

**May 6-12**  
**Luke 12-17; John 11**  
**“Rejoice with Me; for I Have Found My Sheep Which Was Lost”**

**OVERVIEW:**

As you read Luke 12–17 and John 11, prayerfully seek what Heavenly Father wants you to know and do. Your study of these chapters can open your heart to messages meant just for you.

Record your impressions:

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**SCRIPTURES:**

**Luke 12**

*Jesus teaches: Beware of hypocrisy; lay up treasures in heaven, rather than on earth; prepare for the coming of the Lord; where much is given, much is required; preaching the gospel causes division.*

**WARNS TO BEWARE OF THE PHARISEES**

1 IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the <sup>a</sup>leaven of the Pharisees, which is <sup>b</sup>hypocrisy.

2 For there is nothing covered, ~~that~~ (which) shall not be revealed; neither <sup>a</sup>hid, ~~that~~ (which) shall not be known.

3 Therefore whatsoever ye have spoken in <sup>a</sup>darkness shall be heard in the light; and that which ye have <sup>b</sup>spoken in the ear in <sup>c</sup>closets (places of privacy) shall be proclaimed upon the housetops.

4 And I say unto you my <sup>a</sup>friends, Be not <sup>b</sup>afraid of them ~~that~~ (who) kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall <sup>a</sup>fear: Fear him, ~~which~~ (who) after he hath killed hath power to cast into <sup>b</sup>hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is <sup>a</sup>forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall <sup>a</sup>confess me before men, him shall the Son of man also confess before the <sup>b</sup>angels of God:

9 <sup>a</sup>But he ~~that~~ (who) denieth me before men shall be denied before the angels of God.

10 (Now his disciples knew that he said this, because they had spoken evil against him before the people; for they were afraid to confess him before men. And they reasoned among themselves, saying, He knoweth our hearts, and he speaketh to our condemnation, and we shall not be forgiven. But he answered them, and said unto them,) ~~And~~ whosoever shall speak a word against the Son of Man, (and repenteth) it shall be forgiven him: but unto him ~~that~~ (who) <sup>a</sup>blasphemeth against the Holy Ghost it shall not be forgiven (him). (Bruce R. McConkie: What is the blasphemy against the Holy Ghost?

"Blasphemy consists in either or both of the following: 1. Speaking irreverently, evilly, abusively, or scurrilously against God or sacred things; or 2. Speaking profanely or falsely about Deity. . . .

Blasphemy against the Holy Ghost—which is falsely denying Christ after receiving a perfect revelation of him from the Holy Ghost—is the unpardonable sin." (Mormon Doctrine, pp. 85-86.) "Those in this

life who gain a perfect knowledge of the divinity of the gospel cause, a knowledge that comes only by revelation from the Holy Ghost, and who then link themselves with Lucifer and come out in open rebellion, also become sons of perdition. Their destiny, following their resurrection, is to be cast out with the devil and his angels, to inherit the same kingdom in a state where 'their worm dieth not, and the fire is not quenched.' (D. & C. 76:32-49; 29:27-30; Heb. 6:4-8; 2 Pet. 2:20-22; 2 Ne. 9:14-16; Doctrines of Salvation, vol. 1, pp. 47-49; vol. 2, pp. 218-225.) "Joseph Smith said: 'All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition.' (Teachings, p. 358.)" (Mormon Doctrine, p. 674.) "Our Lord told the Jews that eventually—either in this world or in the world to come—all sins would be forgiven except the blasphemy against the Holy Ghost. (Matt. 12:31-32; Mark 3:28-30; Luke 12:10.) This sin or blasphemy against the Holy Ghost is thus the unpardonable sin. "Particular note should be taken in this connection of the fact that forgiveness of sins does not thereby confer celestial salvation upon a person. 'All will suffer until they obey Christ himself,' the Prophet said. (Teachings, p. 357.) The wicked and ungodly will suffer the vengeance of eternal fire in hell until they finally obey Christ, repent of their sins, and gain forgiveness therefrom. Then they shall obtain the resurrection and an inheritance in the telestial and not the celestial kingdom. (D. & C. 76:81-107.) Those who have committed the unpardonable sin, however, will not be redeemed from the devil, and instead, after their resurrection, will be cast out as sons of perdition to dwell with the devil and his angels in eternity. (D. & C. 76:30-49.) "Commission of the unpardonable sin consists in crucifying unto oneself the Son of God afresh and putting him to open shame. (Heb. 6:4-8; D. & C. 76:34-35.) To commit this unpardonable crime a man must receive the gospel, gain from the Holy Ghost by revelation the absolute knowledge of the divinity of Christ, and then deny 'the new and everlasting covenant by which he was sanctified, calling it an unholy thing, and doing despite to the Spirit of grace.' (Teachings, p. 128.) He thereby commits murder by assenting unto the Lord's death, that is, having a perfect knowledge of the truth he comes out in open rebellion and places himself in a position wherein he would have crucified Christ knowing perfectly the while that he was the Son of God. Christ is thus crucified afresh and put to open shame. (D. & C. 132:27.) "What must a man do to commit the unpardonable sin?" the Prophet asked. 'He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints. "When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence.' (Teachings, p. 358.) "Among other things, this statement from the Prophet, explodes forever the mythical fantasy that the sons of perdition are so few they can be numbered on the fingers of the hand." (Mormon Doctrine, pp. 739-740.) DNTC 1:272-4)

11 And (again I say unto you,) ~~when~~ they (shall) bring you unto the synagogues, and ~~unto~~ (before) magistrates, and <sup>a</sup>powers, (authorities) (When they do this,) <sup>b</sup>take ye no thought (don't worry; don't be anxious about) how or what thing ye shall answer, or what ye shall <sup>c</sup>say:

12 For the <sup>a</sup>Holy Ghost shall <sup>b</sup>teach you in the same hour what ye ought to say.

### **PARABLE OF THE RICH FOOL**

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you? (He was not legally the person to decide this.)

15 And he said unto them, Take heed, and beware of <sup>a</sup>covetousness: for a man's life consisteth not in the

abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to <sup>a</sup>bestow **(Gr gather)** my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, <sup>a</sup>Soul, thou hast much goods laid up for many years; take thine ease, <sup>b</sup>eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy <sup>a</sup>soul shall be required of thee: then whose shall those things be, which thou hast provided? (Those who set their hearts on the things of this world shall lose their souls. DNTC, 1:474)

21 **So is he that** (shall it be with him who) layeth up <sup>a</sup>treasure for <sup>b</sup>himself, and is not rich toward God. (Brigham Young said: The worst fear I have about this people is that they will get rich in this country, forget God and his people, wax fat, and kick themselves out of this Church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution and be true. But my greatest fear for them is that they cannot stand wealth, and yet they have to be tried with riches, for they will become the richest people on this earth. The Man and His Work, p. 128)

### **DISCIPLES TO SEEK FIRST THE KINGDOM OF GOD**

22 ¶ And he said unto his disciples, Therefore I say unto you, <sup>a</sup>Take no <sup>b</sup>thought **(don't worry)** for your life, what ye shall eat; neither for the body, what ye shall put on.

23 **(For)** The life is more than meat, and the body *is more* than raiment.

24 Consider the <sup>a</sup>ravens: for they neither sow nor reap; which neither have storehouse nor barn; ~~and~~ **(nevertheless)** God feedeth them: ~~how much more~~ are ye **(not)** better than the fowls?

25 And ~~which~~ **(who)** of you ~~with~~ **(by)** taking thought can add to his stature one cubit?

26 If ye then be not able to do that ~~thing~~ which is least, why take ye thought for the rest?

27 Consider the <sup>a</sup>lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; <sup>a</sup>how much more *will he clothe* **(provide for)** you, ~~O ye~~ **(if ye are not)** of little faith?

29 ~~And~~ **(Therefore,)** seek not ye what ye shall eat, or what ye shall drink, neither be ye of <sup>a</sup>doubtful mind.

30 For all these things do the nations of the world seek after: and your Father **(who is in heaven,)** knoweth that ye have need of these things. **(And ye are sent unto them to be their ministers, and the laborer is worthy of his hire; for the law saith, That a man shall not muzzle the ox that treadeth out the corn.)**

31 ¶ ~~But rather~~ **(Therefore)** seek ye **(to bring forth)** the <sup>b</sup>kingdom of God; and <sup>c</sup>all these things shall be added unto you.

32 Fear not, little <sup>a</sup>flock; for it is your Father's good pleasure to give you the <sup>b</sup>kingdom.

33 **(This he spake unto his disciples, saying,)** Sell that ye have, and give <sup>a</sup>alms; provide **(not for)** yourselves bags which wax ~~not~~ old, **(but rather)** a <sup>b</sup>treasure in the heavens that <sup>c</sup>faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your <sup>a</sup>treasure is, there will your heart be also.

### **COUNSELS TO ALWAYS BE PREPARED FOR THE SECOND COMING**

35 Let your loins be girded about **(Their loins are girded because they have work to do; preaching the gospel and ruling the Church), and (have) your** <sup>a</sup>lights burning; **(Their lamps are lit because their task is to enlighten a dark and sinful world by their shining examples.)**

36 ~~And~~ (That) ye yourselves (may be) like unto men ~~that~~ (who) wait for their Lord, when he will return from the wedding (When Jesus ascended into heaven, He will be coming back from the wedding at His Second Coming.); that when he cometh and knocketh, they may open unto him immediately.

37 (Verily, I say unto you,) Blessed *are* those servants (Church leaders), whom the Lord when he cometh shall find <sup>a</sup>watching: ~~verily I say unto you, that~~ (for) he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 <sup>a</sup>~~And if~~ (For, behold, he cometh in the first watch of the night, and he shall also come in the second watch, and again he shall come in the third watch. And verily I say unto you, He hath already come, as it is written of him; and again when) he shall come in the second watch, or come in the third watch, ~~and find them so~~, blessed are those servants (when he cometh, that he shall find so doing; For the Lord of those servants shall gird himself, and make them to sit down to meat, and will come forth and serve them. And now, verily I say these things unto you, that ye may know this, that the coming of the Lord is as a thief in the night. And it is like unto a man who is an householder, who, if he watcheth not his goods, the thief cometh in an hour of which he is not aware, and taketh his goods, and divideth them among his fellows.) (The watches refer to the times when men die. We all die at various times, but for each it is as though the Second Coming had already happened for that person. His judgment will be determined.)

39 ~~And this know, that~~ (And they said among themselves,) if the <sup>a</sup>goodman (master) of the house had known what hour the thief would come, he would have watched, and not have <sup>b</sup>suffered (allowed, permitted) his house to be broken through (and the loss of his goods).

40 (And he said unto them, Verily I say unto you,) Be ye therefore ready also: for the Son of Man <sup>a</sup>cometh at an <sup>b</sup>hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or ~~even~~ (un)to all?

42 And the Lord said, ~~Who then is that~~ <sup>a</sup>faithful and wise <sup>b</sup>steward, (I speak unto those) whom *his* lord shall make ruler over his household, to give ~~them~~ (his children) *their* portion of meat in due season? (And they said, Who then is that faithful and wise servant? And the Lord said unto them, It is that servant who watcheth, to impart his portion of meat in due season.)

