

May 13-19
Matthew 19-20; Mark 10; Luke 18
“What Lack I Yet?”

OVERVIEW:

Read and ponder Matthew 19–20; Mark 10; and Luke 18, paying attention to the promptings you receive. Make note of those promptings, and determine how you will act on them.

Record your impressions:

SCRIPTURES:

Luke 18

Jesus gives the parables of the unjust judge, and of the Pharisee and publican – He invites little children to come unto him and teaches how to gain eternal life – He tells of his coming death and resurrection, and gives sight to a blind man.

PARABLE OF THE IMPORTUNATE WIDOW

- 1 And he spake a parable unto them ~~to this end~~, (saying) that men ought ^aalways to ^bpray, and not to ^cfaint;
- 2 Saying, There was in a city a judge, ~~which~~ (who) feared not God, ~~neither~~ (nor) regarded man:
- 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
- 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
- 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
- 6 And the Lord said, Hear what the ^aunjust judge saith.
- 7 And shall not God ^aavenge his own elect, ~~which~~ (who) cry day and night unto him, though he bear long with ^bthem (men)?
- 8 ^aI tell you that he will (come, and when he does come, he will) ^bavenge them (his saints) speedily. Nevertheless when the Son of Man cometh, shall he find faith on the earth?

PARABLE OF THE PHARISEE AND THE PUBLICAN

- 9 ~~And~~ he spake this parable unto certain (men) which ^atrusted in themselves that they were righteous, and ^bdespised others:
- 10 Two men went up into the temple to ^apray; the one a Pharisee, and the other a publican.
- 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am ^anot as other men ~~are~~, extortioners, unjust, adulterers, or even as this publican.
- 12 I ^afast twice in the week, I give ^btithes of all that I ^cpossess. (Gr acquire, gain, or possess)
- 13 ~~And~~ (But) the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a ^asinner.
- 14 I tell you, this man went down to his house justified *rather* than the other: for every one that (who) ^aexalteth himself shall be abased; and he ~~that~~ (who) ^bhumbleth himself shall be exalted.

Matthew 19-20 begins the trek to Jerusalem for the Passover to offer Himself as the sacrificial lamb. Along the way He continues to minister and teach, and multitudes follow him. The teachings and events of these two chapters bring us to the time just before Jesus' triumphal entry and the beginning of the last week of His life.

What is the single most important decision you will make in this life?
 What we desire reveals what is in our heart and affects what we receive. What is most important to you?

SCRIPTURES:

Jesus teaches about marriage and divorce – Eternal life is for those who keep the commandments – The Twelve Apostles shall judge the house of Israel.

MATTHEW 19	MARK 10	LUKE 18
JESUS CROSSES JORDAN, GOING TOWARDS JERUSALEM		
<p>1 AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan; 2 And great multitudes followed him; (and many believed on him,) and he healed them there.</p>	<p>1 AND he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was went (accustomed to teach), he (also) taught them again.</p>	<p>(Jesus is now leaving Galilee, where he spent most of his life on the way to Jerusalem to be sacrificed.)</p>
THE PHARISEES TEMPT JESUS ABOUT MARRIAGE AND DIVORCE – MAYBE IN PEREA		
<p>3 ¶ The Pharisees also came (also) unto him, tempting him, and saying unto him, Is it lawful for a man to ^aput away his wife (divorce) for every cause?</p> <p>(Spencer W. Kimball: The greatest single factor affecting what you are going to be tomorrow, your activity, your attitudes, your eventual destiny... is the one decision you make that moonlit night when you ask that individual to be your companion for life. That's the most important decision of your entire life! The Teachings of Spencer W. Kimball, 301)</p>	<p>2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away <i>his</i> wife? tempting (This they said, thinking to tempt) him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put <i>her</i> away. (In the celestial realms there is no such thing as making an eternal covenant and then breaking it. Remarriage after divorce is now permitted because the higher law is still not functional in the Lord's kingdom. Marrying a divorced person is currently not considered committing adultery. Verse by Verse, 429)</p>	
<p>(Bruce R. McConkie: As here recorded, our Lord's teachings about marriage and divorce are fragmentary and incomplete. They can only be understood when considered in connection with the law of celestial marriage as such has been revealed anew in modern times. These same general</p>		

