



**Come Follow Me 2023**  
**Matt 15-17; Mk 7-9**



## **New Testament Seminary Teacher Manual**

**In the Savior's day, Jewish leaders taught the written law of Moses as well as an oral law that was not given by God but was tradition among the people. This included things like counting steps on the Sabbath and excessively washing one's hands before meals, which represented a person's spiritual purity. Parts of the traditional law were being used for selfish reasons. These changes were not part of the original intent of the law and commandments and were not pleasing to God.**

A brown paper bag is centered in the image. The words "Mark 7" are written across the front of the bag in a blue, cursive font. The bag has a slightly wrinkled texture and a folded top edge.

Mark 7

make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about <sup>a</sup>five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had <sup>a</sup>sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them <sup>a</sup>toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were <sup>a</sup>troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they <sup>a</sup>considered not *the miracle* of the loaves: for their heart was <sup>b</sup>hardened.

53 And when they had passed over, they came into the land of Genesareth, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

### CHAPTER 7

*Jesus reproves the Pharisees for their false traditions and ceremonies—He casts a devil out of the daughter of a Greek woman—He opens the ears and loosens the tongue of a person with an impediment.*

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they <sup>a</sup>wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with <sup>a</sup>unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written,

### Traditions and Commandments

This people <sup>a</sup>honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the <sup>a</sup>tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 <sup>a</sup>For Moses said, Honour thy father and thy mother; and, Whoso <sup>b</sup>curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* <sup>a</sup>Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Harken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can <sup>a</sup>defile him: but the things which come out of him, those are they that <sup>b</sup>defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his

disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it cannot defile him*;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that <sup>a</sup>defileth the man.

21 For from within, out of the <sup>a</sup>heart of men, proceed evil thoughts, <sup>b</sup>adulteries, fornications, murders,

22 <sup>a</sup>Thefts, <sup>b</sup>covetousness, <sup>c</sup>wickedness, <sup>d</sup>deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these <sup>a</sup>evil things come from within, and <sup>b</sup>defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, <sup>a</sup>and would have no man know *it*: but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the <sup>a</sup>children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the <sup>b</sup>dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

44a Matt. 14:21 (13–21); Luke 9:14 (10, 17).

48a GR struggling at their ears.

1 Cor. 2:11.  
b TG Hardheartedness.

6a TG Apostasy of Israel; Hypocrisy.  
8a TG Traditions of Men.  
10a JST Mark 7:10–12 (Appendix).  
b TG Curse; Honoring Father and Mother.  
11a Matt. 15:5.  
15a JST Mark 7:15 . . . defile him, *which is food*; but the things which come

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b Titus 1:15; 2 Ne. 19:17; D&C 93:35.  
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21a 1 Jn. 2:16.  
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23a TG Motivations.  
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24a JST Mark 7:22–23 . . . and would *that* no man *should come unto him*. But he could not deny them; for he had compassion upon all men.  
27a JST Mark 7:26 . . . children of the kingdom

away, he departed into a mountain to pray.

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## **New Testament Institute Student Manual (Mark 7)**

The washing of hands described in Mark 7 [and Matthew 15] refers to a ceremonial washing for the sake of ritual purity. Under the law of Moses, many aspects of daily life were divided into categories of “clean” and “unclean.” Uncleanness referred to being ceremonially or ritually unclean and did not mean that the person was either unsanitary or morally unclean, though ritually “unclean” persons were excluded from certain religious and social activities until they were purified. By New Testament times, Jewish concern for ritual purity had given rise to many traditions, including the ritual washings described in Mark 7:1–5. These traditions in Jesus’s day were oral (not written) and were passed down from rabbi to rabbi and to their followers or students. They later became incorporated in written form in the Talmud.

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7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the <sup>a</sup>tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 <sup>a</sup>For Moses said, Honour thy father and thy mother; and, Whoso <sup>b</sup>curseth father or mother, let him die the death:

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1 Cor. 2:11.

<sup>b</sup> TC Hardheartedness

## Seminary Manual

Jesus identified an example of how the scribes and Pharisees transgressed a commandment of God by participating in their traditions. They taught that people “shall be free” (verse 11) of their obligation to take care of their aging parents by declaring that their money was reserved as a gift to God, or Corban (see Mark 7:10–12). However, Jesus taught that in doing so, they violated the commandment to honor one’s father and mother.

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## **President Dallin H. Oaks**

**We must be willing to give up “all of our practices—personal, family, ethnic, and national—that are contrary to the commandments of God”:**

**“The traditions or culture or way of life of a people inevitably include some practices that must be changed by those who wish to qualify for God’s choicest blessings.**

**“Chastity is an example. ... Always the prophets of God have condemned whoredoms. Yet these eternal commands have frequently been ignored, opposed, or mocked by powerful traditions in many lands. ... Sexual relations out of wedlock are tolerated or advocated by**



**commands have frequently been ignored, opposed, or mocked by powerful traditions in many lands. ... Sexual relations out of wedlock are tolerated or advocated by many. So is the rapidly expanding culture of pornography. All who have belonged to these cultures of sin must repent and change if they are to become the people of God ...**

**“Another example is honesty. Some cultures allow lying, stealing, and other dishonest practices. But dishonesty in any form—whether to appease, to save face, or to get gain—is in direct conflict with gospel commandments and culture. God is a God of truth, and God does not change. We are the ones who must change.”**

*(“Repentance and Change,” Oct. 2003 GC, Ensign or Liahona, Nov. 2003, 38).*



## Elder Richard G. Scott

**“I testify that you will remove barriers to happiness and find greater peace as you make your first allegiance your membership in the Church of Jesus Christ, and His teachings the foundation of your life. Where family or national traditions or customs conflict with the teachings of God, set them aside. Where traditions and customs are in harmony with His teachings, they should be cherished and followed to preserve your culture and heritage. There is one heritage that you need never change. It is that heritage that comes from your being a daughter or son of Father in Heaven. For happiness, control your life by that heritage.”**

*(“Removing Barriers to Happiness,” Apr. 1998 GC, Ensign, May 1998, 87).*

## President Dallin H. Oaks

“In contrast to the institutions of the world, which teach us to know something, the gospel of Jesus Christ challenges us to become something. ...

“Jesus’ challenge shows that the conversion He required for those who would enter the kingdom of heaven (see Matt. 18:3) was far more than just being converted to testify to the truthfulness of the gospel. To testify is to know and to declare. The gospel challenges us to be ‘converted,’ which requires us to do and to become” (*“The Challenge to Become,” Oct. 2000 GC, Ensign, Nov. 2000, 32–33*).

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24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, <sup>a</sup>and would have no man know *it*: but he could not be hid.

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26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the <sup>a</sup>children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the <sup>b</sup>dogs.

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The Syrophenician Woman's Faith

What Defiles a Person

Jesus Heals a Deaf Man

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the <sup>a</sup>devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his <sup>a</sup>hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were <sup>a</sup>opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they <sup>a</sup>published *it*;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER 8

*Jesus feeds the four thousand—He counsels, Beware of the leaven of the Pharisees—He heals a blind man in Bethsaida—Peter testifies that Jesus is the Christ.*

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint

30a 1 Ne. 11:31.

Hands, Laying on of.

8 3a GR some.

by the way: for <sup>a</sup>divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a <sup>a</sup>sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a <sup>a</sup>sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because

Jesus Feeds the Four Thousand

The Leaven of the Pharisees and Herod Demand a Sign

This people <sup>a</sup>honoureth me with *their* lips, but their heart is far from me.

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24 ¶ And from thence he arose, and went into the borders of Tyre and

Animation by Ethan Fullmer





## Elder Quentin L. Cook

**“For some time I have worried about the frivolous and immoral exhibitionism that is so prevalent in modern society. Celebrities, sports and movie stars, and participants on the Internet engage in conduct and set examples that are at the very least decadent. ...**

**“When there are so many needs in the world to preach the gospel of Jesus Christ, spend wholesome time with our family and friends, house the homeless, feed the poor, heal the sick, improve the environment, love our neighbors as ourselves, then time spent in foolish endeavors is seen in its true light.”**

*(“Choices and Challenges” [evening with Elder Quentin L. Cook, Feb. 27, 2009], 6–7).*



## **Matthew 15:21-28**

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

## **Mark 7:24-30**

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

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## Professor Amy-Jill Levine



**“Only here does Jesus emphatically refuse to heal; only here does a person’s insistence reverse his resistance; this is one of the few instances in which the healing is done at a distance; and the request for the healing is made by a mother, not a father, and by a Gentile, not a Jew. Adding yet another layer of complexity, although the same story, Mark’s account of a ‘Syro-Phoenician woman’ and Matthew’s ‘Canaanite’ offer differing dialogues and convey different symbolic resonances.”**

*(Amy-Jill Levine, “Great Figures of the New Testament,” Great Courses, 2002)*

23 All these <sup>a</sup>evil things come from within, and <sup>b</sup>defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, <sup>a</sup>and would have no man know it: but he could not be hid.

