700 feet below sea level, it is the lowest freshwater lake in the world.)
	33 And the people saw them departing, and many knew him (Jesus),	11 And the people, when they knew <i>it</i> , followed him:	2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. (These people were on their way to Jerusalem to celebrate the Passover.)
and when the people had heard <i>thereof</i> (of him), they followed him on foot out of the cities.	and ran afoot thither out of all cities, and outwent (out-ran) them, and came together unto him.		
JESUS FEEDS THE 5000			
(It was springtime, around the Passover time, the season of grass and flowers. The 12 had been sent out and have now returned. They had wanted to have a private meeting with Jesus to tell of their labors. “If the servants of God, while on the Lord’s errand, have done all they can to supply their own wants, they are entitled, in faith, to expect their Lord to supply them manna from heaven or whatever else their straightened circumstances may require.” DNTC, 1:343-344)			3 And Jesus went up into a mountain, and there he sat with his disciples. (He got away from the people for a little rest. This was like a zone conference to talk to his disciples about some of their missionary labors.)

			4 And the ^a passover, a feast of the Jews, was nigh.
14 And Jesus went forth, and saw a great multitude, and was moved with ^a compassion toward ^(s) them, and he healed their ^b sick.	34 And Jesus, when he came out, saw much people, and was moved with ^a compassion toward them, because they were as sheep not having a ^b shepherd: and he began to ^c teach them many things.	and he received them, and spake unto them of the kingdom of God, and healed them that ^(who) had need of healing.	5 ¶ When Jesus then lifted up <i>his</i> eyes, and saw a great company come unto him,
15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past;	35 And when the day was now far spent, his disciples came unto him, and said, ^a This is a desert ^(solitary) place, and now the time is far passed ^(for departure is come) : ^(The disciples had become nervous because in this solitary place there wouldn't be any place for the people to acquire food.)	12 And when the day began to wear away, then came the twelve, and said unto him,	
send the multitude away, that they may go into the villages, and buy themselves ^a victuals.	36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.	Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert ^(solitary) place.	
16 But Jesus said unto them, They need not depart; give ye them to eat.	37 ^(And) He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred ^a pennyworth ^(denarii; one denarius was a workman's daily wages.) of bread, and give them to eat?	13 But he said unto them, Give ye them to eat.	
			he saith unto Philip, ^{(He asked Philip because he was from}

			<p>the general area and knew the surrounding area well.) Whence shall we buy bread, that these may eat? (“It appears most probable that the conversation between Jesus and Philip occurred earlier in the afternoon; and that as the hours sped, the Twelve became concerned and advised that the multitude be dismissed.” Jesus the Christ, p. 310. “There was a tradition, taught by the Rabbis and firmly entrenched in the public mind, that when Messiah came, he would feed them with bread from heaven.” MM, 2:367)</p> <p>6 And this he said to prove him: for he himself knew what he would do. (This was a test for the apostles.)</p> <p>7 Philip answered him, Two hundred pennyworth (one pennyworth would be a day’s wages. They’re saying if we had 8 month’s worth of money, it still wouldn’t be enough to feed this group.) of bread is not sufficient for them, that every one of them may take a little. (Not only is there not enough food here, but we also don’t have enough money to buy food for everyone. They are outside the city in a</p>
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			solitary place. The setting is just after the rainy season and the hills are covered in grass, very green and beautiful.)
	38 He said ^(d) th unto them, How many loaves have ye? go and see.		8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
17 And they say unto him, We have here but five loaves, and two fishes.	And when they knew, they say, Five, and two fishes. (He may have asked how much food was available, to confirm that there was none to give to the multitude and to show that the bread he was about to give was truly a creative act only God could do. This was done "to bear witness in a way none others can that he is indeed the One of whom Moses and the prophets spoke... This was also done so that Jesus, back again in Capernaum, can preach his incomparable sermon on the bread of life." MM 2:344)	And they said, We have no more but five loaves and two fishes; (and) except we should go and buy meat(, we can provide no more food) for all this people (multitude).	9 There is a lad here, (The lad is symbolic of giving our all in service to God and that when we do, our service is magnified to the blessing of all.) which hath five barley loaves, and two small fishes (most likely sardines): but what are they among so many? (Barley loaves and sardines is what the poor people ate. Not only is the quantity of food lacking, but the quality is also very poor. This shows that when we give our all to the Savior and his work, it is enough. Elder James E. Faust said: "Many nameless people with gifts equal only to five loaves and two small fishes magnify their callings and serve without attention or recognition, feeding literally thousands... These are the hundreds of thousands of leaders and teachers in all of the auxiliaries and priesthood quorums,

