



**Come Follow Me 2023**  
**Matt 13; Luke 8-13**



A brown paper bag is centered in the image. Overlaid on the bag is the text "Luke 8" in a blue, cursive font. The bag is slightly wrinkled and has a soft shadow beneath it.

*Luke 8*

EVENT	LOCATION	MATT.	MARK	LUKE	JOHN	LATTER-DAY REV.
signs; Jonah				29–32		51; D&C 63:7–12
Jesus' mother and brethren	Galilee	12:46–50	3:31–35	8:19–21		
Parables: Future of the kingdom	Galilee	13:1–53	4:1–34	8:4–18		
Discourse from a boat	Sea of Galilee	13:2	4:1			
Sower	Sea of Galilee	13:3–9, 18–23	4:3–9, 14–20	8:4–8, 11–15		
Why parables	Sea of Galilee	13:10–17, 34–35	4:10–13	8:9–10		JST Matt. 21:34 (Matt. 21:33 note <i>a</i> )
Candle	Sea of Galilee		4:21–25	8:16–18		
Tares	Sea of Galilee	13:24–30, 36–43	see also 4:26–29			D&C 86:1–7; 101:65–66
Mustard seed	Sea of Galilee	13:31–32	4:30–32	13:18–19		

EVENT	LOCATION	MATT.	MARK	LUKE	JOHN	LATTER-DAY REV.
Householder	Sea of Galilee	13:51–52				
Finishes parables of the kingdom	Sea of Galilee		4:33–34			
Stills a storm	Sea of Galilee	8:23–27	4:35–41	8:22–25		
Casts out a legion of evil spirits	Gadara	8:28–34	5:1–20	8:26–39		
Raises Jairus's daughter	Capernaum	9:18–20, 23–26	5:21–24, 35–43	8:41–42, 49–56		
Heals woman with issue of blood	Capernaum	9:20–22	5:25–34	8:43–48		
Heals two blind men	Capernaum	9:27–31				
Devil cast out of dumb man	Capernaum	9:32–34				
Second rejection at Nazareth	Nazareth	13:53–58	6:1–6			

EVENT	LOCATION	MATT.	MARK	LUKE	JOHN	LATTER-DAY REV.
prophet						
Woman anoints Jesus	Galilee			7:36–50		
Teaches with the Twelve in Galilee	Galilee			8:1–3		
Beelzebub, blasphemy	Galilee	12:22–37	3:20–30	11:14–26		
Discourses on signs; Jonah	Galilee	12:38–45		11:16, 29–32		Alma 30:43–51; D&C 63:7–12
Jesus' mother and brethren	Galilee	12:46–50	3:31–35	8:19–21		
Parables: Future of the kingdom	Galilee	13:1–53	4:1–34	8:4–18		
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Sower	Sea of Galilee	13:3–9, 18–23	4:3–9, 14–20	8:4–8, 11–15		

but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are <sup>a</sup>forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are <sup>a</sup>forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that <sup>a</sup>forgiveth sins also?

50 And he said to the woman, Thy <sup>a</sup>faith hath saved thee; go in <sup>b</sup>peace.

## CHAPTER 8

*Jesus gives and interprets the parable of the sower—He stills the tempest; casts out a legion of devils, who then enter the swine; heals a woman of an issue of blood; and raises Jairus's daughter from death.*

AND it came to pass afterward, that he went throughout every <sup>a</sup>city and village, preaching and shewing the glad <sup>b</sup>tidings of the kingdom of God: <sup>c</sup>and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, <sup>a</sup>Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed:

and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the <sup>a</sup>mysteries of the kingdom of God: but to others in <sup>b</sup>parables; that seeing they might not see, and hearing they might not <sup>c</sup>understand.

11 Now the parable is this: The <sup>a</sup>seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of <sup>a</sup>temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are <sup>a</sup>choked with <sup>b</sup>cares and <sup>c</sup>riches and <sup>a</sup>pleasures of *this* life, and bring no fruit to <sup>e</sup>perfection.

15 But that on the good ground are they, which in an <sup>a</sup>honest and good <sup>b</sup>heart, having heard the word, keep *it*, and bring forth <sup>c</sup>fruit with patience.