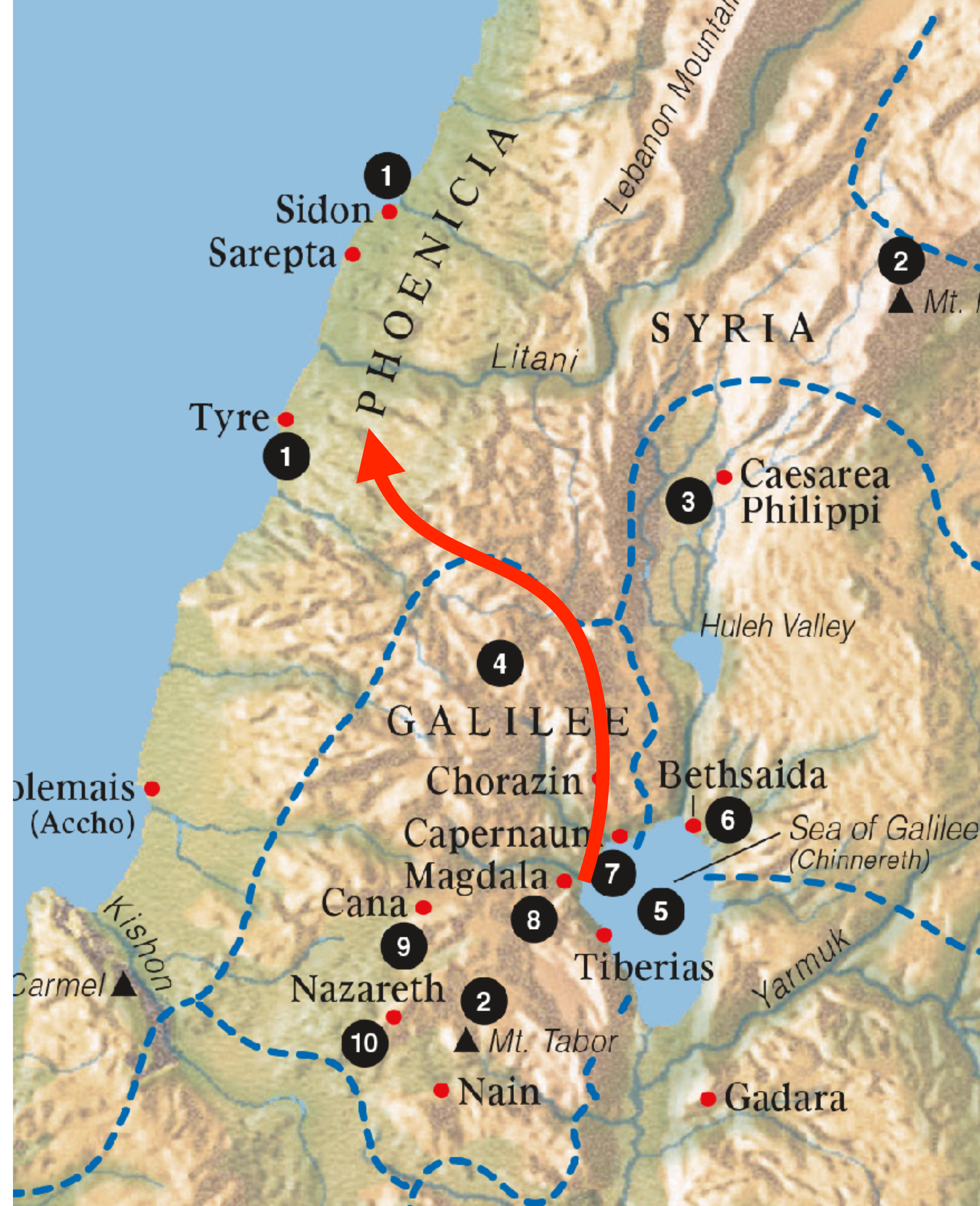
25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the <sup>a</sup>children first be filled: for it is not meet to take the children's bread, and to cast it unto the <sup>b</sup>dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

## MARK 7



A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, earthy tone.

Matthew 15

## Professor Amy-Jill Levine

Mark's expression (describing her as a Greek, a Syro-Phoenician by birth) is a very upper-class term and may suggest her social status; "if so, Jesus the Galilean Jew represents the group exploited by the Tyrian and Sidonian population centers as they siphon off the goods and material resources from the Galilee."

(Amy-Jill Levine, "Great Figures of the New Testament," *Great Courses*, 2002)

## MATTHEW 15

a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the <sup>a</sup>coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not <sup>a</sup>sent but unto the lost sheep of the house of <sup>b</sup>Israel.

25 Then came she and worshipped him, saying, Lord, help me.

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14<sup>a</sup> TG Spiritual Blindness.

<sup>b</sup> TG Governments;

Sexual Immorali

<sup>d</sup> TG Fornication.

## Professor Amy-Jill Levine

Early church tradition tended to read “send her away” as “free her,” or “do what she asks.” This interpretation promoted the view of the disciples as intercessors.

(Amy-Jill Levine, “Great Figures of the New Testament,” *Great Courses*, 2002)

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## Mark 7:27

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The more common insult was to call someone a dog using the word referring to a wild, homeless canine who was a scavenger and universally despised (1 Samuel 17:43; 24:14).

Jesus, in the Sermon on the Mount taught "Give not that which is holy unto the dogs" (Matthew 7:6).

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27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy<sup>a</sup> faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

## MATTHEW 15





29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the <sup>a</sup>devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his <sup>a</sup>hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were <sup>a</sup>opened, and the string of his tongue was loosed, and he spake plain.

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CHAPTER 8

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3 And if I send them away fasting to their own houses, they will faint

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4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

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9 And they that had eaten were about four thousand: and he sent them away.

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11 And the Pharisees came forth, and began to question with him, seeking of him a <sup>a</sup>sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a <sup>a</sup>sign? verily I say unto you, There shall no sign be given unto this generation.

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The Leaven of the Pharisees and Herod Demand a Sign

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ye have no bread? perceive ye not yet, neither understand? <sup>a</sup>have ye your heart yet <sup>b</sup>hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

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22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his <sup>a</sup>hands upon him, he asked him if he saw <sup>b</sup>ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw <sup>a</sup>every man clearly.

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27 ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the <sup>a</sup>Christ.

30 And he charged them that they should <sup>a</sup>tell no man of him.

31 And he began to <sup>a</sup>teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, <sup>a</sup>Satan: for <sup>b</sup>thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him <sup>a</sup>deny himself, and take up his cross, and <sup>b</sup>follow me.

35 <sup>a</sup>For whosoever will save his life shall lose it; but whosoever shall <sup>b</sup>lose his <sup>c</sup>life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall <sup>a</sup>gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his <sup>a</sup>soul?

38 Whosoever therefore shall be <sup>a</sup>ashamed of me and of my words in this adulterous and sinful generation; of him also shall the <sup>b</sup>Son of man be ashamed, when he cometh in the glory of his Father with the holy <sup>c</sup>angels.

30a 1 Ne. 11:31.

Hands, Laying on of.

8 3a GR some.

17a GR do you still have hardened hearts?

b TG Hardheartedness.

23a TG Administrations to the Sick;

Hands, Laying on of.

b OR anything.

25a OR everything.

29a TG Jesus Christ, Messiah.

30a Luke 9:21.

31a TG Jesus Christ

b GR you do not consider, cherish.

34a TG Self-Mastery.

b TG Jesus Christ, Exemplar.

35a JST Mark 8:37–38 (Appendix).

b Luke 9:24;

JST Luke 9:24–25 (Appendix).

c Heb 11:35.

D&C 103:28 (27–28). TG Martyrdom.

36a Jer. 45:5.

37a JST Mark 8:39–40 . . . soul? *Therefore deny yourselves of these, and be not ashamed of me.*

38a 1 Ne. 8:28 (24–28). TG Shame.

b TG Jesus Christ,

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## **New Testament Institute Student Manual (Mark 7)**

**Before performing this miracle of healing, the Savior took the deaf man aside privately, touched his ears and tongue, and looked up to heaven (see Mark 7:33–34). Elder Bruce R. McConkie explained, “The Lord is dealing with a believing soul who cannot hear his words or give fluent answer to them. And so what is more natural than to make use of common signs, known to and understood by the deaf and speech inhibited man, to indicate what the Master could and would do in accordance with the law of faith?” (Doctrinal New Testament Commentary, 1:373).**

## **New Testament Institute Student Manual (Mark 7)**

**The Savior's communications to the deaf man reflect the scriptural teaching that "the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding" (2 Nephi 31:3).**

**Mark recorded that, at the Savior's word, the deaf man was immediately able to hear and that "he spake plain," meaning he could speak clearly (see Mark 7:34–35). Thus there was more to this miracle than the restoration of hearing. The deaf man had been described as both deaf and having "an impediment in his speech" (Mark 7:32). The Savior's healing enabled this man to speak immediately and plainly.**