			<p>the home teachers, the Relief Society visiting teachers. These are the many humble bishops of the Church, some without formal training but greatly magnified, always learning, with a humble desire to serve the Lord and the people of their wards. A major reason this church has grown from its humble beginnings to its current strength is the faithfulness and devotion of millions of humble and devoted people who have only five loaves and two small fishes to offer in the service of the Master. They have largely surrendered their own interests and in so doing have found the peace of God, which passeth all understanding.” CR, April 1994, p. 4)</p>
18 He said, Bring them hither to me.		14 For they were (in number) about ^a five thousand men.	10(b) in number about ^a five thousand. (The 5,000 is only of the men, there were also women and children. The total number of people is not known but could have been over 20,000.)
19 And he commanded the multitude to sit down on the grass,	39 And he commanded them to make all sit down by companies upon the green grass.	And he (Jesus) said (un)to his disciples, Make them sit down by fifties in a company.	10(a) And Jesus said, Make the men sit down.
	40 And they sat down in ranks, by hundreds, and by fifties. (Everything was well	15 And they did so, and made them all sit down.	Now there was much grass in the place. So the men sat down,

	<p>organized, not haphazard.)</p>		
<p>and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and ^abrake, and gave the loaves to <i>his</i> disciples, and the disciples to the multitude.</p>	<p>41 And when he had taken the five loaves and the two fishes (These fish were probably the small kind that were eaten along with the bread, like sardines.), he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them (the multitude); and the two fishes divided he among them all.</p>	<p>16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.</p>	<p>11 And Jesus took the loaves; and when he had given ^athanks, he distributed to the disciples, and the disciples to them that were set down; (When he gave food to his apostles and then commanded them to give it to others, he was teaching the order of priesthood government.) and likewise of the fishes as much as they would. (Jesus is in control of the elements. Sometimes we don't think we can accomplish something, but it is Jesus that all things can do for our benefit, if we have faith in him. "It was a manifestation of creative power, by which material elements were organized and compounded to serve a present and pressing need. The fare was simple, yet nourishing, wholesome and satisfying. Barley bread and fish constituted the usual food of the poorer classes of the region." Jesus the Christ, p. 311. "In performing miracles it was not his wont to ask the Father to do the deed; rather, as evidence of his power and divine Sonship, he</p>

			spoke in his own name and heaven and earth obeyed his commands.” DNTC, 1:345)
20 And they did all eat, and were filled:	42 And they did all eat, and were filled. (Remember the Sermon on the Mount, where He taught to take no thought for what you shall eat while on the Lord’s errand. Here is proof that He will take care of his own when needed.)	17 And they did eat, and were all filled:	12 When they were filled (had eaten and were satisfied), he said unto his disciples, Gather up the fragments that remain, that nothing be ^a lost. (Waste is sin. “Our Lord’s direction to gather up the fragments was an impressive object-lesson against waste; and it may have been to afford such lesson that an excess was supplied.” Jesus the Christ, p. 311)
and they ^a took up of the fragments that remained twelve baskets full.	43 And they took up twelve baskets full of the fragments, and of the fishes. (Don’t waste, the leftovers will be used by the disciples.)	and there was taken up of fragments that (which) remained to them twelve baskets.	13 Therefore they gathered <i>them</i> together, and filled twelve baskets (“Traveling Jews, as part of their luggage, carried baskets, containers for their provisions. The dozen baskets here used presumably were part of the equipage of the Twelve.” DNTC 1:345) with the fragments of the five barley loaves, which remained over and above unto them that had eaten. (“The broken but unused portion exceeded in bulk and weight the whole of the original little store.” Jesus the Christ, p. 311)
21 And they that had eaten were about ^a five	44 And they that did eat of the loaves were		

thousand men, beside women and children.	about ^a five thousand men.		
<p>(Why did Jesus feed the 5,000?)</p> <ol style="list-style-type: none"> 1. The people were hungry and Jesus was compassionate. He also knew that spiritual receptivity is linked to physical needs and wants. 2. The miracle of feeding the multitude with bread provided an important setting and object lesson for future teachings, particularly his discourse on the bread of life. 3. The miracle was a profound testimony of the Savior’s power – that he had power over the elements of the earth because he was and is the Messiah. Verse by Verse, the Four Gospels, p. 307) 			<p>14 Then those men, when they had seen the ^amiracle that Jesus did, said, This is of a truth that ^bprophet that should come into the world. (They are saying that Jesus was the prophet that Moses prophesied about, the Messiah. This miracle shows Jesus’ power over life. By eating the bread of Christ one can gain eternal life.)</p>
JESUS AVOIDS BEING MADE KING			
			<p>15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a ^aking,</p>
<p>22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.</p>	<p>45 And straightway he constrained his disciples to get into the ship, and to go to the other side before (him,) unto Bethsaida, while he sent away the people.</p>		
<p>23 And when he had sent the multitudes away, he went up into a mountain apart to ^apray: and when the evening was come, he was there alone.</p>	<p>46 And when he had ^asent them away (Gr bid them farewell), he departed into a mountain to pray.</p>		<p>he departed again into a mountain himself alone. (The Jews had a Messianic expectation that the Messiah would provide food and a life of ease for them and destruction to their enemies. This miracle showed them that this truly was the Messiah, but not the Messiah they expected. Jesus also brings bread and wine to the Nephites in 3 Nephi 20:3-7: 3 And it came to pass that he</p>

