

MATTHEW 11-12; LUKE 11



JOHN SENT TO PREPARE THE WAY

MATTHEW 11-12



Verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name"
D&C 11:30

How Do You Know?



Why is it important to know that these people truly are who they appear to be?

How can you know that they are who they appear to be?



JOHN, THE BAPTIST

While Jesus was ministering throughout the cities of Galilee, John the Baptist, who had been put into prison by Herod, “sent two of his disciples to inquire of Jesus to reassure their faith.



Many have thought this event reflected a lack of confidence in John’s own mind. However, Jesus took the occasion to bear testimony of the great work John had done, emphasizing that he was unwavering and true” (1)

JOHN – FOREORDAINED

Jesus began teaching the people about the greatness of John the Baptist. John the Baptist was foreordained to be a forerunner to Jesus Christ, a mission that fulfilled Old Testament prophecy.



*The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, `make straight in the desert a highway for our God.
Isaiah 40:3*



*Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.
Malachi 3:1*

See 1 Nephi 10:7-10



See 1 D&C 84:20

WHO IS THE MESSIAH?

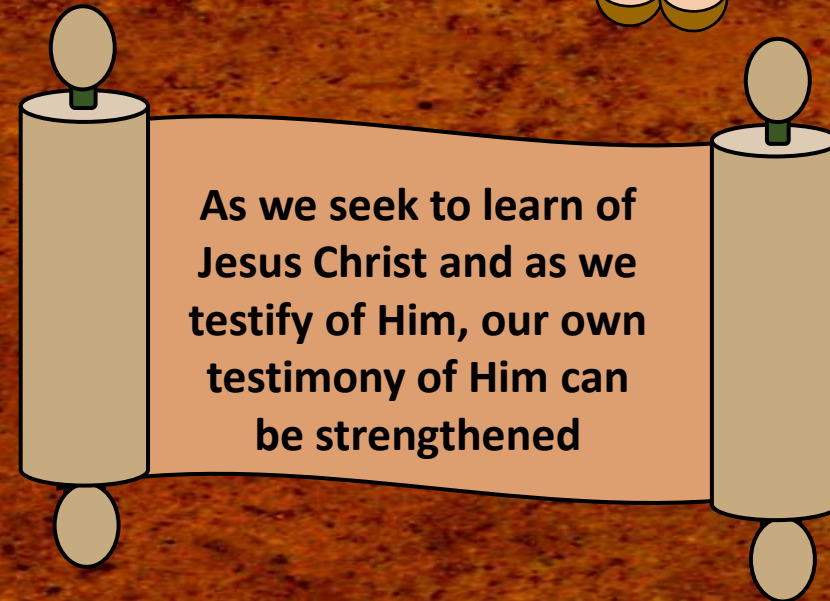
John's disciples were asking Jesus if He was the Messiah.

John the Baptist already knew that Jesus was the Messiah



And I saw, and bare record that this is the Son of God.

John 1:34



**As we seek to learn of
Jesus Christ and as we
testify of Him, our own
testimony of Him can
be strengthened**

JOHN WAS THE CHOSEN PROPHET

To prepare the way of the Messiah



Jesus condemned those who rejected John the Baptist as well as those who had witnessed clear evidence of the Lord's divinity yet rejected Him.

But the days will come, when the violent shall have no power; for all the prophets and the law prophesied that it should be thus until John.

Yea, as many as have prophesied have foretold of these days.

And if ye will receive it, verily, he was the Elias, who was for to come and prepare all things.

CHILDREN IN THE MARKET

The Savior illustrated the inconsistency and unbelief of those who rejected Him and John the Baptist

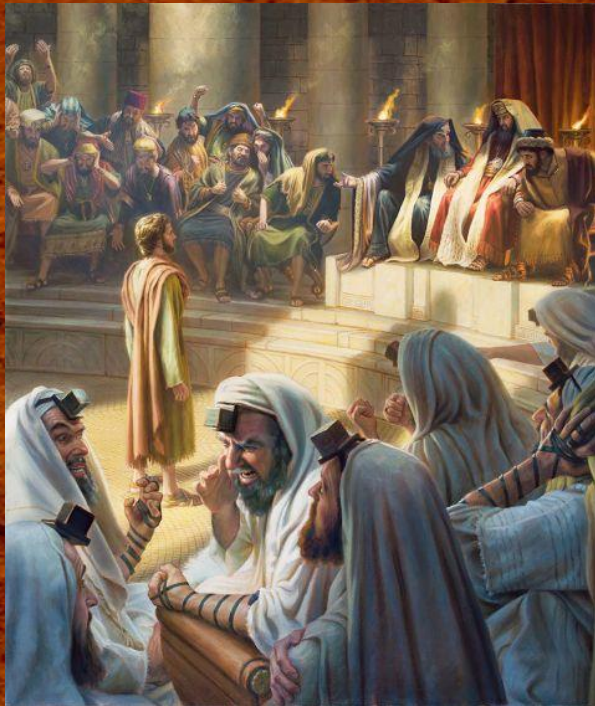
Bruce R. McConkie Commentary



“What illustration can I choose to show how petty, peevish, and insincere are you unbelieving Jews? You are like fickle children playing games; when you hold a mock wedding, your playmates refuse to dance; when you change the game to a funeral procession, your playmates refuse to mourn. In like manner you are only playing at religion. As cross and capricious children you reject John because he came with the strictness of the Nazarites, and ye reject me because I display the warm human demeanor that makes for pleasant social intercourse” (2)

JESUS CHRIST IS NOT ON TRIAL

The Jews were insolent and self-righteous. When the Jews piped, Jesus didn't dance. They judged Him harshly because He didn't do what they wanted. They rejected him because he didn't behave the way they expected the Messiah to behave. They had the cart before the horse, for Christ was not to be judged by the world-the world is to be judged by Christ. (4)



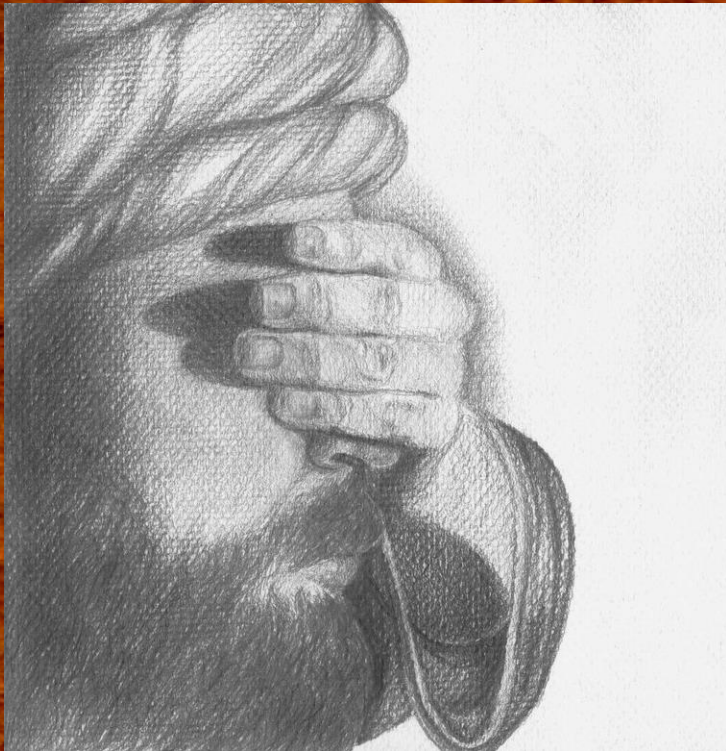
"The Lord Jesus Christ is not on trial before the world. Men should understand that. The world is on trial before the Lord Jesus Christ, and we will have to account for the attitude taken toward him and his message, and we cannot accept him without accepting his principles and his doctrines. If we reject his principles and his doctrines, we reject him." (3)



REVEALED UNTO BABES

"Compared with the learned men of the time, such as the rabbis and scribes, whose knowledge served but to harden their hearts against the truth, these devoted servants were as babes in humility, trust, and faith.

Such children were and are among the nobles of the kingdom."
(5)



We are like children when we are prepared to receive the gospel.

UNIVERSITY OF GOD



"...people are not wise in this world's learning, or experienced; they are youthful, inexperienced, frequently uneducated, and crude, but enjoying an experience and receiving an education superior to that obtained anywhere else. We value the privilege of educating our children in the great universities of the world, preparing them for life's duties; but is it not far more important that they should be prepared both for this life's duties and those of the life to come, the eternities?"



"It is the greatest university training, to be thus divinely inspired, guided and educated.

It is more than what people call religious training. There is in it also a most practical training for life's secular duties as well.