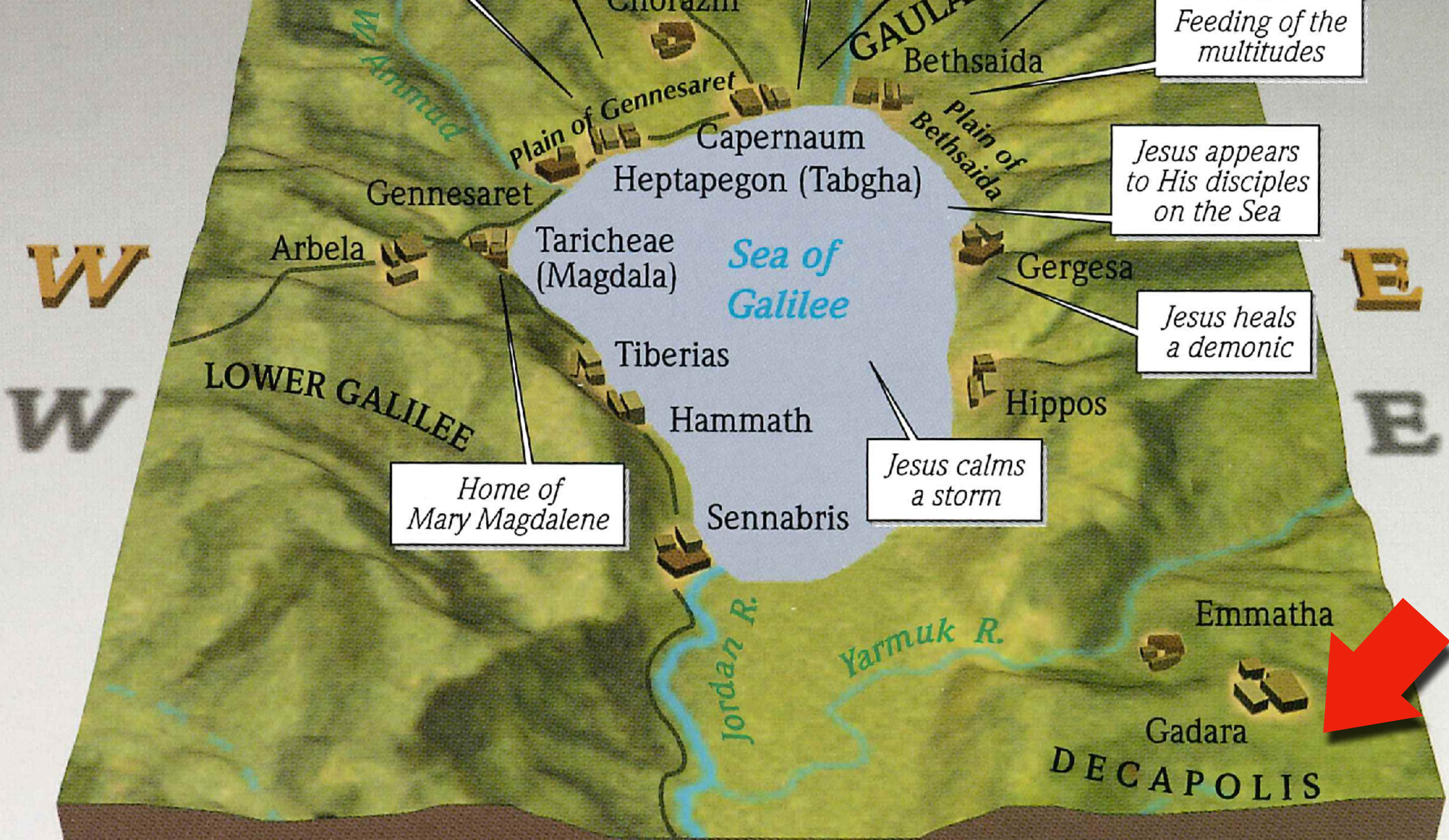


A brown paper bag is centered in the image. The text "Mark 8" is written across the bag in a blue, cursive font. The bag is slightly wrinkled and has a soft shadow beneath it.

Mark 8

## **New Testament Institute Manual**

**According to Mark 7:31, the feeding of the four thousand occurred in the largely Gentile Decapolis region, which was on the southeastern shore of the Sea of Galilee. There had been people in this area who believed in Jesus Christ from at least the time of the healing of the man out of whom the Savior cast a legion of devils (see Mark 5:19–20; Matthew 4:25), and the number of believers had grown to a “very great” multitude (Mark 8:1).**



*Feeding of the multitudes*

*Jesus appears to His disciples on the Sea*

*Jesus heals a demonic*

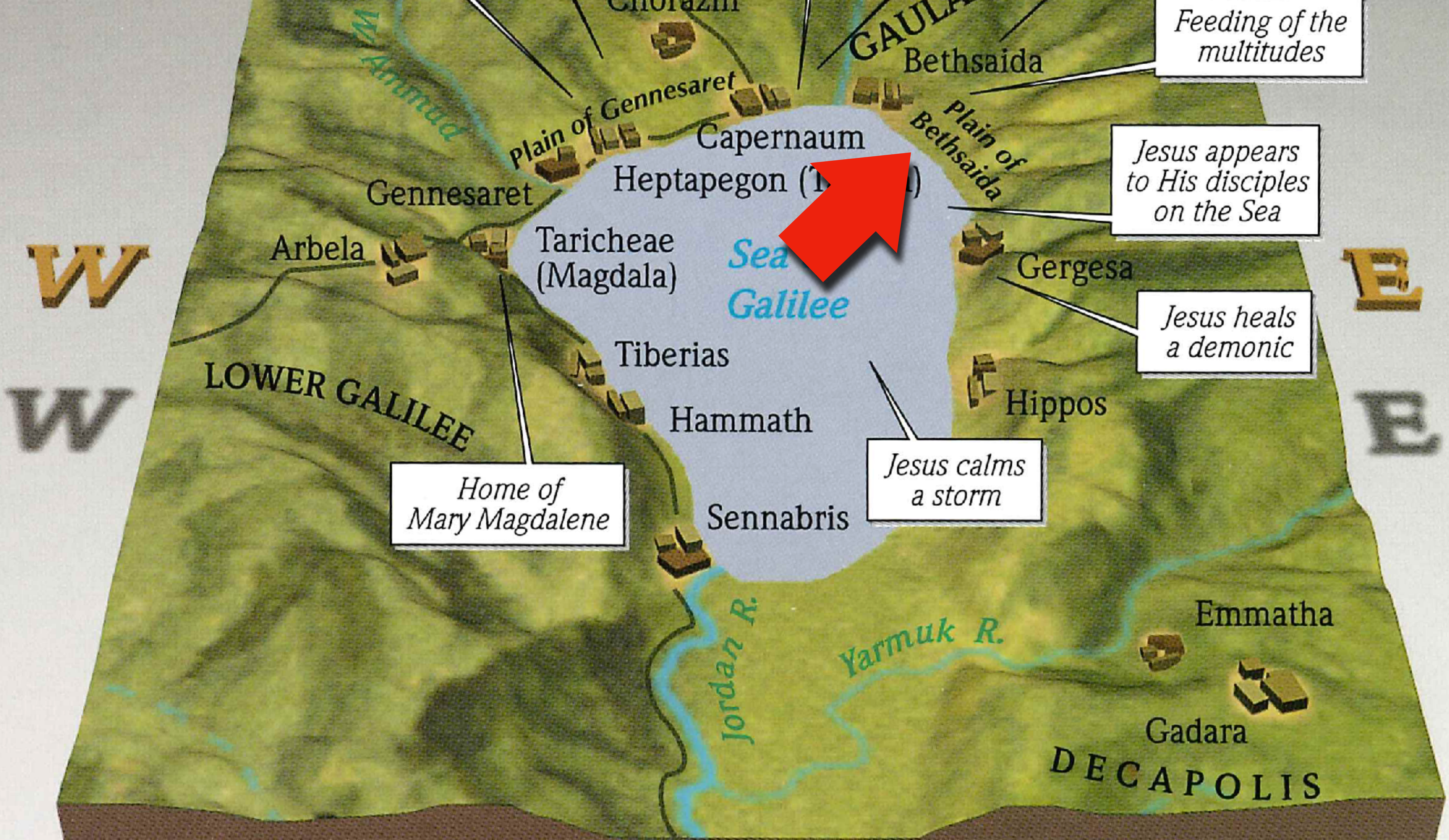
*Jesus calms a storm*

*Home of Mary Magdalene*



## **Elder Bruce R. McConkie**

**“This miraculous feeding of the four thousand is not a mere duplication or repetition of the feeding of the five thousand which took place a short time before near Bethsaida. Then our Lord was mingling with his own kindred of Israel; now he is teaching other hosts who in substantial part, being inhabitants of Decapolis, are presumed to be Gentile. Then he was laying the foundation for his incomparable sermon on the Bread of Life; now he is prefiguring the future presentation of the living bread to the Gentile nations. And significantly, this mixed multitude from the east of the Jordan were more receptive, and took a more sane and sound view of the matchless miracle of feeding thousands by use of the creative powers resident in him, than did the members of the chosen seed” (Doctrinal New Testament Commentary, 3 vols. [1965–73], 1:375).**



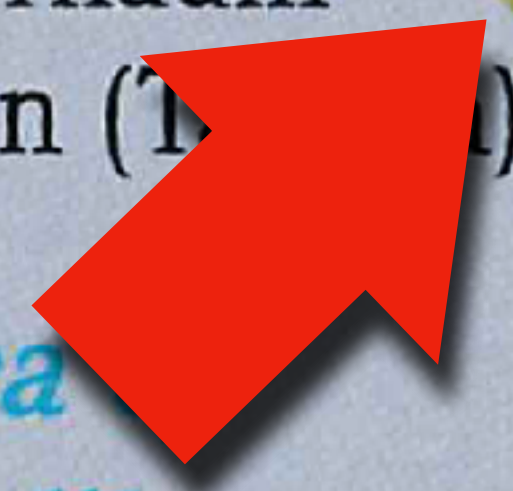
*Feeding of the multitudes*

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GAULANITIS

Bethsaida

Plain of Bethsaida

Capernaum

Heptapegon (Tiberias)

plain of Gennesaret

Gennesaret

Arbela

Taricheae (Magdala)

Tiberias

Hammath

Sennabris

Gergesa

Hippos

Emmatha

Gadara

DECAPOLIS

LOWER GALILEE

Sea Galilee

Amud

Jordan R.

Yarmuk R.

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31 And he began to <sup>a</sup>teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, <sup>a</sup>Satan: for <sup>b</sup>thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him <sup>a</sup>deny himself, and take up his cross, and <sup>b</sup>follow me.

35 <sup>a</sup>For whosoever will save his life shall lose it; but whosoever shall <sup>b</sup>lose his <sup>c</sup>life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall <sup>a</sup>gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his <sup>a</sup>soul?

38 Whosoever therefore shall be <sup>a</sup>ashamed of me and of my words in this adulterous and sinful generation; of him also shall the <sup>b</sup>Son of man be ashamed, when he cometh in the glory of his Father with the holy <sup>c</sup>angels.

30a 1 Ne. 11:31.

Hands, Laying on of.

8 3a GR some.

17a GR do you still have hardened hearts?

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35a JST Mark 8:37–38 (Appendix).

b Luke 9:24;

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c Heb 11:35.

D&C 103:28 (27–28). TG Martyrdom.

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38a 1 Ne. 8:28 (24–28).

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great deal they<sup>a</sup> published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

## CHAPTER 8

*Jesus feeds the four thousand—He counsels, Beware of the leaven of the Pharisees—He heals a blind man in Bethsaida—Peter testifies that Jesus is the Christ.*

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint

seeking of him a<sup>a</sup> sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a<sup>a</sup> sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is because we have no bread.*

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the <sup>a</sup>devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his <sup>a</sup>hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were

by the way: for <sup>a</sup>divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.