principles governing eternal marriage were known to and understood by the disciples in Jesus' day and also, in part at least, by the Pharisees. But the accounts here preserved by both Matthew and Mark of the Master's discussion on marriage and divorce are so condensed and abbreviated that they do not give a clear picture of the problem. Modern scriptural exegetes need the same background and knowledge possessed by those who engaged in the original discussion. To have a correct understanding of the part marriage and divorce play in the divine scheme of things, at least the following principles must be known: (1) Marriage and the family unit are the central part of the plan of progression and exaltation. All things center in and around the family unit in the eternal perspective. Exaltation consists in the continuation of the family unit in eternity. Those for whom the family unit continues have eternal life; all others have a lesser degree of salvation in the mansions that are prepared. (2) There was an eternal family in heaven to which all men belonged even before the creation of this earth. God himself, a personal being in whose image man is created, was and is the Eternal Father. All men are his spirit children and lived with him in the pre-existent first estate. (3) Celestial or eternal marriage is the gate to exaltation. To fill the full measure of his creation and obtain eternal life a man must enter into this order of matrimony and keep all of the covenants and obligations that go with it. If a couple is so sealed, the two persons become husband and wife in this life and continue in the same relationship in the world to come. (D. & C. 131:1-4; 132.) (4) There are also lesser orders of marriage. Only the very elect qualify for celestial marriage. Others, even in the Church, are married by civil authority for the duration of their mortal lives only. (5) Divorce is not part of the gospel plan no matter what kind of marriage is involved. But because men in practice do not always live in harmony with gospel standards, the Lord permits divorce for one reason or another, depending upon the spiritual stability of the people involved. In ancient Israel men had power to divorce their wives for relatively insignificant reasons. (Deut. 24:1-4.) Under the most perfect conditions there would be no divorce permitted except where sex sin was involved. In this day divorces are permitted in accordance with civil statutes, and the divorced persons are permitted by the Church to marry again without the stain of immorality which under a higher system would attend such a course. DNTC, 1:546-7)

<p>4 And he answered and said unto them, Have ye not read, that he which (who) ^amade them (man) at the beginning made them (him) male and female,</p>	<p>6 But from the beginning of the creation God made them male and female.</p>	<p>(As he so often did in answering their questions, Jesus simply went back to basic principles. He referred them to the marriage of Adam and Eve which occurred before death entered the world and while the first man and the first woman were still in the Garden of Eden. He cited the divine decree itself, thus making this first marriage a pattern for all others and said that God himself had joined the parties together, and that man, therefore, did not have power to tear them asunder. In other words, Jesus is here preaching a sermon on celestial or eternal marriage, marriage that is to last forever, in this life and in the next, marriage that does not countenance divorce, except, as</p>
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		he then amplified, when sex sin occurs. DNTC, 1:548)
5 And said, For this cause shall a man leave father and mother, and shall ^a cleave to his wife: and they twain shall be one flesh?	7 For this cause shall a ^a man leave his father and mother, and cleave to his ^b wife; 8 And they twain shall be one flesh:	
6 Wherefore they are no more twain, but one flesh. What therefore God hath ^a joined together, let not man ^b put asunder. (divide, separate)	so then they are no more twain, but one flesh. 9 What therefore God hath ^a joined together, let not man put ^b asunder.	
7 They say unto him, Why did Moses then command to give a ^a writing of ^b divorcement, (certificate of divorce) and to put her away?		
8 He sai(d)th unto them, Moses because of the ^a hardness of your hearts suffered you to put away your ^b wives: but from the beginning it was not so.	5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.	
	10 And in the house his disciples asked him again of the same <i>matter</i> .	
9 And I say unto you, Whosoever shall put away his wife, except it be for ^a fornication, and shall marry another, committeth ^b adultery: and whoso marrieth her which (that) is put away doth commit adultery.	11 And he sai(d)th unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.	(This strict law governing divorce was not given to the Pharisees, nor to the world in general, but to the disciples only, "in the house," at a later time as Mark explains. Further, Jesus expressly limited its application. All men could not live such a high standard; it applied only to those "to whom it is given." DNTC, 1:548)
	12 And if a woman shall put away her husband, and be married to another, she committeth adultery.	(Earlier in his ministry the Master had given it to some of his Jewish disciples (Matt. 5:31-32), and after his resurrection he would yet give it to the Nephites. (3 Ne. 12:31-32.) Presumably it prevailed among them during the near two-hundred-year period following his ministry on the American continent. We can suppose it prevailed in the City of Enoch and that it will be the law during