43 Blessed ~~is~~ (be) that servant, whom his Lord ~~when he cometh~~ shall find(, when he cometh,) so <sup>a</sup>doing.

44 Of a truth I say unto you, that he will make him <sup>a</sup>ruler over <sup>b</sup>all that he hath.

45 But ~~and if that servant~~ (the evil servant is he who is not found watching. And if that servant is not found watching, he will) say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants and <sup>a</sup>maidens, (maidservants) and to eat and drink, and to be drunken;

46 The Lord of that servant will come in a day ~~when~~ he looketh not for *him*, and at an hour when he is not aware, and will cut him ~~in sunder~~ (down), and will appoint him his <sup>a</sup>portion with the unbelievers.

47 And that <sup>a</sup>servant, ~~which~~ (who) knew his Lord's <sup>b</sup>will, and <sup>c</sup>prepared not ~~himself~~ (for his Lords' coming), neither did according to his will, shall be beaten with many *stripes*.

48 But he that <sup>a</sup>knew not (his Lord's will), and did commit things worthy of stripes, shall be <sup>b</sup>beaten with few *stripes*. For unto whomsoever <sup>c</sup>much is <sup>d</sup>given, of him shall ~~be~~ much (be) <sup>e</sup>required: and to whom ~~men have~~ (the Lord has) committed much, of him ~~they will~~ (men) ask the more.

49 ¶ (For they are not well pleased with the Lord's doings; therefore) I am come to send fire on the earth; and what ~~will I, if~~ (is it to you, if I will that) it be already kindled?

50 But I have a <sup>a</sup>baptism to be baptized with; and how am I <sup>b</sup>strai(gh)tened (distressed, hard pressed) (un)till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son <sup>a</sup>against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also (un)to the people, When ye see a cloud rise out of the west, straightway ye say (straightway), There cometh a shower; and so it is.

55 And when ye see the south wind blow(s), ye say, There will be heat; and it cometh to pass.

56 Ye (O) hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right? (By natural inheritance, as a free gift from God, every accountable person is enlightened by the “the Spirit of Jesus Christ.” By hearkening to the promptings of this spirit or light of Christ, men are led to believe in Christ and accept him, as the Son of God. Thus, Jesus is here saying: “Even if you cannot read the signs of the times, yet if ye would hearken to the light of Christ, to the light of reason and conscience, ye would know that I am he who should come. DNTC, 1:378)

58 ¶ ~~When thou goest with thine adversary to the magistrate, as thou art in the way,~~ (Why goest thou to thine adversary for a magistrate, when thou are in the way with thine enemy? Why not) give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last <sup>a</sup>mite. (the smallest Jewish coin, worth less than half a penny)

### 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 Galilaeans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilaeans were <sup>a</sup>sinners above all the Galilaeans, because they suffered such things?

3 I tell you, Nay: but, except ye <sup>a</sup>repent, ye shall all likewise <sup>b</sup>perish.

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) <sup>a</sup>vineyard (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: <sup>a</sup>cut 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 <sup>a</sup>laid ~~his~~ <sup>b</sup>hands 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 <sup>a</sup>work: 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 <sup>a</sup>sabbath 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 <sup>a</sup>resemble (compare) it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and <sup>a</sup>waxed (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 <sup>a</sup>few (only) that be saved? And he ~~said unto them~~ (answered him, and said),

24 ¶ Strive to enter in at the <sup>a</sup>strait (narrow) <sup>b</sup>gate: for many, I say unto you, will (many shall) <sup>c</sup>seek 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, <sup>a</sup>Lord, 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; <sup>a</sup>depart from me, all ye workers of iniquity.

28 There shall be <sup>a</sup>weeping and gnashing of teeth (among you), when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the <sup>b</sup>kingdom of God, and you yourselves (are) thrust out.

29 And (verily I say unto you,) <sup>a</sup>they 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 <sup>a</sup>first 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 or, 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 <sup>a</sup>Herod will kill thee.

32 And he said unto them, Go ye, and tell ~~that fox~~ (Herod), Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be <sup>a</sup>perfected. (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 <sup>a</sup>prophet perish out of <sup>b</sup>Jerusalem.

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) <sup>a</sup>killest the prophets, and stonest them ~~that~~ (who) are sent unto thee; how often would I have gathered thy children together, as a <sup>b</sup>hen *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 <sup>a</sup>desolate: and verily I say unto you, <sup>b</sup>Ye 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, <sup>c</sup>Blessed is he ~~that~~ (who) cometh in the name of the Lord.

## Luke 14

*Jesus again heals on the Sabbath—He teaches humility, and gives the parable of the great supper—Those who follow him must forsake all else.*

## A MAN WITH DROPSY HEALED ON THE SABBATH

1 AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, ~~that they watched him.~~ (They were always watching Jesus to see if He would slip up.)

2 And, behold, there was a certain man before him ~~which~~ (who) had the dropsy. (An abnormal accumulation of fluid in the cells. Edema. Often the result of a liver infection or heart disease. A disease in which limbs and abdomen are overly filled with fluid.)

3 (Jesus takes control of the setting.) And Jesus ~~answering~~ spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? (His miracles testified of his divine mission, and miraculous works wrought on the Sabbath would be known to more people, discussed in more synagogues, investigated by more truth seekers than those performed at any other time. DNTC, 1:499)

4 And they held their peace. And he took ~~him~~, (the man) and healed him, and let him go;

5 And ~~answered them~~, (spake unto them again,) saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the <sup>a</sup>sabbath day?

6 And they could not answer him ~~again~~ to these things.

## PARABLE OF THE WEDDING FEAST

7 ¶ And he put forth a parable (unto them concerning) ~~to~~ those ~~which~~ (who) were bidden (to a wedding), ~~when he marked~~ (for he knew) how they chose out the <sup>a</sup>chief rooms (Gr first places) (and exalted themselves one above another; wherefore he spake unto them); saying ~~unto them~~,

8 When thou art <sup>a</sup>bidden (Gr invited) of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; (It is better to maintain a low profile.)

9 And he ~~that~~ (who) bade thee ~~and~~ (with) him (who is more honorable,) come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the <sup>a</sup>lowest room; that when he ~~that~~ (who) bade thee cometh, he may say unto thee, Friend, go up <sup>b</sup>higher: then shalt thou have <sup>c</sup>worship (honor, glory, respect) (honor of God,) in the presence of them (who) ~~that~~ sit at meat with thee.

11 For whosoever <sup>a</sup>exalteth himself shall be <sup>b</sup>abased; and he ~~that~~ (who) <sup>c</sup>humbleth himself shall be



exalted. (Jesus here summarizes the whole plan and purpose of this mortal probation. It is to test men and see whether they will seek for worldly things – wealth, learning, honors, power – or whether they will flee from pride, humble themselves before God, and walk before him with an eye single to his glory. DNTC, 1:500)

### **PARABLE OF THE GREAT SUPPER**

12 ¶ Then said he also ~~to him that bade him~~ (concerning him who bade to the wedding), When thou makest a dinner or a supper, call not thy friends (an idiom meaning: not only thy friends), nor thy brethren, neither thy kinsmen, nor ~~thy~~ rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the <sup>a</sup>poor, the maimed, the lame, the blind:

14 And thou shalt be <sup>a</sup>blessed; for they cannot recompense thee: for thou shalt be <sup>b</sup>recompensed at the <sup>c</sup>resurrection of the just.

15 ¶ And when one of them ~~that~~ (who) sat at meat with him heard these things, he said unto him, Blessed is he ~~that~~ (who) shall <sup>a</sup>eat <sup>b</sup>bread in the kingdom of God. (This man believed that the maimed and the lame and the blind will not be in the kingdom of God. Then Jesus gives this parable.)

16 Then said he unto him, A certain man (God) made a great supper (the gospel), and bade many:

17 And sent his servant (Jesus) at supper time (may mean the Sacrament meeting accompanying the gatherings and meetings at Adam-on-di-Ahman that will precede the Second Coming.) to say to them ~~that~~ (who) were bidden (the covenant Israel), Come; for all things are now ready.

18 And they all with one *consent* began to make <sup>a</sup>excuse. (Our excuses today: Our lineage is of Ephraim, but if we're not humble and accepting the invitation to be righteous, we won't be at the supper.) The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. (Cares or riches)

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. (The allurements of material things)

20 And another said, I have married a wife, ~~and~~ therefore I cannot come. (The pleasures of social and domestic life.)

21 So that servant came, and sh(o)ewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring ~~in~~ hither the poor, and the maimed, ~~and~~ the <sup>a</sup>halt, (Gr lame) and the blind. (Gentiles. Luke a Gentile, said to the Gentiles, that they also will be gathered into the covenant and be part of the kingdom of God.)

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the <sup>a</sup>lord said unto ~~the~~ (his) servant, Go out into the highways and <sup>b</sup>hedges, (Gr hedged pathways) (unto everyone) and <sup>c</sup>compel (Gr urge) ~~them~~ (men) to come in, that my house may be filled.

24 For I say unto you, That <sup>a</sup>none of those men ~~which~~ (who) were bidden shall taste of my supper. (Elder Talmage said that the invited guests represented the covenant people, or house of Israel. The servant is Jesus, the feast is the gospel. Do we make excuses to rationalize our occasional or constant unwillingness to partake of the fullness of the Gospel blessings? What excuses do we use for not reading the scriptures, or doing our home or visiting teaching, or not going to the temple?)

### **DISCOURSE ON SACRIFICE**

25 ¶ (And when he had finished these sayings, he departed thence,) And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and <sup>a</sup>hate not (Not hate in the sense of intense aversion or abhorrence; such is contrary to the whole spirit and tenor of the gospel. Men are to love even their enemies, to say nothing of their own flesh and blood. Rather, the sense and meaning of Jesus' present instruction is that true disciples have a duty toward God which takes precedence over any family or personal obligation.

DNTC, 1:503) his father, and mother, and wife, and children, and brethren, and sisters, (or husband)

<sup>b</sup>yea, and his own <sup>c</sup>life also, (or in other words, is afraid to lay down his life for my sake,) he cannot be my <sup>d</sup>disciple. (Neal A. Maxwell: There is a special sense of urgency infusing itself into many Church members everywhere that says, quietly, but insistently—this is the time for us to choose! It is not just that God will insist that we choose for our own sake, but that those who depend upon us, or use us as a reference point, need and deserve to know which way we are going. It is no good posing as a lifeguard if one is a non-swimmer. It is no good being a guide if one leaves his post and wanders with the multitude in search of another way, "for there is none other way," especially at a time when there is a sharper and sharper divergence in the way of the world and the straight and narrow way. The disciple must not only stand in "holy places" but on holy issues and "not be moved." In short, the events of our time and spiritual decay in the world have produced for us the equivalent situation faced by many of the disciples who followed Jesus. They followed him until he began to preach the "hard sayings"—the doctrines that really demand not only belief, but performance; doctrines which would distinguish them from their contemporary society. The Lord wants us to put some distance—behaviorally—between ourselves and the world, not because we love mankind less, but precisely because we do love men. It is for the world's sake that we must sanctify ourselves. When Jesus' followers faced their moment of truth, John records, "From that time many of his disciples went back, and walked no more with him," Jesus turned to the remainder and queried them, "Will ye also go away?" (John 6:66-67.) A Time to Choose, 39-40)

27 And whosoever doth not bear his <sup>a</sup>cross, and come after me, cannot be my <sup>b</sup>disciple.

28 (Wherefore, settle this in your hearts, that ye will do the things which I shall teach and command you.) For which of you, intending to build a tower, sitteth not down first, and <sup>a</sup>counteth the <sup>b</sup>cost, whether he have *sufficient* (money) to <sup>c</sup>finish ~~it~~ (his work)? (Converts should consider the cost before joining the Church.)

