

May 1–7

Luke 12–17; John 11

“Rejoice with Me; for I Have Found My Sheep Which Was Lost”



Jesus Raises Lazarus From the Dead

John 11:1-8

What did Jesus say Lazarus' sickness would result in?

Bruce R. McConkie

"At least twice before Jesus had raised the dead, but neither time under such dramatic circumstances or with such a display of divine power as was evidenced in the case of Lazarus.... In neither of these instances had Jesus courted any especial publicity, and in the case of Jairus' daughter he had even enjoined secrecy on the part of those who witnessed the miracle.

"But with 'our friend Lazarus' it was different.... [Jesus] conducted himself in every respect as though he were courting publicity." (Doctrinal New Testament Commentary, 1:530)

Jesus Raises Lazarus From the Dead

John 11:14-17

What did Jesus intend this miracle to accomplish?

Robert L. Backman

“Recall the pathos in one of Christ’s greatest miracles, the raising of his friend Lazarus from the dead. The compassionate Savior responded to the pleas of his friends, but also delayed his coming in order to use the occasion to teach. ‘I am glad for your sakes,’ he said, ‘that I was not there, to the intent ye may believe.’” (CR, Oct. 1991)

Russell M. Nelson

"There is great significance to the four-day interval between the death of Lazarus and his being called forth alive from the tomb. A portion of that significance was that, according to some Jewish traditions, it took four days before the Spirit finally and irrevocably departed from the body of the deceased person, so that decomposition could then proceed. The Master, in order to demonstrate His total power over death and His control over life, knowingly waited until that four-day interval had elapsed. Then He raised Lazarus from the dead!" ("Why this Holy Land?" Ensign, Dec. 1989)

Jesus Raises Lazarus From the Dead

John 11:19,32-38

Why do you think 'Jesus wept' and 'groaned in the spirit, and was troubled' considering He knew the great joy that soon waited His friends?

Linda S. Reeves

“We are told that ‘when Jesus therefore saw [Mary] weeping, ... he groaned in the spirit, and was troubled.’ ...

“Then we read some of the most compassionate, loving words in scripture: ‘Jesus wept.’ ...

“This experience testifies of the compassion, empathy, and love that our Savior and our Heavenly Father feel for each of us every time we are weighed down by the anguish, sin, adversity, and pains of life.” (CR, Oct. 2012)

Jesus Raises Lazarus From the Dead

John 11:39-44

What would it take for someone to argue that Jesus was not the Christ after so many people witnesses such a remarkable miracle?

Carlos H. Amado

“After Lazarus’s four days in the grave, the enemies of the Son of God were faced with irrefutable evidence they could not ignore, diminish, or distort, and they senselessly and maliciously ‘from that day forth ... took counsel together for to put him to death’ (John 11:53).”
(CR, April 2014)

Jesus Raises Lazarus From the Dead

John 11:45-47,53

Why do you think that this miracle made the Pharisees so determined to taking Jesus' life?

James E. Talmage

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead' (Luke 16:31). Now a Lazarus had been in reality raised from the dead, and many of the Jews rejected the testimony of his return and refused to believe in Christ through whom alone death is overcome. The Jews tried to get Lazarus into their power that they might kill him and, as they hoped, silence forever his testimony of the Lord's power over death." (Jesus the Christ, pg. 497)

That Which Was Lost Is Now Found

Luke 15:1-3

Why did Jesus openly associate with sinners even though it brought Him condemnation from the Pharisees and scribes?

Who was Christ directing these parables too?

Dale G. Renlund

“The closer we are to Jesus Christ in the thoughts and intents of our hearts... the more we want to repent and become like Him. Our absolute distance from Heavenly Father and Jesus Christ is important, but the direction we are heading is even more crucial. God is more pleased with repentant sinners who are trying to draw closer to Him than with self-righteous, faultfinding individuals who, like the Pharisees and scribes of old, do not realize how badly they need to repent.” (CR, April 2016)

That Which Was Lost Is Now Found

Luke 15:4-7

What message do you think Jesus is delivering to the Pharisees and scribes?

What do you think caused the sheep to become lost?

What can we do to bring back a “sheep” that has wandered from the fold?

Joseph Smith

"The hundred sheep represent one hundred Sadducees and Pharisees as though Jesus had said, 'If you Sadducees and Pharisees, are in the sheepfold, I have no mission for you; I am sent to look up sheep that are lost; and when I have found them, I will back them up and make joy in heaven.' This represents hunting after a few individuals, or one poor publican, which the Pharisees and Sadducees despised." (TPJS, pg. 277)

Bruce R. McConkie

"This time the Master Teacher... shows the length the Shepherd will go to find the sheep and the rejoicing that takes place when the lost is found. This time, in applying the parable, the complaining religious leaders, who considered themselves as just men needing no repentance, become the shepherds who should have been doing what the Chief Shepherd was doing seeking to find and save that which was lost." (DNTC, 1:510)

David O. McKay

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

"So we have those in the Church, young men and young women, who wander away from the fold in perfectly legitimate ways. They are seeking success, success in business, success in their professions, and before long they become disinterested in Church and finally disconnected from the fold."(CR, April 1945)

Paul H. Dunn

“I am sure the Savior would say to the teacher in the classroom, to the adviser, ‘If you want to retrieve this kind of person, put a higher value in place of the one he now elects.’ Family, service, brotherhood are all greener pastures for today’s sheep. Feeding here brings them home.” (CR, Oct. 1971)

That Which Was Lost Is Now Found

Luke 15:8-10

What message do you think Jesus is delivering to the Pharisees and scribes?

What do you think caused the coin to become lost?