			<p>^abrake ^bbread again and blessed it, and gave to the disciples to eat. 4 And when they had eaten he commanded them that they should break bread, and give unto the multitude. 5 And when they had given unto the multitude he also gave them wine to drink, and commanded them that they should give unto the multitude. 6 Now, there had been no ^abread, neither wine, brought by the disciples, neither by the multitude; 7 But he truly ^agave unto them bread to eat, and also wine to drink.)</p>
JESUS WALKS ON THE WATER			
	<p>47 And when even was come, the ship was in the midst of the sea, and he alone on the land.</p>		<p>16 And when even was <i>now</i> come, his disciples went down unto the sea, 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. (Jesus finally found the solitude he sought. He may have spent some time mourning the death of John the Baptist.)</p>
			<p>18 And the sea arose by reason of a great wind that blew. (While Jesus was in solitude, he knew that his apostles were in trouble upon the water and he went to them. Jesus the Christ, p. 312)</p>

<p>24 But the ship was now in the midst of the sea, tossed with (the) waves: for the wind was contrary.</p>	<p>48 And he saw them ^atoiling in rowing (Gr struggling at their oars) (He saw them in vision.); for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.</p>		
			<p>19 So when they had rowed about five and twenty or thirty furlongs, (Though they labored through the night, between 8 and 10 hours, rowing across the sea, they only got about 3 to 4 miles across the lake. They were about in the middle of the sea at this time. The time was between 3 am and 6 am.)</p>
<p>25 And ^ain the fourth watch of the night (between three and six in the morning) Jesus went unto them, walking on the sea. (Note that Jesus came unto them in the fourth watch, after they had toiled for a long time. “When we toil against a contrary wind, when our sails don’t hold air and all the forces of earth are arrayed against us and we are driven by the storms of life to cry out in supplication for this help, we always want him to come at once. He sees us. We know</p>	<p>and about the fourth watch of the night he cometh unto them, walking upon the sea, and (as if he) would have passed by them.</p>		

<p>he sees us, and of course he hears us. But he rarely comes in the first watch, or even the second.” Ted Gibbons, Lesson 12)</p>			
<p>26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.</p>	<p>49 But (And) when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:</p>		<p>they see Jesus walking on the sea, and drawing nigh unto the ship: and they were ^aafraid.</p>
<p>27 But straightway Jesus spake unto them, saying, Be of good ^acheer; it is I; be not afraid.</p>	<p>50 For they all saw him, and were ^atroubled. And immediately he talked with them, and sai(d)th unto them, Be of good cheer: it is I; be not afraid.</p>		<p>20 But he saith unto them, It is I; be not afraid.</p>
<p>28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.</p>			
<p>29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.</p>			
<p>30 But when he saw the wind boisterous, he was ^aafraid; (He took his eyes off Jesus.) and beginning to sink, he cried, saying, Lord, save me. (Peter did walk on the water. He had faith sufficient to walk on the water. But then he became surprised that he had the power to walk on water, and when the winds came up he took his focus off of the Savior and his faith failed him. We may not be called upon to walk</p>			

<p>on water, but we can do other miraculous things if we have sufficient faith in Christ.)</p>			
<p>31 And immediately Jesus stretched forth <i>his</i> hand, and caught him, and said unto him, O thou of little ^afaith, wherefore didst thou ^bdoubt? (When Jesus said: “wherefore didst thou doubt” what did He mean? He was saying, “Of course I will save you, how could you doubt that I would?” “The phenomenon is a concrete demonstration of the great truth that faith is a principle of power, whereby natural forces may be conditioned and controlled.” Jesus the Christ, p. 313 “So then if, like Peter, we fix our eyes on Jesus, we too may walk triumphantly over the swelling waves of disbelief, and unterrified amid the rising winds of doubt; but if we turn away our eyes from Him in whom we have believed – if, as it is so easy to do, and as we are so much tempted to do, we look rather at the power and fury of those terrible and destructive elements than at Him who can help and save – then we too shall inevitably</p>			

sink.” Farrar, MM, 2:362)			
32 And when they were come into the ship, the wind ceased.	51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.		21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went. (We also should willingly receive Christ into our lives. “It now seemed as though the boat hastened of itself.” DNTC, 1:349 Walking on the water showed Jesus’ power over life.)
	52 For they ^a considered not <i>the miracle</i> of the loaves: for their heart(s) was (were) ^b hardened.		
33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. (“The chosen disciples had not yet received the gift of the Holy Ghost.” DNTC, 1:348. “We are left to conclude that those so doing were the sailors or other passengers, for the apostles had long since had such a witness in their souls.” MM, 2:361.)			
JESUS HEALS PEOPLE OF GENNESARET			
34 And when they were gone over, they came into the land of Gennesaret.	53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.		
	54 And when they were come out of the ship,		
35 And when the men of that place had knowledge of him (Gr	Straightway they (the people) knew him,		

recognized him), they sent out into all that county round about, and brought unto him all that were diseased;	55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets,
36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.	and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