16 ¶ No man, when he hath lighted

## The Purpose of the Parables

## The Parable of the Sower

### Jesus' Mother

### and Brothers

### A Lamp Under a Jar

### Jesus Calms a Storm

a <sup>a</sup>“candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is <sup>a</sup>secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever <sup>a</sup>hath, to him shall be <sup>b</sup>given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him *his* mother and his <sup>a</sup>brethren, and could not come at him for the <sup>b</sup>press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My <sup>a</sup>mother and my brethren are these which hear the word of God, and <sup>b</sup>do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; <sup>a</sup>and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the <sup>a</sup>winds and water, and they obey him.

26 ¶ And they arrived at the coun-

try of the Gadarenes, which is <sup>a</sup>over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, <sup>a</sup>Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, <sup>a</sup>Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the <sup>a</sup>deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them

by what means

37 ¶ Then *the* country about besought them; for the fear: and he and returned.

38 Now the devils were <sup>c</sup>cast that he might not send him away.

39 Return *to* shew how *g* done unto *the* way, and <sup>a</sup>pu whole city *h* had done *u*

40 And *it* c Jesus was ret received him ing for him.

41 ¶ And, b named <sup>a</sup>Jairu the synagog Jesus' feet, a he would co

42 For he h about twelv lay a dying. ple thronged

43 ¶ And a of <sup>a</sup>blood tw spent all her neither coul

44 Came be the <sup>a</sup>border immediately <sup>b</sup>stanchd.

45 And Jes me? When they that w ter, the mul press *thee*, a touched me

46 And Jes touched me: tue is gone c

47 And wh

47a TG Forgive.

48a Mark 2:5.

49a TG Remission of Sins.

50a Matt. 9:2;

Ether 12:4.

twelve *who were ordained of him*, were with him,

2a Mark 16:9 (1, 9).

10a Alma 26:22.

b Ps. 78:2;

14a Gal. 6:9 (8–10).

b TG Worldliness.

c TG Treasure.

d TG Pleasure.

e TG Perfection.

16a 3 Ne. 12:15 (14–16);  
D&C 60:2 (2–3).

17a D&C 1:3

b GR crowd.

21a 3 Ne. 9:17 (13–18).

b Matt 7:21 (21–23).

26a GR on the other side of.

28a James 2:19 (19–20).

30a D&C 29:36 (36–38)

39a Mark 5:20

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4 ¶ And when much people were gathered together, and were come to him out of every city, he spoke

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**Come Follow Me** - *quote from*  
*"Daughters in My Kingdom"*

**"Female disciples traveled with Jesus and the Twelve, learning from [Jesus] spiritually and serving Him temporally. ... In addition to receiving Jesus's ministering—the glad tidings of His gospel and the blessings of His healing power—these women ministered to Him, imparting their substance and devotion" (Daughters in My Kingdom [2017], 4). Women who followed the Savior also bore powerful testimony of Him.**







## **New Testament Institute Manual**

**Mary Magdalene, the woman to whom the resurrected Savior first appeared (see John 20:10–18), was one of the women who accompanied Jesus. Luke recorded that the Savior had cast seven devils out of her (see Luke 8:2). Mary Magdalene should not be confused with the sinful woman mentioned in Luke 7:36–50 or with Mary of Bethany (see Luke 10:38–42; John 11:1). Mary Magdalene held an honored place in the kingdom—implied in John 20:10–18 and other passages.**



## Amy-Jill Levine

**“Although famed in Western culture as a repentant prostitute and sometimes seen as Jesus’ lover or even wife, Mary Magdalene appears in the New Testament as none of the above. Before the cross, she is found only once in the Gospel tradition: Luke’s [Gospel] notices that she had been possessed by seven demons but cured by Jesus and that she and other women provided Jesus financial support.”**

*(Amy-Jill Levine, “Great Figures of the New Testament,” Great Courses, 2002)*

## Amy-Jill Levine

“Along with (perhaps) Judas Iscariot, Mary of Magdala is the only companion of Jesus identified by location. Magdal (Aramaic) or Midgal (Hebrew), meaning “big tower,” was a major site for fish processing on the west of the Sea of Galilee, north of Tiberias. In Greek, the city is called Tarichaea (“salted fish”). Perhaps she was part of the business world of the male disciples: Magdala is about six miles from Peter’s home in Capernaum.”

*(Amy-Jill Levine, “Great Figures of the New Testament,” Great Courses, 2002)*



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*Matthew 13*

# New Testament Institute Manual

In chapter 13, Matthew recorded eight parables of the Savior. The word parable means “a comparison” or “a setting side by side” (Bible Dictionary, “Parables”). Each of the eight parables recorded in Matthew 13 compares the “kingdom of heaven” to a physical object or objects. (For a definition of the “kingdom of heaven,” see the commentary for Matthew 13:11.) There are often contextual clues that clarify the interpretation of a parable, such as the audience to whom the parable was directed or the question Jesus was addressing.



