

## Raw Transcript

### “Who Hath Ears to Hear. . .” Part 2

alright I'm not going to cover much in Chapter eight most of this has already been covered in other lessons but there's one point I wanted to bring up here Jesus here

Luke has him giving the parable of the sower that we covered in the last episode and right after talking about the parable of the sower which is again the gospel being put out there the seed which is the Word of God being put out in different places on the wayside on the stony grounds among thorns and then in good ground and so these different experiences with accepting the gospel and end with the word and I don't think that we shouldn't look at that as something that's just accepted immediately but something even for us today if we've been in the church for a long time how much do we accept something new how much do we accept a change is there still something we're struggling with and how where do we fall along either the wayside or on the stony places etc with something specific in the gospel it's good to know that it's good to know where we stand but after he says that Jesus says the following he says for nothing is secret that shall not be made manifest neither anything hid that shall not be known and come abroad so basically look if you are one that has fallen by the wayside you're the seed is on the wayside and you've accepted the gospel but you're quickly as you open the door to people in your life you're not going to let that light shine from the gospel but you're going to cover it up that is not something that is just going to go

by the wayside that's not something  
that's going to be unknown he's putting  
forth

a principle here that I find is pretty  
interesting and a little scary and that  
is that all of what we do is going to  
come to light at least in some sense it  
seems that nothing will be hid so why  
hide goodness now if you have goodness  
that you've learned about or you have  
accepted the gospel or you're a good  
member of the church but you kind of are  
afraid to be that person in public or  
you're afraid of being shamed that's as  
I've found in my life one of the  
number-one issues that is an influencer  
in our lives we don't realize it but  
shame is a major major issue for our  
behavior and what we're willing and not  
willing to do but you're saying that  
look everything is going to be known  
anyway so let your light shine basically  
Falls it up with this for or take  
heed therefore how you here so how  
you're listening to these parables for  
whosoever hath to him shall be given and  
whosoever hath not from him shall be  
taken even that which he seemeth to have  
we talked a little bit about this before  
the law of abundance basically so look  
if I've received the gospel I need to  
understand what I've got and then I need  
to magnify that out more if I'm going to  
receive the gospel and then hide away  
like the light if we have the light and  
we're going to hide that light around  
others then I'm going to receive even  
less of that light and you can see that  
in people's lives if not in your own but  
probably in your own probably in your  
own life and you may have seen it among  
family members and others that if they  
act a little bit differently or maybe  
they're afraid to put themselves out  
there with their covenants and their  
connection with the spirit and I've done

that several times and so if you hide that light then you're going to receive less light and you may need to be really careful because that light may completely extinguish it may be completely gone and so it's removed from us and the more we shine with that then the more abundance there will be and so take the step he's saying I think go out there put yourself out there be who you should be and try and be true to what you sense is true and you will receive it back many times over I think that's the principle that he's talking about here so he's saying look the gospel you have the gospel magnify it and many many more blessings will be returned to you I think that is a great principle and I think it's something that is true and that we can see it every single day of our lives the law of abundance with 'god with regards to the gospel then we're going to go over to chapter 13 and here I'm going to move down to the woman who is crippled and she can't stand up straight and this is the Sabbath and Jesus is teaching inside of a synagogue he's in the church and the ruler of the synagogue is indignant he can't believe that Jesus would heal her on the Sabbath he's furious with it he says look there are six days that we do labor and he includes spiritual labor in that apparently and on the seventh day the Sabbath we maybe we can teach about things and we read from the Torah the Tanakh the whole of the Old Testament the pro law and the prophets but you know we don't really act spiritually we don't do any spiritual acts and so Jesus calls them out as hypocrites and talks about you know the ox and the mire basically that which of you would not help out the Ox if it was stuck in the mire on the Sabbath and yet here these

people he talks about the woman here's a daughter of Abraham who's been crippled why shouldn't she be healed and loosed from these bonds from this illness that she's had for eighteen years on the Sabbath day and actually the rulers and those around her kind of ashamed for what they've been teaching it's interesting how people react when truth hits him right in the face right when it's so easy I think for us to follow a cultural norm that isn't true and here Jesus' brings this right up and they are ashamed so they recognize immediately what someone else could have done or taught at some point but here G is Jesus doing it and they're ashamed because the truth is evident in what he's saying and so he heals the woman and it says that all the people rejoiced for all the glorious things that were done by him so you can kind of see him maybe what we're done and said by him so you can kind of see the people just like yeah yeah you know what the truth we want the truth you can imagine when there is a society and that's our society any society throughout most of the history of mankind that is starving for the truth and it's brought out and it just if you can recognize it you can it just feels so good feel so good and I think that's what they are really excited about and rejoice rejoicing about here or what Jesus is doing here on the Sabbath and the words that he is preaching to them you know I remember not that long ago something that goes right along with this I woke up one Sunday morning and our backyard was just completely flooded the pipe had broken and it was going up the backyard and going up and coming up starting to come up into the house and the why it looked like the water is going to keep running down toward our house and perhaps flood