## President Thomas S. Monson

**“How many times has your heart been touched as you have witnessed the need of another? How often have you intended to be the one to help? And yet how often has day-to-day living interfered and you’ve left it for others to help, feeling that ‘oh, surely someone will take care of that need.’**

**“We become so caught up in the busyness of our lives. Were we to step back, however, and take a good look at what we’re doing, we may find that we have immersed ourselves in the ‘thick of thin things.’ In other words, too often we spend most of our time taking care of the things which do not really matter much at all in the grand scheme of things, neglecting those more important causes.”**

*(“What Have I Done for Someone Today?” Oct 2009 GC, Ensign or Liahona, Nov. 2009, 85).*

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## President Thomas S. Monson

**“[The Savior] took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.’**

**“Notice that the Savior gave thanks for what they had—and a miracle followed: ‘And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full’ [see Matthew 15:32–38; see also Mark 8:1–8]. ...**

**“Regardless of our circumstances, each of us has much for which to be grateful if we will but pause and contemplate our blessings. ... To live with gratitude ever in our hearts is to touch heaven”** (*“The Divine Gift of Gratitude,” Oct 2010 GC, Ensign or Liahona, Nov. 2010, 88, 90*).

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34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were <sup>a</sup>opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they <sup>a</sup>published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER 8

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9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a <sup>a</sup>sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a <sup>a</sup>sign? verily I say unto you, There shall no sign be given unto this generation.

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Jesus Feeds the Four Thousand

The Leaven of the Pharisees and Herod Demand a Sign

Peter Confesses Jesus Heals a Blind Man at Bethsaida

ye have no bread? perceive ye not yet, neither understand? <sup>a</sup>have ye your heart yet <sup>b</sup>hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his <sup>a</sup>hands upon him, he asked him if he saw <sup>b</sup>ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw <sup>a</sup>every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the <sup>a</sup>Christ.

30 And he charged them that they should <sup>a</sup>tell no man of him.

31 And he began to <sup>a</sup>teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, <sup>a</sup>Satan: for <sup>b</sup>thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him <sup>a</sup>deny himself, and take up his cross, and <sup>b</sup>follow me.

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38 Whosoever therefore shall be <sup>a</sup>ashamed of me and of my words in this adulterous and sinful generation; of him also shall the <sup>b</sup>Son of man be ashamed, when he cometh in the glory of his Father with the holy <sup>c</sup>angels.

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21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his <sup>a</sup>hands upon him, he asked him if he saw <sup>b</sup>ought.

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25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw <sup>a</sup>every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them,

## **Elder Bruce R. McConkie**

**“This miracle is unique; it is the only recorded instance in which Jesus healed a person by stages. It may be that our Lord followed this course to strengthen the weak but growing faith of the blind man. It would appear that the successive instances of physical contact with Jesus had the effect of adding hope, assurance, and faith to the sightless one. Jesus personally:**

- (1) Led the blind man by the hand out of the town**
- (2) Applied his own saliva to the eyes of the sightless one,**
- (3) Performed the ordinance of laying on of hands**
- (4) Put his hands a second time upon the man’s eyes.**

## **Elder Bruce R. McConkie**

**“Certainly the manner in which this healing took place teaches that men should seek the Lord’s healing grace with all their strength and faith, though such is sufficient for a partial cure only, following the receipt of which, however, they may then gain the added assurance and faith to be made whole and well every whit. Men also are often healed of their spiritual maladies by degrees, step by step as they get their lives in harmony with the plans and purposes of Deity” (Doctrinal New Testament Commentary, 1:379–80).**

A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, textured appearance.

Matthew 16



filled: and they <sup>a</sup>took up of the <sup>b</sup>broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER 16

*Jesus warns against the doctrine of the Pharisees and Sadducees—Peter testifies that Jesus is the Christ and is promised the keys of the kingdom—Jesus foretells His death and resurrection.*

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from <sup>a</sup>heaven.

2 He <sup>a</sup>answered and said unto them, When it is evening, ye say, *It will be fair weather: for the sky is red.*

3 And in the morning, *It will be foul weather to day: for the sky is red and <sup>a</sup>lowring.* O ye <sup>b</sup>hypocrites, ye can discern the face of the sky; but can ye not *discern* the <sup>c</sup>signs of the <sup>a</sup>times?

4 A wicked and <sup>a</sup>adulterous generation seeketh after a <sup>b</sup>sign; and there shall no sign be given unto it, but the <sup>c</sup>sign of the prophet <sup>a</sup>Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the <sup>a</sup>leaven of the Pharisees and of the Sadducees.

7 And they reasoned among them-

37a 2 Kgs. 4:44 (42-44);  
Matt. 14:20 (19-21).

Death of.  
6a TG Leaven.

selves, saying, *It is because we have taken no bread.*

8 <sup>a</sup>Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the <sup>a</sup>doctrine of the Pharisees and of the <sup>b</sup>Sadducees.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, <sup>a</sup>Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say <sup>a</sup>ye that I am?

16 And Simon Peter answered and said, Thou art the <sup>a</sup>Christ, the <sup>b</sup>Son of the <sup>c</sup>living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon <sup>a</sup>Bar-jona: for flesh and blood hath not <sup>b</sup>revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That

all the apostles and not just one of them.

Peter Confesses Jesus as the Christ The Leaven of the Pharisees and Sadducees

Jesus Foretells His Death and Resurrection

thou art Peter, and upon this <sup>a</sup>rock I will build my <sup>b</sup>church; and the gates of <sup>c</sup>hell shall not <sup>a</sup>prevail against it.

19 And I will <sup>a</sup>give unto thee the <sup>b</sup>keys of the <sup>c</sup>kingdom of heaven: and whatsoever thou shalt <sup>a</sup>bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the <sup>a</sup>Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be <sup>a</sup>raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou <sup>a</sup>savourest not the things that be of God, but those that be of men.

24 ¶ <sup>a</sup>Then said Jesus unto his disciples, If any *man* will come after me, let him <sup>b</sup>deny himself, and take up his <sup>c</sup>cross, and <sup>d</sup>follow <sup>e</sup>me.

18a Here is a subtle wordplay upon "Peter" (Greek *petros* = small rock) and "rock" (Greek *petra* = bedrock). Christ is the Stone of Israel. John 1:42; 1 Cor. 3:11 (9-11); 10:4; D&C 50:44; 128:10. TG Rock.  
b TG Church Organization; Jesus Christ, Head of the Church.  
c TG Hell.  
d D&C 17:8; 21:6.  
19a D&C 7:7; 27:13.

TG Genealogy and Temple Work; Marriage, Celestial; Salvation for the Dead; Sealing.  
20a TG Jesus Christ, Messiah.  
21a TG Jesus Christ, Resurrection.  
23a Hel. 10:4 (4-5).  
24a JST Matt. 16:25-29 (Appendix).  
b TG Self-Mastery.  
c Matt. 10:38; 3 Ne. 12:30.  
d Philip. 3:17 (13-21); 2 Ne. 31:12 (12-13).

Eccl. 1:3 (2-3).  
b Job 27:8. TG Selfishness; Treasure.  
c TG Worldliness.  
d Luke 9:25.  
e TG Mortality; Soul.  
27a TG Jesus Christ, Son of Man.  
b TG Glory; Jesus Christ, Glory of; Jesus Christ, Second Coming.  
c TG Jesus Christ, Judge; Judgment, the Last; Retribution; Reward.

25 For whosoever will save his life shall lose it: and whosoever will <sup>a</sup>lose his life for my sake shall <sup>b</sup>find it.

26 For what is a man <sup>a</sup>profited, if he shall <sup>b</sup>gain the whole <sup>c</sup>world, and <sup>a</sup>lose his own <sup>e</sup>soul? or what shall a man give in exchange for his soul?

27 For the <sup>a</sup>Son of man shall come in the <sup>b</sup>glory of his Father with his angels; and then he shall <sup>c</sup>reward every man according to his <sup>a</sup>works.

28 Verily I say unto you, There be some standing here, which shall not taste of <sup>a</sup>death, till they see the Son of man coming in his <sup>b</sup>kingdom.

CHAPTER 17

*Jesus is transfigured before Peter, James, and John on the mount—Jesus heals a lunatic, tells of His coming death, and pays taxes in a miraculous manner.*

AND after six days Jesus taketh <sup>a</sup>Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was <sup>a</sup>transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

trine of the Pharisees and of the  
<sup>b</sup>Sadducees.

13 ¶ When Jesus came into the  
coasts of Cæsarea Philippi, he asked  
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not <sup>b</sup>revealed *it* unto thee, but my  
Father which is in heaven.

18 And I say also unto thee, That

## President Joseph Fielding Smith

**“The Spirit of God speaking to the  
spirit of man has power to impart  
truth with greater effect and  
understanding than the truth can  
be imparted by personal contact  
even with heavenly beings.  
Through the Holy Ghost the truth  
is woven into the very fibre and  
sinews of the body so that it  
cannot be forgotten”** (*Teachings of  
Presidents of the Church: Joseph Fielding  
Smith [2013], 183–84*).



## **Elder Dieter F. Uchtdorf**

**“We cannot depend on the testimonies of other people. We need to know for ourselves. President Gordon B. Hinckley said, ‘Every Latter-day Saint has the responsibility to know for himself or herself with a certainty beyond doubt that Jesus is the resurrected, living Son of the living God’ (“Fear Not to Do Good,” Ensign, May 1983, 80).**

**“The source of this sure knowledge and firm conviction is divine revelation. ...**



## Elder Dieter F. Uchtdorf

**“We receive this testimony when the Holy Spirit speaks to the spirit within us. We will receive a calm and unwavering certainty that will be the source of our testimony and conviction irrespective of our culture, race, language, or socioeconomic background. These promptings of the Spirit, rather than human logic alone, will be the true foundation upon which our testimony will be built.**

**“The core of this testimony will always be the faith in and the knowledge of Jesus Christ and His divine mission”** (*“The Power of a Personal Testimony,” Oct 2006 GC, Ensign or Liahona, Nov. 2006, 38*).

he bade *them* not beware of the leaven of bread, but of the <sup>a</sup>doctrine of the Pharisees and of the <sup>b</sup>Sadducees.

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thou art Peter, and upon this <sup>a</sup>rock I will build my <sup>b</sup>church; and the gates of <sup>c</sup>hell shall not <sup>d</sup>prevail against it.