29 Lest <sup>a</sup>haply, (perhaps) (unhappily) after he ~~hath~~ (has) laid the foundation, and is not able to finish ~~it~~ (his work), all ~~that~~ (who) behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to <sup>a</sup>finish. (And this he said, signifying there should not any man follow him, unless he was able to continue; saying,)

31 Or what king, going to make war against another king, sitteth not down first, and <sup>a</sup>consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an <sup>a</sup>ambassage, (embassy) and desireth conditions of peace.

33 So likewise, whosoever ~~he be~~ of you that <sup>a</sup>forsaketh not all that he hath, he cannot be my <sup>b</sup>disciple. (Bruce R. McConkie: This law of sacrifice is summarized by the Prophet in these words: "For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also—counting all things but filth and dross for the excellency of the knowledge of Jesus Christ—requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when these sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God.... A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary [to lead] unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, or will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life. It is vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain

eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him. . From the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. . Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life; and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith: therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist." (Lectures on Faith, pp. 58-60.) DNTC, 1:504-5)

34 ¶ <sup>a</sup>Salt is (Then certain of them came to him, saying Good Master, we have Moses and the prophets, and whosoever shall live by them, shall he not have life? And Jesus answered saying, Ye know not Moses, neither the prophets; for if ye had known them, ye would have believed on me; for to this intent they were written. For I am sent that ye might have life. Therefore I will liken it unto that salt which is) good: but if the <sup>b</sup>salt have (has) lost his savour (its savor), wherewith shall it be seasoned? (Salt does not lose its savor with age. Rather, its savor is lost through mixture and contamination.

35 It is neither fit for the land, nor yet for the dunghill; ~~but~~ men cast it out. He ~~that~~ (who) hath ears to hear, let him hear. (These things he said, signifying that which was written, verily must all be fulfilled.)

## Luke 15

*Jesus gives the parable of the lost sheep, of the piece of silver, and of the prodigal son.*

### THE PARABLE OF THE LOST SHEEP

1 THEN drew near unto him ~~all~~ (many of) the <sup>a</sup>publicans and sinners (They are called sinners according to the Pharisaic definition. They accused Jesus of being a sinner. This may not be a very accurate description of their true status.) ~~for~~ to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. (The three parables are in response to the criticism of the Pharisees and scribes about Jesus associating with publicans and sinners. The first two address the thesis of their criticism. The third one addresses not only the thesis of their criticism, but the psychology motivating the criticism. The main point is to emphasize God's happiness and acceptance of repentant persons. Where the Pharisees look down upon publicans and sinners, God searches after them and rejoices when they repent.)

3 ¶ And he spake this parable unto them, saying,

4 What man of you, (Jesus is painting a picture of the ideal shepherd.) having ~~an~~ hundred sheep, if he lose one of them, doth not leave the ninety and nine <sup>a</sup>in the wilderness, and go (into the wilderness) after that which is <sup>b</sup>lost, until he find it? (The good shepherd would not leave the 99 unless they were secure.)

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying (and saith) unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise <sup>a</sup>joy shall be in heaven over one <sup>b</sup>sinner that <sup>c</sup>repenteth, (The rejoicing over the lost one being greater than the rejoicing over those that were never lost is simply a function of the relief and happiness of one being spared the suffering of spiritual death. The righteous were never in jeopardy of such, and needed no additional shepherding, so there is no emotional release as is the case with the accomplishment of a sinner repenting.) more than over ninety and nine just persons, which (who) need no repentance. (Matthew 18:11-14 is the same story, but at an earlier time: 11 For the <sup>a</sup>Son of man is come to <sup>b</sup>save that which was <sup>c</sup>lost. (And to call sinners to repentance; but these little ones have no need of repentance, and I will save them.) 12 How think ye? if a man have an

hundred <sup>a</sup>sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that ~~sheep~~ *(over that which was lost)*, than of *(over)* the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these <sup>a</sup>little ones should <sup>b</sup>perish. It is reasonable to assume that Jesus taught his parables and stories many times, repeating them for different audiences. Even the Sermon on the Mount may have been taught at different times to different people. The story of the shepherd leaving the ninety-nine sheep and finding the lost animal as told in the Gospel of Luke was also given on another occasion. (See Matt. 18:12-14.) In both cases, God's concern for the lost soul is the main point. But in light of the Pharisees' and scribes' self-righteousness, the story's moral also becomes a caricature of smugness when the Savior says, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15:7.) **Actually, Jesus recognized that no person is exempt from repentance.** Nor did his disciples make any exceptions. John the Beloved, for example, insisted that "if we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 Jn. 1:8.) **Thus, the phrase "just persons, which need no repentance" is ironic, for no such persons exist.** Willard Richards's rough notes of the Prophet Joseph Smith's 1843 sermon show that the Prophet compared the one hundred sheep with one hundred Pharisees and Sadducees. The Prophet then said, "If you Pharisees and Sadducees are in the sheepfold, I have no mission for you. [I am] sent to look up sheep that are lost. [I will] back him up and make joy in heaven." **Note how, according to the Prophet's explanation, the characters in the parable—shepherd, lost sheep, and sheep in the fold—reflect the situation Christ was facing: the divine searcher, the repentant minority, and the group of people who were so self-righteous that they would not repent.** Richard Anderson, Ensign, "Parables of Mercy," Ensign, Feb. 1987, 20. Elder McConkie said: The emphasis is on keeping the sheep from getting lost, on showing how precious the sheep are, and on how reluctant the Shepherd is to lose even one. And as he, the Chief Shepherd, does, so also should we do who are his servant-shepherds. MM, 3:245. Also, to liken the scriptures to ourselves, we are lost sheep and the Savior goes into the wilderness to find us and bring us back.)

### PARABLE OF THE LOST COIN

8 ¶ Either what woman having ten pieces of silver, if she lose one <sup>a</sup>piece, (drachma (a silver coin equal to the Roman denarius – a workman's daily wage.)) doth not light a candle, and sweep the house, and seek diligently till she find *it*? (These three analogies justify his working with sinners.)

9 And when she hath found *it*, she ~~call~~eth *(called)* her friends and ~~her~~ neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the <sup>a</sup>angels of God over one <sup>b</sup>sinner ~~that~~ *(who)* repenteth. (The next story, that of the lost coin, is simple. In Greek, the piece of silver is a *drachma*—a coin equivalent to a day's wage. In this parable, a woman sweeps corners and cracks in an attempt to find the coin, possibly because of its sentimental value as a coin that was sewn onto her wedding costume, or possibly because she is a poor manager and has lost the coin, or perhaps even the opposite, because she is a careful manager and carefully guards her resources. Whatever the circumstances, like the shepherd, when she finds the coin the woman calls her friends together to rejoice with her. The moral of the story is similar to that of the parable of the sheep: there is joy in heaven "over one sinner that repenteth." (Luke 15:7, 10.) In discussing this parable, **Joseph Smith pointed out the irony: "One publican you despise [is] one piece of silver, the piece which was lost. Joy [is] found of the angels over one sinner that repenteth. [The rest are] so righteous ... you cannot save them.**" Again we see the roles of the searcher, the sinner, and the self-righteous person." Richard Anderson, Ensign, "Parables of Mercy," Ensign, Feb. 1987, 20)

**("The lost sheep strayed from the fold by choice, seeking green pastures and still waters out in the deserts of the world. But the lost coin was lost through the inattention of the officers of the**



kingdom. The Lord's servants neglected their responsibility to care for the needs of the saints, and one of the saintly coins slipped to the floor and rolled into the dust in a dark corner, where, except for diligent search, it would remain lost until swept out with the refuse." MM, 3:247. "The woman who by lack of care lost the precious piece may be taken to represent the theocracy of the time, and the Church as an institution in any dispensational period; then the pieces of silver, every one a genuine coin of the realm, bearing the image of the great King, are the souls committed to the care of the Church; and the lost piece symbolizes the souls that are neglected and, for a time at least, lost sight of, by the authorized ministers of the gospel of Christ." Jesus the Christ, p. 456)

### PARABLE OF THE PRODIGAL SON

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of <sup>a</sup>goods (property) that (which) falleth to me. And he divided unto them *his* living. (The younger son would have taken one third of the inheritance that could be taken, while the oldest son obtains a double portion as heir. The eldest son was expected to care for other family members, hence the double portion.)

13 And not many days after the younger son gathered all together, and took his journey into a far (Gentile) country, and there <sup>a</sup>wasted his <sup>b</sup>substance (property) with <sup>c</sup>riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. (Most degrading occupation for a Jew.)

16 And he <sup>a</sup>would (desired, set the heart upon) fain have filled his belly with the <sup>b</sup>husks (pods of the carob tree) that (which) the swine did eat: and no man gave unto him. (These husks were not fit for human consumption.)

17 And when he <sup>a</sup>came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will <sup>a</sup>arise and go to my father, (He thought of the goodness of his father.) and will say unto him, Father, I have <sup>b</sup>sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants. (Don't we all feel like this sometimes?)

20 And he arose, and came to his father. But when he was yet a great way off, (His father had been watching for him, hoping he would return.) his father saw him, (His father was anxiously looking for him to return. The fatted calf was in the stall, waiting.) and had <sup>a</sup>compassion, and ran, and fell on his neck, and kissed him. (Our Heavenly Father)

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more <sup>a</sup>worthy to be called thy <sup>b</sup>son.

22 But the father said (un)to his servants, Bring forth the best robe (authority of a son), and put it on him; and put a ring (symbol of power) on his ~~hand~~ (finger), and shoes on *his* feet: (Slaves did not wear shoes. See how generous the father is to forgive. So should we be generous.)

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my

friends:

30 But as soon as this thy son (not my brother) was come, which (who) hath devoured thy living with harlots, thou hast killed for him the fatted calf. (The elder son has failed to learn to love others as his father does. The son does not have a correct understanding of the principles of repentance and forgiveness. What Old Testament prophet was angry that the Lord forgave a city when they repented? Jonah.)

31 And he said unto him, <sup>a</sup>Son, thou art ever with me, and <sup>b</sup>all that I have is thine. (We remember that the prodigal son wasted his inheritance, and when it was all gone he came back to his father's house. There he was welcomed back into the family, but his inheritance was spent. Mercy will not rob justice, and the sealing power of faithful parents will only claim wayward children upon the condition of their repentance and Christ's Atonement. Repentant wayward children will enjoy salvation and all the blessings that go with it, but exaltation is much more. It must be fully earned. The question as to who will be exalted must be left to the Lord in His mercy. President James E. Faust, Ensign, May 2003, p. 62)

32 It was <sup>a</sup>meet (necessary) that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

(What do these three parables have in common? These three parables show the joy for one who repents.)