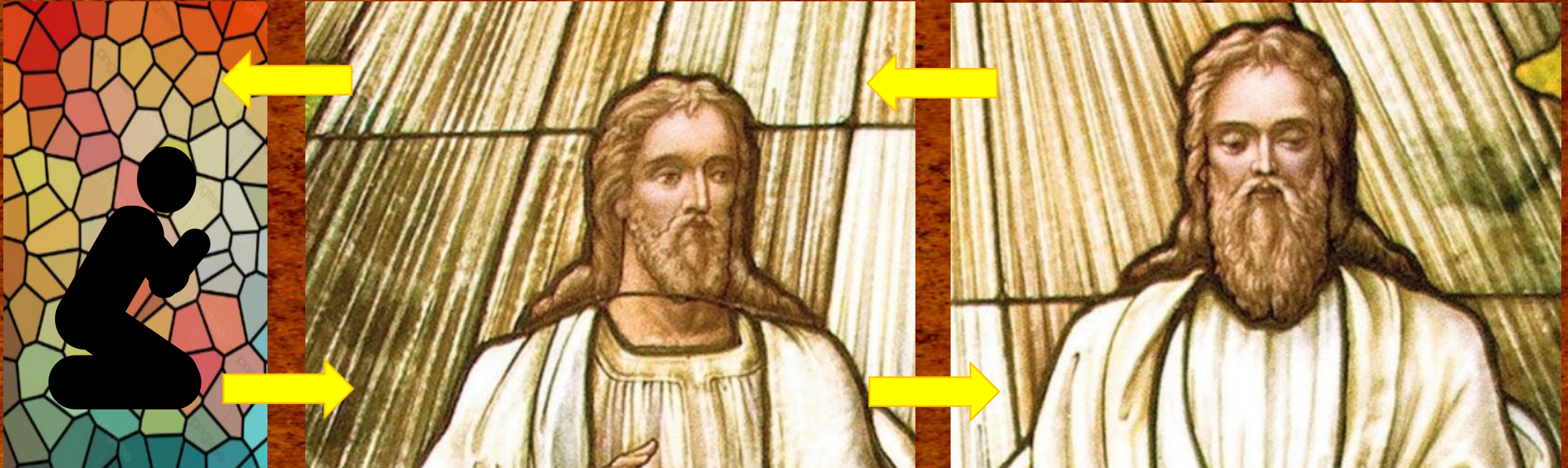
It develops more than any college work will, initiative, self reliance, leadership, moral character, virtue, love of fellowmen, and above all the love of God, and a knowledge of him." (6)

Matthew 11:27
John 5:19,30
John 8:18-19, 26,28

KNOWING BY EXAMPLE

The Savior testified that we can better come to know Heavenly Father by studying the example of His Son.

All that Jesus Christ said and did followed the example of His Father and was intended to bring us more fully to the Father.



Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

Of the many magnificent purposes served in the life and ministry of the Lord Jesus Christ, one great aspect of that mission often goes uncelebrated.

His followers did not understand it fully at the time, and many in modern Christianity do not grasp it now, but the Savior Himself spoke of it repeatedly and emphatically.

It is the grand truth that in all that Jesus came to say and do, including and especially in His atoning suffering and sacrifice, He was showing us who and what God our Eternal Father is like, how completely devoted He is to His children in every age and nation.

In word and in deed Jesus was trying to reveal and make personal to us the true nature of His Father, our Father in Heaven.





“So, feeding the hungry, healing the sick, rebuking hypocrisy, pleading for faith—this was Christ showing us the way of the Father, He who is “merciful and gracious, slow to anger, long-suffering and full of goodness.”



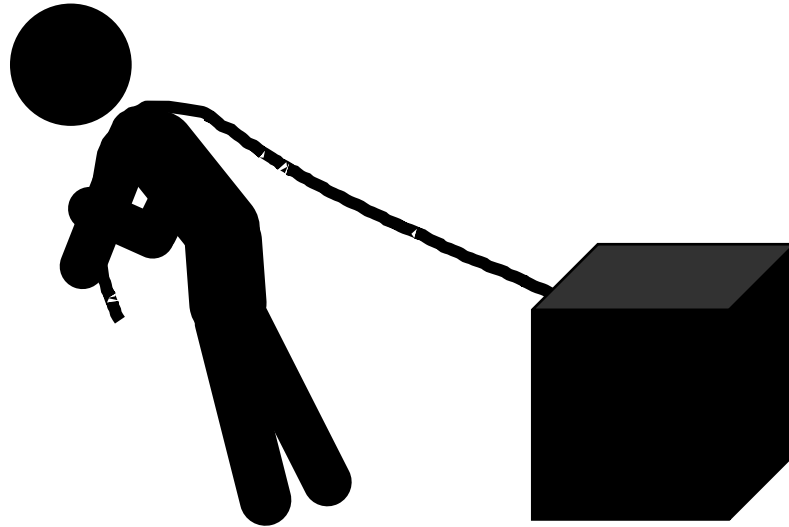
” In His life and especially in His death, Christ was declaring, “This is *God’s* compassion I am showing you, as well as that of my own.”

In the perfect Son’s manifestation of the perfect Father’s care, in Their mutual suffering and shared sorrow for the sins and heartaches of the rest of us, we see ultimate meaning in the declaration:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

John 3:16–17

How well do you feel you are dealing with your burdens and stressful events?



Not Well

Well

Extremely Well

DOCTRINAL MASTERY

Matthew
11:28-30



Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

TAKE MY YOKE UPON YOU

A yoke is “a device put around the necks of animals or men to harness them together”



Liz Lemon



Making and keeping sacred covenants yokes us to and with the Lord Jesus Christ.



When we are yoked with Jesus Christ, He bears the load, and we share in the joy of the labor. The Lord's invitation to each of us to learn of Him is the only sure source which brings peace, joy and provides answers to the troubled mind.

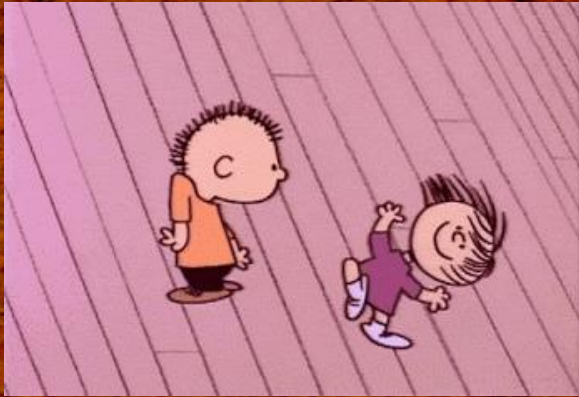
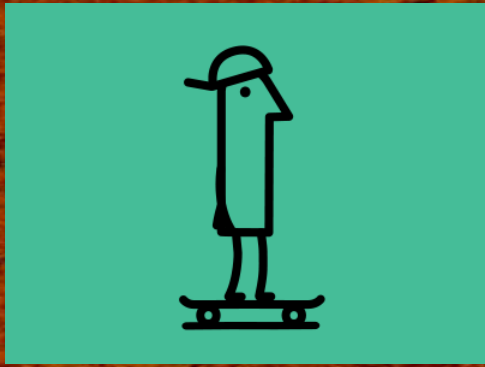
What did you learn about ways the Savior can help you carry your burdens?

How might understanding our role in reaching out to the Savior help someone who is facing challenges?

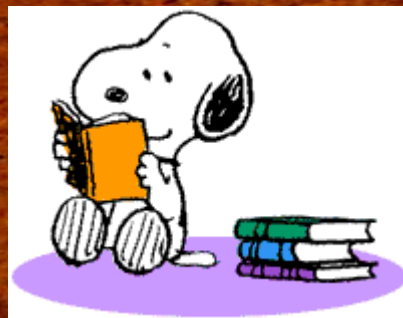
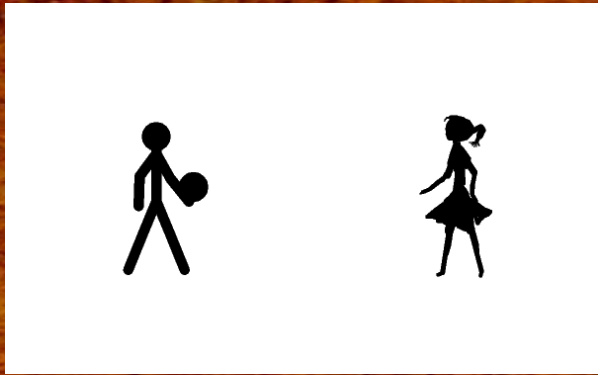


How might Christ lift my burdens?



The Sabbath



How do you know whether an activity is appropriate to do on the Sabbath?



The Sabbath

Many of the objections Jewish leaders brought against the Savior during His mortal ministry concerned what activities were appropriate on the Sabbath day.

