

May 20-26
Matthew 21-23; Mark 11; Luke 19-20; John 12
“Behold, Thy King Cometh”

OVERVIEW:

Before reading the ideas in this outline, read Matthew 21–23; Mark 11; Luke 19–20; and John 12. Record impressions that you could share with your family or in your Church classes.

Record your impressions:

SCRIPTURES:

John 12

Mary anoints Jesus’ feet – His triumphal entry into Jerusalem recounted – He foretells his death – To receive Christ is to receive the Father.

MARY ANNOINTS JESUS

MATTHEW 26	MARK 14	JOHN 12
6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,	3 ¶ And (Jesus) being in Bethany in the house of Simon the leper,	1 THEN Jesus six days before the passover came to Bethany, (in the home of Simon the leper according to Matthew and Mark) where Lazarus was which had been dead, whom he raised from the dead. (This is Jesus’ last Sabbath on earth.)
7(b) as he sat <i>at meat</i> (in the house).	as he sat at meat,	2 There they made him a supper; and ^a Martha served: but Lazarus was one of them that sat at the table with him.
7(a) 7 There came unto him a woman having an alabaster box of very precious ^a ointment, and poured it on his head,	there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured # (the ointment) on his head.	3 Then took Mary a pound of ointment of spikenard, very costly, and anointed (his head according to Matthew and Mark) the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
<p>(The following statements have not been verified by current LDS General Authorities or BYU professors, but is here included as a possible explanation for these events. The Church has not taken an official position on the marriage of Jesus Christ and it is not accepted as official Church doctrine. For these reasons, these concepts should not be taught in the Gospel Doctrine class. It is here presented only to inform you of thoughts and ideas that may be true so you will be informed when</p>		

you teach this lesson. One Bible scholar, Sir Laurence Gardner, has said: "Many have suggested that the wedding at Cana was the marriage of Jesus and Mary Magdalene. This was not the wedding ceremony as such, although the marriage is detailed in the Gospels. The marriage is the quite separate anointings at Bethany. In Luke we have a first anointing by Mary of Jesus, two-and-a-half years before the second anointing. It doesn't occur to many people that they are different stories, but they are two-and-a-half years apart. **Readers of the first century would have been fully conversant with the two-part ritual of the sacred marriage of a dynastic heir.** Jesus, as we know, was a "Messiah", which means quite simply an "Anointed One". In fact, all anointed senior priests and Davidic kings were Messiahs. Jesus was not unique. Although not an ordained priest, he gained his right to Messiah status by way of descent from King David and the kingly line, but he did not achieve that Messiah status until he was actually physically anointed by Mary Magdalene, in her capacity as a high priestess, shortly before the Crucifixion. In the Old Testament's Song of Solomon we hear again of the bridal anointing of the king. It is defined that the oil used in Judah was the fragrant ointment spikenard, an expensive root oil from the Himalayas, and we learn that **this anointing ritual was performed always while the husband/king sat at the table. In the New Testament, the anointing of Jesus by Mary Magdalene was indeed performed while he sat at the table, and with the bridal anointment of spikenard. Afterwards, Mary wiped his feet with her hair, and on the first occasion of the two-part marriage she wept. All of these things signify the marital anointing of a dynastic heir.** Other anointings of Messiahs, whether on coronation or admission to the senior priesthood, were always conducted by men, by the High Zadok or the High Priest. The oil used was olive oil, mixed with cinnamon and other spices; never, ever spikenard. Spikenard was the express prerogative of a Messianic bride who had to be a Mary, a sister of a sacred order. Jesus' mother was a Mary; so, too, would his wife have been a Mary, by title at least if not by baptismal name. Some conventual orders still maintain the tradition by adding the title "Mary" to the baptismal names of their nuns: Sister Mary Theresa, Sister Mary Louise. Messianic marriages were always conducted in two stages. **The first stage, the anointing in Luke, was the legal commitment to wedlock. The second stage, the anointing in Matthew, Mark and John, was the cementing of the contract.** And in Jesus and Mary's case, the second anointing at Bethany was of express significance. Here the Grail story begins, because, as explained in books of Jewish law at the time and by Flavius Josephus in The Antiquities of the Jews, the second part of this marriage ceremony was never conducted until the wife was three months pregnant. Dynastic heirs such as Jesus were expressly required to perpetuate their lines. Marriage was essential, but the law had to protect them against marriage to women who proved barren or kept miscarrying, and this protection was provided by the three-month-pregnancy rule. Miscarriages would not often happen after that term, and once they got through that period it was considered safe enough to complete the marriage contract. **When anointing her husband at this stage, the Messianic bride, in accordance with custom, was said to be anointing him for burial. This is confirmed in the Gospels. The bride would from that day carry a vial of spikenard around her neck, for the rest of her husband's life; she would use it again on his entombment. It was for this very purpose that Mary Magdalene would have gone to the tomb, as she did on the Sabbath after the Crucifixion.** Subsequent to the second Bethany anointing, the Gospels relate that Jesus said: "Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." **Whoever the woman in Luke was, she was married to Jesus Christ, for the ordinance of anointing and washing the feet was one that a wife does for her husband. Likewise, LDS Apostle Orson Hyde suggested that it was Jesus' wife who washed his feet and wiped them with her hair. Mary of Bethany's anointing of Christ with the pungent ointment at the feast of Bethany may have been, in a sense, an ordinance similar to the washing of the feet in the second anointing ceremony. The washing also has to do with one's calling and election made sure, a ceremony within Mormon temples. Here the husband's wife washes and anoints her spouse's feet after they have received the fulness of the priesthood.**

Heber C. Kimball wrote about this ordinance that he and his wife received in February 1844: Myself and wife Vilate [were] anointed Priest and Priestess unto our God under the hands of Brigham Young and by the voice of the Holy Order. Later Heber wrote: I Heber C. Kimball received the washing of my feet, and was anointed by my wife Vilate for my burial, that is my feet, head, stomach. Even as Mary did Jesus, that she might have a claim on Him in the Resurrection. In 1845 I received the washing of my feet by [the rest in Vilate's handwriting] I Vilate Kimball do hereby certify that on the first day of April 1844, I attended to washing and anointed the head,/stomach/and feet of my dear companion Heber C. Kimball, that I may have claim upon him in the morning of the first Resurrection. Vilate Kimball. (Kimball, On the Potter's Wheel, p. 56-57) This ordinance is reserved specifically for spouses and was based on Mary's anointing of Christ. It suggests that all the above scriptural accounts refer to those women who have claim on Christ in the resurrection. Thus we can see how Jesus' wife(s) anoints Him as a sacrifice (Mount of Olives), observes the Crucifixion, notes where He was buried, and witnesses his resurrection. The essential elements of the Atonement are all observed as a memorial to her. This is but one of the proofs that Jesus was married, for this is a wife's ordinance on her husband as a token of his burial. Dynasty of the Holy Grail, p. 123. In Dan Brown's book *The Da Vinci Code*, he correctly points out: "Because Jesus was a Jew... and the social decorum during that time virtually forbade a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned, and the obligation for a Jewish father was to find a suitable wife for his son. If Jesus were not married, at least one of the Bible's gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood." Page 245. Other events at the tomb establish the Savior's relationship with Mary Magdalene. Weeping, she stoops to see angels, who inquire as to the cause of her tears – "Because they have taken away my Lord, and I do not know where they have laid him," she cries. The phrase "my Lord" in this case would not be a doctrinal enunciation but rather a first-century Jewish woman painfully inquiring after her husband. Orson Hyde paraphrases it thus: She said unto them, "Because they have taken away my Lord," or husband, "and I know not where they have laid him." JD, 2:81. *Dynasty of the Holy Grail, Mormonism's Sacred Bloodline*, Vern Grosvenor Swanson, p. 77. Orson Hyde: Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. Thus it becometh us to fulfil all righteousness, said he. Was it God's commandment to man, in the beginning, "to multiply and replenish the earth?" None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the prophets, or to fulfill them? He came to fulfill. Did he multiply, and did he see his seed? Did he honor his father's law by complying with it, or did he not? Others may do as they like but I will not charge our Savior with neglect or transgression in this or any other duty. JD 4:260. It will be borne in mind that once upon a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. JD 4:259. Gentlemen, that is as plain as the translators, or different councils over this scripture, dare allow it to go to the world, but the thing is there; it is told, Jesus was the bridegroom at the marriage of Cana of Galilee, and he told them what to do. Now there was actually a marriage [of Cana]; and if Jesus was not the bridegroom on that occasion, please tell who was. If any man can show this, and prove that it was not the Savoir of the world, then I will acknowledge I am in error. (Orson Hyde, JD 2:81-82) Bruce R. McConkie: Considering the customs of the day, it is a virtual certainty that one of Mary's children was being married. *Doctrinal New Testament Commentary*, 1:135. Orson Hyde: I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on marriage, at our last Conference [October 1854], that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives and that He beget children...if Jesus beget children he only "did that which he had seen his father do." JD 2:82-83; 4:260. **If Jesus had children,**

<p>what became of them? Legends indicate that his family went to Britain to live. See the book <i>Dynasty of the Holy Grail, Mormonism's Sacred Bloodline</i>, Swanson.)</p>		
<p>8 But when his disciples (some) saw it (this), they had indignation, saying, To what purpose is this ^awaste?</p>	<p>4 And there were some that (among the disciples who) had indignation within themselves, and said, Why was this ^awaste of the ointment made?</p>	<p>4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,</p>
<p>9 For this ointment might have been sold for much, and given to the poor.</p>	<p>5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.</p>	<p>5 Why was not this ointment sold for three hundred pence, and given to the poor? (300 pence was worth 300 days' wages. Today, a year's salary.)</p>
		<p>6 This he said, not that he cared for the poor; but because he was a ^athief, and had the ^bbag, (purse, money bag) and bare what was put therein.</p>
<p>10 When Jesus understood it, (they had said thus, Jesus understood them, and) he said unto them, Why trouble ye the woman? for she hath ^awrought a good work upon me.</p>	<p>6 And Jesus said (unto them), Let her alone; why trouble ye her? (for) she hath wrought a good work on me.</p>	<p>7 Then said Jesus, Let her alone: ^aagainst the day of my burying hath ^bshe kept this (for she hath preserved this ointment until now, that she might anoint me in token of my burial). (The anointing of the Savior's feet by Mary with this expensive ointment was for her the highest possible expression of her love. There could not have been a more extraordinary way for her to communicate her feelings of reverence and gratitude for what he had done for her and her family. "To anoint the head of a guest with ordinary oil was to do him honor; to anoint his feet also was to show unusual and signal regard; but the anointing of head and feet with spikenard, and in such abundance, was an act of reverential homage rarely rendered even to kings. Mary's act was an expression of adoration; it was the fragrant outwelling of a heart overflowing with worship and affection." Jesus the Christ, p. 512)</p>