19 And I will <sup>a</sup>give unto thee the <sup>b</sup>keys of the <sup>c</sup>kingdom of heaven: and whatsoever thou shalt <sup>d</sup>bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

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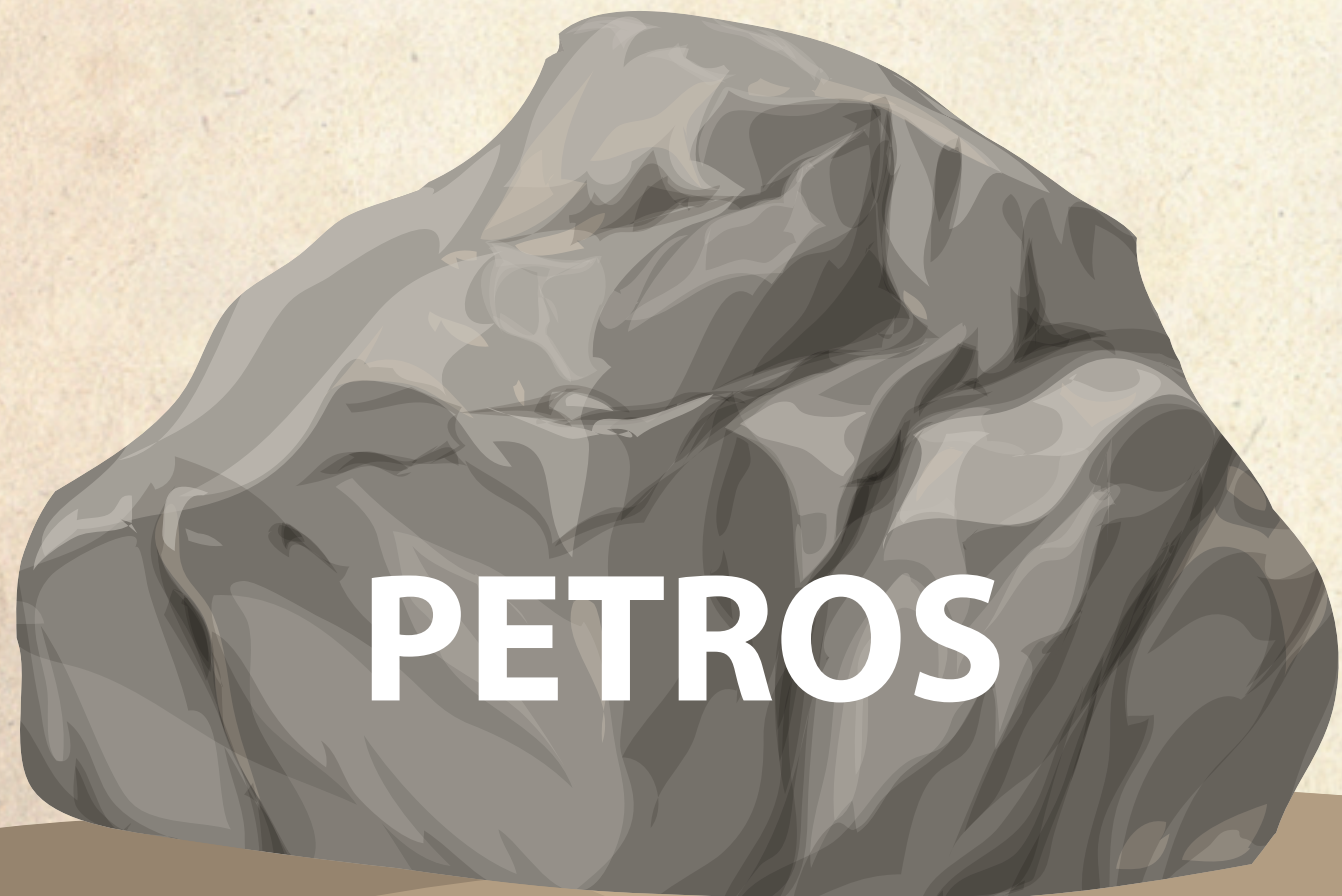
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all the apostles and not just one of them.

## NT Institute Student Manual

As the Savior taught Peter about revelation, He used a wordplay on Peter's name, declaring to Simon, "Thou art Peter [Petros], and upon this rock [petra] I will build my church" (Matthew 16:18).

The Greek word *petros* means an isolated small rock or stone. The Greek word *petra* can also mean "a stone," but in addition it can refer to stony soil, bedrock, or a large mass of rock. From these words we learn that it was not upon Peter as a man that the Church would be built, but upon the bedrock of revelation.



PETRA

## President Howard W. Hunter

**“And upon this rock I will build my church.’ Upon what rock? Peter? Upon a man? No, not upon a man, upon the rock of revelation, the thing which they were talking about. He had just said, ‘... flesh and blood hath not revealed it unto thee, but my Father which is in heaven.’ This revelation that Jesus is the Christ is the foundation upon which he would build his Church.”**

*(in Conference Report, Oct. 1965, 112; see also Teachings of Presidents of the Church: Joseph Smith [2007], 195).*



## President Russell M. Nelson

**“The modern-day scene in Caesarea Philippi is unique. There is a mountain at the base of which is a mighty rock from which water seems to be flowing. These cascades comprise one of the three major headwaters of the River Jordan, literally the liquid lifeline of this country. As Jesus was preparing to conclude His mortal ministry [His Crucifixion took place six months later], here He trained future leaders of His Church. Could it be that the Savior brought His disciples to this spot to teach the lesson that this majestic mountain symbolized the rock of Christ from whom revelation would flow?—revelation to bring light and life to them, just as that flowing water of the River Jordan nourishes Israel”**

*(“Why This Holy Land?” Ensign, Dec. 1989, 15–16).*





## Elder Dallin H. Oaks

**“Priesthood keys are the authority God has given to priesthood [holders] to direct, control, and govern the use of His priesthood on earth’ [Handbook 2: Administering the Church (2010), 2.1.1]. Every act or ordinance performed in the Church is done under the direct or indirect authorization of one holding the keys for that function.”**

*(“The Keys and Authority of the Priesthood,” Apr 2014 GC, Ensign or Liahona, May 2014, 49).*

**Six days after Jesus told Peter, “I will give unto thee the keys of the kingdom of heaven” (Matthew 16:19; 17:1), Peter, together with James and John, received the promised keys on the Mount of Transfiguration** *(see Matthew 17:1–9; in History of the Church, 3:387).*

# COMPASSION



**“...Any virtue when taken to an extreme can become a vice.”**

*(Dieter F. Uchtdorf, GC Oct 2010)*

on earth shall be loosed in heaven.  
20 Then charged he his disciples that they should tell no man that he was Jesus the <sup>a</sup>Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be <sup>a</sup>raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou <sup>a</sup>savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him <sup>b</sup>deny himself, and take up his <sup>c</sup>cross, and <sup>d</sup>follow <sup>e</sup>me.

18a Here is a subtle wordplay upon “Peter”

TG Genealogy and Temple Work;

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## **New Testament Institute Student Manual**

**When the Savior rebuked Peter and referred to him as “Satan” (Mark 8:33), He was not implying that Peter was Lucifer. The Hebrew word satan means “adversary or tempter.” Thus, Christ recognized that at that moment Peter had put himself in an adversarial role, in opposition to the Savior’s ultimate saving mission.**

**Peter probably meant well when he objected to the teaching that Jesus Christ would have to suffer and be killed (see Matthew 16:22; Mark 8:32). However, if Jesus had accommodated Peter’s wishes by avoiding the suffering of the Atonement, there would have been no redemption from sins and no Resurrection conquering death. All mankind would unavoidably have perished (see Alma 34:9), and God’s work of bringing to pass “the immortality and eternal life of man” (Moses 1:39) would not have been fulfilled. All this would have served the destructive aims of Satan. In the moment of his impulsive protest, Peter was unwittingly siding with the adversary.**

# COMPASSION



**“...Any virtue when taken to an extreme can become a vice.”**

*(Dieter F. Uchtdorf, GC Oct 2010)*

## **The Way to Center Ourselves on Jesus Christ**

**Mark 8:24**

**24 ¶ Then said Jesus unto his disciples, If any man will come after me, **let him deny himself,** and take up his cross, and follow me.**

A brown paper bag is positioned in the center of the image, partially obscured by the text. The bag is a simple, rectangular shape with a slightly textured surface.

Matthew 17

25 For whosoever will save his life shall lose it: and whosoever will <sup>a</sup>lose his life for my sake shall <sup>b</sup>find it.

26 For what is a man <sup>a</sup>profited, if he shall <sup>b</sup>gain the whole <sup>c</sup>world, and <sup>d</sup>lose his own <sup>e</sup>soul? or what shall a man give in exchange for his soul?

27 For the <sup>a</sup>Son of man shall come in the <sup>b</sup>glory of his Father with his angels; and then he shall <sup>c</sup>reward every man according to his <sup>d</sup>works.

28 Verily I say unto you, There be some standing here, which shall not taste of <sup>a</sup>death, till they see the Son of man coming in his <sup>b</sup>kingdom.

### CHAPTER 17

*Jesus is transfigured before Peter, James, and John on the mount—Jesus heals a lunatic, tells of His coming death, and pays taxes in a miraculous manner.*

AND after six days Jesus taketh <sup>a</sup>Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was <sup>a</sup>transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

The Transfiguration Take Up Your Cross and Follow Jesus

3 And, behold, there appeared unto them <sup>a</sup>Moses and <sup>b</sup>Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright <sup>a</sup>cloud overshadowed them: and behold a <sup>b</sup>voice out of the cloud, which said, This is my <sup>c</sup>beloved <sup>d</sup>Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore <sup>a</sup>afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the <sup>a</sup>vision to no <sup>b</sup>man, until the Son of man be risen again from the <sup>c</sup>dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 <sup>a</sup>And Jesus answered and said unto them, Elias truly shall first come, and <sup>b</sup>restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they <sup>a</sup>listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he <sup>a</sup>falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O <sup>a</sup>faithless and <sup>b</sup>perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your <sup>a</sup>unbelief: for verily I say unto you, If ye have <sup>b</sup>faith as a grain of mustard seed, ye shall say unto this <sup>c</sup>mountain, Remove hence to yonder place; and it shall remove; and nothing shall be <sup>a</sup>impossible unto you.