In ancient Israel the Sabbath was regarded as something that set Israel apart from all other people.



Other cultures had holy sites, sacrificial laws, and various religious customs, but only Israel had the Sabbath

To safeguard their holy day, Jewish rabbis developed many rules about what activities were or were not permissible on the Sabbath.

Such traditions of the “oral law” were intended to prevent violations of the written law.

By New Testament times, these traditions of forbidding certain activities on the Sabbath day had become points of contention among many Jews.

The Sabbath Was Made For Man

“Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat; for the Son of man made the Sabbath day, therefore the Son of man is Lord also of the Sabbath”

JST Mark 2:26-27



Good Vs Evil

“Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?”



What did the Pharisees believe was unlawful for the Savior and His disciples to do on the Sabbath?



Jewish teachers added their own rules and interpretations, called the oral law or tradition, to the law of Moses.

These added rules were intended to prevent violation of God's law, but they also prevented some people from understanding the true purpose of certain commandments, including the command to keep the Sabbath day holy.

SABBATH LAWS



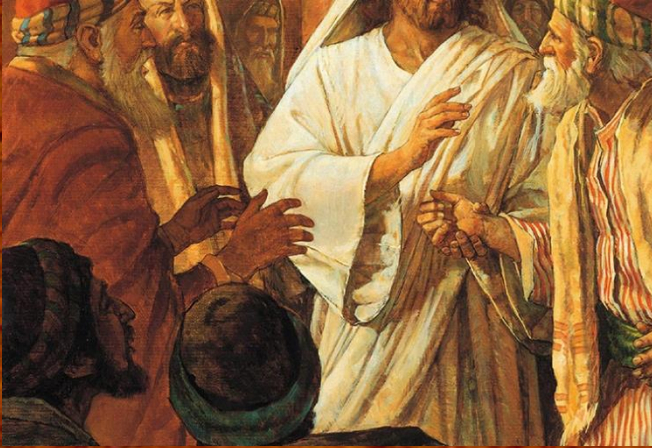
Christ's message regarding Sabbath worship was that *the spirit of the law* was to do good, regardless of the restrictions of *the letter*-the letter calls for sacrifice, but the spirit calls for mercy.

"There is a higher law. Mercy is greater than sacrifice. The 'letter,' as it were, of sacrificial performances, or of Sabbath observance, or of tithing, or of keeping the Word of Wisdom, or of any act or performance, 'killeth'; only the spirit giveth 'life.' Sabbath restrictions are not to be compared with Sabbath acts involving mercy and goodness and grace.



The lesser law is superseded by the higher. 'The Sabbath was expressly designed for mercy, and therefore not only might all acts of mercy be blamelessly performed thereon, but such acts would be more pleasing to God than all the insensate and self-satisfied scrupulosities which had turned a rich blessing into a burden and a snare.' (3)

HE IS THE MESSIAH



After Jesus healed a man on the Sabbath day, some of the Pharisees began seeking to destroy Him.

When He healed someone possessed of a devil, they attempted to discredit Him in front of the people by accusing Him of performing those works by the power of the devil.



Jesus knew their thoughts and asserted that, on the contrary, by casting out devils He was demonstrating that He was the Messiah and was establishing God's kingdom.



GOOD TREE VS CORRUPT TREE

The Savior taught that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit"

The Pharisees took an untenable position when they accused Jesus of using the power of the devil to do something good by healing a man possessed with a devil.



Jesus was telling them they needed to make a choice about Him.

Because of His good works they could not consistently call Him evil, and they could not take a neutral position.

Confronted with His testimony and good works, the Pharisees had to choose whether or not they would accept Him as the Christ and follow Him. (8)

BLASPHEMY AGAINST THE HOLY GHOST

"Blasphemy against the Holy Ghost" is sometimes used interchangeably with the terms "denying the Holy Ghost" or "the unpardonable sin."

"What must a man do to commit the unpardonable sin?"

He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him.

After a man has sinned against the Holy Ghost, there is no repentance for him.

He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy." (9)

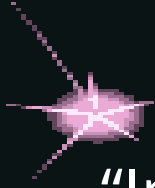


PARABLE OF THE EMPTY HOUSE

Finding No Rest

37 Then came some of the scribes and said unto him, Master, it is written that, Every sin shall be forgiven; but ye say, Whosoever speaketh against the Holy Ghost shall not be forgiven. And they asked him, saying, How can these things be?

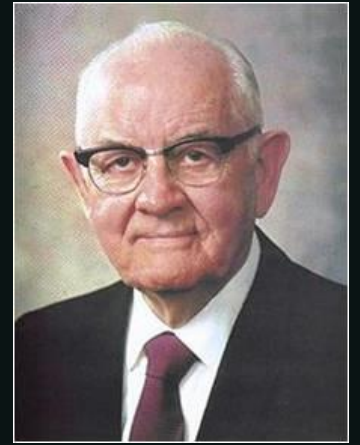
38 And he said unto them, When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none; but when a man speaketh against the Holy Ghost, then he saith, I will return into my house from whence I came out; and when he is come, he findeth him empty, swept and garnished; for the good spirit leaveth him unto himself.



“In abandoning sin one cannot merely *wish* for better conditions.

He must *make* them. ...

“... The things which engaged him and caught his fancy and occupied his thoughts are gone, and better substitutions have not yet filled the void. This is Satan’s opportunity” (10)



“It is not enough to simply try to resist evil or empty your life of sin.



You must fill your life with righteousness and engage in activities that bring spiritual power. ...



“Full obedience brings the complete power of the gospel into your life, including increased strength to overcome your weaknesses. This obedience includes actions you might not initially consider part of repentance, such as attending meetings, paying tithing, giving service, and forgiving others.” (11)

BELONGING TO AN ETERNAL FAMILY

“The blessings of heaven are available—freely, without money and without price—to all men.

All men cannot be born into this world as the sons of God, after the manner of the flesh, but all, through righteousness, can be adopted into the family of the Eternal God and become joint-heirs with Christ of the fullness of the glory and power of the Father” (2)



Sources:

1. Bible Dictionary, "John the Baptist"
2. Bruce R. McConkie *Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:263
Bruce R. McConkie noted (Farrar, p. 337.)" (*The Mortal Messiah: From Bethlehem to Calvary*, 2: 87; *Mortal Messiah*, 2:227
3. George Q. Morris (*Conference Report, April 1955*, Fourth Day-Morning Meeting 101)
4. Gospel Doctrine.com
5. James E. Talmage *Jesus the Christ*, 397
6. Elder James H. Moyle (*Conference Report, October 1929*, Afternoon Meeting 125.)
7. Elder Jeffrey R. Holland ("Broken Things to Mend," *Ensign or Liahona*, May 2006, 69–70). 7a. Jeffrey R. Holland, "The Grandeur of God," *Ensign or Liahona*, Nov. 2003, 70
8. New Testament Institute Student Manual Chapter 4
9. President Joseph Smith (in *History of the Church*, 6:314).
10. President Spencer W. Kimball (*The Miracle of Forgiveness* [1969], 171–72; emphasis added).
11. *True to the Faith: A Gospel Reference* [2004], 135).
12. Guide to the Scriptures
13. David A. Bednar, "Bear Up Their Burdens with Ease," *Ensign or Liahona*, May 2014, 88
14. Edward Dube, "Learn of Me," *Liahona*, Oct. 2020, Africa Southeast Local Pages, ChurchofJesusChrist.org

Event	Matthew	Mark	Luke	John
Jesus is Lord of the Sabbath	12:1-8	2:23-28	6:1-5	
Jesus Heals Man With Withered Hand on the Sabbath	12:9-14	3:1-6	6:6-11	
Multitudes Throng Jesus	12:15-21	3:7-12		
John the Baptist Sends Messenger to Jesus	11:2-6		7:18-23	
Jesus Testifies of John's Greatness	11:7-19		7:24-35	
Jesus Accused of Working with Beelzebub	12:22-30	3:19-27		
No Forgiveness for Blasphemy Against Holy Ghost	12:31-37	3:28-20		
Discourse on Signs	12:38-45			
Jesus' Mother and Brother Seek Him	12:46-50	3:31-35	8:19-21	
Jesus Sends Forth the Seventy	11:20-24	10:1:1-16		

Source: *Horizontal Harmony of the Four Gospels* by Thomas M. Mumford

Matthew 11:17 Piped into you and you have not danced: Jesus is using a parable to show the people that they can't have it both ways. John the Baptist comes to them from the wilderness as an isolated, austere prophet dressed in camel's hair, and he is rejected. Jesus comes to them as a common man; he associates with poor people eating and drinking with sinners, and he is rejected. God gave this generation two totally different kinds of prophets, one that was a loner who rejected all common pleasures and One that was social and ate and drank like the common man. Would the Jews reject both kinds? Which kind of prophet did they want?