(The three parables, which appear in the scriptural record as parts of a continuous discourse, are as one in portraying the joy that abounds in heaven over the recovery of a soul once numbered among the lost, whether that soul be best symbolized by a sheep that had wandered afar, a coin that had dropped out of sight through the custodian's neglect, or a son who would deliberately sever himself from home and heaven. There is no justification for the inference that a repentant sinner is to be given precedence over a righteous soul who had resisted sin; were such the way of God, then Christ, the one sinless Man, would be surpassed in the Father's esteem by regenerate offenders. Unqualifiedly offensive as is sin, the sinner is yet precious in the Father's eyes, because of the possibility of his repentance and return to righteousness. The loss of a soul is a very real and a very great loss to God. He is pained and grieved thereby, for it is His will that not one should perish. Jesus the Christ, 461.)

(David O. McKay: How did that sheep get lost? He was not rebellious. If you follow the comparison, the lamb was seeking its livelihood in a perfectly legitimate manner, but either stupidly, perhaps unconsciously, it followed the enticement of the field, the prospect of better grass until it got out beyond the fold and was lost.

So we have those in the Church, young men and young women, who wander away from the fold in perfectly legitimate ways. They are seeking success, success in business, success in their professions, and before long they become disinterested in Church and finally disconnected from the fold; they have lost track of what true success is, perhaps stupidly, perhaps unconsciously, in some cases, perhaps willingly. They are blind to what constitutes true success.

In [the case of the parable of the lost coin] the thing lost was not in itself responsible. The one who had been trusted with that coin had, through carelessness or neglect, mislaid it or dropped it. There is a difference, which I think applies to us tonight. Our charge is not only coins, but living souls of children, youth, and adults. Someone may be wandering because of the careless remark of a girl of her age in Mutual, and the president lets her go, fails to follow her next Tuesday night and invite her to come. Another may be lost because of the inactivity of the Sunday School teacher, or the indifference of the Sunday School teacher who is satisfied with the fifteen people there that morning, instead of thinking of the fifteen who are wandering because of neglect.

The third parable is the prodigal son, the "younger son," we are told, so he was immature in his judgment. He was irking under the restraint, and he rather resented the father's careful guiding eye. He evidently longed for so-called freedom, wanted, so to speak, to try his wings. So he said, "Father, give me my portion, and I will go." The father gave him his portion, and out the lad went.

Here is a case of volition, here is choice, deliberate choice. Here is, in a way, rebellion against authority. And what did he do? He spent his means in riotous living, he wasted his portion with harlots. That is the way they are lost.

Youth who start out to indulge their appetites and passions are on the downward road to apostasy as sure as the sun rises in the east. I do not confine it to youth; any man or woman who starts out on that road of intemperance, of dissolute living will separate himself or herself from the fold as inevitably as darkness follows the day.

In such cases there is little we can do but warn and plead until the recreant, as the prodigal son, at last "comes to himself." I am simply trying to picture how these three different parables can be applied to our own groups. Conference Report, Apr 1945, 120-23

(Joseph Smith said the elder son represented the judgmental Pharisees in the Savior's audience and that the younger son represented the publicans. Elder Jeffrey R. Holland said: "This son is not so much angry that the other has come home as he is angry that his parents are so happy about it. Feeling unappreciated and perhaps more than a little self-pity, this dutiful son—and he is *wonderfully* dutiful—forgets for a moment that he has never had to know filth or despair, fear or self-loathing. He forgets for a moment that every calf on the ranch is already his and so are all the robes in the closet and every ring in the drawer. He forgets for a moment that his faithfulness has been and always will be rewarded. No, he who has virtually everything, and who has in his hardworking, wonderful way earned it, lacks the one thing that might make him the complete man of the Lord he nearly is. He has yet to come to the compassion and mercy, the charitable breadth of vision to see that *this is not a rival returning*. It is his brother. As his father pled with him to see, it is one who was dead and now is alive. It is one who was lost and now is found. Certainly this younger brother had been a prisoner—a prisoner of sin, stupidity, and a pigsty. But the older brother lives in some confinement, too. He has, as yet, been unable to break out of the prison of himself. He is haunted by the green-eyed monster of jealousy. He feels taken for granted by his father and disenfranchised by his brother, when neither is the case. He has fallen victim to a fictional affront. As such he is like Tantalus of Greek mythology—he is up to his chin in water, but he remains thirsty nevertheless. One who has heretofore presumably been very happy with his life and content with his good fortune suddenly feels very unhappy simply because another has had some good fortune as well. "The Other Prodigal," Ensign, May 2002, 62.)

Richard Anderson said: "The parable of the prodigal son is the most developed of the three parables. It is a drama in three acts: the departure of the erring son, the father's welcome at his return, and the reaction of the dutiful son. The erring son is traditionally called *prodigal*, a word that refers to careless extravagance. As Jesus said, he "wasted his substance with riotous living." (Luke 15:13.)

Jesus described the consequences with painful touches of realism. A famine arises, and the young man, who has lacked the discipline to plan for the future, suddenly becomes the victim of that future. He had thought he had liberated himself by settling in a different country, but he now finds himself forced to work in a job that is despised in his own country because Jewish law declares that pigs are unclean for eating.

The headstrong son had already thrown away his moral standards and suffered a loss of status. In the story, painful hunger follows. The “husks” he feeds to the pigs were probably the pods of the native carob tree, which contained dried pulp, “as much as fifty percent sugar,” that was “edible by man and livestock.” However, the unfortunate man cannot even share the fodder that he throws to the animals.

Once defiant, the rebellious brother soon “comes to himself.” He determines to go to his father and admit his mistakes, saying, “Father, I have sinned against heaven, and before thee,

“And am no more worthy to be called thy son: make me as one of thy hired servants.” (Luke 15:17-19.)

**Up to this point, the parable has dealt with the effects of sin and rebellion. But now the story focuses on the effects of repentance and forgiveness.** We read that while the prodigal “was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.” (Luke 15:20.) **The son admits his guilt, and the father receives him with honor and celebrates his homecoming. No matter how hard the past or the future road, the father insists personally and publicly that the returning child is still his son and that he is still loved, saying,**

“For this my son was dead, and is alive again; he was lost, and is found.” (Luke 15:24; see also Luke 15:32.) **So important was this point that the father repeats it to the elder brother as the final line in the parable, with the variation for “*this thy brother was dead, and is alive again; and was lost, and is found.*”** (Italics added.)

In the last verse, the father also says that “it was meet” that the happy celebration take place. This English phrase means “it was fitting or appropriate.” However, the Greek phrase is actually more intense: as the LDS edition of the Bible notes, the happiness was “necessary.” This thought appears in many current translations. For instance, in the New International Version, the father tells the elder brother, “But we had to celebrate and be glad.”

**This parable deals with more than the effects of sin and repentance. As some have suggested, the story could also be called the parable of the father’s love, or the parable of the faithful father. Certainly the parable symbolizes God’s constant concern for his children. Since he is above all a God of love, he naturally welcomes the truly penitent.**

Since parents ordinarily have a more mature love for their children than their children have for each other, the feelings of the elder brother reflects life. Through the parable, the Savior also challenged the Pharisees to learn to have a broader, more mature concern for their errant but repentant brothers and sisters.

The Prophet Joseph Smith taught that in this parable, the elder son represented the judgmental Pharisees in the Savior’s audience and that the younger son represented the publicans. Though sketchy, Willard Richards’s notes of the Prophet Joseph Smith’s sermon clearly indicate that this was how the Prophet interpreted the parable. They read: “ ‘[A] certain man had two sons,’ etc. [One said I] am a poor publican, a sinner. ... All that is meant is brought to bear upon the Pharisee, Sadducee, the publicans and sinners. Eldest son—Pharisees and Sadducees murmuring and complaining because Jesus sat with publicans and sinners.”

The obedient son, surprised at concern for one whom he considered unworthy, has the narrow vision of the Pharisees who criticized Jesus. He is angry and points out his own righteousness to his father: “These many years do I serve thee, neither transgressed I at any time thy commandment.” (Luke 15:29.)



**Yet, in the process of “not transgressing” the father’s commandments, the elder son has failed to learn to love others as his father does. The son does not have a correct understanding of the principles of repentance and forgiveness.** Yet his father replies: “Son, thou art ever with me, and all that I have is thine.” (Luke 15:31.)

Thus, the parable ends with the father’s thought-provoking expressions of overwhelming love and loyalty to both sons. To debate about which son is more acceptable to God goes beyond the story. Salvation in both situations depends not on God’s love—which is freely given to all—but upon how one accepts God’s love.

For those whose lives may resemble that of the prodigal son, the message is reassuring: God welcomes us back as full sons and daughters. Indeed, as we read in Alma, God is a God of love, and in his mercy, he has provided repentance as a way for us to return to him: “There is a law given, and a punishment affixed, and a repentance granted; which repentance, mercy claimeth; ... if not so, the works of justice would be destroyed, and God would cease to be God.

“But God ceaseth not to be God, and mercy claimeth the penitent.” (Alma 42:22-23.)

However, to return to our Father in Heaven, we must make the hard climb of consistent repentance and true reform. The powerful love of the Father and of the Savior can provide us with an immeasurable motivation. Indeed, Jesus may have added the killing of the best animal to the parable of the prodigal son as a hint that he would die for the sins of all repentant prodigals.

**What does the ending of the parable signify for the dutiful son? Perhaps he is like those of us who fill our assignments and attend our meetings, but fail to learn charity—that unconditional love the Father has for all his children and which he commands us to obtain and exercise. (See Moro. 7:33-48.) For those of us whose lives are similar to that of the dutiful elder brother, the challenge is to learn to welcome God’s repentant sons and daughters—our brothers and sisters—with godly love.**

Self-righteousness is a form of egotism that breeds intolerance and impatience. Lack of empathy is its major symptom. Since self-righteousness is an unhealthy inner pride, the cure for it is honest humility. Jesus, the most righteous of all, was the perfect example of humility. He said, “I am meek and lowly in heart.” (Matt. 11:29.)

The Prophet Joseph Smith followed that example. Despite his spiritual stature as a prophet, he never claimed personal superiority to other Saints. In fact, he said, “I don’t want you to think I am very righteous, for I am not very righteous. God judgeth men according to the light he gives them.” Like Jesus, the Prophet Joseph taught that true spiritual growth included the development of forbearance, tolerance, and compassion.

On this subject, the Prophet also said, “Don’t be limited in your views with regard to your neighbors’ virtues, but be limited towards your own virtues; and do not think yourselves more righteous than others. You must enlarge your souls toward others if you would do like Jesus. ... As you increase in innocence and virtue, as you increase in goodness, let your hearts expand—let them be enlarged towards others. You must be longsuffering and bear with the faults and errors of mankind. How precious are the souls of man!”

The Prophet was concerned about the lack of compassion the elder brother displays for his repentant brother. Perhaps Joseph saw how self-righteousness could easily lead to non-involvement. The ending

line of his sermon on the three parables stresses the need to reach out and share the gospel with *all* mankind: “[The] servants of God of the last days—myself and those I have ordained—have the priesthood and a mission to the publicans and sinners.”