21 Howbeit this <sup>a</sup>kind goeth not out but by prayer and <sup>b</sup>fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be <sup>a</sup>betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be <sup>a</sup>raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay <sup>a</sup>tribute?

Jesus Heals a Boy with a Demon

Jesus Again Foretells Death, Resurrection

The Temple Tax

25 He saith, Yes. And when he was come into the house, Jesus <sup>a</sup>prevented him, saying, What thinkest thou, Simon? of whom do the <sup>b</sup>kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of <sup>a</sup>money: that take, and <sup>b</sup>give unto them for me and thee.

### CHAPTER 18

*Jesus explains how we are to treat our offending brethren—The Son of Man came to save that which was lost—All of the Twelve receive the keys of the kingdom—Jesus explains why we should forgive.*

AT the same time came the disciples unto Jesus, saying, Who is the <sup>a</sup>greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little <sup>a</sup>children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall <sup>a</sup>humble himself as this little <sup>b</sup>child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my <sup>a</sup>name receiveth me.

25a GR spoke to him first.

b TG Kings, Earthly.

27a Ex. 30:13; 38:26.

b TG Citizenship.

D&C 121:19 (19-)

TG Offense.

7a TG Sin.

9a 1ST Matt. 18:8

TG Genealogy and Temple Work; Marriage, Celestial; Salvation for the Dead; Sealing.  
TG Jesus Christ, Messiah.  
TG Jesus Christ, Resurrection.  
Hel. 10:4 (4-5).  
1ST Matt. 16:25-29 (Appendix).  
TG Self-Mastery.  
Matt. 10:38;  
3 Ne. 12:30.  
Philip. 3:17 (13-21);  
2 Ne. 31:12 (12-13).

Eccl. 1:3 (2-3).  
b Job 27:8.  
TG Selfishness; Treasure.  
c TG Worldliness.  
d Luke 9:25.  
e TG Mortality; Soul.  
27a TG Jesus Christ, Son of Man.  
b TG Glory; Jesus Christ, Glory of; Jesus Christ, Second Coming.  
c TG Jesus Christ, Judge; Judgment, the Last; Retribution; Reward.

3a D&C 63:21; 110:11.  
TG Priesthood, Keys of; Translated Beings.  
b IE Elijah.  
1 Kgs. 17:1; Luke 4:25.

Jesus Christ, Divine Sonship.  
6a Ex. 3:6; Deut. 5:5.  
9a TG Vision.  
b Mark 9:9 (9, 13).

17a TG Unbelief.  
b Deut. 32:5.  
20a GR little faith.  
TG Doubt.  
b TG Faith.

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28 Verily I say unto you, There be  
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## Guide to the Scriptures - “Transfiguration”

Transfiguration refers to “the  
condition of persons who are  
temporarily changed in  
appearance and nature—that  
is, lifted to a higher spiritual  
level—so that they can endure  
the presence and glory of  
heavenly beings.”

Genealogy and  
Temple Work;  
Marriage, Celestial;

Eccl. 1:3 (2–3).  
<sup>b</sup> Job 27:8.  
TG Selfishness;



3 And, behold, there appeared unto them <sup>a</sup>Moses and <sup>b</sup>Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright <sup>a</sup>cloud overshadowed them: and behold a <sup>b</sup>voice out of the cloud, which said, This is my <sup>c</sup>beloved <sup>d</sup>Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore <sup>a</sup>afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save

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# **New Testament Institute Student Manual**

**Prophet Joseph Smith:**

**“The Savior, Moses, and Elias [Elijah], gave the keys [of the priesthood] to Peter, James, and John, on the mount, when they were transfigured before him.”**

**(Teachings of Presidents of the Church: Joseph Smith [2007], 105).**

**Moses and Elijah also appeared in the Kirtland Temple on April 3, 1836, to restore priesthood keys: Moses restored the keys of the gathering of Israel [see D&C 110:11], and Elijah restored the keys associated with the sealing power [see D&C 110:13–16]. These appearances in Kirtland provide a pattern for understanding what took place on the Mount of Transfiguration.**

**The Joseph Smith Translation of the Bible clarifies that John the Baptist—whom Herod had killed—also appeared on the mount (see Joseph Smith Translation [in Mark 9:4, footnote a]; see also Bible Dictionary, “Elias”).**



unto them <sup>a</sup>Moses and <sup>b</sup>Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright <sup>a</sup>cloud overshadowed them: and behold a <sup>b</sup>voice out of the cloud, which said, This is my <sup>c</sup>beloved <sup>d</sup>Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore <sup>a</sup>afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the <sup>a</sup>vision to no <sup>b</sup>man, until the Son of man be risen again from the <sup>c</sup>dead.

10 And his disciples asked him,

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## **Richard Holzapfel**

**"What was going on in the first century [AD], was that the Jews were waiting for someone to be an authoritative interpreter of scripture. Did the Pharisees have the right to interpret? Or the Sadducees? Or the Essens? The Priests? Who is it?**

**The 'battle' was who has the right to interpret Torah [the Law]?**

**And I'm assuming here that Peter, James and John thought they'd found the guy who had the right to interpret scripture: Jesus of Nazareth. Now, all of the sudden, they're about to realize that was wrong.**

**So Moses and Elijah appear, and Peter wants to build three tabernacles.**

**And then, as they're speaking, the cloud comes and overshadows them. And that's a sign of the presence of God. Remember in the Old Testament, they were led by a pillar of fire and a cloud.**

**And then, as they're speaking, the cloud comes and overshadows them. And that's a sign of the presence of God. Remember in the Old Testament, they were led by a pillar of fire and a cloud.**

**And as they spoke to Jesus, the cloud overshadowed them. And they feared when they entered the cloud. But then, in the midst of the cloud, they heard the Father say, 'this is My Beloved Son. Hear Him.'**

**Notice, the Father didn't say, 'hear Moses or Elijah'. The Father didn't say, 'read and listen to the Torah', 'read and listen to the Nevi'im (the Prophets)'. No. 'Listen to My Son!' And when the voice was passed, Jesus was found alone.**

**See, the point is that Jesus isn't the interpreter of the Torah or the Prophets. Jesus is above them. The days of the Torah and the Prophets are gone. God has revealed Himself in these last days through His Son. Therefore, Jesus' Word stands above Torah and the Prophets, and no Jew expected that one." (James E. Talmage's Jesus The Christ Lecture Series, Lecture 6, 2015)**

# More Happened on the Mount of Transfiguration

## **2 Peter 1:16–19**

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

## **Doctrine and Covenants 63:21**

21 When the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fulness ye have not yet received.

A brown paper bag is centered in the image. The words "Mark 9" are written across the front of the bag in a blue, cursive font. The bag has a visible crease at the top and bottom, suggesting it is a standard paper bag. The background is plain white.

Mark 9

*Jesus is transfigured on the mountain—He casts out an unclean spirit—He teaches concerning His death and resurrection, who will be greatest, and the condemnation of those who offend His little ones.*

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after <sup>a</sup>six days Jesus taketh with him Peter, and James, and John, <sup>b</sup>and leadeth them up into an high mountain apart by themselves: and he was <sup>c</sup>transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with <sup>a</sup>Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a <sup>a</sup>voice came out of the cloud, saying, This is my <sup>b</sup>beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no <sup>a</sup>man what things

they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the <sup>a</sup>rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, <sup>a</sup>and <sup>b</sup>restoreth all things; and how it is written of the <sup>c</sup>Son of man, that he must <sup>a</sup>suffer many things, and be set at <sup>e</sup>nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they <sup>a</sup>listed, as it is written of <sup>b</sup>him.

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he <sup>a</sup>teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto

Jesus Heals a Boy with an Unclean Spirit

him: and when he saw him, straightway the spirit <sup>a</sup>tore him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have <sup>a</sup>compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things <sup>a</sup>are <sup>a</sup>possible to him that <sup>b</sup>believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine <sup>a</sup>unbelief.

25 When Jesus saw that the people came running together, he <sup>a</sup>rebuked the <sup>b</sup>foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.*

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and <sup>a</sup>lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and <sup>a</sup>fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

20a Mark 1:26.

22a TG Compassion.

23a Dan. 3:29.

TG God, Power of.

b TG Faith.

24a TG Doubt.

Resurrection.

33a GR reasoned, disputed, pondered.

34a TG Disputations.

b Luke 9:46.

35a Prov. 18:17.

31 For he taught his disciples, and said unto them, The <sup>a</sup>Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall <sup>b</sup>rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye <sup>a</sup>disputed among yourselves by the way?

34 But they held their peace: for by the way they had <sup>a</sup>disputed among themselves, who *should be* the <sup>b</sup>greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be <sup>a</sup>first, *the same* shall be last of all, and <sup>b</sup>servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 <sup>a</sup>Whosoever shall receive one of such <sup>b</sup>children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one <sup>a</sup>casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a <sup>a</sup>miracle in my <sup>b</sup>name, that can lightly speak evil of me.

40 For he that is not against us is <sup>a</sup>on our part.

41 For whosoever shall give you a cup of water to drink in my name,

receiveth not me *only*, but him that sent me, *even the Father*.

b TG Children; Salvation of Little Children.

Jesus Again Foretells Death, Resurrection

Who Is the Greatest?

Anyone Not Against Us Is for Us

Temptations to Sin

9 2a Luke 9:28 (28–36).

b JST Mark 9:1 . . . *who asked him many questions concerning his sayings;*

tions of.

b Matt. 3:17; Luke 9:35 (34–36).

9a Matt. 17:9 (9–12).

d TG Jesus Christ, Crucifixion of.

e Isa. 53:3.

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14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

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17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he <sup>a</sup>teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto

him: and when he saw him, straightway the spirit <sup>a</sup>tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have <sup>a</sup>compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* <sup>a</sup>possible to him that <sup>b</sup>believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine <sup>a</sup>unbelief.