JESUS IS THE BREAD OF LIFE

JOHN 6:22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) (The people are asking, since there is only one boat here, and we know your disciples came in it, where is the boat you came in?)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, ~~when~~ (how) camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, ^anot (because ye desire to keep my sayings, neither) because ye saw the miracles, but because ye did eat of the loaves, and were filled. (They are following him, not because of his teachings, but because of free bread.)

27 ^aLabour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the ^bSon of man ~~shall~~ (hath power to) give unto you: for him hath God the Father ^csealed.

(The following comments in yellow, are summarized excerpts from Elder Bruce R. McConkie in DNTC, 1:352-357)

28 Then said they unto him, What shall we do, that we might work the works of God? (If you are truly God's son, then deliver the message He would have you tell us.)

29 Jesus answered and said unto them, This is the work of God, that ye ^abelieve on him whom he hath sent. (This is what He would have you do: believe in me, believe that I am the Messiah.)

30 They said therefore unto him, What ^asign shewest thou then, that we may see, and believe thee? what dost thou work? (They had already received many signs, yet they believe not in him. The miracles we've seen you do, surely Moses did similar things and he was just a man.)

31 Our fathers did eat manna in the desert; as it is written, He gave them ^abread from heaven to eat. (We challenge your claim of divinity by asking, What miraculous work dost thou do?)

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. (It was I who gave you bread from heaven. And that bread only satisfied hunger.)

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. (But now my Father gives to you the enduring bread, spiritual bread from heaven, that bread of which men may eat and never hunger again.)

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the ^abread of life: he that cometh to me shall never hunger; and he that believeth on me shall never ^bthirst. (He that believes in me and comes to me and follows my gospel shall be fed spiritually. They shall also find spiritual rivers of water that will quench spiritual thirst. This is the first “I am” statement found in John. He gives 7 “I am” statements:

1. I am the bread of life. (6:41, 48, 51)
2. I am the light of the world. (8:12)
3. I am the door of the sheep. (10:7,9)
4. I am the good shepherd. (10:11,14)
5. I am the resurrection and the life. (11:25)
6. I am the way, the truth, and the life. (14:6)
7. I am the true vine. (15:1,5)

Remember the number 7 means “complete.” Also, Jesus did not say “I am the living water.” According to John 7:37-39, the living waters are the Holy Ghost. The actual medium through which the spiritual rebirth comes is through the Holy Ghost. (John 14:26)

36 But I said unto you, That ye also have seen me, and believe not. (You have already been offered this spiritual bread, but have refused it. You have seen my miracles but have not believed in me.)

37 All that the Father ^agiveth me shall come to me; and him that cometh to me I will in no wise ^bcast out. (Nevertheless, all those among you who believe in me and my words, and who obey my law, have been given to me by my Father; and such shall come unto me and be fed spiritually; yea, the invitation is to all, and none are denied; if men will come unto me, they shall in no wise be cast out. DNTC, 1:354)

38 For I ^acame down from heaven, not to do mine own ^bwill, but the ^cwill of him that sent me.

39 And this is the ^aFather’s ^bwill which hath sent me, that of all which he hath given me I should lose ^cnothing, but should ^draise it up again at the last day. (I should work out the infinite and eternal atonement, so that all men shall be raised in immortality at the last day.)

40 And this is the will of him that sent me, that every one which seeth the Son, and ^abelieveth on him, may have ^beverlasting life: and I will raise him up (in the resurrection of the just) ^cat the last day. (This is also the will of the Father, that everyone who receives me as the Son of God, and who believes that I am the Christ, and who obeys the laws and ordinances of my gospel, enduring in righteousness to the end, shall have everlasting life. It is his will that all such shall come forth in the resurrection of the just, raised in immortality and unto eternal life.)

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. (Because I said I was the Son of God.)

42 And they said, Is not this Jesus, the son of ^aJoseph, whose father and mother we know? how is it then that he saith, I came down from heaven? (How can he be the Son of God when we know he was born of Mary and Joseph?)

43 Jesus therefore answered and said unto them, ^aMurmur not among yourselves. (Don’t try to justify your unbelief in me because you claim that my Father is a mortal person.)

44 ^aNo man can ^bcome to me, except ~~the Father which hath sent me~~ ^cdraw him: and (he doeth the will of my Father who hath sent me. And this is the will of him who hath sent me, that ye receive the Son; for the Father beareth record of him; and he who receiveth the testimony, and doeth the will of him who sent me,) I will raise him up ~~at the last day~~ (in the resurrection of the just.)