<p>11 For ye have the poor always with you; but me ye have not always.</p>	<p>7 For ye have the ^apoor with you always, and whensoever ye will ye may do them good: but me ye have not always.</p>	<p>8 For the poor always ye have with you; but me ye have not always. (Elder McConkie recounts this story from Matthew 26 and then adds: “He that hath ears to hear, let him hear!” MM 3:337. Is he intimating there is more to this story than what we have in the scriptures? Is this truly the marriage anointing of Jesus by Mary of the Messiah? At the end of the lesson are several quotes indicating the possibility that Jesus was married and had children.)</p>
<p>12 For in that she hath poured this ointment on my body, she did it ^afor my burial. (to prepare me for my burial)</p>	<p>8(b) (for verily) ^ashe is (has) come a(be)forehand to anoint my body to the burying.</p>	
<p>13 (And in this thing that she hath done, she shall be blessed;)</p>		
	<p>8(a) She hath (has) done what she could: (and this which she has done unto me, shall be had in remembrance in generations to come, wheresoever my gospel shall be preached;)</p>	
<p>(for) Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, (this thing) that this woman hath done, (shall also) be told for a memorial of her.</p>	<p>9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that (what) ^ashe hath done shall be spoken of for a memorial of her.</p>	

SEEING LAZARUS, MANY BELIEVE

John 12: 9 Much people of the Jews therefore knew that he was there: and they came not for Jesus’ sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

Luke 19

Jesus came to save souls—He gives the parable of the pounds—He rides in triumph into Jerusalem, weeps over the city, and cleanses the temple again.

ZACCHAEUS THE PUBLICAN IS SAVED

1 AND Jesus entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchaeus, ~~which~~ (who) was the chief among the publicans, and he was rich. (He was a chief tax collector and rich.)

3 And he sought to see Jesus who he was; and could not for the ^apress, (Gr crowd, multitude) (Jesus' fame causes everyone to come out and see him.) because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree (a species of fig, or fig-mulberry. Known to grow to fifty feet in circumference and is an evergreen.) to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and ^areceived him joyfully.

7 And when ~~they~~ (the disciples) saw *it*, they all murmured, saying, That he was gone to be guest with a man ~~that~~ (who) is a sinner. (Hugh Nibley has said: "The righteous are whoever are repenting, and the wicked whoever are not repenting... The surprise is that the sinner was the righteous one – because he was repenting; the other one who exalteth himself shall be abased – because he was not repenting (Luke 18:14). None but the truly penitent are saved and that is who the righteous are. Collected Works of Hugh Nibley, 8:474.)

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; (restitution) and if I have taken any thing from any man by ~~false accusation~~ (unjust means), I restore *him* ^afourfold. (During his visit with Zacchaeus, Jesus spoke of the gospel and repentance and salvation and the glories of the eternal world. At a point of climax, Zacchaeus's heart is pricked. He stands and says what the verse quotes. Jesus has gained a convert. This man will be baptized and become a disciple. MM, 3:317)

9 And Jesus said unto him, This day is salvation come to this house, ~~forso~~much (forasmuch) as he also is a son of Abraham.

10 For the Son of man is come to seek and to ^asave that which was ^blost.

Read D&C 93:1 and ask students to name five requirements that will enable us to come unto Christ.

D&C 93: 1 VERILY, thus saith the Lord: It shall come to pass that every soul who ^aforsaketh his ^bsins and cometh unto me, and ^ccalleth on my name, and ^dobeyeth my voice, and keepeth my commandments, shall ^esee my ^fface and ^gknow that I am;

- Which of these things did Zacchaeus do?
- Are you capable of doing these same things?
- What can keep us from coming to the Savior?

Ask students to silently work on a writing assignment. Have them read Luke 18: 18-27 and have them summarize the principles taught. Wait several minutes and then return and discuss how easy or difficult it is to complete an assignment while unsupervised.

- How much work did you get done while I was out of the room?
- What distracted you or made it difficult?
- How would you feel if this assignment were graded?
- How could you compare this experience to our test during mortality?

PARABLE OF THE TEN POUNDS

(Jesus was enroute to Jerusalem for the last time. [Probably in Jericho.] In about ten days he would die upon the cross, and to the Jews generally it would appear that he had failed to set up the promised Messianic Kingdom. To correct the false concept that “the kingdom of God” – meaning the political kingdom, the kingdom which should rule all nations with King Messiah at its head, the millennial kingdom – “should immediately appear,” Jesus gave the Parable of the Pound. DNTC 1:571. As Jesus approached Jerusalem, some people supposed that he was about to announce and set up the much-anticipated kingdom of God, which meant to them overthrowing the Romans and displacing any such political organization with a theocracy, having God himself to rule and reign. Jesus interrupted their suppositions with a story. His custom was to employ something in their immediate environment to teach them, usually something from nature or something from their historical memory. Verse by Verse, 450)

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought (the Jews taught) that the kingdom of God should ^aimmediately appear.

12 He said therefore, A certain nobleman (Christ) went into a far country (heaven) to receive for himself a kingdom (all power in heaven and in earth), and to return (Second Coming, when the literal and visible kingdom shall be set up on earth.).

13 And he called his ten servants (members of the Church to whom he has given physical, mental, and spiritual capacities (pounds) to be used in his service.), and delivered them ten ^apounds, and said unto them, ^bOccupy till I come.

14 But his ^acitizens (other people in the world, those who are subject to him because he is the God of the whole earth, but who have not accepted his gospel and come into his fold as servancts.) hated him, and sent a ^bmessage (messenger) after him, saying, We will not have this *man* to reign over us. (In a few days the Jews would be proclaiming, “We have no king but Caesar.”)

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these ^aservants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. (When the nobleman returns to judge the world, he will reward his servants in accordance with their works. All shall not receive the same status in the mansion which are prepared; there are degrees of glory. Some will rule ten cities, others five, and those who were slothful shall be disinherited entirely. DNTC, 1:573)

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well (done), thou good servant: because thou hast been ^afaithful in a very little, have thou ^bauthority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here-is* thy pound, which I have kept laid up in a napkin:

21 For I ^afeared thee, because thou art an ^baustere man: thou takest up that thou layedst not down, and reapest that (which) thou didst not sow.

22 And he sai(d)th unto him, Out of thine own mouth will I judge thee, ~~thou~~ (O) wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have ^arequired (received) mine own with ^busury?

24 And he said unto them ~~that~~ (who) stood by, Take from him the pound, and give *it* to him ~~that~~ (who) hath ten pounds.

25 (~~And they said unto him, Lord, he hath ten pounds.~~)

26 For I say unto you, That unto every one ^awhich-hath (who occupieth) shall be given; and from him ~~that-hath~~ (who occupieth) not, even that he hath (received) shall be taken away from him. (Unused faculties are lost; rightly used abilities can be increased until perfection is attained. DNTC, 1:573)

27 But those mine enemies, which (who) would not that I should reign over them, bring (them) hither, and slay *them* before me. (Those who reject the Nobleman, who refuse to have him reign over them, who find no place in their hearts for his gospel, will, at his return, be cast into outer darkness where there is weeping, and wailing, and gnashing of teeth. DNTC, 1:573)

While on earth away from God’s presence, we each handle our responsibilities in different ways.

- What do these verses teach about how we should fulfill our duties?
- What rewards did the nobleman give those servants who were profitable?
- How do those rewards compare with the work done by the servants?

What does God expect of those who serve him?

2 Nephi 28:30 30 For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon ^aprecept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn ^bwisdom; for unto him that ^creceiveth I will give ^dmore; and from them that shall say, We have enough, from them shall be taken away even that which they have.

D&C 60:2-3 2 But with some I am not well pleased, for they will not open their ^amouths, but they hide the ^btalent which I have given unto them, because of the ^cfear of man. Wo unto such, for mine ^danger is ^ekindled against them. 3 And it shall come to pass, if they are not more faithful unto me, it shall be ^ataken away, even that which they have.

Rather than being overly concerned about when Jesus returns again, we should concentrate on being wise servants and keeping the covenants and commandments we have received from Him.

This was his last parable. He will now be starting his last week on earth.

The last week of the Savior’s life. Triumphal entry into Jerusalem. The Barren fig tree. Second cleansing of the Temple. Return to Bethany. Jesus testifies of his death. Jesus and His Father. Jesus leaves the Temple. People’s reaction to the teachings of Jesus.

(This is the day after the dinner at Simon’s in John 12. Sunday, the first day of the week. This is the start of the last week of Jesus’ life. “That Sunday morning his disciples gathered so that they might walk together to the temple, where it was anticipated that Jesus would preach to the great throngs assembling from many nations for the commemoration of the Passover, setting in motion events by which he would be proclaimed the Messiah and fulfill ancient prophecy.” Joseph F. McConkie, Studies in the Scriptures, 5:373)

Jesus was anointed prior to entering the Holy City as king. Prior to the Second Coming, a meeting will be held at Adam-ondi-Ahman where Christ will be sustained and ordained King of kings. Then He will be totally ready for his Second Coming.)

Jesus rides in triumph into Jerusalem – He cleanses the temple, curses the fig tree, and discusses authority – He gives the parable of the two sons, and the wicked husbandmen.