		<p>the millennium. It may have been in force at various times and among various people, but the Church is not bound by it today. At this time divorces are permitted in the Church for a number of reasons other than sex immorality, and divorced persons are permitted to marry again and enjoy all of the blessings of the gospel. If every divorced person who remarried were guilty of adultery, the Church would be obligated to expel such from membership and to deny them the blessings of the gospel and the temple. DNTC, 1:548-9)</p>
<p>10 ¶ His disciples say unto him, If the case of the man be so with <i>his</i> (a) wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, (it is not for them,) save they to whom it is given. 12 For there are some eunuchs, which were so born from <i>their</i> mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it (my sayings).</p>	<p>(Some added background and additional information is needed to understand fully what is meant by this teaching about eunuchs. In the true Church and among normal people, there is no place for the practice of celibacy. "Apparently those who made themselves eunuchs were men who in false pagan worship had deliberately mutilated themselves in the apostate notion that such would further their salvation. It is clear that such was not a true gospel requirement of any sort. There is no such thing in the gospel as wilful emasculation; such a notion violates every true principle of procreation and celestial marriage." (Mormon Doctrine, p. 223.) DNTC, 1:549)</p>	
JESUS BLESSES THE LITTLE CHILDREN		
<p>13 ¶ Then were there brought unto him little children, that he should put <i>his</i> ^ahands on them, and pray: and the disciples rebuked ^bthem (saying, There is no need, for Jesus hath said, Such shall be saved).</p>	<p>13 ¶ And they brought young children to him, that he should touch them: and his (the) disciples rebuked those that brought <i>them</i>. 14 But when Jesus saw it (and heard them), he was much displeased,</p>	<p>15 And they brought unto him also infants, that he would (might) touch them: but when <i>his</i> disciples saw <i>it</i>, they rebuked them. (Bruce R. McConkie: In recording a vision of the celestial kingdom, received January 21, 1836, Joseph Smith wrote: "And I also beheld that all children who die before they arrive at the years of accountability, are saved in the</p>

		celestial kingdom of heaven." (Teachings, p. 107; Mormon Doctrine, pp. 606-607.) By revelation the Lord has set the age of accountability at eight years. DNTC, 1:550-1)
14 But Jesus said, ^a Suffer (allow, permit) little ^b children (to come unto me), and forbid them not, to come unto me : for of such is the kingdom of heaven.	and said unto them, Suffer the little ^a children to come unto me, and forbid them not: for of such is the kingdom of God.	16 But Jesus called them unto him , and said, Suffer little ^a children to come unto me, and forbid them not: for of such is the kingdom of God.
	15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little ^a child, he shall not enter therein.	17 Verily I say unto you, Whosoever shall (will) not receive the kingdom of God as a little child shall in no wise enter therein.
15 And he laid his hands on them, and departed thence.	16 And he took them up in his arms, put his hands upon them, and ^a blessed them.	Bruce R. McConkie: It appears that Jesus is here setting the pattern for the blessing and naming of children as such procedure is found in the regular church program today. DNTC, 1:551)
JESUS TEACHES A RICH YOUNG RULER		
16 ¶ And, behold, one came and said unto him , Good Master, what good thing shall I do, that I may have ^a eternal life?	17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? (This same question was asked in Luke 10:25-37 by a lawyer. Matthew 19:16-22 is a different version of this same story. The answers for each were different. One needed to love his neighbor, the other to not rely on his riches.)	18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit ^a eternal life?
17 And he said unto him, Why callest thou me good? <i>there is</i> none ^a good but one, <i>that is</i> , God: but if thou wilt enter into ^b life, keep the ^c commandments.	18 And Jesus said unto him, Why callest thou me good? there is none (is) ^a good but one, <i>that is</i> , God. (Jesus does not accept the compliment, but defers it to His Father. When we are given compliments, don't take it personal. It may only be because of your calling or talents, but God should always	19 And Jesus said unto him, Why callest thou me good? none <i>is</i> ^a good, save one, <i>that is</i> , God. (Don't take compliments personal.)