25 When Jesus saw that the people came running together, he <sup>a</sup>rebuked the <sup>b</sup>foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and

31 For he said unto them, delivered him, and they rejoiced that he is dead the third day.

32 But they said, saying, and

33 ¶ And he said unto them, and being with them, What shall I do among you?

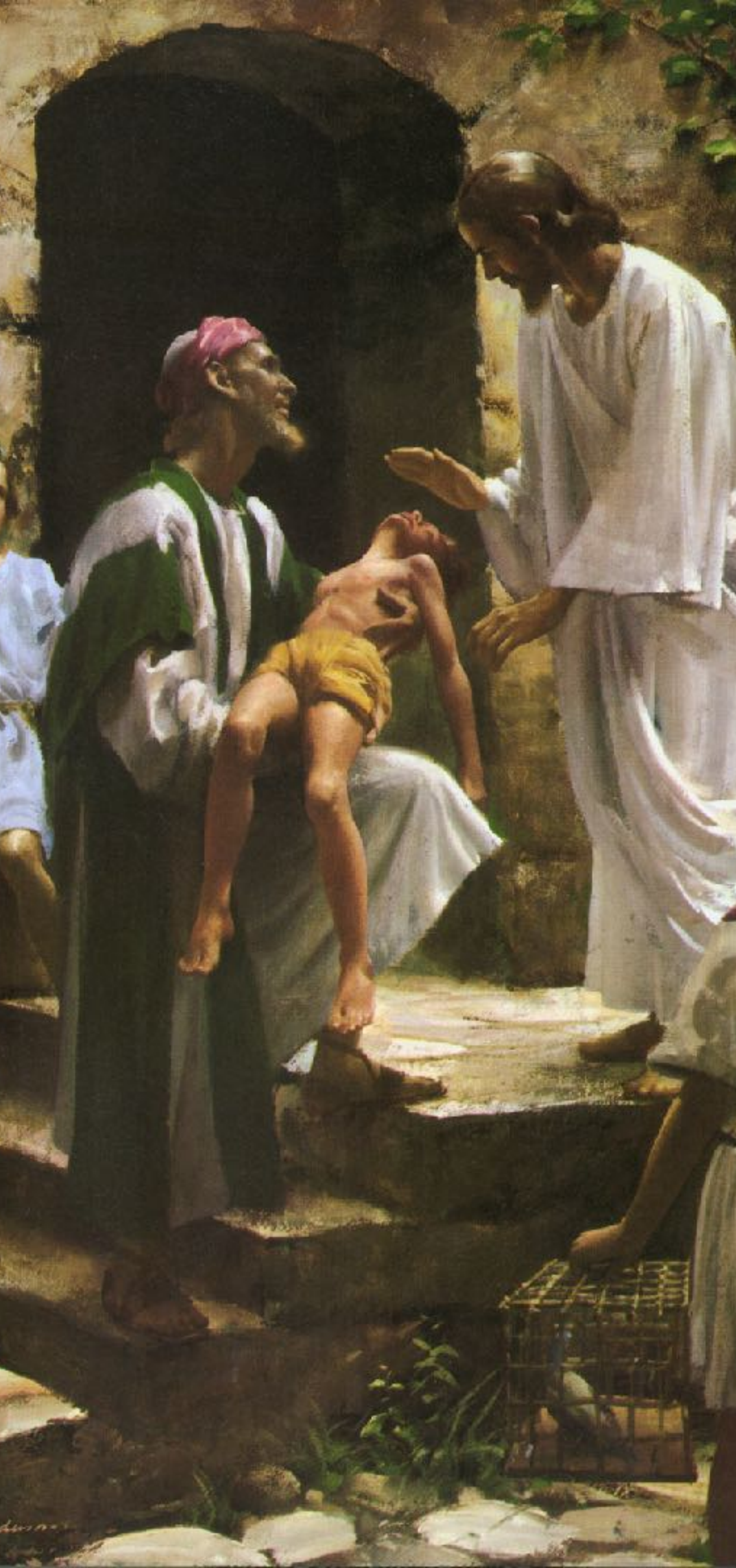
34 But they said, by the way among the <sup>b</sup>great

35 And he said unto twelve, and a man desired to be last of

36 And he said in the midst, had taken him unto them

37 <sup>a</sup>Who of such <sup>b</sup>receiveth





## Elder Jeffrey R. Holland

**“With no other hope remaining, this father asserts what faith he has and pleads with the Savior of the world, ‘If thou canst do any thing, have compassion on us, and help us’ [Mark 9:22]. I can hardly read those words without weeping. The plural pronoun us is obviously used intentionally. This man is saying, in effect, ‘Our whole family is pleading. Our struggle never ceases. We are exhausted. Our son falls into the water. He falls into the fire. He is continually in danger, and we are continually afraid. We don’t know where else to turn. Can you help us? We will be grateful for anything—a partial blessing, a glimmer of hope, some small lifting of the burden carried by this boy’s mother every day of her life.’”**

*(“Lord, I Believe,” Apr 2013 GC, Ensign or Liahona, May 2013, 93).*

unto him whatsoever they <sup>a</sup>listed, as it is written of <sup>b</sup>him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he <sup>a</sup>teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto

him: and when he saw him, straightway the spirit <sup>a</sup>tare him; and he fell on the ground, and wallowed foaming.

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22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have <sup>a</sup>compassion on us, and help us.

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25 When Jesus saw that the people came running together, he <sup>a</sup>rebuked the <sup>b</sup>foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

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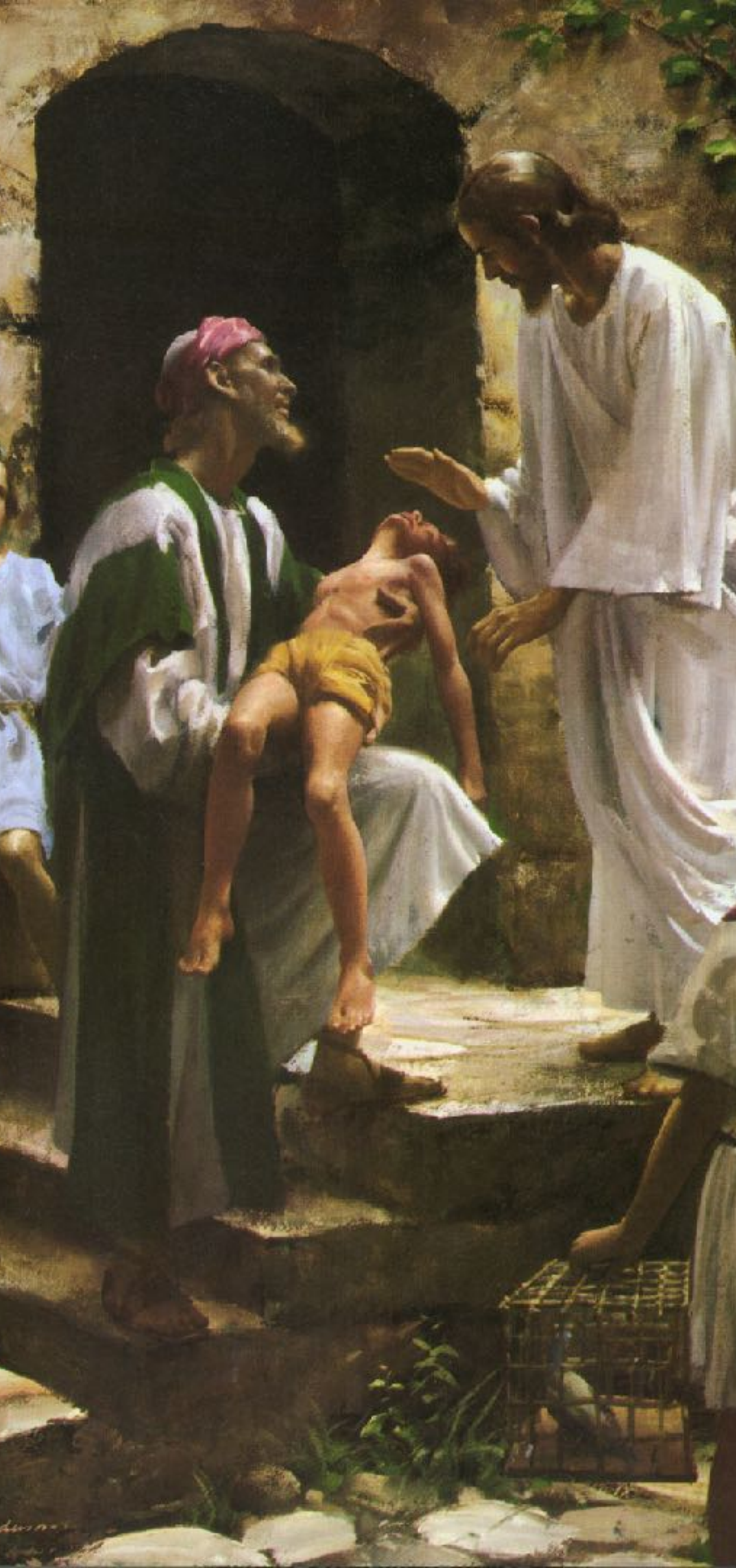
33 ¶ An and being them, Wh among yo

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37 <sup>a</sup>Who of such <sup>b</sup>ceiveth r



## Elder Jeffrey R. Holland

**“When facing the challenge of faith, the father asserts his strength first and only then acknowledges his limitation. His initial declaration is affirmative and without hesitation: ‘Lord, I believe.’ I would say to all who wish for more faith, remember this man! In moments of fear or doubt or troubling times, hold the ground you have already won, even if that ground is limited. In the growth we all have to experience in mortality, the spiritual equivalent of this boy’s affliction or this parent’s desperation is going to come to all of us. When those moments come and issues surface, the resolution of which is not immediately forthcoming, hold fast to what you already know and stand strong until additional knowledge comes.”**

*(“Lord, I Believe,” Apr 2013 GC, Ensign or Liahona, May 2013, 93).*



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26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and <sup>a</sup>lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and <sup>a</sup>fasting.