*Jesus explains why He teaches with parables—He gives the parables of the sower, the wheat and the tares, the grain of mustard seed, the leaven, the treasure hidden in the field, the pearl of great price, and the net cast into the sea—A prophet is not honored by his own people.*

THE same day went Jesus out of the house, and sat by the <sup>a</sup>sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon <sup>a</sup>stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among <sup>a</sup>thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and <sup>a</sup>brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in <sup>a</sup>parables?

11 He answered and said unto

them, Because it is given unto you to know the <sup>a</sup>mysteries of the kingdom of heaven, but to them it is not given.

12 <sup>a</sup>For whosoever hath, to him shall be <sup>b</sup>given, and he shall have more <sup>c</sup>abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall <sup>a</sup>hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's <sup>a</sup>heart is waxed gross, and *their* ears are dull of hearing, and their <sup>b</sup>eyes they have <sup>c</sup>closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should <sup>a</sup>heal them.

16 But blessed *are* your <sup>a</sup>eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many <sup>a</sup>prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ <sup>a</sup>Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and <sup>a</sup>understandeth *it* not, then cometh the wicked *one*, and <sup>b</sup>catcheth away that which was sown in his heart. This is he which received seed by the way side.

The Purpose of the Parables

The Parable of the Weeds

The Parable of the Sower Explained

20 But he that received the seed into <sup>a</sup>stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when <sup>a</sup>tribulation or <sup>b</sup>persecution ariseth because of the word, by and by <sup>c</sup>he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this <sup>a</sup>world, and the <sup>b</sup>deceitfulness of <sup>c</sup>riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that <sup>a</sup>heareth the word, and <sup>b</sup>understandeth *it*; which also beareth <sup>c</sup>fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another <sup>a</sup>parable put he forth unto them, saying, The <sup>b</sup>kingdom of heaven is likened unto a man which sowed good <sup>c</sup>seed in his field:

25 But while men slept, his enemy came and sowed <sup>a</sup>tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the <sup>a</sup>harvest: and in the time of harvest I will say to the reapers, Gather ye together <sup>b</sup>first the tares, and bind them in bundles to <sup>c</sup>burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a <sup>a</sup>grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the <sup>a</sup>birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto <sup>a</sup>leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in <sup>a</sup>parables; I will utter things which have been kept <sup>b</sup>secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the <sup>a</sup>tares of the field.

37 He answered and said unto them, He that soweth the good <sup>a</sup>seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom;

Prophecy and Parables The Mustard Seed and the Leaven

13 1a Mark 4:1 (1–12).

5a IE rocky land over which a thin layer of soil is spread.

7a Jer. 4:3 (3–18).

8a GR began to bring forth.

10a Dan. 12:10.

12a JST Matt. 13:10–11 For whosoever *receiveth*,

to him shall be given, and he shall have more abundance; but whosoever *continueth not to receive* from him shall

not have

abundance

neither shall he be able to receive

2 Ne. 9:31; 16:10.

15a TG Apostasy of Israel; Hardheartedness.

b TG Spiritual Blindness.

c TG Unbelief.

d 3 Ne. 9:13; 18:32.

16a Luke 10:23.

20a Zech. 7:12.

21a TG Test; Tribulation.

b D&C 40:2 (1–3).

CG Persecution.

c GR he stumbles, falls

23a TG Teachable.

b JST Matt. 13:21 . . . understandeth *and endureth*; which . . .

understandeth *and endureth*; which . . .

c Alma 32:42 (41–43).

CG he stumbles, falls

the *wheat* into my barn;

and the *tares* are bound in bundles to be burned.

c D&C 38:12.

31a Isa. 60:22.

CG he stumbles, falls



## Institute Manual

The events in Matthew 13–15 took place at a time when Jesus Christ and His disciples were facing increasing opposition from many of the Pharisees (see Matthew 12:14; 15:1–20). At this point in the Savior's public ministry, He began using a teaching method that reached listeners at their individual levels of spirituality—He began to teach in parables (see Mark 4:34). Jesus Christ used the parables found in Matthew 13 to teach truths about the kingdom of heaven, which is the Church, including the eventual Apostasy and latter-day Restoration (see *Bible Dictionary*, "Kingdom of heaven or kingdom of God," "Parables").