MATTHEW 21	MARK 11	LUKE 19	JOHN 12
Sunday – The First Day of the Week			
THE TRIUMPHAL ENTRY INTO JERUSALEM			
1 AND when they (Jesus) drew nigh unto	1 AND when they came nigh to Jerusalem, unto	28 ¶ And when he had thus spoken, he went	

<p>Jerusalem, and (they) were come to Bethphage (right next to Bethany), unto the mount of Olives, (just east of Jerusalem where they could look down upon the City and the Temple) then sent Jesus two disciples (presumably Peter and John (ibid, 5:374),</p>	<p>Bethphage (house of figs) and Bethany, at the mount of Olives, he sendeth forth two of his disciples,</p>	<p>before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called <i>the mount</i> of Olives, he sent two of his disciples,</p>	
<p>2 Saying unto them, Go into the village ^aover against you (in front of you), and straightway ye shall find an ass tied, and a colt with her: loose <i>them</i>, and bring <i>them</i> unto me (a colt tied; loose it, and bring it unto me). (To ride upon white asses or ass colts was the privilege of a person of high rank, princes, judges, and prophets. Christ's doing so attested that he entered the Holy City as its rightful king, as did the shouts of Hosanna – meaning “save now,” “save we pray,” or “save we beseech thee.” The matter could not be stated more plainly; the people were announcing Jesus of Nazareth as their king and deliverer. Adam Clarke. Jesus is entering Jerusalem from the east, like His Second Coming will be.)</p>	<p>2 And saidth unto them, Go your way into the village over against you: and as soon as ye be-(have) entered into it, ye shall find a colt tied, whereon never (no) man (ever) sat; loose him, and bring <i>him</i> (to me).</p>	<p>30 Saying, Go ye into the village over against <i>you</i>; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring <i>him</i> hither-(to me).</p>	
<p>3 And if any man (shall) say ought unto you, ye shall say, The</p>	<p>3 And if any man say unto you, Why do ye this? say ye that the</p>	<p>31 And if any man ask you, Why do ye loose <i>him</i> (the colt)? thus</p>	

Lord hath need of them (it); and straightway he will send them (it).	Lord hath need of him; and straightway he will send him hither.	shall ye say unto him, Because the Lord hath need of him.	
6 And the disciples went, and did as Jesus commanded them,	4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.	32 And they that (who) were sent went their way, and found even as he had said unto them.	
	5 And certain of them that (who) stood there said unto them (the disciples), What do ye, loosing (why loose ye) the colt?	33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?	
	6 And they said unto them even as Jesus had commanded: and they let them go. (Those who owned the colt must also have been disciples)	34 And they said, The Lord hath need of him.	
7 ^a And brought the ass, and the colt, and put on them (it) their clothes, and they set him thereon. (Jesus took the colt and sat thereon; and they followed him.) (According to the Talmud, the Messiah will be a descendant of the House of David and will be preceded by a secondary Messiah, from the House of Joseph. Folklore has it that he will arrive riding a donkey, although some sources have him arriving triumphantly riding the clouds. Encyclopedia Judaica Jr. It appears that the Jews have confused Jesus First coming with His Second Coming. The fact that they believe	7 And they brought the ^a colt to Jesus, and cast their garments on him (it); and he (Jesus) sat upon him (it).	35 And they brought him to Jesus: and they cast their garments upon the ^a colt, and they set Jesus thereon.	14 And Jesus, when he had found (sent two of his disciples and got) a young ass, sat thereon; as it is written,

<p>his Second Coming will be preceded by a Messiah from the House of Joseph, refers to Joseph Smith.)</p>			
<p>4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, (Zechariah 9:9 ¶ Rejoice greatly, O ^adaughter of Zion; shout, O daughter of Jerusalem: behold, thy ^bKing cometh unto thee: he <i>is</i> ^cjust, and having salvation; lowly, and ^driding upon an ^eass, and upon a ^fcolt the foal of an ass.)</p>			
<p>5 Tell ye the daughter of S(Z)ion, Behold, thy ^aKing cometh unto thee, (and he is) meek, and sitting upon an ass, and a colt the foal of an ass. (Horses were used in warfare, and were not ridden by kings. Donkeys, during Christ's day, was the symbol of kings. David, when he was anointed king rode a donkey. The Jews knew what the meaning was, and the Romans would not have thought this a threat to their power.)</p>	<p>(There was only one animal involved.)</p>		<p>15 Fear not, daughter of Sion: behold, thy ^aKing cometh, sitting on an ass's colt.</p>
	<p>(Jesus' first coming to Jerusalem as king was from the east, as his second coming is prophesied to be. (JST Matthew 1:26) Verse by Verse, 460)</p>	<p>(This triumphal entry was no meaningless pageantry or seditious demonstration; it was an open acknowledgment by Jesus, the Prince of Peace, of his kingly and</p>	<p>16 These things ^aunderstood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and <i>that</i></p>

		messianic titles. Verse by Verse, 462)	they had done these things unto him. 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also ^a met him, for that they heard that he had done this ^b miracle.
			12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
8 And a very great multitude spread their garments (sign of royal entry) in the way; others cut down (palm) branches (symbolic of victory) from the trees, and strawed <i>them</i> (strewed) in the way.	8 And many spread their garments in the way: and others cut down branches off the (of) trees, and strawed <i>them</i> in the way.	36 And as he went, they spread their clothes in the way.	13(a) Took branches of palm trees, and went forth to meet him, (Palm trees do not generally grow on the slopes of the Mount of Olives, where the people had gathered to acclaim Jesus their king. The natural habitat of the palm is a more moderate and tropical climate such as that of the Jordan Valley. Palm branches could have been transported up from Jericho for the Passover celebration, as is done to this day. The use of palm branches for Jesus' entry was not coincidental. Since the Hasmonean period, palm branches had been a symbol of Jewish patriotism, independence, and

			triumph over enemies. Verse by Verse, 464)
9 And the multitudes that went before, and (also) that followed (after),	9 And they that went before (him), and they that followed (after),	37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;	
cried, saying, ^a Hosanna to the Son of David: ^b Blessed <i>is</i> he that cometh in the name of the Lord; (Psalm 118:26) Hosanna in the highest. (This means, "Save us now, Messiah.")	cried, saying, Hosanna; ^a Blessed <i>is</i> he that cometh in the name of the Lord: 10 ^a Blessed be (That bringeth) the kingdom of our father David, (Blessed is he) that cometh in the name of the Lord: Hosanna in the highest.	38 Saying, Blessed be (is) the King that (who) cometh in the name of the Lord: peace in heaven, and ^a glory in the highest.	13(b) and cried, Hosanna: Blessed <i>is</i> the King of Israel that cometh in the name of the Lord.
(How do we show praise to the Lord today? Hymns, keeping our covenants, thanking Heavenly Father for Him, expressing gratitude for the Atonement in our prayers.)		39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the ^a stones would immediately cry out.	
			19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the ^a world is gone after him.
		41 ¶ And when he was come near, he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things <i>which belong</i>	

		<p>unto thy peace! but now they are hid from thine eyes.</p> <p>43 For the days shall come upon thee, that thine ^aenemies shall cast a ^btrench about thee (fortification, rampart), and ^ccompass thee round, and keep thee in on every side,</p> <p>44 And shall ^alay thee even with the ground, and thy children within thee; and they shall not leave in thee one ^bstone upon another; because thou knewest not the time of thy ^cvisitation.</p>	
<p>(All of this had been prophesied by Moses: Deuteronomy 28: 15 ¶ But it shall come to pass, if thou wilt not ^ahearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these ^bcurses shall come upon thee, and overtake thee: 20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. 22 The LORD shall ^asmite thee with a ^bconsumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. 33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away: 45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: 49 The LORD shall bring a nation against thee from ^afar, from the ^bend of the earth, <i>as swift</i> as the ^ceagle flieth; a nation whose ^dtongue thou shalt not understand;</p> <p>50 A nation of fierce countenance, which shall not ^aregard the person of the ^bold, nor shew favour to the young: 51 And he shall ^aeat the fruit of thy cattle, and the fruit of thy ^bland, until thou be destroyed: which <i>also</i> shall not leave thee <i>either</i> corn, wine, or oil, <i>or</i> the increase of thy ^ckine, or flocks of thy sheep, until he have destroyed thee. 52 And he shall ^abesiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.</p>			
<p>10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? (His entry this time is significantly different than his entry during the Feast of Tabernacles where he entered secretly.</p>	<p>11 And Jesus entered into Jerusalem,</p>		

<p>Visitors from other nations were also present. This may have been the first time they had heard of Jesus.)</p>			
<p>11 And the ^amultitude said (crowds kept saying), This is Jesus the prophet of Nazareth (the prophet) of Galilee. (Added crowds came to see Jesus because of his raising Lazarus from the dead.)</p>			
	<p>and into the temple: and when he had looked round about upon all things, and now (blessed the disciples,) the eventide was come, (and) he went out unto Bethany with the twelve. (He had looked around at the all the buying and selling going on in the temple. Tomorrow He will be cleansing the Temple so He can teach in a more spiritual atmosphere.)</p>	<p>(Though Jerusalem as a whole was to be desolated and scourged as few cities have ever been, yet the faithful within her walls were to be saved, preserved, and blessed. DNTC 1:579)</p>	
<p>THE BARREN FIG TREE (Monday – the second day of the week.)</p>			
<p>18 Now in the morning as he returned into the city, he hungered.</p>	<p>12 ¶ And on the morrow, when they were come (came) from Bethany, he was hungry:</p>		
<p>19 And when he saw a fig tree ^ain the way (by the road), he came to it, and found nothing thereon (there was not any fruit on it), but leaves only, (because there were leaves, it was supposed to also have an abundance of fruit.) and (he) said</p>	<p>13 And seeing a fig tree afar off having leaves, he came (to it with his disciples; and as they supposed, he came to it to see) if haply he might find any thing thereon: and when he came to it, he found (there was) nothing but leaves; for the time of</p>	<p>(The fig tree was common in rabbinical lore as a symbol or type of the nation of Israel. Verse by Verse, 476)</p>	<p>(Jesus' cursing of the fig tree, showed his disciples that He had complete power to destroy his captors in He so chose. This showed that He voluntarily gave up His life.)</p>