What can we do in our time to restore a “coin” that may have been lost through neglect?

James E. Talmage

"The woman... may be taken to represent the theocracy of the time. The... souls committed to the care of the Church [were] neglected... by the authorized ministers". (Jesus the Christ, pg. 456)

David O. McKay

"The one who had been trusted with that coin had, through carelessness or neglect, mislaid it or dropped it.... Our charge is not only coins, but living souls of children, youth, and adults. They are our charges.... Someone may be wandering because of the careless remark.... Another may be lost because of the inactivity of the Sunday School teacher, or the indifference of the Sunday School teacher who is satisfied with the fifteen people there that morning, instead of thinking of the fifteen who are wandering because of neglect." (CR, April 1945)

Paul H. Dunn

“There are those of us who are the responsible agents who, like the woman of this great teaching parable, let these priceless gems slip through our fingers. Certainly we wouldn’t recover this kind of lost article the way we would a sheep. He would say love, care, and attention would be the process used to recover lost coins (or people).” (CR, Oct. 1971)

That Which Was Lost Is Now Found

Luke 15:11-24

What message do you think Jesus is delivering to the Pharisees and scribes?

What do you think caused the son to become lost?

What do you think we can do to bring someone back into the fold when they knowingly choose to follow the wrong path?

Stephen L Richards

“[Jesus] knew the rigidity of the Jewish law. He knew what a terrible offense it was to renounce one's patrimony—an unforgivable offense, I assume, in the Jewish household. So [Jesus] had this wayward son come back to his father, not to be rejected, but to be received and loved.” (CR, April 1956)

Amy A. Wright

“With the depiction of this father in the parable of the prodigal son, the Savior emphasized that forgiveness is one of the noblest gifts we can give one another.” (CR, April 2022)

David O. McKay

"The third parable is the prodigal son.... Here is a case of volition, here is choice, deliberate choice. Here is, in a way, rebellion against authority. And what did he do? He spend his means in riotous living, he wasted his portion with harlots.... Any man or woman who starts out on that road of intemperance, of dissolute living will separate himself or herself from the fold as inevitably as darkness follows the day.... He is using his free agency to gratify his passions, to waste his substance in riotous living, to violate the covenants that he has made in the house of God.

"In such cases there is little we can do but warn and plead until [he, like] the prodigal son, 'at last comes to himself.'" (CR, April 1945)

Paul H. Dunn

“There are those who get lost because their free agency takes them down that path. We can’t do a lot at some points to recover this kind of a person except open our arms and our church doors and let them know they are wanted.” (CR, Oct. 1971)

James E. Talmage

"Adversity came upon him, and proved to be a more effective minister for good than pleasure had been. He was reduced to the lowest and most menial service, that of herding swine, which occupation, to a Jew, was the extreme of degradation. Suffering brought him to himself. He, the son of honorable parentage, was feeding pigs and eating with them.... He was not only remorseful but repentant. He had sinned against his father and against God; he would return, confess his sin.... Having resolved he delayed not, but immediately set out to find his long way back to home and father".

(Jesus the Christ, pg. 458)

Vaughn J. Featherstone

“All who are active have someone close who may be inactive, indifferent, or clothed in transgression’s soiled robes. They need the sweet, abiding love of a compassionate parent or loving brother or sister.” (CR, Oct. 1982)

That Which Was Lost Is Now Found

Luke 15:35-32

What do we learn from the response by the father to his faithful son?

Franklin D. Richards

“We must never forget, however, that although the wayward son was received back into his family with rejoicing and love, it was to the faithful son that the father said, ‘Son, thou art ever with me, and all that I have is thine.’

“Here we have an excellent example of how a wise, humble father merged the great principles of mercy and justice to the benefit of his family. Here we see that all persons are precious in the sight of God. In merging the eternal principles of justice and mercy, an equitable decision or result occurs, as was evidenced in this beautiful parable.” (CR, April 1970)

Spencer W. Kimball

“To those who live for tomorrow, the rewards are beyond their conception. And even though some of the blessings are for future enjoyment, is it not far better to enjoy the spiritual luxuries of tomorrow, which is an eternity, rather than to revel in the physical comforts of today?”

“Peace, joy, satisfaction, happiness, growth, contentment, all come with the righteous living of the commandments of God....”

“The Lord gave us the impressive parable of the prodigal son. This squanderer lived but for today.... No quantity of tears or regrets or remorse could bring [his inheritance] back. Even though his father forgave him and dined him and clothed him and kissed him, he could not give back to the profligate son that which had been dissipated. But the other brother who had been faithful, loyal, righteous, constant, retained his inheritance, and the father reassured him: ‘All that I have is thine.’” (CR, April 1952)

James E. Talmage

"The three parables, which appear in the scriptural record as parts of a continuous discourse, are as one in portraying the joy that abounds in heaven over the recovery of a soul once numbered among the lost."
(Jesus the Christ, pg. 461)

D&C 18:10-13

10 Remember the worth of souls is great in the sight of God;

11 For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

12 And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

13 And how great is his joy in the soul that repenteth!

Gratitude

Luke 17:11-19

James E. Talmage

"Doubtless the nine who came not back were obedient to the strict letter of the Lord's command; for He had told them to go to the priests; but their lack of gratitude and their failure to acknowledge the power of God in their restoration stand in unfavorable contrast with the spirit of the one; and he was a Samaritan. The occurrence must have impressed the apostles as another evidence of acceptability and possible excellence on the part of aliens, to the disparagement of Jewish claims of superiority irrespective of merit."
(Jesus the Christ, pg. 471)

Next Week:

May 8–14

Matthew 19–20; Mark 10; Luke 18

“What Lack I Yet?”