To paraphrase the parable, "when we played happy music, you didn't rejoice and sing and dance; when we played sad music, you didn't cry and mourn and lament." The kind of music played was completely opposite just like God's presentation of these two prophets. In both instances, the hearers (John the Baptist and Jesus) didn't behave the way the musicians (the Jews) wanted.

When people think of prophets, they have widely different expectations. Joseph Smith often received the same response. People rejected him as a prophet because he didn't meet their expectations of how a prophet should behave. Joseph Wakefield must have expected a true prophet to be serious all the time. He once witnessed the Prophet Joseph stop translating the Bible so he could play with the children. He was completely astonished at this. "This convinced him that the Prophet was not a man of God, and that the work was false." (Susan Easton Black, *Who's Who in the Doctrine and Covenants* [Salt Lake City: Bookcraft, 1997], 324 - 325)

The Jews were insolent and self-righteous. When the Jews piped, Jesus didn't dance. They judged Him harshly because He didn't do what they wanted. They rejected him because he didn't behave the way they expected the Messiah to behave. They had the cart before the horse, for Christ was not to be judged by the world-the world is to be judged by Christ. Gospel Doctrine.com

Matthew 11:2-3 John the Baptist sends two:

"The question they were to put to Jesus was for their edification, not for his own. John knew, as no one else knew, who Jesus was, and he had known it for a long time. He had had revelation from heaven to this effect: he had seen with his eyes, he had heard with his ears, and he had the testimony of the Holy Ghost. ... The most satisfactory answer seems to be that John sent his disciples to question Jesus about his identity so that they themselves would at long last realize the truth of what John had been testifying" Robert L. Millet (*A Burning Light: The Life and Ministry of John the Baptist* [1972], 92).

<p>Matthew 11:38-40 The Lord’s Yoke In biblical times the yoke was a device of great assistance to those who tilled the field. It allowed the strength of a second animal to be linked and coupled with the effort of a single animal, sharing and reducing the heavy labor of the plow or wagon. A burden that was overwhelming or perhaps impossible for one to bear could be equitably and comfortably borne by two bound together with a common yoke. ... “Why face life’s burdens alone, Christ asks, or why face them with temporal support that will quickly falter? To the heavy laden it is Christ’s yoke, it is the power and peace of standing side by side with a God that will provide the support, balance, and strength to meet our challenges and endure our tasks here in the hardpan field of mortality. “Obviously, the personal burdens of life vary from person to person, but every one of us has them. Furthermore, each trial in life is tailored to the individual’s capacities and needs as known by a loving Father in Heaven. Of course, some sorrows are brought on by the sins of a world not following the counsel of that Father in Heaven. Whatever the reason, none of us seems to be completely free from life’s challenges. To one and all, Christ said, in effect: As long as we all must bear some burden and shoulder some yoke, why not let it be mine? My promise to you is that my yoke is easy, and my burden is light. (See Matt. 11:28–30.)” President Howard W. Hunter (“Come unto Me,” <i>Ensign</i>, Nov. 1990, 18).</p>	<p>Matthew 12:31-32, 43-46 Sin against the Holy Ghost President Spencer W. Kimball (1895–1985) noted that few will commit this sin: “The sin against the Holy Ghost requires such knowledge that it is manifestly impossible for the rank and file [members of the Church] to commit such a sin” (<i>The Miracle of Forgiveness</i> [1969], 123). President Boyd K. Packer of the Quorum of the Twelve Apostles similarly reassured Church members: “Save for those few who defect to perdition after having known a fulness, there is no habit, no addiction, no rebellion, no transgression, no offense exempted from the promise of complete forgiveness” (“The Brilliant Morning of Forgiveness,” <i>Ensign</i>, Nov. 1995, 19).</p>
<p>Matthew 12:2 Unlawful on the Sabbath? "On a certain Sabbath, He and the disciples walked through a field of grain, and, being hungry, the disciples began to pluck some of the ripening ears; rubbing out the kernels between their hands, they ate. There was no element of theft in what they did, for the Mosaic law provided that in passing through another's vineyard or corn field one might pluck grapes or corn to relieve hunger; but it was forbidden to use a sickle in the field, or to carry away any of the grapes in a vessel. (Deut. 23:24,25) The permission extended only to the relief of present need. When the disciples of Jesus availed themselves of this lawful privilege, there were Pharisees on the watch, and these came at once to the Master, saying: 'Behold, thy disciples do that which is not lawful to do upon the sabbath day.' The accusers doubtless had in mind the rabbinical dictum that rubbing out an ear of grain in the hands was a species of threshing; that blowing away the chaff was winnowing; and that it was unlawful to thresh or winnow on the Sabbath. Indeed, some learned rabbis had held it to be a sin to walk on grass during the Sabbath, inasmuch as the grass might be in seed, and the treading out of the seed would be as the threshing of grain.” James E. Talmage (<i>Jesus the Christ</i>, 198-99)</p>	<p>Matthew 12:41-42 “The Men of Nineveh” and “the Queen of the South” Ancient Assyria, whose capital was Nineveh, was notorious for its brutal treatment of war captives, who were often tortured, beheaded, dismembered before family members, flayed alive, roasted over a slow fire, or sent back to Assyria for forced relocation or public execution. Nonetheless, the ancient inhabitants of Nineveh, who were not of Israelite descent, responded to Jonah’s cry of repentance (see Jonah 3:1–9). Similarly, the queen of the south (queen of Sheba), also not of Israel, had great respect for Solomon, the Israelite king (see 1 Kings 10:1–13). The Savior referred to the men of Nineveh and the queen of Sheba while rebuking the Pharisees for failing to believe in Him. He was “greater than Jonas” (Matthew 12:41) and “greater than Solomon” (Matthew 12:42)—yet to the shame of the Jewish leaders, who were of Israel and ought to have known better, they were refusing to honor and hearken to Jesus Christ, the greatest of all. (See similar rebukes in Matthew 8:10;11:20–24; Luke 4:25–27.)</p>
<p>Matthew 12:3-5 In the Service of the Lord The disciples, when following the Lord, were similarly on the service of the Lord; ministering to Him was more than ministering in the Temple, for He was greater than the Temple. If the Pharisees had believed this, they would not have questioned their conduct, nor in so doing have themselves infringed that higher law which enjoined mercy, not sacrifice. ' (Edersheim 2:58.)" (Bruce R. McConkie, <i>The Mortal Messiah: From Bethlehem to Calvary</i>, 2: 87.)</p>	
<p>Matthew 12:22-30 Making a Choice—the Messiah or Not Christian writer C. S. Lewis taught that we too must make an all-or-nothing choice in response to Jesus Christ: “You must make your choice. Either this man [Jesus Christ] was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronising nonsense about His being a great human teacher. He has not left that open to us. He did not intend to” (<i>Mere Christianity</i>[1952], 41).</p>	

James H. Moyle, one of Utah's most representative attorneys, is a native of Salt Lake City, having been born there September 17, 1858. His father, James Moyle, was a successful builder and contractor, and his mother was Elizabeth Wood Moyle. J. H. Moyle was educated in the district schools of Salt Lake City, and later took a course at the University of Utah, graduating in 1881. He subsequently took the course at the University of Michigan Law School, from which he graduated in 1885, and was a student for three years also at the University of Michigan in its School of Political Science.

Mr. Moyle was admitted to the bar of Utah and of Michigan in 1885, and later to the Supreme Court of the United States. He was Assistant City Attorney and Deputy County Attorney for one year, and was elected County Attorney in 1886, and re-elected in 1888. The same year he was elected a member of the State legislature. He was chairman of the committee in 1889 which visited the principal Reform Schools of the United States, and upon whose report our Territorial Reform School was established. He was chairman of the Democratic State Committee in the campaigns of 1898 and 1899, and his party was victorious in both. During the last day of the legislature in 1899, Mr. Moyle was the caucus nominee of the Democratic Party for United States Senator; but no Senator was elected because of so many members being held by obligations to A. W. McCune, from which he would not release them. Hence the deadlock.

Mr. Moyle was the choice of the Democrats as their candidate for governor in 1900 and 1904, and in the latter campaign led his ticket in number of votes received by him. He also has taken a keen interest in livestock, its conventions and organizations, and was for many years a director of the Utah Fair Association. He was also for many years a trustee of the Reform School, and for two years was president of the Board of Trustees of that institution. While Mr. Moyle is active in business, farming, livestock, and mining, he has been more attentive to his large legal practice. The law firm was originally Richards & Moyle; later on, Moyle, Zane & Costigan and at the present time, Moyle & Van Cott, and their clientage and law business is one of the largest in the State.