<p>unto it, Let no^b fruit grow on thee henceforward for ever. And^c presently (immediately) the fig tree withered away. (Fig trees: First the fruit appears, then the leaves grow as the tree becomes full, followed by a second fruit. The modern portion of the parable includes, first the restoration, then the growth of the Church, followed by the second coming of the Messiah.</p>	<p>figs was not yet. (; for as yet the figs were not ripe.) 14 And Jesus answered (spake) and said unto it, No man eat fruit of thee hereafter for ever. And his-(the) disciples heard #(him).</p>		
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(Elder Talmage said: “[The tree] was made the object of the curse and the subject of the Lord’s instructive discourse, because having leaves it was deceptively barren. Were it reasonable to regard the tree as possessed of moral agency, we would have to pronounce it a hypocrite, its utter barrenness coupled with its abundance of foliage made of it a type of human hypocrisy... The leafy, fruitless tree was a symbol of Judaism, which loudly proclaimed itself as the only true religion of the age and ...invited all the world to come and partake of its rich ripe fruit; when in truth it was but an unnatural growth of leaves, with no fruit.” Jesus the Christ, p. 527. (The tree was cursed because it did not produce fruit. Of this Spencer W. Kimball said, "The symbolism of the barren fig tree (Matt. 21:19) is eloquent. The unproductive tree was cursed for its barrenness." John the Baptist had warned the Jews, "the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:10). Likewise, the Savior said, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 7:19). In other words, if the Jews did not produce works acceptable to God, they would be destroyed. To this point in his ministry, the Savior had only displayed the positive nature of his power: the power to heal, give life, and do good. In cursing the barren fig tree, the Savior demonstrated his power to curse, smite, and destroy. In so doing, it foreshadowed the fate of those of the Jewish nation who would reject the ministry of Jesus. Bruce Satterfield, BYU-Idaho, Lesson 20)

SECOND CLEANSING OF THE TEMPLE

<p>12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,</p>	<p>15 ¶ And they come (came) to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that (who) sold doves;</p>	<p>45 And he went into the temple, and began to cast out them that (who) sold therein, and them that (who) bought;</p>	
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(He cleanses the temple in preparation for teaching. There was so much business going on that the visitors there to worship could not. “Banditry was a constant source of trouble for both the Roman and Jewish elite. Often, the military was sent out to try to round up and extinguish these robbers. In fact,

just prior to the Savior's last week of his life, the leader of one such robber group, with two of his henchmen, was captured by the Romans. The robber leader was named Barabbas. His two henchmen were crucified with the Savior. But the system that perpetrated the social unrest of the first century was in itself banditry. "The temple system as it had developed in the Herodian period within agrarian social structures was oppressive and perceived by many (especially peasants, upon whom rested the primary burden of the tribute) as 'banditry.'" It is in this setting that the Savior called the Temple a "den of thieves." Bruce Satterfield, BYU-Idaho, Lesson 20.)

	16 And would not suffer that any man should carry any ^(a) vessel through the temple.		
13 And said unto them, It is written, My ^a house (the palace of the king) shall be called the house of ^b prayer; but ye have made it a ^c den of thieves.	17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.	46 Saying unto them, It is written, My house is the ^(a) ^a house of prayer: but ye have made it a ^b den of thieves.	

(During the first clearing he called the Temple "My Father's house." (John 2:16) Now he calls it "My house." In Matthew 23:38, he calls it "your house." The Savior proceeded to the Temple Mount. As he came into the Court of the Gentiles, he came into the heart of the priestcraft. He saw those who sold sacrificial animals to pilgrims who had come great distances to participate in temple worship. He saw those who exchanged foreign currency into the local currency, the only currency accepted to pay the obligatory temple tax. On the surface, these may have been considered legitimate and necessary practices. It was not practical for those traveling great distances to bring their own sacrifices. Nor would they have carried with them the local currency for the temple tax. Yet, these practices need not be done on the Temple Mount! Further, it appears that those who sold sacrifices and changed money were doing it at an exorbitant rate. That this took place is evidenced in rabbinical writings. We are told: "It once happened in Jerusalem that a pair of pigeons cost a golden denar [equal to 25 silver denars]. Rabban Simon ben Gamaliel said, 'By this Temple! [a form of oath] I will not rest this night before a pair of pigeons are sold at a silver denar.'" (Mishnah Kerithoth 1:7) Bruce Satterfield, BYU-Idaho, Lesson 20.)

14 And the blind and the lame came to him in the temple; and he healed them.			
15 And when the chief priests and scribes saw the wonderful things that he did, and the ^a children (of the kingdom) crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, (The first time Jesus cleansed the			

temple, the Pharisees asked for a sign of his authority. They no longer asked for a sign, because they had seen plenty.)			
16 And said unto him, Hearst thou what these say? And Jesus said ^(d) th unto them, Yea; have ye never read (the scriptures which saith), Out of the mouth of babes and sucklings (O, Lord) thou hast perfected praise?			
	18 And the scribes and chief priests heard [#] (him), and sought how they might ^a destroy him: for they feared him, because all the people was (were) astonished at his doctrine.	47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.	
RETURN TO BETHANY			
17 ¶ And he left them, and went out of the city into Bethany; and he lodged there. (With Mary and Martha and Lazarus. The Twelve also lodged with Him.)	19 And when even was come, he went out of the city.		

Tuesday – the Third Day of the Week

MATTHEW 21	MARK 11	LUKE 20
DISCOURSE ON FAITH, PRAYER AND FORGIVENESS		
	20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.	
20 And when the disciples saw [#] (this), they marvelled, saying (and said), How soon is the fig tree withered away! (Elder Wirthlin said: “Do we, indeed, actually live the gospel, or do		

<p>we just manifest the appearance of righteousness so that those around us assume we are faithful when, in reality, our hearts and unseen actions are not true to the Lord's teachings?" Ensign, May 1997, p. 15)</p>		
	<p>21 And Peter calling to remembrance sai(d)th unto him, Master, behold, the fig tree which thou cursedst is withered away.</p>	
<p>21 Jesus answered and said unto them,</p>	<p>22 And Jesus answering saith unto them (spake and said unto him), Have ^afaith in God.</p>	
<p>Verily I say unto you, If ye have ^afaith, and ^bdoubt not, ye shall not only do this <i>which is done</i> to the fig tree, but also if ye shall say unto this ^cmountain, Be thou removed, and be thou cast into the sea; it shall be done.</p>	<p>23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea;</p>	
	<p>and shall not ^adoubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith (fulfilled).</p>	
<p>22 And all ^athings, whatsoever ye shall ^bask in ^cprayer (in faith), believing, ye shall receive. ("In manifesting his command over death...but in proof of His power to destroy by a word He chose a barren and worthless tree for His subject. Could any of the Twelve doubt, when, a few days later they saw Him in the hands of vindictive priests and heartless pagans, that did He so will He could smite His enemies by a word, even unto death? Yet not until after His glorious resurrection did even the apostles realize how truly voluntary His sacrifice had been." Jesus the Christ, p. 489)</p>	<p>24 Therefore I say unto you, What(soever) things soever ye desire, when ye ^apray, ^bbelieve that ye receive <i>them</i>, and ye shall have <i>them</i> (whatsoever ye ask). (Joseph Smith: Faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the Spirit of prophecy and revelation. TPJS, 148)</p>	<p>(How does one obtain faith? It is a gift from God. How do we cultivate faith? By obedience, humility and asking) (James E. Talmage: Though within the reach of all who diligently strive to gain it, faith is nevertheless a divine gift. As is fitting for so priceless a pearl, it is given to those only who show by their sincerity that they are worthy of it, and who give promise of abiding by its dictates... No compulsion is used in bringing men to a knowledge of God; yet, as fast as we open our hearts to the influences of righteousness, the faith that leads to life eternal will be given us of our Father. Articles of Faith, 107)</p>

	25 And when ye stand ^a praying, forgive, if ye have o (a)ught against any: that your Father also whieh (who) is in heaven may ^b forgive you your trespasses.	
	26 But if ye ye (you) do not ^a forgive, neither will your Father whieh (who) is in heaven forgive your trespasses.	
JESUS' AUTHORITY IS CHALLENGED		
		LUKE 21:38 And all the people came early in the morning to him in the temple, for to hear him.
23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said,	27 ¶ And they come (came) again to Jerusalem: and as he was walking in the temple, there come (came) to him the chief priests, and the scribes, and the elders,	LUKE 20:1 AND it came to pass, <i>that</i> on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon <i>him</i> with the elders,
By what ^a authority doest thou these things? (cleansing the temple, the triumphal entry, raising Lazarus) and who gave thee this authority? (“In Jesus day, approved Rabbinical ministries must meet two standards: All formal teaching must be both authoritative and authorized, and authorization for Rabbinical teaching came by ordination.” MM, 3:352-3)	28 And say (said) unto him, By what ^a authority doest thou these things? and who gave thee this authority to do these things?	2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that (who) gave thee this authority? (Abraham 3: 19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am ^a more intelligent than they all. Jesus wasn't just more intelligent than all of God's children, but more intelligent than they all combined. These Pharisees are trying to trap Jesus with His words. They are no match for Him.)
24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I h like wise will tell you by what ^a authority I do these things.	29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and (then) I will tell you by what authority I do these things.	3 And he answered and said unto them, I will also ask you one thing; and answer me:

25 The baptism of John, (the authority of John) whence was it? from heaven, or of men?	30 (Was) The baptism of John, was it from heaven, or of men (man)? answer me.	4 The baptism of John, was it from heaven, or of men?
And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?	31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?	5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?
26 But if we shall say, Of men; we fear the people; for all held (people held) John as a ^a prophet. (The priests and elders know they're in trouble.)	32 But if we shall say, Of men; (we shall offend the people. Therefore) they feared the people: for all men counted (people believed) John, that he was a prophet indeed.	6 But and if we say, Of men; all the people will stone us: for they be (are) persuaded that John was a ^a prophet.
27 And they answered Jesus, and said, We cannot tell. (Saying "I don't know" was foreign and very embarrassing to them.) And he said unto them , Neither tell I you by what authority I do these things.	33 And they answered and said unto Jesus, We cannot tell. And Jesus answering sai(d)th unto them, Neither do I tell you by what authority I do these things.	7 And they answered, that they could not tell whence <i>it was</i> . 8 And Jesus said unto them, Neither tell I you by what authority I do these things.