45 (For) It is written in the prophets, And ~~they~~ (these) shall ~~be~~ all (be) ^ataught of God. Every man therefore that hath heard, and hath learned of the ^bFather, cometh unto me. (Everyone that hears and believes the words of the Son shall thereby come unto the Father also, and such shall be taught by the

Holy Spirit sent forth from God to bear record of the Father and the Son.)

46 Not that any man hath seen the Father, save he which is of God, he hath ^aseen the Father. (No man shall see the Father except the Son and he to whom the Son shall reveal him. Only those who are born of God shall see the Father, for no others can enter his presence.)

47 Verily, verily, I say unto you, He that ^abelieveth on me hath ^beverlasting life. (Those who believe in me and obey my laws and ordinances, shall have everlasting life which is exaltation in my Father's kingdom.)

48 I am that bread of life.

49 Your fathers did eat ^amanna in the wilderness, and are dead. (Manna was not spiritual bread.)

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

Matthew 15

The scribes and Pharisees contend against Jesus – He heals the daughter of a Gentile woman – He feeds the four thousand.

MATTHEW 15	MARK 7	LUKE
CLEANLINESS: CONFLICT WITH SCRIBES AND PHARISEES		
1 THEN came to Jesus ^a scribes and Pharisees, which were of Jerusalem, saying,	1 THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.	(Because the Jews sought to kill him, Jesus did not go to Jerusalem to the third Passover occurring during the period of his ministry. Hence we find the rulers of the Jews sending a delegation of Pharisees and scribes from Jerusalem to Capernaum to watch and find fault with him. DNTC, 1:366)
	2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.	
	3 For the Pharisees, and all the Jews, except they ^a wash their hands oft, eat not, holding the tradition of the elders.	(Traditions crept into the Law which were not required to be complied with.)
	4 And <i>when they come</i> from the market, except they wash (their bodies), they eat not. And many other things there be, which they have received to hold, <i>as</i> the washing of cups, and pots, bras(z)en vessels, and of tables.	
2 Why do thy disciples transgress the ^a tradition of the elders? for they wash not their hands when they eat bread.	5 Then (And) the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but	

	eat bread with ^a unwashed hands?	
7 (O) Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their ^a mouth, and ^b honoureth me with <i>their</i> lips; but their ^c heart is far from me.	6 He answered and said unto them, Well hath Esaias (Isaiah) prophesied of you hypocrites, as it is written, This people ^a honoureth me with <i>their</i> lips, but their heart is far from me.	(Isaiah 29:13 Wherefore the Lord said, Forasmuch as this people ^a draw near <i>me</i> with their ^b mouth, and with their lips do ^c honour me, but have ^d removed their ^e heart far from me, and their ^f fear toward me is taught by the ^g precept of men: This is the same language that Jesus would say to Joseph Smith when He appears to him to describe the condition of the Christian churches of his day.)
9 But in vain they do ^a worship me, teaching for (the) ^b doctrines (and) the ^c commandments of men.	7 Howbeit in vain do they worship me, teaching for (the) doctrines the (and) commandments of men.	
	8 For laying aside the commandment of God, ye hold the ^a tradition of men, as the washing of pots and (of) cups: and many other such like things ye do.	
3 But he answered and said unto them, Why do ye also transgress the commandment of God by your ^a tradition?	9 And he said unto them, Full well (Yea, altogether) ye reject the commandment of God, that ye may keep your own tradition.	
4 For God commanded, saying, ^a Honour thy father and mother: and, He that curseth father or mother, ^b let him die the death (which Moses shall appoint).	10 (Full well is it written of you, by the prophets whom ye have rejected. They testified these things of a truth and their blood shall be upon you. Ye have kept not the ordinances of God;) ^a For Moses said, Honour thy father and thy mother; and, Whoso ^b curseth father or mother, let him die the death (of the transgressor, as it is written in your law; but ye keep not the law):	(By professing to believe in the prophets, while in practice rejecting their teachings, the Jews were in reality rejecting the prophets. Thus, those Jews were placing themselves in the same position which their fathers occupied when those fathers slew the prophets; and so the blood of the prophets would be required at the hands of the Jews and their fathers, for both rejected them. Similarly, some today, by rejecting the teachings of the ancient apostles and prophets, are classifying themselves as people who would have slain the holy men of old, and so the blood of the