How did the Prophet regard the returning prodigals in his life? He felt betrayed when leaders left the Saints, and he bluntly said so. But some of these talented men “came to themselves” and were invited back to share in the work. Two of the most prominent were William W. Phelps and Oliver Cowdery, both of whom left the Church in 1838.

By 1840, William W. Phelps had written of the spiritual loneliness he felt without the fellowship of the Saints. The former Church editor and counselor in the Zion Stake presidency told the Prophet:

“I am as the prodigal son, though I never doubt or disbelieve the fulness of the gospel: I have been greatly abased and humbled. ... Says I, I will repent and live, and ask my old brethren to forgive me, and though they chasten one to death, yet I will die with them, for their God is my God. The least place with them is enough for me; yea, it is larger and better than all Babylon.”

The Prophet’s answer is a remarkable blend of honesty and charity. He responded, “Truly our hearts were melted into tenderness and compassion when we ascertained your resolves. ... Believing your confession to be real and your repentance genuine, I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal. ...

“ ‘Come on, dear brother, since the war is past,

“For friends at first are friends again at last.’ ”

A number of years later, Oliver Cowdery also returned to the Church. Halfway through Oliver’s exile, the Prophet sensed that Oliver was ready to return and to receive an important assignment—to go with Orson Hyde on a projected second European mission. In 1843, in a meeting with the Council of the Twelve, Joseph Smith directed that a letter be sent to his former counselor, alluding to the prodigal son’s misfortune and eventual celebration:

“Write to Oliver Cowdery and ask him if he has not eaten husks long enough, if he is not almost ready to return, be clothed with robes of righteousness, and go up to Jerusalem. Orson Hyde hath need of him.”

Such a letter apparently was not received. But after the martyrdom, the Council of the Twelve repeated Joseph’s invitation in a letter to Oliver “exhorting him to be rebaptized.” Within the year, hurt feelings were set aside as the Book of Mormon witness cast his lot once again with that of the persecuted believers.

The Savior sharply opposed sin, but frequently cautioned his disciples against rejecting the sinner. Joseph Smith also lived by this principle. In the letter inviting William Phelps to return, the Prophet showed how to treat the repentant: “Inasmuch as long-suffering, patience, and mercy have ever characterized the dealings of our Heavenly Father towards the humble and penitent, I feel disposed to copy the example and cherish the same principles, by so doing be a Savior of my fellow men.” “Parables of Mercy,” *Ensign*, Feb. 1987, 20)

**(Elder Packer said: “The gospel teaches us that relief from torment and guilt can be earned through repentance. Save for those who defect to perdition after having known a fullness, there is**

**no habit, no addiction, no rebellion, no transgression, no offense exempted from the promise of complete forgiveness....I repeat, save for the exception of the very few who defect to perdition, there is no habit, no addiction, no rebellion, no transgression, no apostasy, no crime exempted from the promise of complete forgiveness. That is the promise of the atonement of Christ. CR, Oct 1995, p. 22,23.)**

Henry Drummond, a nineteenth century Scottish theologian, wrote the following masterful insight:

The peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect, but for an easily ruffled, quicktempered, or “touchy” disposition. This compatibility of ill temper with high moral character is one of the strangest and saddest problems of ethics. The truth is there are two great classes of sins—sins of the Body, and sins of the Disposition. The Prodigal Son may be taken as a type of the first, the Elder Brother of the second. Now society has no doubt whatever as to which of these is the worse. Its brand falls, without a challenge, upon the Prodigal. But are we right? We have no balance to weigh one another’s sins, and coarser and finer are but human words; but faults in the higher nature may be less venial than those in the lower, and to the eye of Him who is Love, a sin against Love may seem a hundred times more base. No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to un-Christianise society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood; in short, for sheer gratuitous misery-producing power, this influence stands alone. Look at the Elder Brother, moral, hard-working, patient, dutiful—let him get all credit for his virtues—look at this man, this baby, sulking outside his own father’s door. “He was angry,” we read, “and would not go in.” Look at the effect upon the father, upon the servants, upon the happiness of the guests. Judge of the effect upon the Prodigal—and how many prodigals are kept out of the Kingdom of God by the unlovely characters of those who profess to be inside? Analyze, as a study in Temper, the thunder-cloud itself as it gathers upon the Elder Brother’s brow. What is it made of? Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness—these are the ingredients of this dark and loveless soul. In varying proportions, also, these are the ingredients of all ill temper. Judge if such sins of the disposition are not worse to live in, and for others to live with, than sins of the body. Did Christ indeed not answer the question Himself when He said, “I say unto you, that the publicans and the harlots go into the Kingdom of Heaven before you.” There is really no place in Heaven for a disposition like this. A man with such a mood could only make Heaven miserable for all the people in it. Except, therefore, such a man be born again, he cannot, he simply cannot, enter the Kingdom of Heaven. For it is perfectly certain—and you will not misunderstand me—that to enter Heaven a man must take it with him. (Greatest Thing in the World, p. 35-38)

*Elder Bruce D. Porter*



*Of the Seventy*

Bruce D. Porter, "Redeemer of Israel," *Ensign*, Nov. 1995, 15

The parable of the prodigal son is a parable of us all. It reminds us that we are, in some measure, prodigal sons and daughters of our Father in Heaven. For, as the Apostle Paul wrote, "all have sinned, and come short of the glory of God" (**Rom. 3:23**).

Like the errant son of the Savior's parable, we have come to "a far country" (**Luke 15:13**) separated from our premortal home. Like the prodigal, we share in a divine inheritance, but by our sins we squander a portion thereof and experience a "mighty famine" (**Luke 15:14**) of spirit. Like him, we learn through painful experience that worldly pleasures and pursuits are of no more worth than the husks of corn that swine eat. We yearn to be reconciled with our Father and return to his home.

*How long we have wandered  
As strangers in sin,  
And cried in the desert for thee!*  
(*"Redeemer of Israel," Hymns, 1985, no. 6*)

In the parable of the prodigal son, only the eldest son remains true to his father; in his own words, "Neither transgressed I at any time thy commandment" (**Luke 15:29**). Similarly, in the plan of salvation, the Firstborn of the Father is sinless and without spot. Yet there is a vital difference. In the parable, the eldest son is jealous of the attention paid to the returning prodigal. In the plan of salvation, however, the eldest son *makes possible* the return of the prodigals.

The Father sends him forth to redeem his sons and daughters from bondage. The eldest is filled with compassion. "I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them" (**Ezek. 37:23**). He journeys the long distance to find and bring home the prodigal ones. And there he finds us weary, hungry, and downtrodden. He feeds us and gives us drink. He lives among us and shares our burdens. Then, in a final act of supreme love, the eldest son takes of his own wealth and, one by one, he ransoms us. In order to pay the fulness of our debt, he is compelled to sacrifice his own fortune, yea, all that he has, every whit.

There are those who refuse the proffered ransom. Chained by pride, they prefer bondage to repentance. But those who accept of his offering and forsake their errant ways receive healing at his hands and liberty as his gift. These he leads back to the Father with songs of everlasting joy.



I testify that the eldest son of our Father in Heaven did redeem us from the bondage of sin. We are a purchased people. In the words of Paul, “Ye are bought with a price” (**1 Cor. 7:23**). In the Garden of Gethsemane, the Firstborn of the Father “descended below all things” (**D&C 88:6**); he bore “our griefs, and carried our sorrows” (**Isa. 53:4**). At Golgotha, at the hands of men for whose very sins he had atoned, “he ... poured out his soul unto death” (**Isa. 53:12**), freely relinquishing his life as he overcame the world.

In the premortal realm, he had been the God of Abraham, Isaac, and Jacob, the Creator of the earth, the great I AM. From these exalted heights, he descended, coming to earth in the most humble of circumstances that he might be no stranger to our sorrows. Instead of worldly station, he chose to be born in a lowly stable and live the simple life of a carpenter. He grew up in an obscure village in a despised precinct of Palestine. He made himself of no reputation, and was “a root out of a dry ground,” having “no beauty that we should desire him” (**Isa. 53:2**).

He might have had political power and honor; he chose instead to be a healer and a teacher. He might have won the favor of his people by freeing them from Roman oppression; instead, he saved them from their sins and was rejected by his own. He sacrificed the glory of Galilee to experience the humiliation and trial of Jerusalem. Then, in a most literal way, the Lord Jesus Christ paid the utmost demands of our ransom, as he bore “the pain of all men” (**D&C 18:11**).

“And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him, and he suffereth it; and they smite him, and he suffereth it. Yea, they spit upon him, and he suffereth it, because of his loving kindness and his long-suffering towards the children of men” (**1 Ne. 19:9**).

A few years ago I visited Jerusalem shortly before Christmas. The streets were cold and dreary; there was political tension in the air. Yet peace filled my heart to know that this was the city he loved so much, the very place of his eternal sacrifice; to know that here had lived he who was the Savior of all mankind.

I returned to the United States late on a Saturday evening. When the Sabbath dawned, my alarm awoke me to these words from “O Holy Night”:

*The King of kings lay thus in lowly manger,  
In all our trials born to be our friend.  
(Recreational Songs, 1949, pp. 142–44)*

And I began to weep as I contemplated the perfect life and glorious sacrifice of the Redeemer of Israel—he who was born the friend of the lowly and hope of the meek.

I bear testimony that the Lord Jesus Christ has paid the price of our sins, upon condition of repentance. He is the Firstborn of the Father. He is the Holy One of Israel. He is the first fruits of the Resurrection. I testify that he lives. I testify that he is in very deed, “our only delight, ... our King, our Deliv’rer, our all!” (*Hymns*, 1985, no. 6.) In the name of Jesus Christ, amen.

## Luke 16

*Jesus gives the parable of the unjust steward—He teaches of service and condemns divorce—He gives the parable of the rich man and Lazarus.*

### **PARABLE OF THE UNJUST STEWARD**

1 AND he said also unto his disciples, There was a certain rich man, ~~which~~ (who) had a steward; and the same was accused unto him that he had <sup>a</sup>wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an <sup>a</sup>account of thy <sup>b</sup>stewardship; for thou mayest be no longer steward. (He is fired.)

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. (He wants to be hired by these people.)