30 ¶ And they departed thence, and passed through Galilee; and

the <sup>b</sup>greatest.

35 And he sat down twelve, and saith unto every man desire to be <sup>a</sup>first, and to be last of all, and to be the least of all.

36 And he took a little child, and set him in the midst of them, and had taken him in his arms, and said unto them,

37 <sup>a</sup>Whosoever shall receive one of such <sup>b</sup>children in my name, receiveth me, and he that receiveth me receiveth him that sent me.

38 ¶ And John answered and said unto him, Master, we saw devils in thy name cast out, and we saw not us: and we follow thee, and he followeth not thee.

39 But Jesus said unto them, For there is no man that can do these things, save a <sup>a</sup>miracle in my name, lightly speak evil against the Son of man.

40 For he that is against us, is against us, and he that is against thee, is against thee.

41 For whosoever shall say against me, and against my Father, I will receive him.

## True to the Faith

**“This account [of Jesus casting out an evil spirit from a man’s son] teaches that prayer and fasting can give added strength to those giving and receiving priesthood blessings. The account can also be applied to your personal efforts to live the gospel. If you have a weakness or sin that you have struggled to overcome, you may need to fast and pray in order to receive the help or forgiveness you desire. Like the demon that Christ cast out, your difficulty may be the kind that will go out only through prayer and fasting” (True to the Faith: A Gospel Reference [2004], 67).**

ple came running together, he <sup>a</sup>rebuked the <sup>b</sup>foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and <sup>a</sup>lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and <sup>a</sup>fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

20a Mark 1:26.

22a TG Compassion.

23a Dan. 3:29.

Resurrection.

33a GR reasoned, pondered.



3 And, behold, there appeared unto them <sup>a</sup>Moses and <sup>b</sup>Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright <sup>a</sup>cloud overshadowed them: and behold a <sup>b</sup>voice out of the cloud, which said, This is my <sup>c</sup>beloved <sup>a</sup>Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore <sup>a</sup>afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the <sup>a</sup>vision to no <sup>b</sup>man, until the Son of man be risen again from the <sup>c</sup>dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 <sup>a</sup>And Jesus answered and said unto them, Elias truly shall first come, and <sup>b</sup>restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they <sup>a</sup>listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he <sup>a</sup>falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O <sup>a</sup>faithless and <sup>b</sup>perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your <sup>a</sup>unbelief: for verily I say unto you, If ye have <sup>b</sup>faith as a grain of mustard seed, ye shall say unto this <sup>c</sup>mountain, Remove hence to yonder place; and it shall remove; and nothing shall be <sup>d</sup>impossible unto you.

21 Howbeit this <sup>a</sup>kind goeth not out but by prayer and <sup>b</sup>fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be <sup>a</sup>betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be <sup>a</sup>raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay <sup>a</sup>tribute?

25 He saith, Yes. And when he was come into the house, Jesus <sup>a</sup>prevented him, saying, What thinkest thou, Simon? of whom do the <sup>b</sup>kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of <sup>a</sup>money: that take, and <sup>b</sup>give unto them for me and thee.

## CHAPTER 18

*Jesus explains how we are to treat our offending brethren—The Son of Man came to save that which was lost—All of the Twelve receive the keys of the kingdom—Jesus explains why we should forgive.*

At the same time came the disciples unto Jesus, saying, Who is the <sup>a</sup>greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little <sup>a</sup>children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall <sup>a</sup>humble himself as this little <sup>b</sup>child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my <sup>a</sup>name receiveth me.

6 But whoso shall <sup>a</sup>offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of <sup>a</sup>offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into <sup>a</sup>hell fire.

10 Take heed that ye despise not one of these <sup>a</sup>little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the <sup>a</sup>Son of man is come to <sup>b</sup>save that which was <sup>c</sup>lost.

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*, than of 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.

Jesus Heals a Boy with a Demon

The Temple Tax

Jesus Again Foretells Death, Resurrection

3a D&C 63:21; 110:11.  
TG Priesthood, Keys of;  
Translated Beings.  
b IE Elijah.

Jesus Christ, Divine  
Sonship.  
6a Ex. 3:6; Deut. 5:5.  
9a TG Vision.

17a TG Unbelief.  
b Deut. 32:5.  
20a GR little faith.  
TG Doubt.

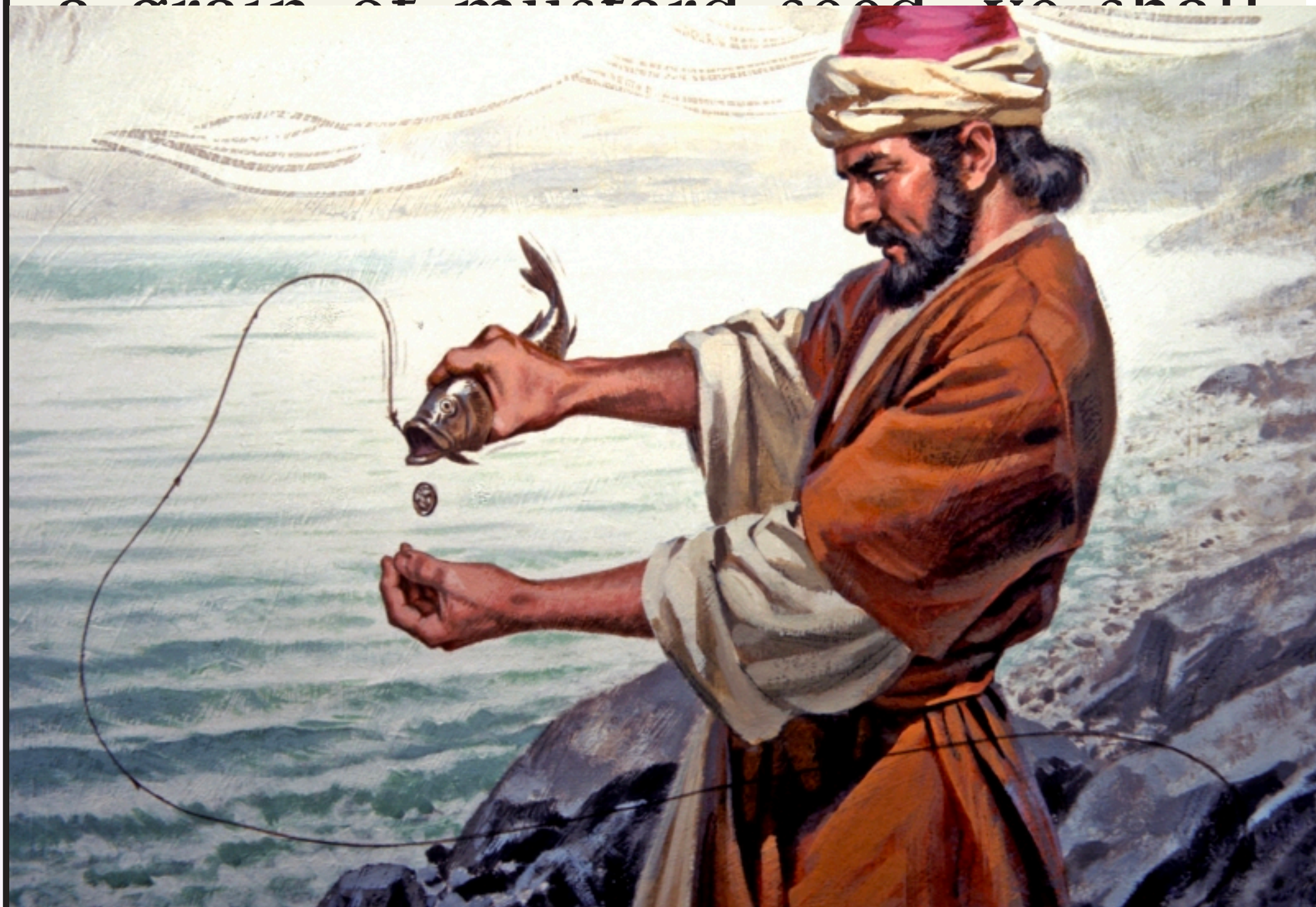
25a GR spoke to him first.  
b TG Kings, Earthly.  
27a Ex. 30:13; 38:26.

D&C 121:19 (19–22).  
TG Offense.  
7a TG Sin.

Son of Man.  
b TG Jesus Christ, Mission  
of; Life, Sanctity of;

cast him out?

20 And Jesus said unto them, Because of your <sup>a</sup>unbelief: for verily I say unto you, If ye have <sup>b</sup>faith as



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24 ¶ And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay <sup>a</sup>tribute?

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## CHAPTER 18

*Jesus explains how we are to treat our offending brethren—The Son of Man came to save that which was lost—All of the Twelve receive the keys of*

17a TG Unbelief.

b Deut. 32:5.



## Institute Manual

The tribute money, or tax, referred to in Matthew 17:24–27 was the temple tax required of all Israelite males over the age of 20 (see Exodus 30:11–14). This money was used to support the daily costs associated with the temple, such as the cost of incense, robes worn by the priests, and oil for the lamps. Jesus taught Peter that since the temple was His Father's house (see Matthew 17:25–26; John 2:16), He was exempt from the payment of this tax.

25 He saith, Yes. And when he was come into the house, Jesus <sup>a</sup>prevented him, saying, What thinkest thou, Simon? of whom do the <sup>b</sup>kings of the earth take custom or tribute? of their own children, or of strangers?

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## CHAPTER 18

*Jesus explains how we are to treat our offending brethren—The Son of Man came to save that which was lost—All of the Twelve receive the keys of*

6 But these me, i mills neck, the d

7 ¶ of <sup>a</sup>of that c man

8 W offend them to en rather two f fire.

9 An pluck it is b with two e

10 T



## Elder Neal A. Maxwell

**“[The Savior] told His disciples to go and catch a fish and they would find the requisite coin in there. ... They did and the coin was just the right denomination to pay the tribute. We can’t comprehend the staggering omniscience, but it is there and it operates to bless each of our lives.”**

*(“We Can’t Comprehend the Capacity of God,” Church News, Feb. 22, 2003, 3).*