	get the credit for any accomplishments others may see in us.)	
18 He sai(d)th unto him, Which? Jesus said, Thou shalt do no ^a murder (not kill), Thou shalt not commit ^b adultery, Thou shalt not ^c steal, Thou shalt not bear ^d false witness, 19 ^a Honour thy father and thy mother: and, Thou shalt ^b love thy ^c neighbour as thyself.	19 Thou knowest the commandments, Do not commit ^a adultery, Do not ^b kill, Do not ^c steal, Do not bear false witness, ^d Defraud not, ^e Honour thy father and mother.	20 Thou knowest the commandments, Do not commit ^a adultery, Do not ^b kill, Do not steal, Do not bear ^c false witness, ^d Honour thy father and thy mother.
20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?	20 And he (the man) answered and said unto him, Master, all these have I observed from my youth.	21 And he said, All these have I kept from my youth up.
21 Jesus said unto him, If thou wilt be ^a perfect, go and sell that thou hast, and ^b give to the ^c poor, and thou shalt have ^d treasure in heaven: and come and ^e follow me. (Bruce R. McConkie: There is no blanket instruction which applies to all men that they should sell their property and use the money for the poor. This was a specific instruction needed by a particular person who was covetous by nature. His personal inclinations and desires were such that he needed the spiritual testing that such a course would require. DNTC, 1:556)	21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and ^a give to the poor, and thou shalt have treasure in heaven: and come, take up the cross (a symbol for sacrifice), and ^b follow me. (Live the law of consecration. Joseph Smith: A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation... The faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. Lectures on Faith, 6:7)	22 Now when Jesus heard these things, he said unto him, Yet lakest thou (lackest) one thing: sell all that thou hast, and distribute unto the ^a poor, and thou shalt have treasure in heaven: and come, follow me.
22 But when the young man heard that saying, he went away sorrowful: for he had ^a great (many) possessions.	22 And he (the man) was sad at that saying, and went away grieved: for he had great possessions. (That to which we are most attached, where our hearts are, that is exactly what the all-wise God might ask us to give up, to determine our commitment and thus go on to perfection. Verses by Verse, the Four Gospels, p. 432. Joseph F. Smith said: "No man can obtain the gift of eternal life unless he	23 And when he heard this, he was very sorrowful: for he was very rich.