5 So he called every one of his lord's debtors ~~unto him~~, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely (clever): for the children of this world are (wiser) in their generation ~~wiser~~ than the <sup>a</sup>children of <sup>b</sup>light. (Elder Talmage said: "The Lord used this parable to show the contrast between the care, thoughtfulness, and devotion of men engaged in the money-making affairs of earth, and the half hearted ways of many who are professedly striving after spiritual riches. The Lord was not suggesting that we should emulate the evil practices of the unjust servant, but that we should seek spiritual wealth with the same eagerness and effort that the servant displayed in seeking material wealth. Worldly minded men do not neglect provision for their future years, and often are sinfully eager to amass plenty, while the children of light or those who believe spiritual wealth to be above all earthly possessions are less energetic, prudent, or wise." Jesus the Christ, p. 463. On first reading, the parable of the Unjust Steward would seem to be an endorsement for malfeasance in office. Careful study will show, however, that it was given to teach the care with which the saints of God should approach the task of preparing for their eternal future. Knowing that he had but a short time left in his appointed post, the steward wisely tried to secure his future by winning some friends. It was not the steward's dishonesty that was extolled; his prudence and foresight were commended, however; for while he misapplied his master's substance, he gave relief to the debtors; and in so doing he did not exceed his legal powers, for he was still steward though he was morally guilty of malfeasance. The lesson may be summed up in this wise: Make such use of your wealth as shall insure you friends hereafter. Be diligent; for the day in which you can use your earthly riches will soon pass. Take a lesson from even the dishonest and the evil; if they are so prudent as to provide for the only future they think of, how much more should you, who believe in an eternal future, provide therefor!" (Talmage, *Jesus the Christ*, p. 464.) Institute Manual, 124)

9 And I say unto you, (the interpretation of the parable) Make to yourselves friends of the <sup>a</sup>mammon (An Aramaic word meaning riches.) of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. (Elder Talmage: "Make such use of your wealth as shall insure you friends hereafter. Be diligent; for the day in which you can use your earthly riches will soon pass. Take a lesson from even the dishonest and the evil; if they are so prudent as to provide for only the future they think of, how much more should you, who believe in an eternal future, provide therefore!" Jesus the Christ, p. 464)

10 He ~~that~~ (who) is <sup>a</sup>faithful in that which is least is faithful also in much: and he ~~that~~ (who) is unjust in

the least is (also) unjust also in much. (the principle of integrity. If we adopt habits that are unjust in business we will be unjust to all. Be as diligent in spiritual things as the Publicans were in monetary things.)

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your <sup>a</sup>trust the true <sup>b</sup>riches? (“If men cannot be faithful in handling the unrighteous mammon – the things of the world – why should they think their heavenly Father will place in their hands the true riches of eternity?” MM, 3:258)

12 And if ye have not been faithful in that which is another man’s, who shall give (unto) you that which is your own?

13 ¶ No servant can serve two <sup>a</sup>masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (An Aramaic word meaning riches.)

### **THE PHARISEES AND THEIR HYPOCRISY**

14 And the Pharisees also, who were <sup>a</sup>covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they ~~which~~ (who) <sup>a</sup>justify yourselves before men; but God <sup>b</sup>knoweth your <sup>c</sup>hearts: for that which is highly esteemed among <sup>d</sup>men is <sup>e</sup>abomination in the sight of God.

16 (And they said unto him, We have) <sup>a</sup>The law and the prophets ~~were until John~~: (but as for this man we will not receive him to be our ruler; for he maketh himself to be a judge over us. Then said Jesus unto them, The law and the prophets testify of me; yea, and all the prophets who have written, even until John, have foretold of these days.) Since that time the kingdom of God is preached, and every man (who seeketh truth) presseth into it.

17 And it is easier for heaven and earth to pass, than (for) one tittle of the <sup>a</sup>law to fail.

18 (And why teach ye the law, and deny that which is written; and condemn him whom the Father hath sent to fulfill the law, that ye might all be redeemed? O fools! For you have said in your hearts, There is no God. And you pervert the right way; and the kingdom of heaven suffereth violence of you; and you persecute the meek; and in your violence you seek to destroy the kingdom; and ye take the children of the kingdom by force. Woe unto you, ye adulterers! And they reviled him again, being angry for the saying, that they were adulterers. But he continued, saying.) Whosoever <sup>a</sup>putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery. (Jesus is speaking here of a higher standard, which we are not presently required to live.)

### **THE RICH MAN AND LAZARUS**

19 ¶ (Verily I say unto you, I will liken you (Pharisees) unto the rich man, For) There was a certain rich man, ~~which~~ (who) was clothed in purple (Purple was a very rare and costly dye.) and fine linen, and fared sumptuously every day:

20 And there was a certain <sup>a</sup>beggar named Lazarus (“God is my help”), (This is the only parable given by Jesus where he named one of the characters. Reasons for believing that the parable and the episode of Lazarus being raised from the dead are connected center on several factors: the similarity between the story line and actual events; the unique usage of a named character in this parable, which happens to be Lazarus (too close for coincidence); the righteousness of Lazarus in the parable compared to the implied righteousness of Lazarus in real life; and geographical location. This parable was given in Perea, (on the east side of the River Jordan, probably between 20 and 50 miles from Bethany in Judea where Lazarus lived.) where Jesus was when he first learned of Lazarus’ illness. Jesus waited two days (John 11:6) before returning to Judea to perform the miracle of bringing his close friend back to mortality. It makes sense that Jesus would take time to teach his disciples about conditions in the spirit world because Lazarus had just gone there. It is also interesting to note that after Jesus raised Lazarus, the Pharisees (whom Jesus had rebuked before giving the parable) started then to plot Jesus’ demise as well as

Lazarus's murder. Verse by Verse, the four Gospels, p. 399.) which (who) was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by (of) the <sup>a</sup>angels into <sup>b</sup>Abraham's bosom: the rich man also died, and was buried;

23 And in <sup>a</sup>hell he lift up his eyes, being in torments, and seeth (saw) Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. (The Gospel could not be preached to him yet.)

25 But Abraham said, Son, remember that thou in thy lifetime <sup>a</sup>receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. (Justice actually becomes the friend of those who rely on the Atonement. Are you using your talents to help build the kingdom of God and serve others?)

26 And beside all this, between us and you there is a great <sup>a</sup>gulf fixed: so that they which (who) would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. (Such was the condition prior to Christ's visit to the spirit world between the time of his death and his resurrection.

"The Savior's visit to the spirit world bridged the gulf between paradise (Abraham's bosom) and hell, making it possible for the spirits in prison to receive the message of the gospel by authorized ministers. There was no intermingling by the spirits in paradise and hell until after Christ bridged the great gulf between those two spirit abodes. This he did while his body lay in the tomb of Joseph of Arimathea and his own disembodied spirit continued to minister to men in their spirit prison. DNTC, 1:521 At this time, as Joseph Smith explained it, "Hades, sheol, paradise, spirits in prison, are all one; it is a world of spirits." Joseph also taught that the righteous and the wicked all go to the same world of spirits until the resurrection. He also said, however, that within that spirit world there are bounds, limits, and laws by which wicked spirits are governed or controlled. TPJS, p. 208 and 310. Alma 40: 11 Now, concerning the <sup>a</sup>state of the soul between <sup>b</sup>death and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are <sup>c</sup>taken <sup>d</sup>home to that God who gave them life. 12 And then shall it come to pass, that the spirits of those who are righteous are received into a state of <sup>a</sup>happiness, which is called <sup>b</sup>paradise, a state of rest, a state of <sup>c</sup>peace, where they shall rest from all their troubles and from all care, and sorrow. 13 And then shall it come to pass, that the <sup>a</sup>spirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the <sup>b</sup>devil did enter into them, and take possession of their house—and these shall be cast out into outer <sup>c</sup>darkness; there shall be <sup>d</sup>weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil. 14 Now this is the state of the <sup>a</sup>souls of the <sup>b</sup>wicked, yea, in darkness, and a state of awful, <sup>c</sup>fearful looking for the fiery <sup>d</sup>indignation of the wrath of God upon them; thus they remain in this <sup>e</sup>state, as well as the righteous in paradise, until the time of their resurrection.)

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham sai(d)th unto him, They have <sup>a</sup>Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the <sup>a</sup>dead, they will repent.

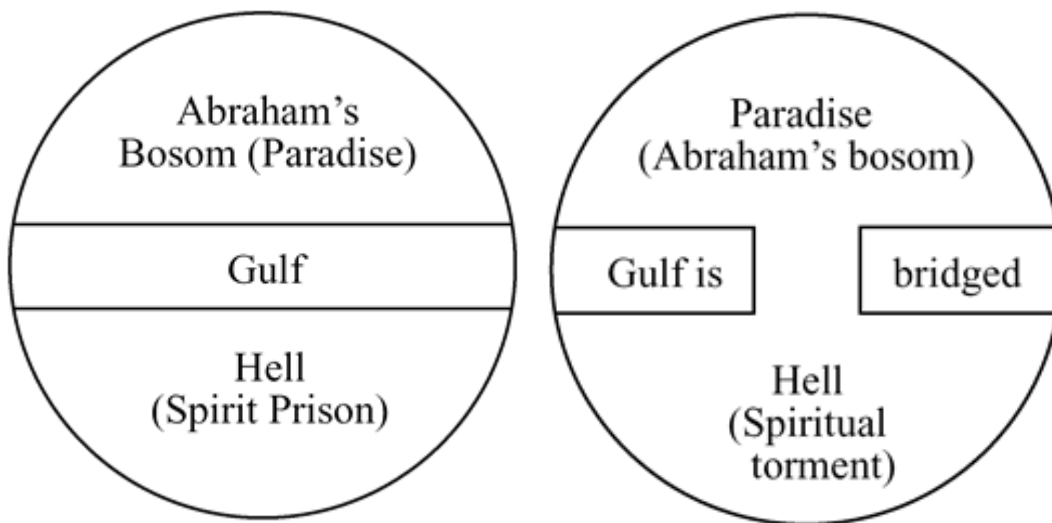
31 And he said unto him, If they <sup>a</sup>hear not Moses and the <sup>b</sup>prophets, neither will they be <sup>c</sup>persuaded, though one ~~rose~~ (should rise) from the dead. ("Faith comes as a gift from God to those who hear Moses and the prophets and who have enough real intent to honestly experiment with the principles of the gospel. Learning without humility, or simply being shown all things – even someone returning from the dead will not bring faith." Larry Dahl, Studies in the Scriptures, 5:361 This parable means that the



Pharisees were being selfish and hypocritical, even abusing spiritual opportunities to the detriment of both those who looked to them for spiritual sustenance and those who were concerned about the kingdom of God. Lazarus represents those in need of and desiring nourishment. He begged for it. Bruce R. McConkie: Two great and eternal truths are here taught: (1) Deity chooses and sends his own agents and witnesses to mortal men to cry repentance and preach the gospel of salvation; unless men heed their message they are damned; and (2) Those who refuse to hear the living oracles sent to them in their day, and to believe the recorded teachings of the ancient prophets, would not be converted by a display of miracles that even included the raising of the dead. Lazarus rose from the dead at Jesus' command and mingled again among men as a mortal being. Instead of being converted, many of the rebellious Jews sought to put him to death to prevent receptive persons from believing in Jesus and his divine power. (John 11:1-52; 12:10-11.) Our Lord himself rose from the dead in glorious immortality, appeared to many, and sent witnesses into all the world to testify of his resurrection, and yet men did not believe. (DNTC 1:522)

(Conclusion: Elder Melvin J. Ballard said: "I recognize with my brethren that the sorest trials that have ever come to the Church in any age of the world are the trials of peace and prosperity. But we are to do a new thing, a thing that has never before been done. We are to take the Church of Christ not only through the age of persecution and mob violence, but through the age of peace and prosperity. For we must learn to endure faithfully even in peace and prosperity.)