		true martyrs of religion shall be upon them. DNTC, 1:368)
5 But ye say, Whosoever shall say to <i>his</i> -father or <i>his</i> -mother, # <i>is</i> a ^a gift, by whatsoever thou mightest be profited by me (, it is a gift from me);	11 But ye say, If a man shall say to his father or mother, # <i>is</i> ^a Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; <i>he shall be free</i> (is of age).	(God had commanded Israel, "Honour thy father and thy mother" (Ex. 20:12), which included caring for their temporal needs, but according to the rabbinical teachings, a wealthy son could say to destitute parents, "It is Corban," and thus be free of his obligation to support them. Originally this had meant, in effect, 'My property is Corban or has been pledged or given to God, and therefore it cannot be used to support you in your poverty.' Then the selfish son could continue to use his property as long as he lived. But by Jesus' day the practice and teaching was so corrupt that Corban meant merely to take a vow; and so by saying, "It is Corban," the son meant, 'I have vowed not to support you'; and so he was free of the command to honor his parents, for according to "the tradition of the elders," it was more important to keep his vow than obey God and honor his parents. DNTC, 1:367)
6 And honoꝛ not his father or his mother, <i>he shall be free</i> (it is well).	12 And ye suffer him no more to do e(a)ught for his father or his mother;	
Thus have ye made the commandment of God of none effect by your tradition.	13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.	
10 ¶ And he called the multitude, and said unto them, Hear, and understand:	14 ¶ And when he had called all the people unto him , he said unto them, Hearken unto me every one of you , and understand:	
11 Not that which goeth into the mouth ^a defileth a man; but that which cometh out of the	15 There is nothing from without a man , that entering into him (a man) can ^a defile him(,	

<p>^bmouth, this defileth a (the) man.</p>	<p>which is food): but the things which come out of him, those are they that ^bdefile the man(, that proceedeth forth out of the heart).</p>	
	<p>16 If any man have ears to hear, let him hear.</p>	
	<p>17 And when he was entered into the house from (among) the people,</p>	
<p>12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13 But he answered and said, Every ^aplant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be ^ablind ^bleaders of the blind. And if the blind lead the blind, both shall fall into the ditch.</p>	<p>(It is as though Jesus had said: 'If these false ministers are offended because I preach the truth, let them take offense. I have more important things to do than worry about their feelings. They are corrupt and apostate, and in due course shall be rooted out by the very truths which I now declare.' DNTC, 1:368)</p>	
<p>15 Then answered Peter and said unto him, Declare unto us this parable.</p>	<p>his disciples asked him concerning the parable.</p>	
<p>16 And Jesus said, Are ye also yet without understanding? 17 Do not ye (not) yet understand, that whatsoever entereth in at the mouth goeth into the belly,</p>	<p>18 And he sai(d)th unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, is cannot defile him;</p>	
<p>and is cast out into the draught?</p>	<p>19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?</p>	<p>(Or, as per the marginal reading, "This he said, making all meats clean." In other words, Peter—who received the divine command to eat meat which had been unclean according to Mosaic standards (Acts 10)—speaking through Mark, his scribe, is showing that Jesus here revealed that the old prohibitions as to eating certain meats was ended. DNTC, 1:369)</p>
<p>18 But those things which proceed out of the ^amouth come forth from the heart; and they defile the man.</p>	<p>20 And he said, That which cometh out of the (a) man, that ^adefileth the man.</p>	

19 For out of the ^a heart proceed evil thoughts, ^b murders, ^c adulteries, ^d fornications, thefts, ^e false witness, ^f blasphemies:	21 For from within, out of the ^a heart of men, proceed evil thoughts, ^b adulteries, fornications, murders,	
	22 ^a Thefts, ^b covetousness, ^c wickedness, ^d deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:	
20 These are <i>the things</i> which ^a defile a man: but to eat with unwashen hands defileth not a man.	23 All these ^a evil things come from within, and ^b defile the man.	
A GENTILE'S DAUGHTER IS HEALED		
21 ¶ Then Jesus went thence, and departed into the ^a coasts (regions) of Tyre and Sidon. (These people of Decapolis were half Jew and half Gentile.)	24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, ^a and would have no man know <i>it</i> : but he could not be hid. (that no man should come unto him. But he could not deny them; for he had compassion upon all men.)	
22 And, behold, a woman of Canaan (A Greek, a Syrophenician by nation. Mark 7:26) came out of the same coasts,	25 For a <i>certain</i> woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:	
and cried unto him, saying, Have mercy on me, O Lord, <i>thou</i> Son of David; (She had faith that Jesus was the Messiah) my daughter is grievously vexed with a devil.	26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.	(She was a Gentile who spoke Greek, but was by race a Syrian who dwelt in Phoenicia. A Canaanitish woman—a member of a pagan-heathen nation despised and hated by the Jews. The Phoenicians were of Canaanite descent. Though a Gentile, this Canaanitish woman believed in the ancient prophets, recognized the Jews as the chosen race, and accepted Jesus as the promised Messiah. DNTC, 1:370)
23 But he answered her not a word. (He was testing her.) And his disciples came and besought him, saying, Send her away; for she crieth after us. (She could only be quieted by granting her request.)		