PARABLE OF THE TWO SONS

(However, in the following three parables, he tells where he got his authority.)

MATTHEW 21:28 ¶ But what think ye? A ~~certain~~ man (God) had two sons; and he came to the first, and said (saying), Son, go ^awork to day in my vineyard. (The first son represents the publicans and harlots who repented of their sins and became faithful followers of Christ.)

29 He answered and said, ^aI will not (I don't desire to go): but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I (will serve) ~~go, sir~~: and ^awent ^bnot. (The second son represents the Jewish leaders who professed to be about their Father's business but were in fact cankering in wickedness, refusing the most overwhelming array of evidence ever vouchsafed to mortal men to testify that Jesus was the Christ.)

31 Whether of ~~them~~ (these) twain did the will of *his* father? They say unto him, The first. Jesus sai(d)th unto them, Verily I say unto you, That the publicans and ~~the~~ harlots (shall) go into the kingdom of God before you.

32 For John came unto you (scribes and Pharisees) in the way of ^arighteousness, (and bore record of me) and ye ^bbelieved him not: but the ^cpublicans and the harlots believed him: ^dand ye (afterward), when ye had seen ~~it~~ (me), repented not ~~afterward~~, that ye might believe him. (John led the publicans and sinners to Christ. The lawyers and Pharisees rejected Christ. This parable describes two sons as the Jewish leaders and those condemned by them. "John comes; he bears witness of Christ, his message is one of righteousness and salvation; the publicans and harlots repent; they join the people who are preparing themselves to receive the Coming One. The lawyers and the leaders believe not, no, not even after Christ himself ministers among them. Nor having rejected John, can they believe in Christ, unless they repent. Jesus and John are one; they testify of each other; to believe in John is to believe in Jesus; each bears witness of the authority of the other, and the words of each shall condemn the rebellious and unbelieving in the day of judgment. Such is the message of the parable of the two sons." MM, 3:359)

PARABLE OF THE WICKED HUSBANDMEN

MATTHEW 21

MARK 12

LUKE 20

	<p>1 AND he (Jesus) began to speak unto them by parables (saying). A certain man planted a vineyard, and set an hedge about <i>it</i>, and digged a place for the winefat (the wine vat), and built a tower, and let it out to husbandmen, and went into a far country.</p>	<p>9 Then began he to speak to the people this parable;</p>
<p>33 ¶ Hear another parable: (For he that believed not John concerning me, cannot believe me, except he first repent. And except ye repent, the preaching of John shall condemn you in the day of judgment. And, again, hear another parable; for unto you that believe not, I speak in parables; that your unrighteousness may be rewarded unto you. Behold,) There was a certain householder, (God) which (who) planted a vineyard (people to earth), and hedged it round about, and digged a winepress in it, and built a tower, and let it out to ^bhusbandmen, (those entrusted with the gospel starting with Adam) and went into a far country: (“Here the Eternal Householder – One Jehovah by name – had planted his people on earth, beginning with Adam, the first husbandman, and had then returned to a distant heaven leaving the first man of all men to till and farm the garden.” MM, 3:361)</p>		<p>A certain man planted a ^avineyard, and let it forth (out) to ^bhusbandmen, (farmers) and went into a far country for a long time.</p>
<p>34 And when the time of the fruit drew near, he sent his servants (the prophets) to the husbandmen, that they might receive the fruits of it.</p>	<p>2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.</p>	<p>10 And at the season (of the harvest) he sent a (his) servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent <i>him</i> away empty.</p>
<p>35 And the husbandmen (caretakers) took his ^aservants, and ^bbeat one, and killed</p>	<p>3 And they caught <i>him</i> (the servant), and beat him, and sent <i>him</i> away empty.</p>	

another, and stoned another. (The wicked husbandmen were the leaders of the Jews.)		
36 Again, he sent other servants more than the first: and they did unto them likewise.	4 And again he sent unto them another servant; and at him they cast stones, and wounded <i>him</i> in the head, and sent <i>him</i> away shamefully handled.	11 And again he sent another servant: and they beat him also, and entreated <i>him</i> shamefully, and sent <i>him</i> away empty.
	5 And again he sent another; and him they killed, and many others; beating some, and killing some.	12 And again he sent a third: and they wounded him also, and cast <i>him</i> out.
		13 Then said the lord of the vineyard, What shall I do? I will send my beloved son:
37 But last of all he sent unto them his son (Jesus), saying, They will reverence my son.	6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.	it may be they will reverence <i>him</i> when they see him.
38 But when the husbandmen saw the son, they said among themselves, This is the ^a heir; come, let us kill him, and let us seize on his inheritance. (They knew he was the heir, and they knowingly killed him. The Pharisees knowingly killed the Son of God.)	7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.	14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
39 And they caught him, and cast <i>him</i> out of the vineyard, and slew <i>him</i> . (They arrested him and killed him.)	8 And they took him, and killed him , and cast <i>him</i> out of the vineyard (and killed him).	15 So they cast him out of the vineyard, and killed <i>him</i> . What therefore shall the lord of the vineyard do unto them?
40 (And Jesus said unto them,) When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?	9 What shall therefore the lord of the vineyard do?	
41 They say unto him, He will miserably destroy those (miserable,) wicked men, and will let out his (the) ^a vineyard unto other husbandmen, which (who) shall render him the fruits in their seasons. (The Pharisees are condemning themselves with their answer.)	(Lo) he will come and destroy the husbandmen, and will give the ^a vineyard unto others.	16 He shall come and destroy these husbandmen, and shall give the vineyard to others.
		And when they heard it (this), they said, ^a God forbid. (May it not be)

<p>42 Jesus said^(d) unto them, Did ye never read in the scriptures, The ^astone which the builders ^brejected, the same is become the head of the ^ccorner: this is the Lord's doing, and it is marvellous in our eyes? (Psalms 118:22 The ^astone <i>which</i> the builders refused is become the head <i>stone</i> of the ^bcorner.</p> <p>23 This is the LORD's doing; it <i>is</i> marvellous in our eyes. Jesus was announcing that he was the Chief Cornerstone in his Father's house and was identifying the spiritually blind and hostile Jewish leaders as the builders who would reject him along with their nation, until the time of his second coming.)</p>	<p>10 And (Again,) have ye not read this Scripture; The ^astone which the builders rejected is become the head of the corner: 11 This was the Lord's doing, and it is marvellous in our eyes?</p>	<p>17 And he beheld them, and said, What is this then that (which) is written, The ^astone which the builders rejected, the same is become the head of the corner? (The cornerstone was a large stone placed in the corner of a building's foundation to provide stability and strength for the structure (at least symbolically), and to serve as a guide for all the other foundation stones. Jesus Christ is the "chief corner stone" and the apostles and prophets the rest of the foundation upon which the Church is established. (Ephesians 2:19-20) Verse by Verse, 480)</p>
<p>43 Therefore say I unto you, The ^akingdom of God shall be ^btaken from you, (House of Judah) and ^cgiven to a ^dnation (America) bringing forth the fruits thereof. (House of Joseph – Ephraim. "The personal visitation of the Father and the Son, choosing Joseph to be the leader of the Dispensation of the Fulness of Times, marked the beginning of this work, and this was supplemented by the visitation of angels and other holy messengers, conferring upon Joseph the powers of the Priesthood, the authority to act in the name of God – to introduce the gospel of Jesus Christ by divine authority to mankind, and by divine direction to organize and establish the true Church of Christ in the latter days." Heber J. Grant, Gospel Standards, p. 16)</p>		

<p>44 ^aAnd (For) whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.</p>		<p>18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will (shall) ^agrind him to powder. (scatter like chaff)</p>
<p>45 ^aAnd when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. (And they said among themselves, Shall this man think that he alone can spoil this great kingdom? And they were angry with him.) (Jesus is teaching them the source of his authority.)</p>	<p>12 (And now they were angry when they heard these words;)</p>	
<p>46 But when they sought to lay hands on him (they are showing that they reject Jesus), they feared the multitude, because they (learned that the multitude) took him for a prophet. 50 And now his disciples came to him, and Jesus said unto them, Marvel ye at the words of the parable which I spake unto them? 51 Verily, I say unto you, I am the stone, and those wicked ones reject me. 52 I am the head of the corner. These Jews shall fall upon me, and shall be broken. 53 And the kingdom of God shall be taken from them, and shall be given to a nation bringing forth the fruits thereof; (meaning the Gentiles.) 54 Wherefore, on whomsoever this stone shall fall, it shall grind him to powder. 55 And when the Lord therefore of the vineyard cometh, he will destroy those miserable, wicked men, and will let again his vineyard unto other husbandmen, even in the last days, who shall render him the fruits in their seasons. 56 And then understood they the parable which he spake unto them, that the Gentiles should be destroyed</p>	<p>And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way. (The gospel will be restored in a gentile nation by the tribe of Ephraim. The gentiles will therefore have the first opportunity to accept the gospel. Their rejection of the gospel will result in their destruction at the Second Coming.)</p>	<p>19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and (but) they feared the people: for they perceived that he had spoken this parable against them.</p>

also, when the Lord should descend out of heaven to reign in his vineyard, which is the earth and the inhabitants thereof.

Matthew 22

Jesus gives the parable of the marriage of the king's son – Pay tribute to Caesar and to God – Worldly marriages endure in this life only – First commandment: Love the Lord – What think ye of Christ?

MATTHEW 22

PARABLE OF THE MARRIAGE OF THE KING'S SON

1 AND Jesus answered (the people again) and spake unto them again by (in) parables, and said,

2 The kingdom of heaven is like unto a certain king (God), which (who) ^amade a ^bmarriage (gave a wedding celebration) for his son, (Jesus Christ)

3 And (when the marriage was ready, he) sent forth his servants (the prophets) to call them that were bidden to the wedding: and ^athey would not come (they did not want to come). (The place of the wedding feast is the kingdom of heaven.)