	<p>is willing to sacrifice all earthly things in order to obtain it. Gospel Doctrine, p. 261. This wealthy youth has his riches and now he wants to obtain a hope in Christ, but Jacob, knowing the danger of this sequence of events, said, “But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them, and ye will seek them for the intent to do good.” Jacob 2:18-19. Ted Gibbons, Lesson 17, p. 2.)</p>	
<p>23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a ^arich man shall ^bhardly (with great difficulty) enter into the kingdom of heaven.</p>	<p>23 ¶ And Jesus looked round about, and sai(d)th unto his disciples, How hardly shall they that have riches enter into the kingdom of God (my Father)!</p>	<p>24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that (who) have riches enter into the kingdom of God!</p>
<p>24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a ^arich man to enter into the kingdom of God. (kamelos (camel) vs. kamilos (rope) (The camel going through the eye of a needle does not refer to some hypothetical little gate in or alongside a main city gate through which a camel is supposed to edge its way on its knees after being stripped of its burden. We have seen the remnants of numerous ancient cities and gates throughout the Near East, and our conclusion is that such a little gate did not exist. This notion is a figment of the imagination of someone who was probably trying to explain the image without understanding an important figure of speech that Jesus used. The Greek work for needle, <i>raphis</i>, means “a sewing needle.” In the Hebrew translation of this passage, the</p>	<p>24 And the disciples were astonished at his words. But Jesus answereth (spake) again, and sai(d)th unto them, Children, how hard is it for them that (who) ^atrust in ^briches to enter into the kingdom of God! (As we press forward into the kingdom, the worldly cares are pulling us back. It’s not having riches that’s the problem, it’s trusting in them that is.)</p> <p>25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (“The explanation of the camel going through a small gate called a “needle eye” is considered fanciful by historians because such a name is unknown in ancient sources.” Richard Anderson, Guide to the Like of Christ, p. 86, FARMS Reprint.</p>	<p>25 For it is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of God. (Elder McConkie said: “Probably Jesus was simply using common proverbial language to teach that it is difficult but not impossible for a rich man to be saved. Some think that the “needle’s eye” was a small door alongside the great gates in the city walls and that in order for a camel to pass through such an opening, all its load of goods would have to be removed. Others suggest that the change of one letter in one word would alter the passage to read that it is a rope and not a camel that must go through the eye of a needle. In any event it is clear that riches add to the difficulty of gaining salvation.” DNTC, 1:556)</p>

<p>word <i>hamakhat</i> is used, which is also the ordinary word for a sewing needle. To make his point, Jesus was using a purposefully extreme exaggeration, a literary device common to Hebrew tradition called <i>hyperbole</i>.... When he illustrated the difficulty for rich men to earn the blessing of celestial glory, Jesus adopted a common literary device of his time to stress the hazards and challenges of having great riches. Knowing how wealth and prosperity generally work on the human personality, Jesus could appropriately and perceptively say that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Riches often engender a sense of self-sufficiency and pride. The rich generally think they have no need for God, because money can buy them all they want. The more one accumulates the things of this temporal world, the less inclined one is to pursue the things of the eternal world. Verse by Verse, the Four Gospels, p. 433-436)</p>		
<p>25 When his disciples heard it (this), they were exceedingly amazed, saying, Who then can be saved?</p>	<p>26 And they were astonished out of measure, saying among themselves, Who then can be saved?</p>	<p>26 And they that (who) heard it said, Who then can be saved?</p>
<p>26 ^aBut Jesus beheld them (their thoughts), and said unto them, With men this is impossible; but (if they will forsake all things for my sake,) with God all (whatsoever) things (I speak) are ^bpossible.</p>	<p>27 And Jesus looking upon them sai(d)th, (Here is the key to dealing with wealth:) ^aWith men (that trust in riches) it is impossible, but not with God: for with God (impossible with men who trust in God and leave all for my sake, for with such) all (these) things are ^bpossible.</p>	<p>27 ^aAnd he said, The things which are impossible with men are ^bpossible with God. (unto them, it is impossible for them who trust in riches, to enter into the kingdom of God; but he who forsaketh the things which are of this world, it is possible with God that he should enter in.)</p>
<p>FOLLOWING JESUS BRINGS EVERLASTING LIFE</p>		