*Jesus explains why He teaches with parables—He gives the parables of the sower, the wheat and the tares, the grain of mustard seed, the leaven, the treasure hidden in the field, the pearl of great price, and the net cast into the sea—A prophet is not honored by his own people.*

THE same day went Jesus out of the house, and sat by the <sup>a</sup>sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

5 Some fell upon <sup>a</sup>stony places,

## John Gee

**“The most sacred teachings of Jesus were not committed to writing (3 John 1:13-14) but were reserved for a few (Matthew 13:11-16; 19:11; Mark 4:2, 33; Luke 18:34; 22:67; John 3:12; 6:60-61; 8:43; 10:27; 16:12, 18, 25; Acts 10:41).**

**“There are 53 parables of Jesus preserved in the gospels, of which only three have interpretations, all of the interpretations being given behind closed doors to a small, select group. Those so privileged to receive this hidden treasure of knowledge prized it most highly but shared it with few if any others (1 Corinthians 3:1-2; 2 Corinthians 12:4; Colossians 1:26; Hebrews 5:11; 2 John 1:12).”**

*(Reynolds, N. B. (Ed.) (2005). Early Christians in Disarray: Contemporary LDS Perspectives on the Christian Apostasy. Neal A. Maxwell Institute for Religious Scholarship, p. 166)*





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5 Some fell upon <sup>a</sup>stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among <sup>a</sup>thorns; and the thorns sprung up, and choked them:

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13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall <sup>a</sup>hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's <sup>a</sup>heart is waxed gross, and *their* ears are dull of hearing, and their <sup>b</sup>eyes they have <sup>c</sup>closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should <sup>d</sup>heal them.

16 But blessed *are* your <sup>a</sup>eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many <sup>a</sup>prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ <sup>a</sup>Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and <sup>a</sup>understandeth *it* not, then cometh the wicked *one*, and <sup>b</sup>catcheth away that which was sown in his heart. This is he which received seed by the way side.

The Purpose of the Parables

The Parable of the Weeds

The Parable of the Sower Explained

20 But he that received the seed into <sup>a</sup>stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when <sup>a</sup>tribulation or <sup>b</sup>persecution ariseth because of the word, by and by <sup>c</sup>he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this <sup>a</sup>world, and the <sup>b</sup>deceitfulness of <sup>c</sup>riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that <sup>a</sup>heareth the word, and <sup>b</sup>understandeth *it*; which also beareth <sup>c</sup>fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another <sup>a</sup>parable put he forth unto them, saying, The <sup>b</sup>kingdom of heaven is likened unto a man which sowed good <sup>c</sup>seed in his field:

25 But while men slept, his enemy came and sowed <sup>a</sup>tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the <sup>a</sup>harvest: and in the time of harvest I will say to the reapers, Gather ye together <sup>b</sup>first the tares, and bind them in bundles to <sup>c</sup>burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a <sup>a</sup>grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the <sup>a</sup>birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto <sup>a</sup>leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in <sup>a</sup>parables; I will utter things which have been kept <sup>b</sup>secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the <sup>a</sup>tares of the field.

37 He answered and said unto them, He that soweth the good <sup>a</sup>seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom;

Prophecy and Parables The Mustard Seed and the Leaven

13 1a Mark 4:1 (1–12).

5a IE rocky land over which a thin layer of soil is spread.

7a Jer. 4:3 (3–18).

8a GR began to bring forth.

10a Dan. 12:10.

12a JST Matt. 13:10–11 For whosoever *receiveth*,

to him shall be given, and he shall have more abundance; but

whosoever *continueth not to receive* from him shall

not receive from him.

2 Ne. 9:31; 16:10.

15a TG Apostasy of Israel; Hardheartedness.

b TG Spiritual Blindness.

c TG Unbelief.

d 3 Ne. 9:13; 18:32.

16a Luke 10:23.

20a Zech. 7:12.

21a TG Test; Tribulation.

b D&C 40:2 (1–3).

CG Persecution.

c GR he stumbles, falls

23a TG Teachable.

b JST Matt. 13:21 . . . understandeth *and endureth*; which . . .

c Alma 32:42 (41–43).

the *wheat* into my barn; *and the tares are bound in bundles to be burned.*

c D&C 38:12.

31a Isa. 60:22.

house, and sat by the <sup>a</sup>sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon <sup>a</sup>stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among <sup>a</sup>thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and <sup>a</sup>brought forth fruit, some an hundredfold, some sixtyfold, some

not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall <sup>a</sup>hear, and shall not understand; and seeing ye shall see, and shall not perceive:

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### Luke 8:9

And his disciples asked him, saying, What might this parable be?