4 Again, he sent forth other servants, saying, Tell them which (that) are bidden (those to whom the gospel is taken – the brides), Behold, I have prepared my dinner: my oxen and my fatlings ~~are~~ (have been) killed, (and my dinner is ready,) and all things are ready (prepared): come unto the marriage. (This is not a request, but a command)

5 But they made light of ~~#~~ (the servants), and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard ~~thereof~~ (that his servants were dead), he was wroth: and he sent forth his armies (the armies of Rome), and destroyed those murderers, and burned up their city. (Jerusalem – 70 AD)

8 Then sai(d)th he to his servants, The wedding is ready, but they which (who) were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and ^agathered together all as many as they found, both bad and good: and the wedding was furnished with guests. (gentiles gathered in) (“Deity is the King; Jesus is the Son; and those first invited to the marriage of the Lamb – those invited to come unto Christ and feast upon the good word of God – are the chosen and favored hosts of ancient Israel, to whom the saving truths were offered in days of old. The servants who heaped the banquet tables high with heavenly manna were Moses and Isaiah and all the prophets.” MM, 3:365)

11 ¶ And (But) when the king came in to see the guests, he saw there a man which (who) had not on a wedding ^agarment: (white robes – covered by the covenants and atonement)

12 And he sai(d)th unto him, Friend, how camest thou in hither not having a wedding garment? The wedding garment represents personal preparedness for the Lord's coming. And he was speechless. (That is, he had been given the opportunity to receive the garment but did not take it. The man had trusted in his own clothes and not those of the king that would have been provided. He had wanted to be part of the kingdom, but on his own terms and not on the terms of the king. He had spurned the ritual garments and the righteousness associated with it. “Jesus reminded his listeners that the children of the covenant must be found wearing the garments of purity and holiness, garments made white through the blood of the Lamb.” Joseph F. McConkie., 5:382)

13 Then said the king (un)to the servants, Bind him hand and foot, and take ~~him away~~, and cast *him* (away) into ^aouter darkness (sons of perdition, those not covered by the atonement); there shall be

weeping and gnashing of teeth. (“Salvation is a personal matter, it comes to individuals, not congregations. Church membership alone does not save; obedience after baptism is required. Each person called to the marriage feast will be examined separately, and of the many called to partake of the bounties of the gospel, few only will wear the robes of righteousness which must clothe every citizen in the celestial heaven.” MM 3: 367-8)

14 For many are ^acalled, but few ~~are~~ ^bchosen. (Wherefore all do not have on the wedding garment.) (D&C 121:34: 34 Behold, there are many ^acalled, (Joseph Fielding Smith: Now who are those who are called? I take it that every man who is ordained to an office in the priesthood has been called. The Lord is willing that any man should serve him. (CR, October 1945, p. 97.)) but few are chosen. (Elder David A. Bednar: **To be or to become chosen is not an exclusive status conferred upon us.**

Rather, you and I ultimately determine if we are chosen. Please now note the use of the word *chosen* in the following verses from the Doctrine and Covenants: "Behold, there are many called, but few are *chosen*. And why are they not *chosen*? Because their hearts are set so much upon the things of this world, and aspire to the honors of men" (D&C 121:34–35; emphasis added). I believe the implication of these verses is quite straightforward. God does not have a list of favorites to which we must hope our names will someday be added. He does not limit "the chosen" to a restricted few. Rather, it is *our* hearts and *our* aspirations and *our* obedience which definitively determine whether we are counted as one of God's chosen. Enoch was instructed by the Lord on this very point of doctrine. Please note the use of the word *choose* in these verses: "Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency; "And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should *choose* me, their Father" (Moses 7:32–33; emphasis added). As we learn in these scriptures, the fundamental purposes for the gift of agency were to love one another and to choose God. Thus we become God's chosen and invite His tender mercies as we use our agency to choose God. One of the most well-known and frequently cited passages of scripture is found in Moses 1:39. This verse clearly and concisely describes the work of the Eternal Father: "For behold, this is *my work* and my glory—to bring to pass the immortality and eternal life of man" (emphasis added). A companion scripture found in the Doctrine and Covenants describes with equal clarity and conciseness our primary work as the sons and daughters of the Eternal Father. Interestingly, this verse does not seem to be as well known and is not quoted with great frequency. "Behold, this is *your work*, to keep my commandments, yea, with all your might, mind and strength" (D&C 11:20; emphasis added). Thus, the Father's work is to bring to pass the immortality and eternal life of His children. Our work is to keep His commandments with all of our might, mind, and strength—and we thereby become chosen and, through the Holy Ghost, receive and recognize the tender mercies of the Lord in our daily lives. CR Apr 2005.)

MATTHEW 22	MARK 12	LUKE 20
PAYING TRIBUTE TO CAESAR		
15 ¶ Then went the Pharisees, and took counsel how they might ^a entangle him in <i>his</i> talk.		20 And they watched <i>him</i> ,
16 And they sent out unto him their disciples with the Herodians,	13 ¶ And they send (sent) unto him certain of the Pharisees and of the Herodians, to ^a catch him in <i>his</i> words.	and sent forth spies, which (who) should feign themselves just men, that they might ^a take hold of his words, that so (doing) they might deliver him unto the power and authority of the governor.
saying, Master, we know that thou art true, and teachest the	14 And when they were come, they say unto him, Master, we	21 And they asked him, saying, Master, we know that thou

<p>way of God in truth, ^aneither carest thou for any (you court no man's favor) man: for thou ^bregardest not the person of men.</p>	<p>know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth:</p>	<p>sayest and teachest rightly, neither acceptest (regardest) thou the person of any, but teachest the way of God truly:</p>
<p>17 Tell us therefore, What thinkest thou? Is it ^alawful to give tribute unto Caesar, or not? (If Jesus answered yes, they could accuse him of supporting the hated Roman government. If he said no, they could accuse him of rebellion against the government.)</p>	<p>Is it lawful to give tribute to Caesar, or not?</p>	<p>22 Is it lawful for us to give ^atribute (taxes) unto Caesar, or no?</p>
<p>18 But Jesus perceived their wickedness, and said, (Ye hypocrites!) Why ^atempt (are you testing) ye me, ye hypocrites?</p>	<p>15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why ^atempt ye me?</p>	<p>23 But he perceived their ^acraftiness, and said unto them, Why tempt ye me?</p>
<p>19 She (o)w me the tribute money. And they brought unto him a penny.</p>	<p>bring me a penny, that I may see <i>it</i>. 16 And they brought it (the penny).</p>	<p>24 Shew me a penny.</p>
<p>20 And he sai(d)th unto them, Whose (image) <i>is</i> this image and superscription? (Elder Talmage said: "Every human soul is stamped with the image and superscription of God." Jesus the Christ, p. 546-7)</p>	<p>And he sai(d)th unto them, Whose is this image and superscription (is this)? And they said unto him, Caesar's.</p>	<p>Whose image and superscription hath it? They answered and said, Caesar's.</p>
<p>21 They say unto him, Caesar's. Then sai(d)th he unto them, ^aRender therefore unto ^bCaesar the things which are Caesar's; and unto God the things that (which) are God's. (Keep the laws of the land. "How great the danger was which threatened Jesus, may be gathered from this, that, despite His clear answer, the charge that He perverted the nation, forbidding to give tribute to Caesar, was actually among those brought against Him before Pilate." Edersheim 2:383-4, MM, 3:371)</p>	<p>17 And Jesus answering said unto them, Render to Caesar the things that (which) are Caesar's, and to God the things that are God's.</p>	<p>25 And he said unto them, Render therefore unto ^aCaesar the things which be Caesar's, and unto God the things which be God's.</p>
		<p>26 And they could not take hold of his words before the people:</p>

<p>22 (And) When they had heard (him say) <i>these words</i>, they marvelled, and left him, and went their way. President N. Eldon Tanner has reminded us: "There is no reason or justification for men to disregard or break the law or try to take it into their own hands. Christ gave us the great example of a law-abiding citizen when the Pharisees, trying to entangle him, as the scriptures say, asked him if it were lawful to give tribute money unto Caesar. After asking whose inscription was on the tribute money, and their acknowledgment that it was Caesar's, he said: 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.' (Matt. 22:21.) It is the duty of citizens of any country to remember that they have individual responsibilities, and that they must operate within the law of the country in which they have chosen to live.")</p>	<p>And they marvelled at him (it).</p>	<p>and they marvelled at his answer, and held their peace.</p>
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MARRIAGE AFTER THE RESURRECTION

<p>23 ¶ The same day came to him the ^aSadducees (to him), which (who) say that there is no resurrection, and asked him,</p>	<p>18 ¶ Then come (came) unto him the Sadducees, which (who) say there is no resurrection; and they asked him, saying,</p>	<p>27 ¶ Then came to <i>him</i> certain of the Sadducees, which (who) deny that there is any resurrection; and they asked him,</p>
<p>24 Saying, Master, Moses said, If a man die, having no children, his ^abrother shall ^bmarry his wife, and raise up seed unto his brother.</p>	<p>19 Master, Moses wrote unto us (in his law), If a man's brother die, and leave his wife behind <i>him</i> (a wife), and leave no children, that his ^abrother should take his wife, and raise up seed unto his brother.</p>	<p>28 Saying, Master, Moses wrote unto us, (saying), If any man's ^abrother die, having a wife, and he die without children, that his ^bbrother should take his wife, and raise up seed unto his brother.</p>
<p>25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:</p>	<p>20 Now there were seven brethren: and the first took a wife, and dying left no seed.</p>	<p>29 There were therefore seven brethren: and the first took a wife, and died without children.</p>