<p>24 But he answered and said, I am not ^asent (3 Nephi 15:23 And they understood me not that I said they shall hear my voice; and they understood me not that the ^aGentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the ^bHoly Ghost.) but unto the lost sheep of the house of ^bIsrael. “The house of Israel is composed of the spirits from preexistence who there developed a talent for spirituality, and who are therefore entitled to the blessings of heaven in this life on a preferential basis. All men, in due course, either in this life or in the spirit world, will be offered the blessings of salvation. But there is an eternal system of priorities; there is a law of election, a doctrine of foreordination; and Israel is entitled to the blessings of the holy word ahead of their Gentile fellows.” MM, 3:11)</p>		
<p>25 Then came she and worshipped him, saying, Lord, help me.</p>		
<p>26 But he answered and said, It is not meet to take the children’s bread, and to cast <i>it</i> to ^adogs. Mark 7:27 JST: But Jesus said unto her, Let the children of the kingdom first be filled: for it is not meet to take the children’s bread, and to cast it unto the dogs. Could she have been easily offended at these words? “The words, harsh as they may sound to us, were understood by her in the spirit of the Lord’s intent. The original term here translated “dogs” connoted, as the narrative shows, not the</p>	<p>27 But Jesus said unto her, Let the ^achildren (of the kingdom) first be filled: for it is not meet to take the children’s bread, and to cast <i>it</i> unto the ^bdogs.</p>	<p>(Let the children of the kingdom first be filled] This is a clear statement that gospel blessings should go first to the chosen seed and later to others. In a manner of speaking, this principle applies today also. That is, the children of the kingdom—those who belong to the Church, those who love the Lord and are seeking to keep his commandments—are the ones who are entitled to the healing power of the priesthood; while those who are without and who have not yet covenanted in the</p>

<p>vagrant and despised curs elsewhere spoken of in the Bible as typical of a degraded state, or of positive badness, but literally the “little dogs” or domestic pets, such as were allowed in the house and under the table.” Jesus the Christ, p. 329-339. “Dogs” signifies those who are not yet matured, prepared, and worthy to receive the sacred things of the kingdom. Verse by Verse, the Four Gospels, p. 322.)</p>		<p>waters of baptism to devote themselves to righteousness, are entitled to healing graces only on conditions of unusual faith and desire, a faith and desire which should lead them to join the Church when their petitions are granted. DNTC, 1:371)</p>
<p>27 And she said, Truth, Lord: yet the dogs eat of the crumbs which (that) fall from their masters² (the master’s) table. (She passed the test.)</p>	<p>28 And she answered and said unto him, Yes, Lord: (thou sayest truly,) yet the dogs under the table eat of the children’s crumbs.</p>	
<p>28 Then Jesus answered and said unto her, O woman, great is thy ^afaith: be it unto thee even as thou wilt. (This woman who was a pure Gentile, now became a daughter of Abraham. “...by faith she was adopted into the house of Israel. At Jesus’ invitation she now came from without and joined those within. She was no longer a Gentile; she was a daughter of Abraham” MM 3:13)</p>	<p>29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.</p>	
<p>And her daughter was made whole from that very hour. (“Jesus’ mortal ministry was with Israel, not with other nations. His healing of this or any Gentile person came by special dispensation because of great faith...Certainly the course he followed in this instance was instructive to his disciples, tested the faith of the Gentile woman and taught that persistence and importunity in prayer will bring reward, and showed that greater faith is sometimes found among the heathens than in the chosen</p>	<p>30 And when she was come to her house, she found (that) the ^adevil (had) gone out, and her daughter (was) laid upon the bed</p>	

<p>lineage of Israel.” DNTC, p. 371. Joseph Fielding Smith said: “Our Savior, himself, declared on occasions that he was sent only to the lost sheep of the house of Israel. His teachings were confined almost entirely to the ministry among the Jews, one notable exception being his conversation with the woman of Samaria at the well, but this seemed to be incidental. His language seems harsh towards the woman of Canaan, when he said, “It is not meet to take the children’s bread, and to cast it to dogs,” but being struck by her great faith as expressed in her answer, he had compassion on her, and granted her prayer. The reason our Savior did not carry his message to other peoples than the Jews is due to the fact that the times of the Gentiles had not arrived in which they were to participate in the gospel. After his resurrection he commissioned his disciples and said unto them: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” The Restoration of All Things, p. 161)</p>		
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HEALS MANY AT SEA OF GALILEE