D&C 138: 29 And as I wondered, my eyes were opened, and my understanding <sup>a</sup>quickened, and I perceived that the Lord went not in person among the <sup>b</sup>wicked and the disobedient who had rejected the truth, to teach them; 30 But behold, from among the righteous, he <sup>a</sup>organized his forces and appointed <sup>b</sup>messengers, <sup>c</sup>clothed with power and authority, and <sup>d</sup>commissioned them to go forth and carry the light of the gospel to them that were in <sup>e</sup>darkness, even to <sup>f</sup>all the spirits of men; and thus was the gospel preached to the dead. 57 I beheld that the faithful <sup>a</sup>elders of this dispensation, when they depart from mortal life, continue their labors in the <sup>b</sup>preaching of the <sup>c</sup>gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the <sup>d</sup>spirits of the dead. 58 The dead who <sup>a</sup>repent will be redeemed, through obedience to the <sup>b</sup>ordinances of the house of God, 59 And after they have paid the <sup>a</sup>penalty of their transgressions, and are <sup>b</sup>washed clean, shall receive a <sup>c</sup>reward according to their <sup>d</sup>works, for they are heirs of salvation.



## Luke 17

*Jesus speaks of offenses, forgiveness, and faith—Even the faithful are unprofitable servants—Ten lepers are healed—Jesus discourses on the Second Coming.*

### **DISCOURSE ON OFFENSE, FORGIVENESS AND FAITH**

1 THEN said he unto the disciples, It is impossible but that <sup>a</sup>offences will come: but woe ~~unto~~ *him*, through whom they come! (Child abuse is an abomination.)

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should <sup>a</sup>offend one of these little ones.

3 ¶ Take heed to yourselves: If ~~thy~~ *(your)* brother <sup>a</sup>trespass against thee, rebuke him; and if he repent, <sup>b</sup>forgive him.

4 And if he trespass against ~~thee~~ *(you)* seven times in a day, and seven times in a day turn ~~again~~ to ~~thee~~ *(you again)*, saying, I <sup>a</sup>repent; ~~thou~~ *(you)* shalt forgive him.

5 And the apostles said unto ~~the Lord~~ *(him, Lord)*, Increase our faith. (Jesus' reply isn't so much about the quantity of our faith, but the quality. If our faith is as small as a mustard seed, but if it is genuine then one can do miraculous things that are seemingly impossible.)

6 And the Lord said, If ye *(you)* had <sup>a</sup>faith as a grain of mustard seed, ye *(you)* might say unto this sycamine *(sycamore)* tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But ~~which~~ *(who)* of you, having a servant plowing or <sup>a</sup>feeding *(tending a flock)* cattle, will say unto him <sup>b</sup>by and by, *(immediately)* when he is come from the field, Go and sit down to meat?

8 ~~And~~ will *(he)* not rather say unto him, Make ready wherewith I may sup, and gird ~~thyself~~ *(yourself)*, and serve me, till I have eaten and drunken; and afterward *(by and by you shall)* ~~thou shalt~~ eat and drink?

9 Doth he thank that servant because he ~~did~~ *(doeth)* the things ~~that~~ *(which)* were commanded him? I ~~trou not~~. *(say unto you, Nay.)*

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are <sup>a</sup>unprofitable servants: we have done that which was *(no more than)* our <sup>b</sup>duty to do. (Mosiah 2:21: I say unto you that if ye should <sup>a</sup>serve him who has created you from the beginning, and is <sup>b</sup>preserving you from day to day, by lending you <sup>c</sup>breath, that ye may live and move and do according to your own <sup>d</sup>will, and even supporting you from one moment to another—I say, if ye should serve him with all your <sup>c</sup>whole souls yet ye would be <sup>f</sup>unprofitable servants.) (In this life we are all unprofitable servants, or to use a more modern term, we are all bad investments. (See, for example, Luke 17:10; Mosiah 2:21.)

From the Savior's perspective, even the most righteous among us cost more to save and maintain than we can produce in return. So if we're looking for the Lord to say, "OK, you've done enough. Your obligation is fulfilled. You've made it, now relax," we're going to be disappointed. We need to accept the fact that we will never in this life, even through our most valiant efforts, reach the break-even point. We are all unprofitable servants being carried along on the Savior's back by his good will—by his grace. However, the Lord does say to us, "Given your present circumstances and your present level of maturity, you're doing a decent job. Of course it's not perfect, but your efforts are acceptable for the time being. I am pleased with what you've done." We may not be profitable servants yet in the ultimate sense, but we can still be good and faithful ones in this limited sense. So if we are doing what can reasonably be expected of a loyal disciple in our present circumstances, then we can have faith that our offering is accepted through the grace of God. Of course we're unprofitable—all of us. Yet within the shelter of the covenant, our honest attempts are acceptable for the time being. BELIEVING CHRIST, Steven Robinson, p.94. So we, servants of our Heavenly Father and our Savior, should not perform our expected duties and anticipate applause and commendation to be heaped upon us; we are still

unprofitable servants. We can never put the Father and the Son in our debt. Verse by Verse, the Four Gospels, p. 401.)

Jesus raises Lazarus from the dead in John 11:1-46. That fits here in the chronology.

## John 11

*Jesus testifies he is the resurrection and the life—Mary and Martha testify of him—He raises Lazarus from the dead—Caiaphas speaks prophetically of the death of Christ.*

This miracle Jesus singled out as the chief one to bear witness that he is the resurrection and the life. MM, 3:269

If you heard that a dear friend of yours was very sick and might die, would you wait to go see that person? Why did Jesus wait two days before going to see Lazarus?

### **LAZARUS IS RAISED FROM THE DEAD**

1 NOW a certain *man* was sick, *named* (whose name was) Lazarus, of (the town of) Bethany, ~~the town of Mary and her sister~~ <sup>a</sup>Martha. (When Jesus went to Jerusalem, He usually went to Bethany. This was under 2 miles away from Jerusalem.)

2 (~~It was that~~ (And) Mary ~~which~~ (his sister who) anointed the <sup>b</sup>Lord with <sup>c</sup>ointment, and wiped his feet with her hair, (lived with her sister Martha, in) whose (house her) brother Lazarus was sick.) (It appears Martha owns the house and Lazarus who is critically ill is living with them.)

3 ~~Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.~~ (“Jesus is in Perea at least a score of miles away, perhaps more, but his whereabouts are known to the two sisters in Bethany. We cannot escape the conclusion that they kept in touch with each other as friends and intimates normally do. From the two sisters came this message. Perhaps the messenger also said, It is urgent that you come immediately, for Lazarus lieth at the door of death. He cannot last much longer; only you can heal him. The fact is, by that time Lazarus was dead and his body lay in a tomb, which thing Jesus must have known by the power of inspiration. It would take one day for the messenger to travel from Bethany to Perea and find Jesus. Our Lord then remained two days, teaching and ministering among the people, without apparent concern for his beloved friend; it took him another day to reach the Judean town, and when he finally arrived Lazarus had lain four days in the grave.” MM, 3:270-271)

4 (And) When Jesus heard ~~that~~ (he was sick), he said, This sickness is not unto death, but for the <sup>a</sup>glory of God, that the Son of God might be <sup>b</sup>glorified thereby. (By now, Jesus knew that Lazarus was already dead.)

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 ~~When he had heard therefore that he was sick, he abode two days still~~ (And Jesus tarried two days, after he heard that Lazarus was sick,) in the same place where he was. (“The custom among the Jews was to bury their deceased on the same day of death; they held a superstition that the spirit lingered around the body for three days and then departed on the fourth day. Jesus was very familiar with their beliefs, and He therefore delayed his arrival in Bethany until Lazarus had been in the grave for four days. In that way there would be no question about the miracle He was to perform.” Ezra Taft Benson, Come Unto Christ, p. 5)

7 ~~Then~~ after that ~~saith~~ he (said unto) ~~to~~ his disciples, Let us go into Judæa again.

8 (But) His disciples say (said) unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man <sup>a</sup>walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him. ("Though it be the eleventh hour of my life, yet there are twelve hours in the day, and during that designated period, I shall do the work appointed me without stumbling or faltering." MM, 3:272)

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may <sup>a</sup>awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall <sup>a</sup>do well. (Gr be cured, saved)

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, **Lazarus is dead.**

15 And I am glad for your sakes that I was not there, to the intent ye may <sup>a</sup>believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with <sup>a</sup>him. (for they feared lest the Jews should take Jesus and put him to death, for as yet they did not understand the power of God.) (Here Thomas shows great courage in being willing to die with Jesus.)

17 ~~Then~~ (And) when Jesus came (to Bethany, to Martha's house,) <sup>a</sup>he found that he had ~~lain~~ (Lazarus had already been) in the grave four days ~~already~~. (The Jews believed that after three days, the spirit was gone and could not come back. Bruce R. McConkie: "To the Jews the term of four days had special significance; it was the popular belief among them that by the fourth day the spirit had finally and irrevocably departed from the vicinity of the corpse so that decomposition could go on apace." Doctrinal New Testament Commentary 1:533. This same concept is also taught in the Institute Manual of 1978 entitled: The Life and Teachings of Jesus & His Apostles, p. 125-26, which reads: "When Jesus and his apostles arrived, Lazarus' body had already lain in the tomb four days. The Jews entertained the common belief that the spirit of the deceased lingered around the body for three days, hoping to be able to enter it once again. After that decay began to set in, and the spirit departed forever. Jesus may have had this belief in mind in waiting four days to restore Lazarus to life." In his subsequent work, the Mortal Messiah, page 3:273, Elder McConkie wrote the following: "After four days, according the Jewish tradition, the spirit no longer remained near his erst-while tenement, and the uninhabited corpse was considered as the dust of the earth." Elder Russell M. Nelson in his book Perfection Pending, and Other Favorite Discourses, in the chapter entitled "Why This Holy Land?" wrote: "There is great significance to the four-day interval between the death of Lazarus and his being called forth alive from the tomb. A portion of that significance was that, according to some Jewish traditions, it took four days before the Spirit finally and irrevocably departed from the body of the deceased person, so that decomposition could then proceed. The Master, in order to demonstrate His total power over death and His control over life, knowingly waited until that four-day interval had elapsed. Then He raised Lazarus from the dead!" Also in the book The New Testament Made Easier, p. 296, by David J. Ridges it states: "Four days is very significant because of Jewish beliefs about death. They had a false belief that the spirit must remain by a dead person's body for three days. After that, the person is for sure dead.")

18 Now Bethany was nigh unto Jerusalem, about fifteen <sup>a</sup>furlongs (Gr stadium-607 English feet, about 185 meters) off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will <sup>a</sup>give *it* thee. (Her faith was perfect in Christ.)