26 Likewise the second also, and the third, unto the seventh.	21 And the second took her, and died, neither left he any seed:	30 And the second took her to wife, and he died childless.
	and the third likewise.	31 And the third took her (in like manner); and in like manner
27 And last of all the woman died also.	22 And the seven had her, and left no seed: last of all the woman died also.	the seven also: and they left no children, and died. 32 (And) Last of all the woman died also.
28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. (“It is difficult to understand why they would ask such a foolish question, even in ridicule, for every informed person already knew the answer. The matter had been fully analyzed and debated in the Rabbinical schools. The Pharisees had already settled the question in a very obvious way, and quite to their own satisfaction by saying that she should in the resurrection be the wife of the first husband. From our vantage point, we say she would be the wife of the one to whom she was married for time and for all eternity.” MM, 3:375. The question, however, actually is about the resurrection.)	23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.	33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.
29 Jesus answered and said unto them, Ye do err, not knowing the ^a scriptures, nor the ^b power of God. (The first man was sealed to his wife. The other husbands would not be.)	24 And Jesus answering said unto them, Do ye not therefore err (ye do err, therefore), because ye know not(, and understand not) the Scriptures, neither the power of God?	
		34 And Jesus answering said unto them, The children of this world ^a marry, and are given in marriage:
		35 But they which (who) shall be accounted worthy to obtain ^a that world,;
30 For in the ^a resurrection they neither ^b marry, nor are given in marriage, but are as the ^c angels of God in heaven. (Joseph	25 For when they shall rise from the dead, they neither ^a marry, nor are given in marriage; but are as the angels	and the (through) ^b resurrection from the dead, neither marry, nor are given in ^c marriage

<p>Smith’s revelation on marriage teaches that if we are not married before the resurrection, we won’t be married after it either. D&C 132:15-17. Celestial marriage continues in the resurrection only if based on an eternal sealing by priesthood authority either on earth or by vicarious work for those individuals in the spirit world. Although there are different times when individuals are resurrected, their sealings must be done before they are resurrected to give them that married relationship afterward. Richard Anderson, Life of Christ, p. 93 Elder Talmage said: “In the resurrection there will be no marrying nor giving in marriage; for all questions of marital status must be settled before that time, under the authority of the Holy Priesthood, which holds the power to seal in marriage for both time and eternity.” Jesus the Christ, p. 548. Since a man must be sealed to a wife prior to his resurrection, Jesus must have been sealed to someone prior to his death.)</p>	<p>which (of God who) are in heaven. (Jesus explained further that when the time of resurrection comes, they (who have chosen not to accept and abide by the law of eternal marriage) neither marry nor are given in marriage but remain separate and single forever, as ministering angels in heaven, that is, in God’s celestial kingdom (D&C 131:1-4; 132:15-17). Those who accept and abide by the celestial law of marriage (including those who would have faithfully kept the eternal law if they had had opportunity in life to do so; D&C 137:8) and become exalted will be able to marry and be given in marriage in that eternal world. Elder McConkie emphasized that “there is no revelation, either ancient or modern, which say there is neither marrying nor giving in marriage in heaven itself for righteous people” (DNTC 1:607) Verse by Verse, 487)</p>	<p>36 Neither can they die any more: for they are equal unto the ^aangels;</p>
		<p>and are the ^bchildren of God, being the children of the resurrection.</p>
<p>31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by (of) God, saying,</p>	<p>26 And as touching the dead, that they ^arise: have ye not read in the book of Moses, how in the bush God ^bspake unto him, saying,</p>	<p>37 Now that the dead are raised, even Moses shewed at the ^abush, when he calleth the Lord.</p>
<p>32 I am the ^aGod of Abraham, and the God of Isaac, and the God of Jacob?</p>	<p>I <i>am</i> the ^cGod of Abraham, and the God of Isaac, and the God of Jacob?</p>	<p>the God of Abraham, and the God of Isaac, and the God of Jacob</p>
<p>God is not the God of the dead, but of the living.</p>	<p>27 ^aHe is not (therefore) the God of the dead, but the God of the living: (for he raiseth them up out of their graves.) ye therefore do greatly err.</p>	<p>38 For he is not a God of the ^adead, but of the living: for all live unto him.</p>

33 And when the multitude heard (him) <i>this</i> , they were astonished at his doctrine.		
		39 ¶ Then certain of the scribes answering said, Master, thou hast well said.
LAWYER ASKS ABOUT THE GREAT COMMANDMENT		
34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.		
	28 ¶ And one of the ^a scribes came, and having heard them reasoning together, and perceiving that he had answered them well,	
35 Then one of them, <i>which was</i> a lawyer, asked <i>him a question</i> , ^a tempting him, (asked) and saying,		
36 Master, which <i>is</i> the great commandment in the law? (The Jews have 613 commandments Elder Dallin H. Oaks has taught: "the Final Judgment is not just an evaluation of a sum total of good and evil acts-What we have <i>done</i> . It is an acknowledgment of the final effect of our acts and thoughts-What we have <i>become</i> . It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become.")	asked him, Which is the first commandment of all?	
37 Jesus said unto him,	29 And Jesus answered him, The first of all the commandments <i>is</i> , (Hearken, and) ^a Hear, O Israel; The Lord our God is one Lord:	
Thou shalt ^a love the Lord thy God with all thy ^b heart, and with all thy soul, and with all thy ^c mind.	30 And thou shalt ^a love the Lord thy God with all thy ^b heart, and with all thy soul, and with all thy mind, and with all	

	thy ^c strength: this <i>is</i> the first commandment.	
38 This is the first and great ^a commandment.		
39 And the second <i>is</i> like unto it, Thou shalt ^a love thy neighbour as thyself.	31 And the second <i>is</i> like; namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.	
40 On these two commandments hang all the ^a law and the prophets. (It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship...It is in the light of these overwhelming possibilities, it is with the awe and circumspection proper to them, that we should conduct all our dealings with one another, all friendship, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations, these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit...immortal...everlasting splendors... Your neighbor is the holiest thing presented to your senses." C.S. Lewis, The Weight of Glory, p. 210)		
	32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he (him):	
	33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love <i>his</i> neighbour as	

	himself, is more than all whole burnt ^a offerings and sacrifices.	
	34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. (No one dares to ask Him any more questions.)	
WHAT THINK YE OF CHRIST?		
41 ¶ While the Pharisees were gathered together, Jesus asked them,		
	35 ¶ And Jesus answered (spake) and said, while he taught in the temple,	
42 Saying, What think ye of Christ? whose son is he? They say unto him, <i>The Son of ^aDavid.</i>		41 And he said unto them, How say they that Christ is David's ^a son?
	How say the scribes that Christ is the Son of David?	
43 He sai(d)th unto them, How then doth David in spirit call him Lord, saying, (Psalm 110:1 THE ^a LORD said unto my ^b Lord, Sit thou at my ^c right ^d hand, until I make thine ^e enemies thy footstool.)	(God the Father said to God the Son, sit on my right hand. Jesus the Messiah was both Lord of David and descendant of David.)	
	36 For David himself said by the Holy Ghost,	42 And David himself sai(d)th in the book of Psalms,
44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (The Messiah would be through David through his mother, but the Son of God through the Father.)	The ^a LORD said to my Lord, Sit thou on my right hand, th (until) I make thine enemies thy footstool.	The LORD said unto my ^a Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool.
45 If David then call him Lord, how is he his son? (David acknowledged that the Messiah through him would be the Son of God.)	37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly(; but the high priest and the elders were offended at him).	44 David therefore calleth him Lord, how is he then his son?
46 And no man was able to answer him a word, neither ^a durst (dare) any man from that day forth ask him any more questions. (They dared not ask	34(b) And no man after that durst ask him(, saying, Who art thou?) <i>any question.</i>	40 And after that they durst not ask him any ^a question at all.

any more questions. Instead they laid plans to have him killed.)		
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Matthew 23

Jesus pronounces woes upon the scribes and Pharisees—The blood of the prophets shall be required at their hands—They shall not escape the damnation of hell.

JESUS WARNS AGAINST THE SCRIBES AND PHARISEES

1 THEN spake Jesus to the multitude, and to his disciples, (As Jesus' ministry comes to a close, He gives some of his strongest condemnation in all of scripture to hypocrites, self-righteous, and evil men.)

2 Saying, The ^ascribes and the Pharisees sit in Moses' ^bseat: (The Greek word connotes a chair of judgment and instruction)

3 All therefore whatsoever they bid you observe, ~~that observe and do~~; (they will make you observe and do; for they are ministers of the law, and they make themselves your judges;) but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens ~~and grievous to be borne~~, and lay ~~them~~ on men's shoulders, (and they are grievous to be borne); but they ~~themselves~~ will not move them with one of their fingers.

5 But (And) all their works they do ~~for~~ to be seen of men: they ^amake broad their ^bphylacteries (enlarge their phylacteries (little boxes with small parchment scrolls inscribed with four passages of the Mosaic law sealed inside: Exodus 13:1-10, 11-16, and Deuteronomy 6:4-9, 11:13-21)), and enlarge the ^cborders of their garments,

6 And love the ^auppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, ^aRabbi (which is master).

8 But be not ye called ^aRabbi: for one is your ^bMaster, ~~even~~ (which is) Christ; and all ye are brethren.

(Mark 12:38-39 38 ¶ And he said unto them in his doctrine, Beware of the ^ascribes, which love to go in long clothing, and ~~love~~ (have) ^bsalutations in the marketplaces, 39 And the chief seats in the synagogues, and the uppermost rooms at feasts: Luke 20: 45 ¶ Then in the audience of all the people he said unto his disciples, 46 Beware of the ^ascribes, ~~which~~ (who) desire to walk in long robes, and love greetings in the markets, and the ^bhighest seats in the synagogues, and the chief rooms at feasts;) (In the Church, titles are often used, sometimes to excess. We need to remember the dignity of the offices of the Priesthood and give them due respect. But when an "Elder," "Bishop," or "President" begins to enjoy the sound of their title, even looking forward to such greetings in the markets, they are dangerously close to Pharisaical hypocrisy. "In our custom of using the expressive term of address, 'Brother,' and the corresponding form 'Sister,' there is afforded suggestive emphasis of our common family membership in the household of the Lord. We are all brethren and sisters, not some of us masters and others underlings. Nevertheless those who are chosen, ordained, and sustained in offices of responsibility and authority are to be respected, and their official acts and counsels are to be heeded, in all things pertaining to their special ministry, for they act not of themselves but as representatives of the authority of God." Joseph F. Smith, Anthon H. Lund, Charles W. Penrose, Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints, 4:304)

9 ^aAnd call no ~~man~~ (one) your ~~father~~ (creator) upon the earth, (or your heavenly Father): for one is your (creator and heavenly) Father, ~~which~~ (even he who) is in heaven.