Mr. Moyle is a director in the Consolidated Wagon and Machine Company, the Deseret Live Stock Company, the Utah Commercial and Savings Bank, the Silver Brothers' Iron Works Company, the Inter-Mountain Packing Company, the Utah Independent Telephone Company, the Utah Consolidated Plaster Company, the Blackfoot Stock Company, and many other important enterprises, especially mining companies, too numerous to mention.

Mr. Moyle was married to Alice E. Dinwoodey, November 17, 1887, and they are the parents of eight children, of whom six are living, namely: Henry D., Alice E., Walter G., Gilbert D., James D., and Sarah Virginia Moyle.

Mr. Moyle is a member of the Commercial Club and president of the Utah Democratic Club. He resides at 405 East First South Street, Salt Lake City. Intermountain Utah Biographies

Something of interest

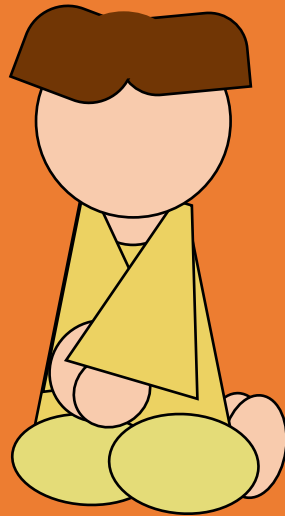
The following sides will also be in Lesson 48 Luke:7:18-35

“Lord, Teach us to Pray”



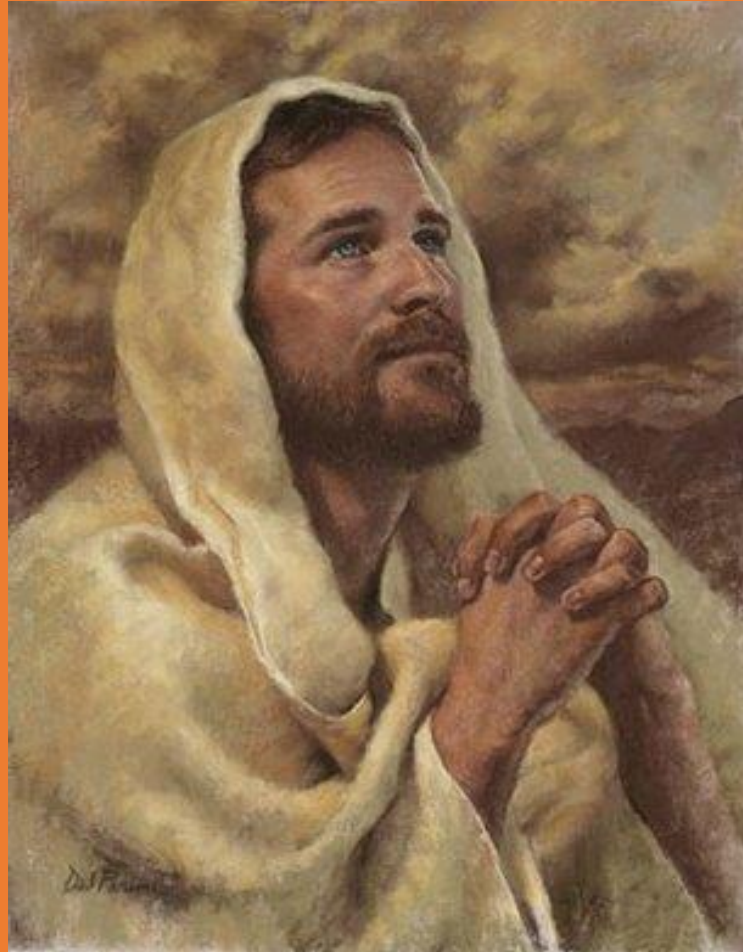
Luke 11:1-4

Matthew 6:9-13



The Lord's Prayer

Enriching our own prayers and our own witness of the truth
of Jesus' message

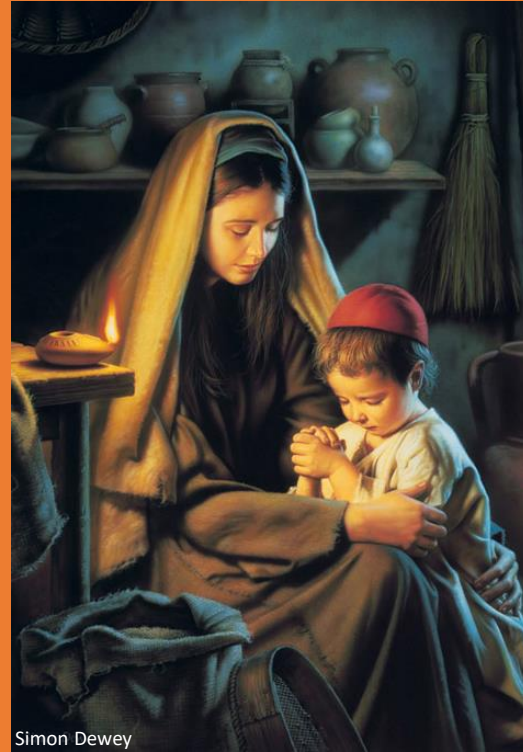


Small Jewish history of prayer:

Jesus was probably taught to pray three times a day according to the customary Jewish practices of his age.



The Jews offered a prayer once in the morning and once in the evening:



“Hear, O Israel: The Lord our God is one Lord:

“And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

“And these words, which I command thee this day, shall be in thine heart:

“And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up.”

Deuteronomy 6:4-7

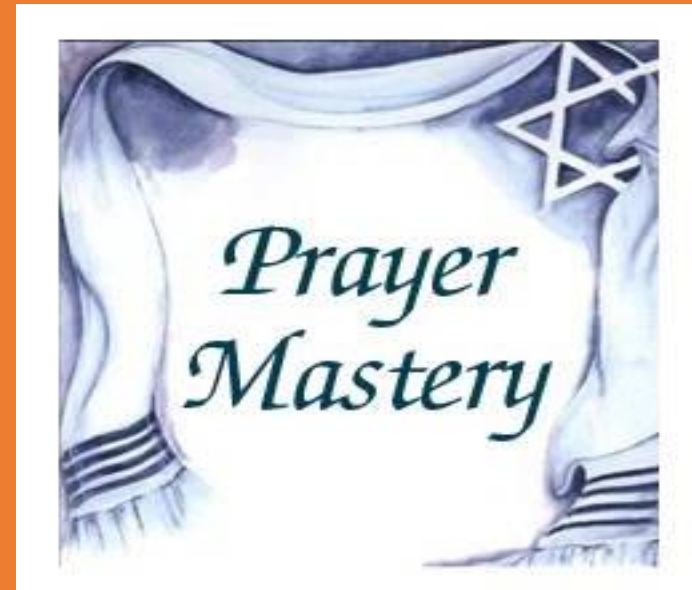
Frontlets or phylacteries: scripts of parchment on which were written four passages of scriptures, which were rolled up and attached to bands of leather worn around the forehead or around the arm.

The Jews called them tephillin.

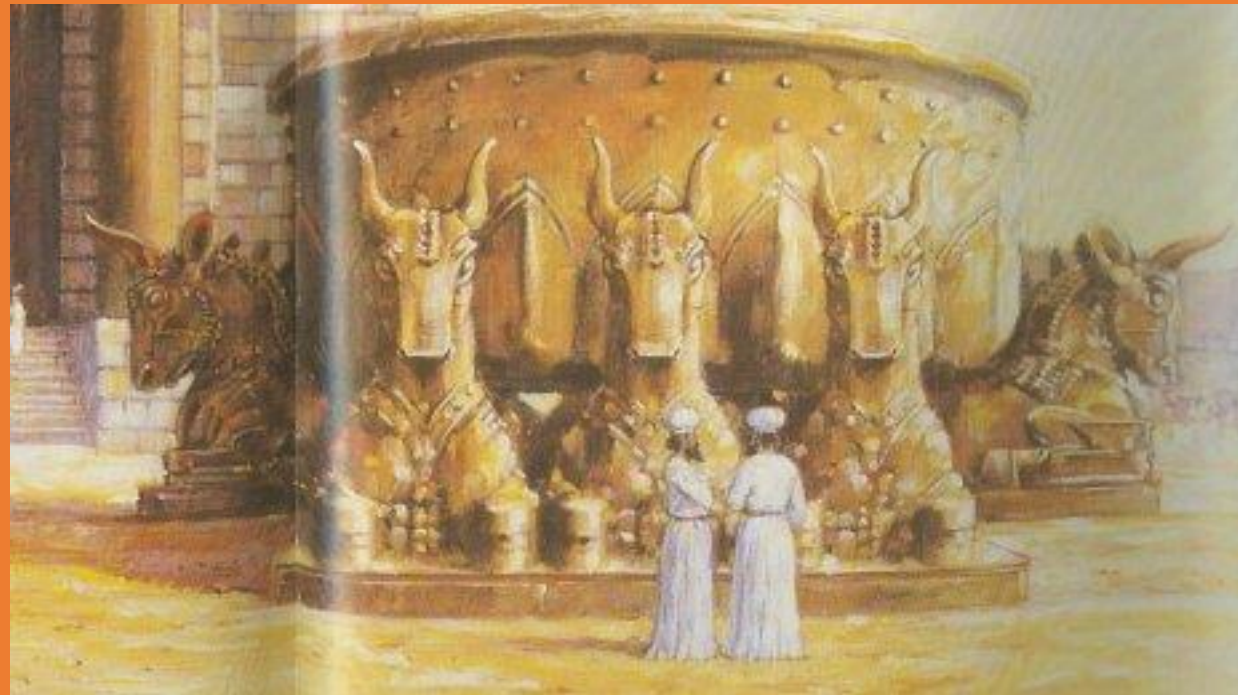
The Pharisees wore them broader than other people in order to make them as conspicuous as possible.