the house and get in and really damage  
the house and so fortunately I caught it  
when I did but it was still a little  
precarious situation and so I turned the  
water off and everybody else gets ready  
for church and I get outside and I've  
got a push broom  
that's the best thing I can find that I  
can kind of move the most amount of  
water the fastest and I start taking  
this bush push broom and just trying to  
get mean we're talking about a lot of  
water and my neighbor and my next-door  
neighbor was a member of my ward and he  
he came over he saw what was going on he  
was completely dressed in his tie and he  
said you know what I'll be right back  
and he goes back to his family he  
instructs his family to go ahead and go  
to church without him and they leave and  
he comes back changed and with another  
push broom and he spent the next hour or  
two helping me with get the water pushed  
out to the front and out of that  
backyard and that to me is a great  
example I really respect him for that  
and you know he's looking at hey it's  
Church I need to go to church right  
church is a good thing to do you're  
going to go you're going to worship the  
Lord but wait a minute there's a higher  
law here and that higher law is you're  
going to the church is not made or the  
church is made for you and you're  
not made for the church and he really  
exemplified that principle and I was  
really grateful for that and I think  
people do that a lot I think that's an  
important thing to recognize that the  
Sabbath and the church and these rules  
are made for us ultimately we need to  
think about that that it is about our  
progression and if we keep our eye on  
the ball and looking at helping others  
and helping others progress above rules  
and everything else I think that role

will be a little bit better off and so Jesus goes on telling some of these parables like in the last episode about the kingdom of God and what they're likened unto again he's defining what the kingdom of God is because they really don't know so he's defining what the kingdom of God is and then once said unto Him Lord are there few that be saved so you know just like with the seeds being scattered about and only some and good ground are there few that be saved this is what Jesus response to him was strive to enter in the at the straight gate that's a temple reference for many I say unto you will seek to enter in and shall not be able so again a straight gate being something that's narrow we can think about getting through the veil as an example as a very core example of what that might mean that there are many options out there and we can pick many different gateways to go through but the gate is straight STRAIT very narrow to get through in other words there's one way and that's it and so we adapt to that and if we can't adapt to that then we can't get through that straight and narrow gate and he says that many shall not be able to want to but they won't be able to get through what it reminds me of here is the cherubim that are holding people back from the Tree of Life remember the Tree of Life is at the center think of the Tree of Life is the celestial room and it's the destination for us for the love of or the love of God is and where we want to get to so what's holding us back from that it's justice justice holds us back from that and the cherubim are those that are going to try us let's say how do I put this they're there they're going to try us in this mortality in our progression and make sure that we are worthy to move

forward that's the representation of the  
the cherubim and the Seraphim and if you  
think about it that happens to us all  
the time both in bad places and in the  
very very most sacred places so we are  
tried to make sure that we are worthy to  
move forward and progress spiritually  
toward the Tree of Life and then he goes  
over a little bit what we went over  
previously about being  
a certain lineage and then talking about  
the Gentiles he doesn't bring up their  
word Gentiles here but he's saying the  
same thing this is from Matthew  
previously that we talked about he just  
says it a little bit differently here he  
says that there will be weeping and  
gnashing of teeth for those that don't  
get through the strait gate you shall  
see Abraham and Isaac and Jacob and all  
the prophets in the kingdom of God and  
you yourself thrust out so if you're not  
following the straight gate he doesn't  
matter what your lineage is you're not  
going to be able to get through and then  
he says this again he says and they  
shall come from the east and from the  
west and from the north and from the  
south in other words not just here in in  
Judea they're going to come from all over  
they are the Gentiles and they will sit  
with Abraham and Isaac and Jacob and  
unless you change you won't is what he's  
saying but he goes over again these four  
four different directions here about  
those that would be with Abraham and  
other references to Abraham are about  
getting to the to the bosom of Abraham  
getting back to the bosom of Abraham and  
like with Lazarus and this is an  
interesting symbolism to me because I  
see it think we see this in a few  
different places I've talked about this  
previously about the four rivers in the  
Garden of Eden that go out with the word  
of God and nourish all of the world the

four corners of the world so we can look at it this way as a representation of those four rivers in the Garden of Eden that will go everywhere the other one would be the canopic jars that we see in fact simile number one in the Book of Abraham and yes I do reference the Book of Abraham every once in a while I think we need to try and mainstream it a little bit more there are some incredible truths in there and it seems odd to us but only because we don't delve into it enough and so I will reference from time to time The Book of Abraham

both the scriptures and the fact similes and try and get us a little bit more familiar with that book of Scripture but those forint for canopic jars that you see underneath the lion couch in facsimile number one Joseph Smith says and

pretty much been verified that that is a representation of the four corners of the world so I would look at that like that's everybody that's that in a way is kind of a representation of the Gentiles when you see those four jars there it's it's saying not just the lineage of Abraham who's on the lion couch but actually the Gentiles as well will be adopted in to the family of Abraham and into the Abrahamic covenant that is an eternal family covenant I think that's what that's referring to and that is what Jesus is bringing back is the Abrahamic covenant the fullness of the gospel of the temple ordinances of the Melchizedek Priesthood as he goes through preaching here and establishing his church I'll talk to you next time