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the <sup>a</sup>resurrection, and the <sup>b</sup>life: he that <sup>c</sup>believeth in me, though he were <sup>d</sup>dead, yet shall he <sup>e</sup>live: (I am the resurrection = I will bring immortality, physical life. I am the life = I will bring eternal life, spiritual life. His work and glory is to bring to pass the immortality and eternal

life of man. “He was setting the stage, so as to dramatize for all time, one of his greatest teachings: That he was the resurrection and the life, that immortality and eternal life came by him, and that those who believed and obeyed his words should never die spiritually.” DNTC, 1:530-31)

26 And whosoever liveth and believeth in me shall never <sup>a</sup>die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the <sup>a</sup>Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. (It is apparent from the similar comments that Mary and Martha had both spoken of this fact, that if Jesus had been there when Lazarus first became ill, he would not have died. Matthew Cowley said: “It was to the woman that he addressed the words which could have been uttered only by a divine Personage... Here was witnessed by the women a miracle which was performed by one who had at his disposal the power of an omnipotent being. Here was made manifest to them the power of the Redeemer to restore mortal life to the dead. But even greater and certainly more important than this miraculous manifestation which they beheld was the resurrection of the Son of God himself, which the women were to be the first to witness; the redemption of a Personage from mortality to immortality was to be the resurrection of him who had the power not only to lay down his own life, but also to take it up again.” Matthew Cowley Speaks, p. 319)

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept. (Why did Jesus weep? It was not because Lazarus was dead, because he was about to raise him from the dead. It was not because Mary and Martha mourned, because he was about to turn their sorrow into joy. He wept because the Jews who would witness this miracle would still not believe. Jesus knows that the leaders of the Jews will hate him even more for performing this miracle. The Jews will not only try to kill Jesus, but Lazarus as well.)

36 Then said the Jews, Behold how he <sup>a</sup>loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself (“It may be that John is telling us that Jesus was troubled in spirit because of the artificial wailings of the paid mourners, or the rebellion that he saw in the hearts of many who were present, or that his reaction was one of pure love and tenderness toward the two sisters and their now seemingly lost Lazarus.” MM, d:277) cometh to the grave. It was a cave, and a <sup>a</sup>stone lay upon it.

39 Jesus said, Take ye away the stone. (To seal the truth of the doctrine he had just taught – that through Him comes resurrection and life – Jesus commanded that the stone be rolled away.) Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. (Martha, being the eldest living relative of Lazarus, was legally the only one who could authorize the rolling away of the stone.)

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the <sup>a</sup>glory of God? (Martha gives permission for the stone to be rolled away.)

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I <sup>a</sup>thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they



may believe that thou hast <sup>a</sup>sent me. (“This miracle is going to prove that Jesus is the Christ, the Messiah, the Promised One. None but the Son of God could do what he is about to do. He had prayed and struggled and prepared for this moment, and the Father, whose power he held had granted his pleas.” MM, 3:279)

43 And when he thus had spoken, he cried with a loud voice, <sup>a</sup>Lazarus, come forth. (“And so He says to us today. Come forth from the despair of doubt. Come forth from the sorrow of sin. Come forth from the death of disbelief. Come forth to a newness of life. Come forth.” President Thomas S. Monson, *The Paths Jesus Walked.*, Ensign, Sep. 1992, p. 6)

44 And he that was <sup>a</sup>dead came forth, bound hand and foot with graveclothes: and his face was bound about with a <sup>b</sup>napkin. Jesus saith unto them, Loose him, and let him go. (“One wonders why this beloved friend of Jesus was not chosen as one of the Twelve. One answer is that he may have been at a later time, filling a vacancy caused by the martyrdom of one of the original special witnesses. Or Lazarus may have been one of the Seventy; or his may have been a special work that would heap upon him respect and renown in all ages, as is the case with many of the Lord’s valiant servants today who serve neither in the Twelve nor among the Seventy.” MM, 3:271. Lazarus lived, so tradition tells us, for another 30 years. Farrar , p. 510.)

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, (spies and friends of the Pharisees.) and told them what things Jesus had done. (“In this manner our Savior left his Jewish unbelievers without excuse for rejecting him as the Son of God. He had clearly and effectively demonstrated his divinity in a manner which could not be controverted. No question as to the actual death of Lazarus could be raised, for his demise had been witnessed, his body had been prepared and buried in the usual way, and he had lain in the grave four days. At the tomb, when he was called forth, there were many witnesses, some of them prominent Jews, many of whom were unfriendly to Jesus and who would have readily denied the miracle had they been able. God was glorified and the divinity of the Son of Man was vindicated in the result.” *Jesus the Christ*, p. 496)

## **THE BEGINNING OF THE FINAL JOURNEY TO JERUSALEM**

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of ~~Samaria and~~ Galilee (and Samaria).

## **THE HEALING OF THE TEN LEPERS**

12 And as he entered into a certain village, there met him ten men that (who) were <sup>a</sup>lepers, which (who) stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And ~~when he saw them,~~ he said unto them, Go show yourselves unto the <sup>a</sup>priests. And it came to pass, ~~that,~~ as they went, they were cleansed.

15 And one of them, when he saw ~~that~~ he was healed, turned back, and with a loud voice glorified God, 16 And fell down on *his* face at ~~his~~ (Jesus’) giving him <sup>a</sup>thanks: and he was a Samaritan. (Do you readily give thanks to those who serve you?)

17 And Jesus answering said, Were there not ten <sup>a</sup>cleansed? but where *are* the <sup>b</sup>nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole. (Elder Bateman said: Luke describes Jesus meeting ten lepers. Upon seeing the Savior, they cried, “Jesus, Master, have mercy on us.” Jesus responded: “Go shew yourselves unto the priests.” As they went their way, they were cleansed. One returned, fell on his face at the Master’s feet, and gave thanks. Jesus said, “Were there not ten cleansed? but where are the nine?” And then the Lord said to the one who returned, “Arise, go thy way: thy faith hath made thee whole” (see Luke 17:12-19). In becoming a whole person, the grateful

leper was healed inside as well as on the outside. **That day nine lepers were healed skin deep, but only one had the faith to be made whole.** The tenth leper ... [was] changed eternally by [his] faith in the Savior and the healing power of his atonement. Ensign May 1995, p. 13 Elder McConkie said "Were there not ten cleansed?" Jesus asked, "but where are the nine?" Surely there is sorrow in his voice as he continues: "There are not found that returned to give glory to God, save this stranger." **And then, to the Samaritan he said: "Arise, go thy way: thy faith hath made thee whole"—which can only be interpreted to mean that this one Samaritan, singled out of the group, received added spiritual blessings that were withheld from the nine.** MM 3, p. 283)

### Luke 17 (continued)

#### **SIGNS, TIMES AND COMING OF THE KINGDOM OF GOD**

20 ¶ And when he was demanded of the Pharisees, when the <sup>a</sup>kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: ("Jesus simply goes back to basic principles, corrects their false understanding of the doctrine involved, and announces what the fact is, 'You do err. This is my first appearance among men, and I came to work out the atoning sacrifice by which redemption comes. This time the kingdom of God cometh not with observation; there will be no great display of power and destruction.'" DNTC, 1:539)

21 Neither shall they say, Lo here! or, lo there! for, behold, the <sup>a</sup>kingdom of God (on the earth is the Church) <sup>b</sup>is <sup>c</sup>within you (has already come unto you.) (Many translations read 'among' because the pronoun 'you' is plural here in Greek)

22 And he said unto ~~the~~ (his) disciples, The days will come, when ~~ye shall~~ (they will) desire to see one of the days of the Son of Man, and ~~ye~~ (they) shall not see *it*.

23 And (if) they shall say to you, See here; or, <sup>a</sup>see there: go not after *them*, nor follow *them*.

24 For as the lightning (light of the morning), that <sup>a</sup>lighteneth (shineth) out of the one *part* under heaven, <sup>b</sup>shineth (and lighteneth) <sup>c</sup>unto the other *part* under heaven; so shall also the Son of Man be in his <sup>a</sup>day. (When Jesus returns, everyone will know it.)

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of <sup>a</sup>Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the <sup>a</sup>flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of <sup>a</sup>Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed. (The destructions incident to the Second Coming)

31 In that day, ~~he which~~ (the disciple who) shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and ~~he that~~ (who) is in the field, let him likewise not return back. (The destruction of Jerusalem included the death of 1.1 million Jews. The Saints that dwelt in Jerusalem fled to Pella in Perea and were spared. DNTC, 1:644-5)

32 Remember <sup>a</sup>Lot's wife. (Don't look back to Sodom and the wealth and luxury you are leaving. Don't stay in the burning house, in the hope of salvaging your treasures, lest the flame destroy you.)

33 Whosoever shall seek to save his life (seek temporal things) shall lose it; and whosoever shall <sup>a</sup>lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left. (Only those who keep the law

of the terrestrial kingdom will abide the day of the Lord's coming.)

37 <sup>a</sup>And they answered and said unto him, Where, Lord (, shall they be taken)? And he said unto them, Wheresoever the body *is* (gathered, or in other words, whithersoever the saints are gathered), thither will the eagles be gathered together (; or thither will the remainder be gathered together. This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them; the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth. For verily there shall be new heavens, and a new earth, wherein dwelleth righteousness. And there shall be no unclean thing, for the earth becoming old, even as a garment having waxed in corruption, wherefore it vanisheth away, and the footstool remaineth sanctified, cleansed from all sin.)

### John 11 (continued)

#### **CHIEF PRIESTS AND PHARISEES PLOT AGAINST JESUS**

47 ¶ Then gathered the chief <sup>a</sup>priests and the Pharisees a council, and said, What ~~do we~~ (shall we do)? for this man doeth many <sup>b</sup>miracles. (Remember the parable of the rich man and the beggar Lazarus. Here is fulfillment of that parable. Even though someone would rise from the dead, they still would not believe. Jesus the Christ, p. 497)

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* <sup>a</sup>Caiaphas, being the <sup>b</sup>high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should <sup>a</sup>die for the people, and that the whole nation perish not. (This is the same principle that justified Nephi in killing Laban. But Caiaphas' statement was true. Jesus must die so that we won't perish. "John solemnly avers that Caiaphas spake not of himself, but by the spirit of prophecy, which, in spite of his implied unworthiness, came upon him by virtue of his office." Jesus the Christ, p. 463)

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; (They also plotted the death of Lazarus. John 12:10: But the chief priests consulted that they might put Lazarus also to death;)

52 And not for that nation only, but that also he should <sup>a</sup>gather together in one the <sup>b</sup>children of God that were scattered abroad.

53 Then from that day forth they took <sup>a</sup>counsel together for to put him to <sup>b</sup>death. ("This thing must be stopped even if it requires the death of a god... Their dilemma was both religious and political. If this man's gospel is true, the day of Moses and the law is past, and we shall lose our prominence and power as rulers in Israel. The people will rally round him as their Messiah and Deliverer, and Rome will then destroy us with the sword... Regardless of anything, he must be destroyed lest their nation be brought to ruin." MM, 3:281-282)

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, (about 15 miles northeast of Jerusalem.) and there continued with his disciples.

(Remember the parable of Lazarus and the rich man and how Jesus taught that even though one returned from the dead, there would still be unbelievers. Now the reality of Lazarus coming back from the dead would still not be believed by the hard hearted among them.)

#### **MANY SEEK JESUS AT PASSOVER**

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to <sup>a</sup>purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye

(of Jesus.), (This is the question still asked of Jesus. What do we believe?) ~~that he will~~ (he) not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were (was), he should ~~show it~~ (show them), that they might take him. (In spite of the fact that the Pharisees put a price on Jesus' head, no one came forth with information of his location.)