<p>29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. (This was the area known as Decapolis. This is the area where the man possessed of a devil was from, and to whom Jesus told to return to his home after being healed. No doubt, he spread news about Jesus, so that when he came there, they came</p>	<p>31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. (Literally ten cities, and area south and east of the Sea of Galilee, into which Jesus and his apostles came when they left the coast of Tyre and Sidon. DNTC, 1:372)</p>	
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<p>unto him. Most of these people are thought to be Gentiles. This is a different miracle than feeding the 5,000. “Then he was laying the foundation for his incomparable sermon on the Bread of Life; now he is prefiguring the future presentation of the living bread to the Gentile nations.” DNTC, 1:375)</p>		
<p>30 And great multitudes came unto him, having with them those that were (some) lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them: (Elder McConckie said that Jesus and his apostles may have spent as much time as two months in this area. Not only Jesus, but his apostles would have taught them during this period. MM, 3:16)</p>		
	<p>32 And they bring (brought) unto him one that was deaf, and had an impediment in his speech; and they beseech (besought) him to put his ^ahand upon him. 33 And he took him aside from the multitude, and put his fingers into his ears, (Since the man could not hear Jesus, he gave him a sign that he would help him by touching his ears.) and he spit, and touched his tongue (“A practice commonly believed by the rabbis and Jews to be one having healing virtue.” DNTC, 1:373); (“It may be that the finger-touch on the closed ears and to the bound tongue, the man’s faith was strengthened and his confidence in the Master’s power increased.” Jesus the Christ, p. 331) 34 And looking up to heaven,</p>	

	<p>he sighed, and sai(d)th unto him, Ephphatha, that is, Be opened. (Jesus made signs unto the man that he would understand.)</p> <p>35 And straightway his ears were ^aopened, and the string of his tongue was loosed, and he spake plain.</p> <p>36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they ^apublished # (him);</p>	
<p>31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.</p>	<p>37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.</p>	<p>(The implication is that these Gentile peoples who hitherto had served other gods, now saw in the Son of David the divinity which caused them to forsake their own national deities and turn unto the true Lord. Christ himself, of course, is the God of Israel. DNTC, 1:372-3)</p>
<p>MATTHEW 15</p>	<p>MARK 8</p>	
<p>JESUS FEEDS THE 4000</p>		
<p>32 ¶ Then Jesus called his disciples <i>unto him</i>, and said,</p>	<p>1 IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples <i>unto him</i>, and sai(d)th unto them,</p>	<p>(This miraculous feeding of the four thousand is not a mere duplication or repetition of the feeding of the five thousand which took place a short time before near Bethsaida. Then our Lord was mingling with his own kindred of Israel; now he is teaching other hosts who in substantial part, being inhabitants of Decapolis, are presumed to be Gentile. Then he was laying the foundation for his incomparable sermon on the Bread of Life; now he is prefiguring the future presentation of the living bread to the Gentile nations. And significantly, this mixed multitude from the east of the Jordan were more receptive, and took a more sane and sound view of the matchless miracle of feeding thousands by use of the</p>

		creative powers resident in him, than did the members of the chosen seed. DNTC, 1: 375)
I have compassion on the multitude, because they continue with me now three days, and have nothing to eat:	2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:	(It is difficult to overestimate the transcendent appeal Jesus had for multitudes of the common people. Here we find four thousand men, plus an uncounted host of women and children, staying with him in a solitary area, without food or other necessities for three days; they are now faint from fasting and weary for want of beds and other normal home conveniences, yet they remain to hear every spoken word and rejoice in every gracious healing. Would they so have acted except for the inward assurance that here indeed, as they themselves had frankly avowed, was "the God of Israel"? DNTC, 1:375)
and I will not send them away fasting, lest they faint in the way. (Even though most of these people were Gentiles, they believed in him.)	3 And if I send them away fasting to their own houses, they will faint by the way: for ^a divers (Gr some) of them came from (a)far.	
33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? (Had they forgotten the feeding of the 5,000? No, they did not think it was their privilege to suggest a repetition of the miracle. "The question as here put is rather an expression of their own inability to feed such a multitude with the scanty provisions at hand. We may suppose also that in their subservient position as followers of him who exceeds all men in power and might, they modestly and properly left to their Lord the decision as to what should be done." DNTC, 1:376)	4 And his disciples answered him, From whence can a man satisfy these men (, so great a multitude,) with bread here in the wilderness?	

<p>34 And Jesus said^d th unto them, How many loaves have ye? And they said, Seven, and a few little fishes.</p>	<p>5 And he asked them, How many loaves have ye? And they said, Seven.</p>	
<p>35 And he commanded the multitude to sit down on the ground.</p>	<p>6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them (the people); and they did set them before the people.</p>	
<p>36 And he took the seven ^aloaves and the fishes, and gave thanks, and brake them (the bread), and gave to his disciples, and the disciples to the multitude.</p>		
	<p>7 And they had a few small fishes: and he blessed (them), and commanded to set them also before them (the people, that they should eat).</p>	
<p>37 And they did all eat, and were filled: and they ^atook up of the ^bbroken (Gr excess food) meat that was left seven baskets full.</p>	<p>8 So they did eat, and were filled: and they took up of the broken meat (bread) that was left seven baskets.</p>	
<p>38 And they that did eat were four thousand men, beside women and children.</p>	<p>9 And they that had eaten were about four thousand: and he sent them away.</p>	
<p>39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.</p>	<p>10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.</p>	