<p>27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?</p>	<p>28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.</p>	<p>28 Then Peter said, Lo, we have left all, and followed thee.</p>
<p>28 And Jesus said unto them, Verily I say unto you, That ye which (who) have followed me, (shall,) in the ^aregeneration (resurrection,) when the Son of Man shall sit in (come sitting on) the throne of his glory, ye also shall (also) sit upon twelve thrones, ^bjudging the twelve tribes of Israel.</p>	<p>29 And Jesus answered and said, Verily I say unto you, (Judas was replaced by Matthias. Bruce R. McConkie: Christ is the great judge of all the earth. "The Father judgeth no man, but hath committed all judgment unto the Son." (John 5:22.) In due course, every living soul shall stand before his judgment bar, be judged according to his own works, and awarded a place in the mansions that are prepared. (Morm. 3:20.) Under Christ a great hierarchy of judges will operate, each functioning in his assigned sphere. John saw many judges sitting upon thrones. (Rev. 20:4.) Paul said the saints would judge both the world and angels. (1 Cor. 6:2-3.) The elders are to sit in judgment on those who reject them. (D. & C. 75:21-22; Matt. 10:14-15.) Daniel saw that judgment would be given to the saints. (Dan. 7:22.) The Nephite Twelve will be judged by the Twelve from Jerusalem and then in turn will judge the Nephite nation. (1 Ne. 12:9-10; 3 Ne. 27:27; Morm. 3:19.) And the Twelve who served with our Lord in his ministry shall judge the whole house of Israel. (D. & C. 29:12.) No doubt there will be many others of many dispensations who will sit in judgment upon the peoples of their days and generations—all judging according to the judgment which Christ shall give them, "which shall be just." (3 Ne. 27:27.) DNTC, 1:558-9)</p>	<p>29 And he said unto them, Verily I say unto you, There is no man that hath (who has) left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,</p>

<p>29 And every one that ha(s)th^a forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my^b name's sake, shall receive an hundredfold, and shall inherit^c everlasting life.</p>	<p>There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an^a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.</p>	<p>30 Who shall not^a receive^b manifold more in this present time, and in the world to come life everlasting.</p>
<p>30 But many <i>that are</i> (of the)^a first shall be last; and the last <i>shall be</i> first.</p>	<p>31^a But <i>many that are</i>^b first (there are many who make themselves first, that) shall be last; and the last first. 32(a) (This he said, rebuking Peter;)</p>	<p>(Bruce R. McConkie: The saints should not boast of their sacrifices for the gospel. Though Peter had forsaken all and was assured of rewards beyond measure as a consequence, yet Jesus rebuked him for putting himself forth as an example of one who had made sacrifices for the building up of the kingdom. DNTC, 1:558)</p>

Matthew 20

Matthew 19-20 begins the trek to Jerusalem for the Passover to offer Himself as the sacrificial lamb. Along the way He continues to minister and teach, and multitudes follow him. The teachings and events of these two chapters bring us to the time just before Jesus' triumphal entry and the beginning of the last week of His life.

Jesus gives the parable of the laborers in the vineyard – He foretells his crucifixion and resurrection – He came to give his life a ransom for many.

PARABLE OF THE VINEYARD		
MATTHEW 20	MARK 10	LUKE 18
<p>1 FOR the kingdom of heaven is like unto a man(,) <i>that is</i> an householder, <i>which</i> (who) went out early in the morning to hire^a labourers into his vineyard. 2 And when he had agreed with the labourers for a penny a day, he sent them into his^a vineyard. 3 And he went out about the third hour, and saw (found)</p>	<p>(All worthy laborers will receive the same wages, eternal life and "all that the Father hath". D&C 84: 35 And also all they who receive this priesthood^a receive me, saith the Lord; 36 For he that receiveth my servants^a receiveth me; 37 And he that^a receiveth me receiveth my Father; 38 And he that</p>	<p>(D&C 121: 34 Behold, there are many^a called, but few are chosen. And why are they not chosen? 35 Because their^a hearts are set so much upon the things of this^b world, and^c aspire to the^d honors of men, that they do not learn this one lesson— 36 That the^a rights of the priesthood are inseparably connected with the</p>