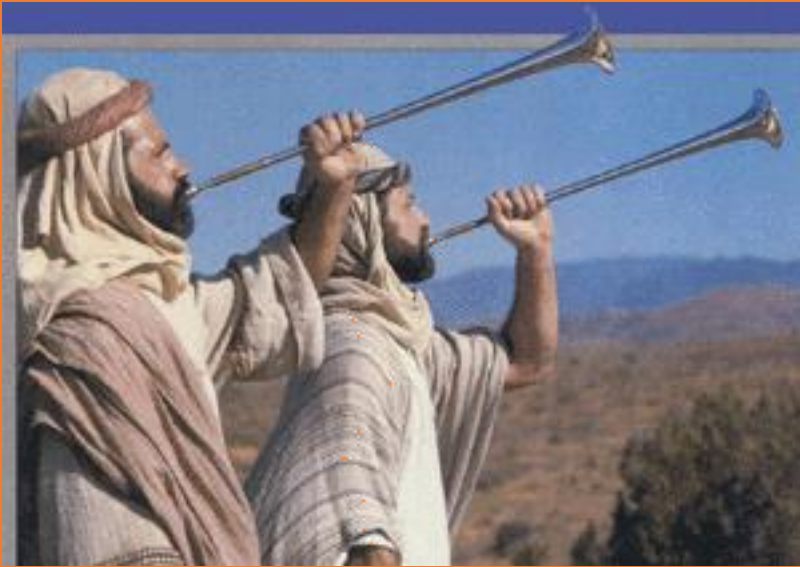
Their prayers were like having their own
scripture mastery



The third prayer of the day was observe in the early afternoon, simultaneous with the performance of the purification ceremonies at the temple in Jerusalem.



When the temple trumpets sounded, every Jew would stop wherever he was to pray for forgiveness.



Trumpets in Jericho

Those who frequently “just happened” to find themselves standing on a busy street corner at this moment of the day so that their prayers could be heard by all were criticized as hypocrites by the Lord.



Matthew 6:5

“And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men...”



In addition to the three daily prayers Jesus worshipped at the synagogue.



At the conclusion of many services the following prayer would have been recited:

“Exalted and hallowed be his great name in the world which he created according to his will

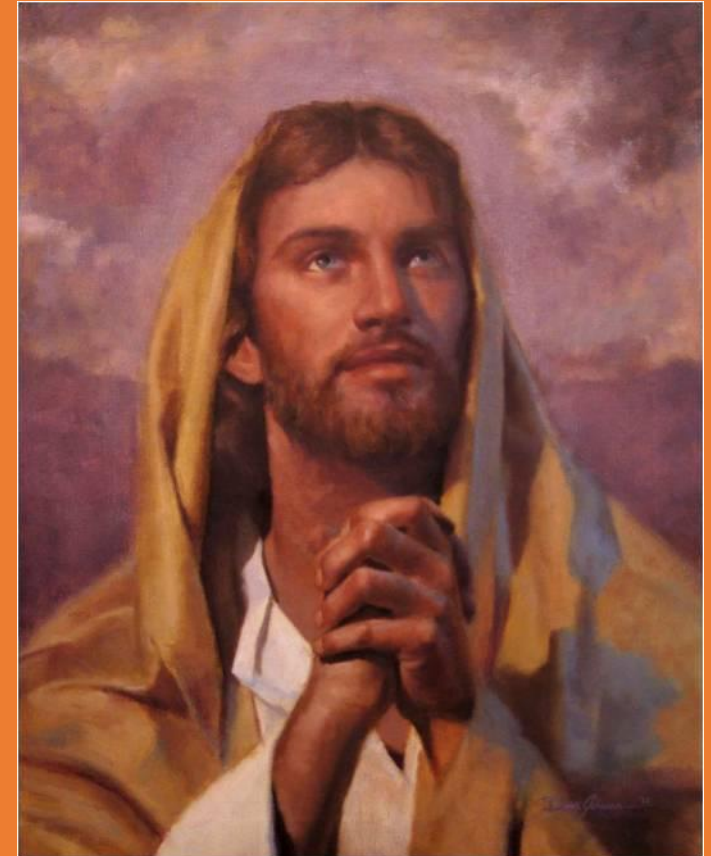
“May he let his kingdom rule in your lifetime and in your days and in the lifetime of the whole house of Israel, speedily and soon.

And to this say: Amen” (2)

Jesus' prayers did not simply follow the common Jewish practices of the day, nor did they radically break with them.

Rather, they improved upon them.

He did not come to destroy the prayers but to build on them.



“Our Father...”

ABBA---Christ introduces a more personal word meaning “Father.”



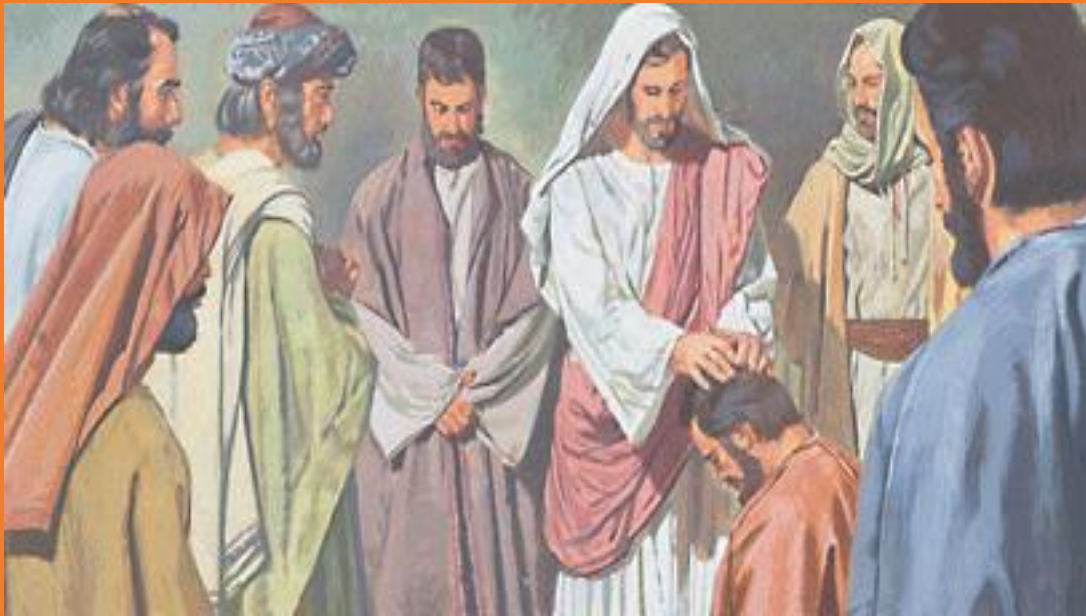
On certain occasions he taught those around him to pray as he demonstrated at the raising of Lazarus.



