

**May 1–7. Luke 12–17; John 11: “Rejoice with Me; for I Have Found My Sheep Which Was Lost”**

I want to start with John 11 because the act of raising Lazarus from the dead was a very significant and pivotal event in the Jesus’ mortal ministry

Jesus Raises Lazarus From the Dead

John 11:1-8

1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

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

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judæa again.

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

What did Jesus say Lazarus’ sickness would result in?

(This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby)

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 intended this to be very public event that undeniably demonstrated that He was the promised Savior

John 11:14-17

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

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

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

What did Jesus intend this miracle to accomplish?

(I am glad for your sakes that I was not there, to the intent ye may believe)

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)

The fact that Lazarus had been dead for 4 days is significant

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)

John 11:19,32-38

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

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

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

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

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

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

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

Note that there was a large crowd gathered:

“many of the Jews came to Martha and Mary, to comfort them concerning their brother”

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?

Even though He knows everything will be fine He still feels the pains of His friends – and of all of us

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)

John 11:39-44

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

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

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

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)

John 11:45-47,53

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

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do

we? for this man doeth many miracles.

53 Then from that day forth they took counsel together for to put him to death.

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

(What do we? for this man doeth many miracles)

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

Jesus gives three parables around the theme: "Rejoice with me because that which was lost is now found."

Note the event that prompted these parables.

Luke 15:1-3

1 Then drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

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

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

They were the ones that were striving to repent

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)

Where we are on the straight-and-narrow is not as significant as the fact that we are progressing in the right direction

Who was Christ directing these parables too?

Pharisees and scribes – the leaders of the Jews  
(he spake this parable unto them)

Now He presents them with three parables to teach them why people may lose their way and how to help them

The Lost Sheep

Luke 15:4-7

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

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

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

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

JST Luke 15:4

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine and go into the wilderness after that which is lost, until he find it?

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

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)

The message to the Pharisees and scribes:

If you think you "need no repentance" then my message isn't for you.

But if you are the religious leaders that you claim to be then you should

be helping to save the lost

And they are not in the fold if they despise any of God's children

What do you think caused the sheep to become lost?

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)

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

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)

The Lost Coin

Luke 15:8-10

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

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

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)

The message to the Pharisees and scribes:

They were committed to your care and because of your neglect you

lost them. You'd better do all you can to find them

What do you think caused the coin to become lost?

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)

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

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)

## The Prodigal Son

Luke 15:11-24

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

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

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

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

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

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight,

and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

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

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

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

(had compassion, and ran, and fell on his neck, and kissed him)

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)

The message to the Pharisees and scribes:  
Forgive and accept the sinner who repents

What do you think caused the son to become lost?

Desire for the things of the world:  
(wasted his substance with riotous living)

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)

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



As we just read from President McKay, “there is little we can do but warn and plead until [he], 'at last comes to himself.”

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)

In this parable, where the lost knowingly rebels against his father, Jesus makes the additional point of what those who remain faithful can expect

Luke 15:25-32

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

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

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

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

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

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

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

(Son, thou art ever with me, and all that I have is thine)

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)

Mercy cannot rob justice

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)

He could not get the time back that we could have been learning, growing prospering, and rejoicing with his father

What is a common messages thru all three parables?

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

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

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

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

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

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

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Obviously this is an illustration of the importance of showing gratitude. But note another lesson.

(and he was a Samaritan)

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)

This was another example to apostles that the Gospel of Christ should not be only confined to the Jews but preached to every nation, kindred, and tongue.