<p>others standing ^aidle in the marketplace,</p> <p>4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.</p> <p>5 Again he went out about the sixth and ninth hour, and did likewise.</p> <p>6 And about the ^aeleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?</p> <p>7 They say (said) unto him, Because no man hath hired us. He sai(d)th unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.</p> <p>8 So when even was come, the lord of the vineyard sai(d)th unto his steward, Call the ^alabourers, and give them <i>their</i> ^bhire, beginning from the last unto the first.</p> <p>9 And when they came that were hired (began) about the eleventh hour, they received every man a penny.</p> <p>10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.</p> <p>11 And when they had received it, (a penny) they murmured against the goodman of the house,</p> <p>12 Saying, These last have wrought but one hour (only), and thou hast made them equal unto us, which (who) have borne the burden and heat of the day.</p> <p>13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?</p>	<p>receiveth my Father receiveth my Father's ^akingdom; therefore ^ball that my Father hath shall be given unto him.)</p>	<p>powers of heaven, and that the powers of heaven cannot be ^bcontrolled nor handled only upon the ^cprinciples of righteousness. 37 That they may be conferred upon us, it is true; but when we undertake to ^acover our ^bsins, or to gratify our ^cpride, our vain ambition, or to exercise control or ^ddominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens ^cwithdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. 38 Behold, ere he is aware, he is left unto himself, to ^akick against the pricks, to ^bpersecute the saints, and to ^cfight against God. 39 We have learned by sad experience that it is the ^anature and disposition of almost all men, as soon as they get a little ^bauthority, as they suppose, they will immediately begin to exercise ^cunrighteous dominion. 40 Hence many are called, but ^afew are chosen.)</p>
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<p>14 Take that thine <i>is</i>, and go thy way: I will give unto this last, even as unto thee.</p> <p>15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?</p> <p>16 So the ^alast shall be first, and the first last: for many be (are) ^bcalled, but few chosen.</p>		
<p>Jesus now attends the Feast of Dedication in the winter in Jerusalem. John 10:22-39</p>		
<p>JESUS FORETELLS HIS DEATH AND RESURRECTION – LEAVING PEREA</p>		
<p>17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,</p>	<p>32(b) ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,</p>	<p>31 ¶ Then he took unto him the twelve, and said unto them, (Even though this is the third reported time that Jesus tells the apostles of his upcoming death and resurrection, they still do not understand him.)</p>
<p>18 Behold, we go up to Jerusalem; and the Son of man shall be ^abetrayed unto the chief priests and unto the scribes, and they shall condemn him to ^bdeath,</p>	<p>33 Saying: (And Jesus said,) Behold, we go up to Jerusalem; and the ^aSon of Man shall be delivered unto the chief priests, and unto the ^bscribes; and they shall condemn him to death, and shall deliver him to the Gentiles:</p>	<p>Behold, we go up to Jerusalem, and all things that (which) are ^awritten by the prophets concerning the Son of Man shall be accomplished. (All prophecies of Jesus were fulfilled in the minutest detail.)</p>
<p>19 And shall deliver him to the Gentiles to ^amock, and to scourge, and to ^bcrucify him: and the third day he shall ^crise again.</p>	<p>34 And they shall ^amock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall ^brise again.</p>	<p>32 For he shall be delivered unto the Gentiles, and shall be ^amocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall ^arise again.</p>
		<p>34 And they ^aunderstood none of these things: and this saying was hid from them, neither knew (remembered) they the things which were spoken.</p>
<p>THE AMBITION OF JAMES AND JOHN – AT JERICHO</p>		
<p>20 ¶ Then came to him the mother (Salome) of Zebedee's children with her sons, worshipping him (Jesus), and desiring a certain thing of him.</p>	<p>35 ¶ And James and John, the sons of Zebedee, come (came) unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.</p>	<p>(Greatness in the kingdom of God is not obtained by position, but by the service rendered.)</p>
<p>21 And he said unto her, What wilt thou (that I should do)? (And) She sai(d)th unto him,</p>	<p>36 And he said unto them, What would (will) ye that I should do for (unto) you?</p>	