10 Neither be ye called masters: for one is your Master, ~~even~~ (he whom your heavenly Father sent, which is) Christ; (For he hath sent him among you that ye might have life.)

11 But he that is ^agreatest among you shall be your ^bservant.

12 And whosoever shall ^aexalt himself shall be ^babased (of him); and he that shall ^chumble himself shall be exalted (of him).

(The Sermon on the Mount contains 8 beatitudes, eight eternal blessings for all who will believe and obey – all of which blessings they have repeatedly rejected. Now he gives 8 woes for their disobedience.)

13 ¶ But woe (1) unto you, ^ascribes and ^bPharisees, ^chypocrites (actors)! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. (Today these are they who reject the testimony of Joseph Smith and oppose the message of the restored Gospel. Rejecting Christ and salvation.)

14 Woe (2) unto you, scribes and Pharisees, (for ye are) hypocrites! for ye ^adevour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater ^bdamnation (punishment). (Mark 12: 40 ~~Which~~ (Who) devour widows' houses, and for a pretence make long prayers: these shall receive greater ^adamnation. Luke 20: 47 ~~Which~~ (Who) devour widows' houses, and for a she(o)w make long prayers: the same shall receive greater damnation.) (They hide their greed and meanness under a cloak of piety. Avarice and hypocrisy.)

15 Woe (3) unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell ^athan (he was before, like unto) yourselves. (There is no salvation in false religion, no matter the enthusiasm of its converts. Converting souls to a false church.)

16 Woe (4) unto you, ye ^ablind guides, ~~which~~ (who) say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he (committeth sin and) is a debtor! (They break their word for gain.)

17 Ye (You are) fools and blind: for ~~whether~~ (which) is (the) greater, the gold, or the temple that sanctifieth the gold?

18 And (ye say), Whosoever shall swear(eth) by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye (O) fools and blind: for ~~whether~~ (which) is (the) greater, the gift, or the altar that sanctifieth the gift?

20 (Verily I say unto you,) Whoso therefore shall swear by the altar, sweareth by it, (sweareth by the altar) and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him ~~that~~ (who) dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him ~~that~~ (who) sitteth thereon. (Moral blindness shown in breaking oaths.)

23 Woe (5) unto you, scribes and Pharisees, ^ahypocrites! for ye pay ^btithe of mint and ^canise (dill) and cummin, and have ^domitted the weightier ~~matters~~ (things) of the law, ^ejudgment, ^fmercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, ~~which~~ (who) strain at a gnat, and swallow a ^acamel. (who make yourselves appear unto men that ye would not commit the least sin, and yet ye yourselves, transgress the whole law.)

(Modern counterparts can be found praising the Bible while rejecting the spirit of revelation from which it sprang, and using it as the justification to reject the testimony of living prophets. Supplanting eternal principles with religious trifles. "The ordinary reader must undoubtedly struggle trying to figure out what it means to strain at a gnat. One might even guess that it means to strain one's eyes while looking at a gnat. The problem here, though, is not the word *strain*, but the little word *at*. This is a printing error that has persisted since the original 1611 publication of the King James Version. The translators intended this passage to read as follows: 'Ye blind guides, which strain out a gnat, and swallow a camel.' The Greek word here is *diylyzo*, which means 'to filter out.' Figuratively speaking, the scribes and Pharisees could never tolerate a little gnat in their (or anybody else's) drink, but a camel could be swallowed whole. Jesus of course is referring to the strictness with which these legalistic Jews had interpreted the law, yet their concern for detail did not prevent them from violating the most important commandments in the law. Through a Glass Darkly, Trying to Understand the Scriptures, by Royal Skousen, BYU Studies, vol 26 (1986), No. 3 – Summer 1986, p. 9)

25 Woe (6) unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of ^aextortion (rapacity, greediness) and ^bexcess. (indulgence, lack of self control)

26 ~~Thou~~ (Ye) blind Pharisee(s), ^acleanse first ~~that which is within~~ the cup and platter (within), that the outside of them may be clean also. (6 and 7 are the same – He denounces those who are filthy within. Hiding wickedness under a religious cloak.)

27 Woe (7) unto you, scribes and Pharisees, hypocrites! for ye are like unto ^awhited ^bsepulchres, (whitewashed tombs) which indeed appear ^cbeautiful outward, but are within full of (the bones of the) dead ~~men's bones~~, and of all ^duncleanness.

28 Even so ye also outwardly appear ^arighteous unto men, but within ye are full of ^bhypocrisy and iniquity. (False outward appearance of righteousness.)

29 Woe (8) unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the ^aprophets.

31 Wherefore ye ~~be~~ (are) witnesses unto yourselves (of your own wickedness), ~~that~~ (and) ye are the children of them ~~which~~ (who) ^akilled the ^bprophets.

32 ~~Fill~~ ye (And will fill) up ~~then~~ the ^ameasure of your ^bfathers. (for ye, yourselves, kill the prophets like unto your fathers.)

33 Ye serpents, ~~ye~~ (and) ^ageneration of vipers, how can ye escape the ^bdamnation of hell? (They reject the living prophets while they garnish the sepulchres of the righteous. Rejecting living prophets.)

34 ¶ Wherefore, behold, I send unto you ^aprophets, and wise men, and ^bscribes: and ~~some~~ of them ye shall kill and crucify; and ~~some~~ of them shall ye scourge in your synagogues, and persecute ~~them~~ from city to city:

35 That upon you may come all the righteous ^ablood shed upon the earth, (All these could have been freed from their spirit prison by the men of Jesus' day, if those to whom Jesus then preached had believed his words.) from the blood of ^brighteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the ^ctemple and the altar. (In a BYU New Testament Study Guide it says: "The New Testament Zacharias is the same name as the Old Testament Zechariah. Jesus refers to "Zacharias, son of Barachias, whom ye slew between the temple and the altar." Some envision John the Baptist's father here, but this tradition of his death comes from a late Christian apocryphal book; it came into the Teachings of the Prophet Joseph Smith by the mistake of thinking that the Prophet had written a Nauvoo editorial printed when he was in exile, one clearly not by him. Another possibility for the martyr is the prophet Zechariah, whose father was Berechiah (Zech. 1:1). But since there is no recorded martyrdom of this Zechariah, most scholars think that he would not be named by Jesus as a well-known case. They therefore think that Barachias of Matthew 23:35 is probably a scribal mistake. However, there was a Zechariah familiar to Jesus' audience; the son of Jehoiada rebuked Israel, and he was stoned "in the court of the house of the Lord" (2 Chron 24:20-22 20 And the ^aSpirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot ^bprosper? because ye have forsaken the LORD, he hath also forsaken you. 21 And they conspired against him, and ^astoned him with stones at the commandment of the king in the court of the house of the LORD. 22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.), which is basically what Jesus said. The Hebrew Bible arranged Genesis first and Chronicles last, so Jesus probably gave the first and last martyrs of Jewish scripture in his testimony." Guide to the Life of Christ, Richard Lloyd Anderson, 94)

36 Verily I say unto you, All these things shall come upon this ^ageneration. ("As they possess greater

privileges than any other generation, not only pertaining to themselves but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors. And hence their blood was required at their hands. Joseph Smith, Times & Seasons, April 15, 1842, p. 761)

JESUS' LAMENTATION OVER JERUSALEM

37 (Ye bear testimony against your fathers, when ye, yourselves are partakers of the same wickedness. Behold your fathers did it through ignorance, but ye do not; wherefore, their sins shall be upon your heads. Then Jesus began to weep over Jerusalem, saying,) O ^aJerusalem, Jerusalem, ~~thou that~~ ^bkillest (ye who will kill) the prophets, and ~~stonest~~ (will stone) them ~~which~~ (who) are sent unto ~~thee~~ (you), how often ^cwould I have ^dgathered (have I desired to gather) ~~thy~~ (your) children together, even as a hen gather(s) ~~eth~~ her chickens under *her* wings, and ye ^ewould not!

38 Behold, **your house** (My Father's house (John 2:16), My House (Matt 21:38)) is left unto you ^adesolate. ("He is now giving it back to men; it is no longer "my house" but "your house. Nor was the temple to be the only desolate house. Jesus is also turning Jerusalem itself back into the hands of men." MM, 3:406. **"The House of the Lord, constructed to meet Mosaic needs, is no longer needed in the eternal scheme of things. Jesus is establishing new ordinances – sacramental emblems instead of sacrificial offering, among others – and the need for the old temple is over. He is now giving it back to men; it is no longer 'my house' but 'your house.'"** MM, 3:408 "In Mark 13:14-16 we read that Jesus blessed his disciples. They, by watchful obedience to his words, would be spared the calamity that was to befall the wicked." Joseph F. McConkie, 5:375. "What was the object of gathering the Jews together, or the people of God in any age of the world? The main object was to build unto the Lord a house, whereby he could reveal unto his people the ordinances of his house and glories of his kingdom, and teach the people the ways of salvation....It was one reason why Jesus said, 'How oft would I have gathered you (the Jews) together,' that they might attend to the ordinances of the baptism for the dead, as well as the other ordinances, the priesthood, revelations, and so forth." Joseph Smith, Discourse of 11 June 1843, WJS, 212-13)

(This verse starts Joseph Smith Matthew or Matthew Ch. 24)

39 ^aFor I say unto you, (That) Ye shall not see me henceforth, (and know that I am he of whom it is written by the prophets, until) ~~till~~ ye shall say, ^bBlessed is he ~~that~~ (who) cometh in the name of the Lord(, in the clouds of heaven, and all the holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.)