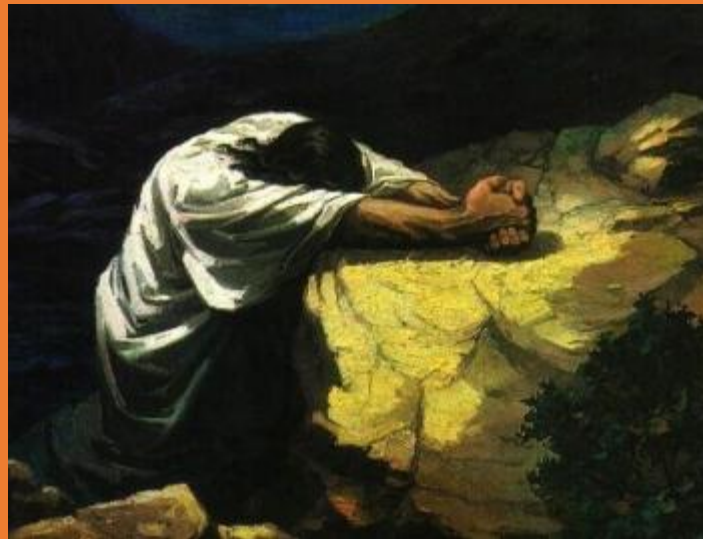
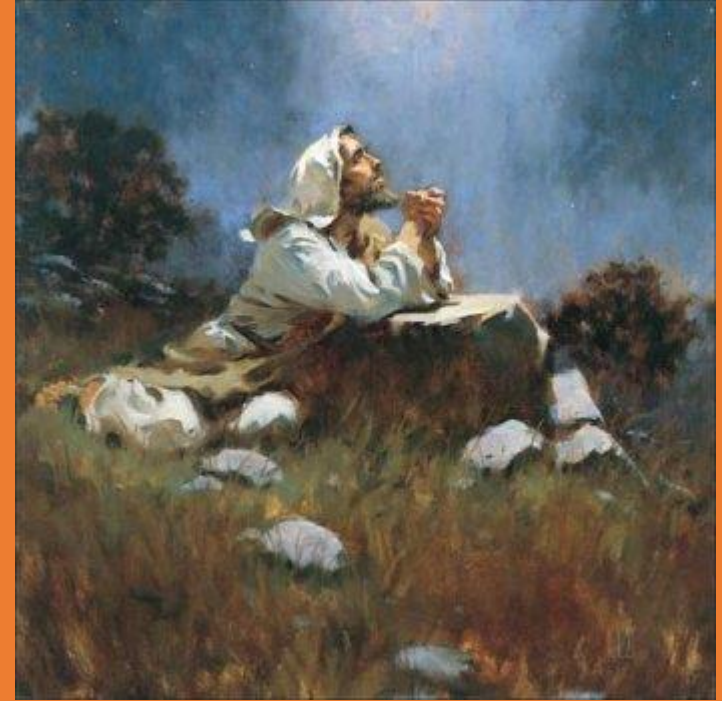
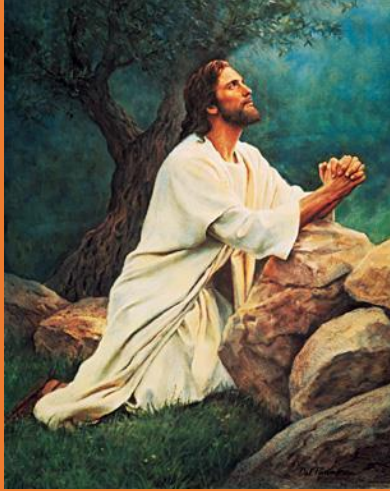
He also taught the Nephites to pray

Jesus prayed day and night, sometimes through
the night.

And he prayed before choosing the apostles



Jesus prayed in the Garden of Gethsemane



He prayed early in the morning
Mark 1:35

Or in the seclusion of the desert and hills

Mark 1:34

Luke 5:16



Simon Dewey

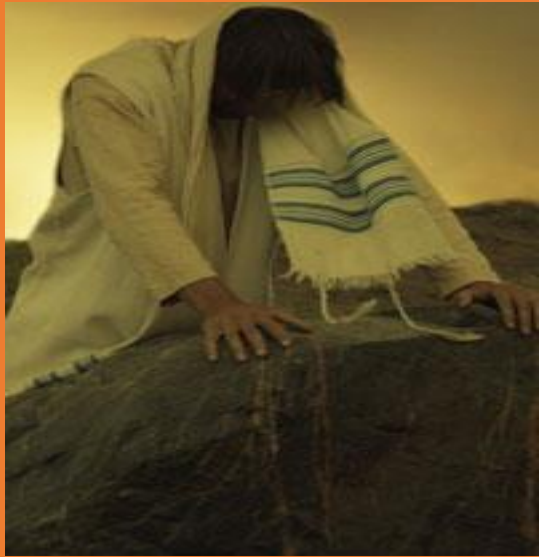
Special occasion prayers:

Mount of Transfiguration

Last Supper



Jesus never prayed in the presence of unbelievers or hecklers.

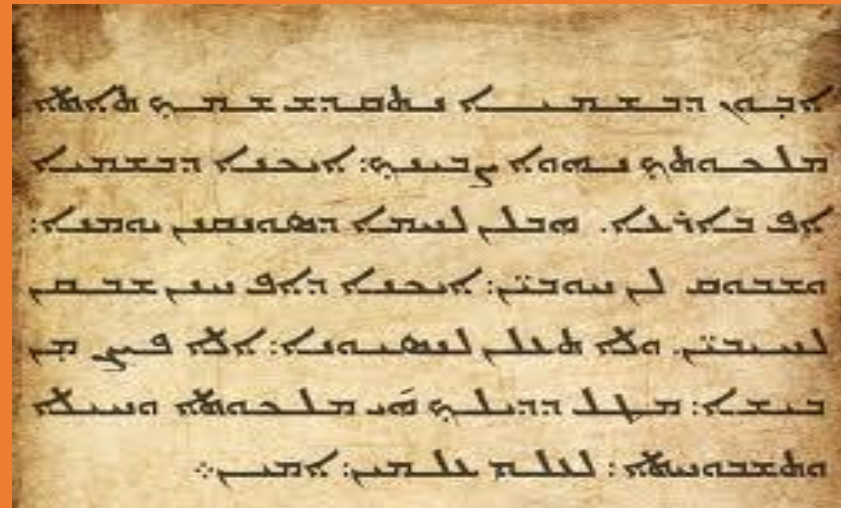


Prayer shawls were worn for prayers



“tallit”

In Palestine in the Savior's day it was unheard of to pray in Aramaic, the everyday language of the people



An example of an Aramaic "Lord's Prayer"

The practice was to use the ceremonious language of archaic Hebrew.



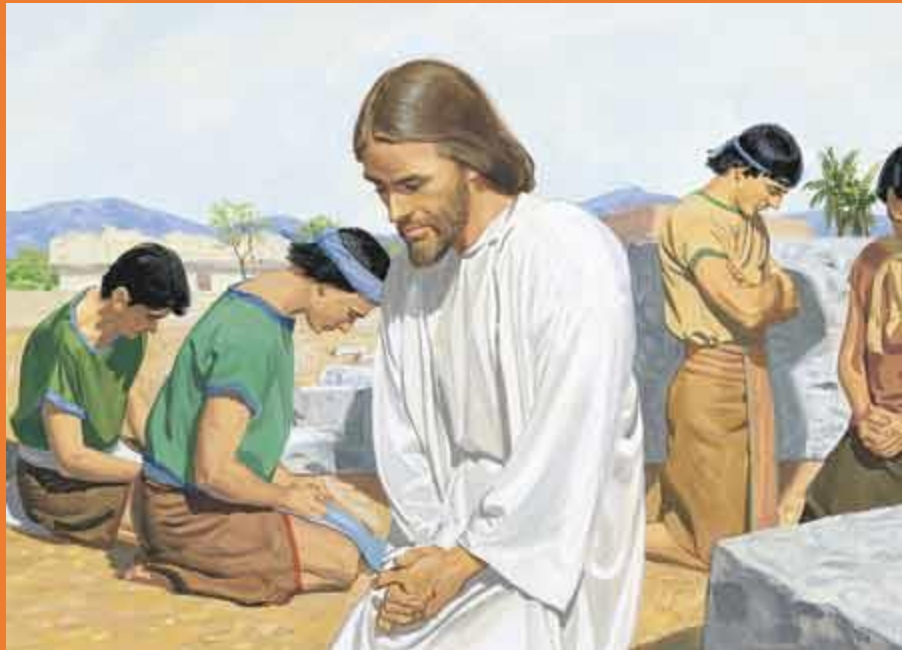
אָבִינוּ שֶׁבְּשָׁמַיִם, יִתְקַדֵּשׁ שִׁמְךָ,
תְּבוֹא מַלְכוּתְךָ, יַעֲשֵׂה רְצוֹנְךָ
כְּבִשְׁמַיִם, כֵּן בְּאָרֶץ.
אֵת לֶחֶם חֲלֵנוּ תֵּן לָנוּ הַיּוֹם
וְסִלַּח לָנוּ עַל חַטָּאֵינוּ
כְּפִי שְׂסוּלָחִים גַּם אֲנַחְנוּ לַחַטָּאִים לָנוּ
וְאַל תִּבְיָאֵנוּ לְיַדֵי גְּסִיוֹן,
כִּי אִם חֲלִצָנוּ מִן הָרָע.
כִּי לֵךְ הַמַּמְלָכָה, הַגְּבוּרָה וְהַתְּפָאֶרֶת
לְעוֹלָמֵי עוֹלָמִים. אָמֵן.