<p>Grant that these my two sons may sit, the one on thy right hand, and the other on the (thy) left, in thy kingdom.</p>	<p>37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.</p>	
<p>22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.</p>	<p>38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the ^abaptism that I am baptized with? 39 And they said unto him, We can.</p>	<p>(All of the twelve, excepting Judas, drank of Jesus' cup and underwent his baptism. Each was persecuted and suffered martyrdom, except for John who was translated.)</p>
<p>23 And he sai(d)th unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my ^aFather(, but not mine to give).</p>	<p>And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and (be baptized) with the baptism that I am baptized with: shall ye be baptized: 40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them (they shall receive it) for whom it is prepared</p>	<p>(Bruce R. McConkie: Certainly it is Christ's to give, for he has all power and all judgment is committed to the Son. Rather: It is not mine to give as a matter of favoritism; it can be given only in accordance with justice. To sit on my right hand or on my left is not mine to give, except to them for whom it is prepared according to the Father's will, and the Father and I are one. DNTC, 1:566.)</p>
<p>24 And when the ten heard it (this), they were moved with indignation against the two brethren.</p>	<p>41 And when the ten heard it, they began to be much displeased with James and John.</p>	
<p>25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.</p>	<p>42 But Jesus called them to him, and sai(d)th unto them, Ye know that they which (who) are aeounted (appointed) to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.</p>	
<p>26 But it shall not be so among you: but whosoever will be ^agreat among you, let him be your ^bminister;</p>	<p>43 But so shall it not be (it shall not be so) among you: but whosoever will be ^agreat among you, shall be your minister:</p>	
<p>27 And whosoever ^awill (desires to be) be chief among you, let him be your ^bservant:</p>	<p>44 And whosoever of you will be the ^achiefest, shall be servant of all.</p>	
<p>28 Even as the ^aSon of man came not to be ministered unto, but to minister, and to ^bgive his life a ^cransom for many.</p>	<p>45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ^aransom for many.</p>	<p>(Son of Man – is Jesus' most common title for himself, used eighty-one times in the gospels and never by anyone except himself. The more accurate or</p>

		more complete title for Jesus Christ is the Son of Man of Holiness, Man of Holiness being a name-title for the Eternal Father in Heaven. Verse by Verse, 446-7)
BARTIMAEUS HEALED OF BLINDNESS NEAR JERICHO		
29 And as they departed from Jericho, a great multitude followed him. 30 ¶ And, behold, two ^a blind men sitting by the way side,	46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind ^a Bartimaeus, the son of Timaeus, sat by the highway side begging.	35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man (Mark names the blind man Bartimeus. Mark 10:46) sat by the way side begging:
		36 And hearing the multitude pass by, he asked what it meant.
when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.	47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.	37 And they told him, that Jesus of Nazareth passe(d)th by. 38 And he cried, saying, Jesus, thou Son of David, have mercy on me.
31 And the multitude rebuked them, because (saying) they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.	48 And many charged him that he should hold his peace: but he cried the more a great deal (exceedingly, saying), Thou Son of David, have mercy on me.	39 And they which (who) went before rebuked him, (telling him) that he should hold his peace: but he cried so much the more, (saying,) Thou Son of David, (“His repeated designation of Jesus as the Son of David, who had power to open blind eyes, shows that he had prior faith and qualified as one entitled to receive the divine blessing that came to him. MM, 3:318) have mercy on me. (Isn’t this what we all cry. For mercy. These are the same words spoken by Alma the younger (Alma 36:18 – Jesus, thou Son of God, have mercy on me. In one way or another, sooner or later, all mortals will plead, as Alma and the blind man did at his turning point.)
32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?	49 And Jesus stood still, and commanded him to be called. And they call(ed) the ^a blind man, saying unto him, Be of good comfort, rise; he calleth thee.	40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

	<p>50 And he, casting away his garment, (a)rose, and came to Jesus.</p> <p>51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? (And) The blind man said unto him, Lord, that I might receive my sight.</p>	
<p>33 They say unto him, Lord, that our eyes may be opened.</p>	<p>The blind man said unto him, Lord, that I might receive my sight.</p>	<p>41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.</p>
<p>34 So Jesus had ^acompassion on them, and touched their eyes: and immediately their eyes received ^bsight, and they followed him.</p>	<p>52 And Jesus said unto him, Go thy way; thy faith hath ^amade thee whole. (saved, preserved, healed thee) And immediately he received his sight, and followed Jesus in the way.</p>	<p>42 And Jesus said unto him, Receive thy ^asight: thy ^bfaith hath saved thee.</p> <p>43 And immediately he received his sight, and (he) followed him, ^aglorifying God: and all the people (disciples), when they saw it (this), gave praise unto God.</p>