The Lord's Prayer in Hebrew

Jesus substituted simple, respectful, common speech.

Jesus teaches three aspects of the Lord's prayers to the Nephites

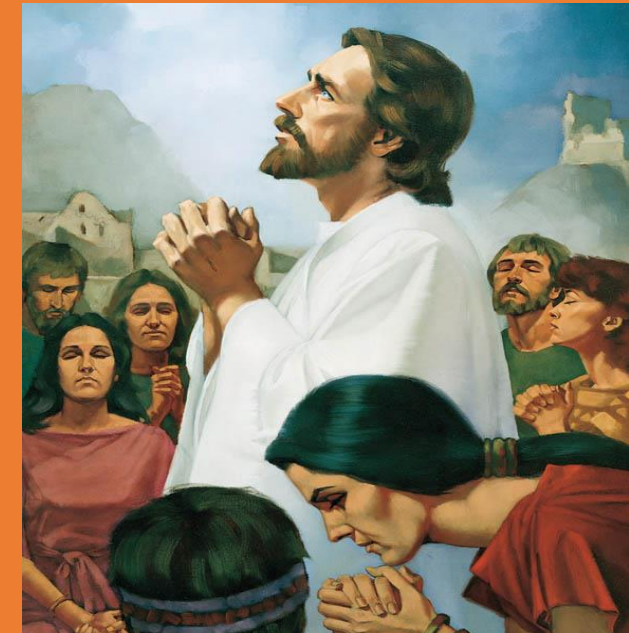
“Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen; and it is because of their belief in me that I have chosen them out of the world.”



With words so marvelous that they could not be written.

“Father, I than thee that thou hast purified those whom I have chosen...that they may be purified in me...”

“...that I may be in them as thou, Father, art in me.”



The Lord's Prayer consists of 6 parts:

3 thy-petitions directed toward God

*3 we-petitions focusing on the needs
of me.*

Matthew 6:9-13

Our father which art in heaven

Hallowed be thy name

Thy kingdom come

Thy will be done

In earth, as it is in heaven.



Luke 11:2-4

Our Father which art in heaven.

Hallowed be thy name.

Thy kingdom come.

Thy will be done,

as in heaven, so in earth.



Matthew's account

Give us this day our daily bread,

And forgive us our debts,
as we forgive our debtors.



And lead us not into temptation,

But deliver us from evil

Luke's account

Give us day by day our daily bread.

And forgive us our sins;

for we also forgive every one that
is indebted to us

And lead us not into temptation;

But deliver us from evil.



Matthew's account

Luke's account

For thine is the kingdom

And the power,

And the glory,

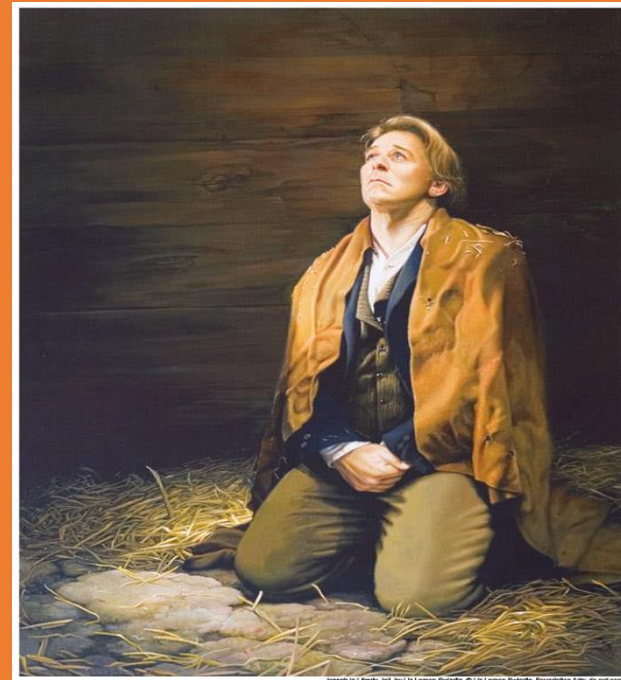
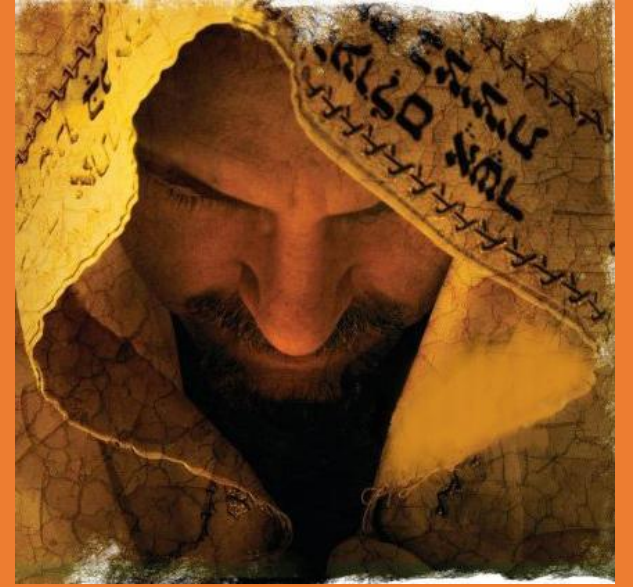
for ever.

Amen






Why do we pray?




Joseph G. Liberty Art by L.E. Larson Entitled, © L.E. Larson Entitled, Framed/Unframed Art, do not copy

Parable of a Friend At Midnight



Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.



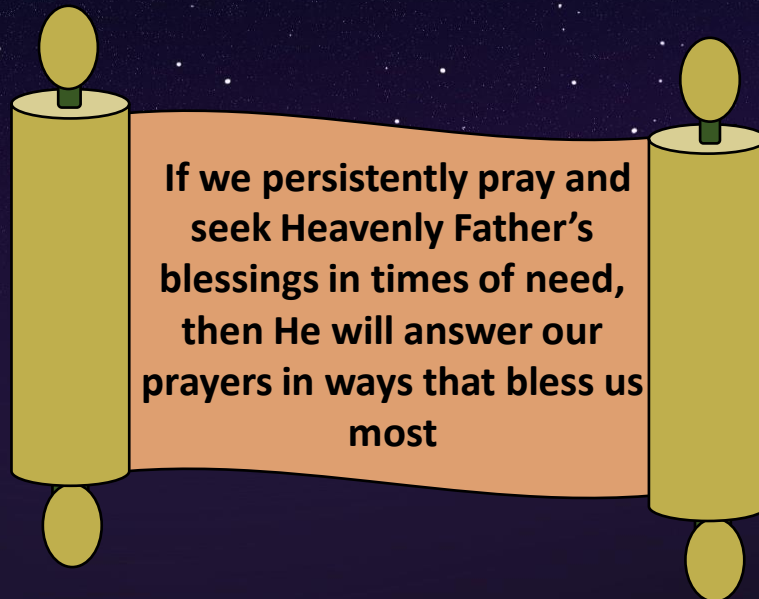
Lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you

Constant Prayers

The friend to whom the traveler goes for bread represents our Father in Heaven.

The parable teaches that persistent, righteous, and faithful prayers to our Father open the doors of heaven because of His overwhelming goodness and His love and concern for His children. (1)



If we persistently pray and seek Heavenly Father's blessings in times of need, then He will answer our prayers in ways that bless us most

"Your heavenly Father will not fail to give unto you whatsoever ye ask of him."

Sources:

1. New Testament Institute Student Manual Chapter 17
2. J. Jeremias, the Prayers of Jesus, London 1967 P 98

Event	Matthew	Mark	Luke	John
Jesus Visit Mary and Martha			10:38-42	
Teach Us to Pray			11:1-13	
Accused Again of Casting out Devils by Beelzebub			11:14-36	
Jesus Rebukes Pharisees, Scribes and lawyers for Hypocrisy			11:37-54	

The parable of the friend at midnight Luke 11:1-5:

“The Lord’s lesson was, that if man, with all his selfishness and disinclination to give, will nevertheless grant what his neighbor with proper purpose asks and continues to ask in spite of objection and temporary refusal, with assured certainty will God grant what is persistently asked in faith and with righteous intent. No parallelism lies between man’s selfish refusal and God’s wise and beneficent waiting. There must be a consciousness of real need for prayer, and real trust in God, to make prayer effective; and in mercy the Father sometimes delays the granting that the asking may be more fervent” James E. Talmage (*Jesus the Christ*, 3rd ed. [1916], 435).