<sup>c</sup>closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should <sup>d</sup>heal them.

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22 He also that received seed among the thorns is he that heareth the word; and the care of this <sup>a</sup>world, and the <sup>b</sup>deceitfulness of <sup>c</sup>riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that <sup>a</sup>heareth the word, and <sup>b</sup>understandeth *it*; which also beareth <sup>c</sup>fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of

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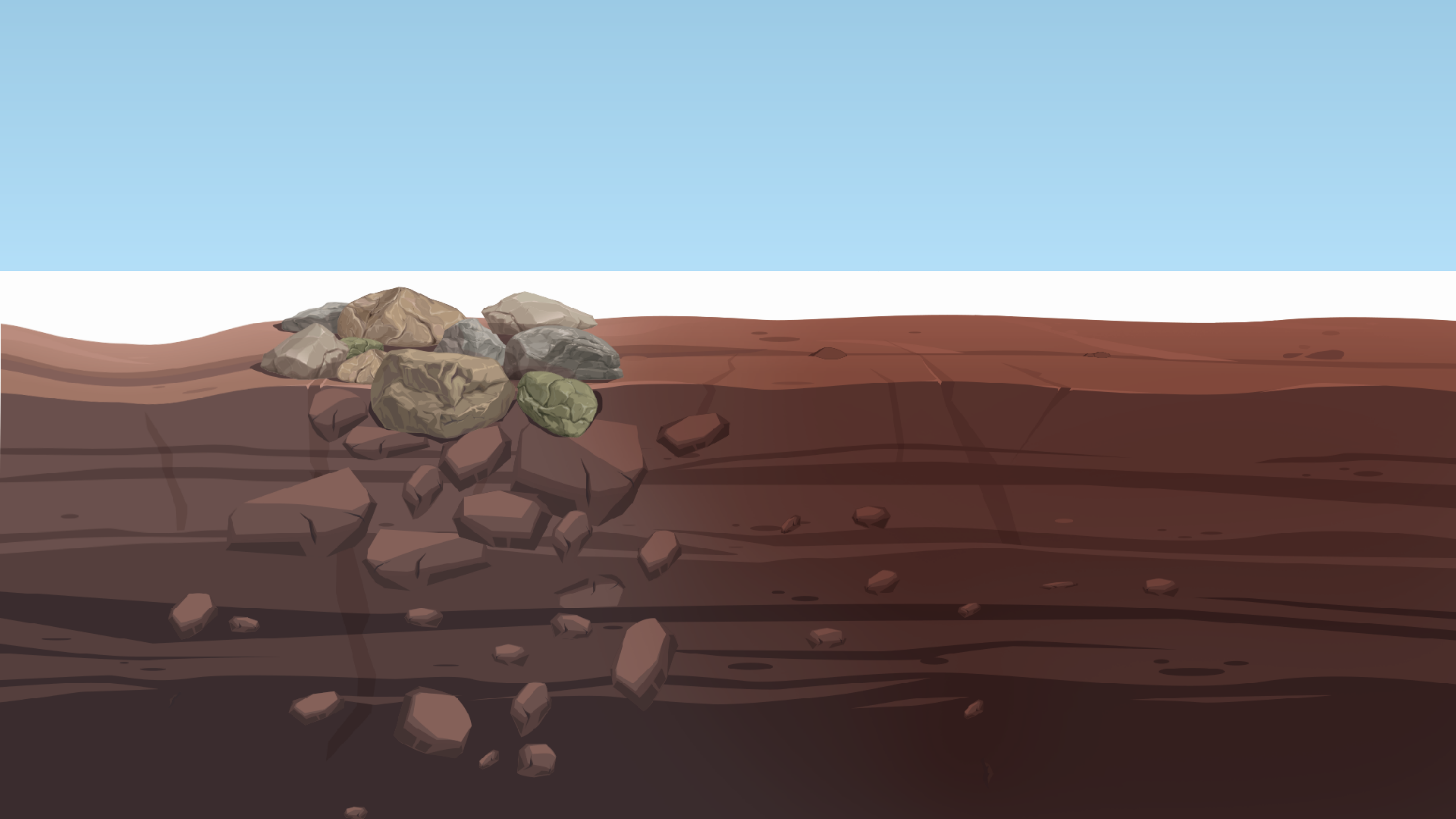
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Matt. 13:10-11 For  
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2 Ne. 9:31; 16:10.  
15a TC Apostasy of Israel:







**Hears the word but  
does not understand it**

**Hears the word with  
joy but will not let it  
take root**



**Hears the word with  
joy but will not let it  
take root**



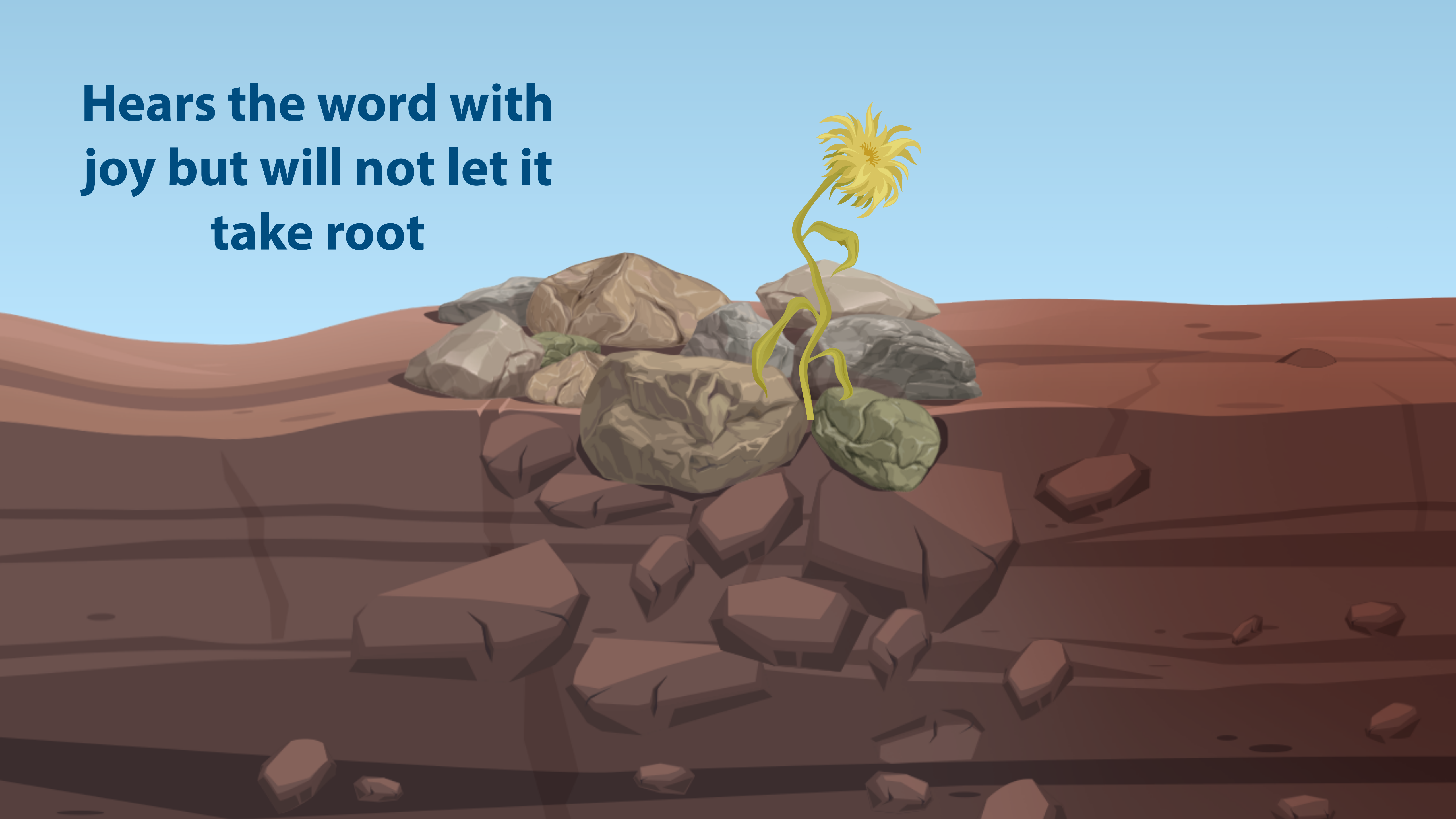
**Hears the word with  
joy but will not let it  
take root**



**Hears the word with  
joy but will not let it  
take root**



**Hears the word with  
joy but will not let it  
take root**



**Hears the word with  
joy but will not let it  
take root**





**Hears the word but the  
cares of the world and  
riches choke it**



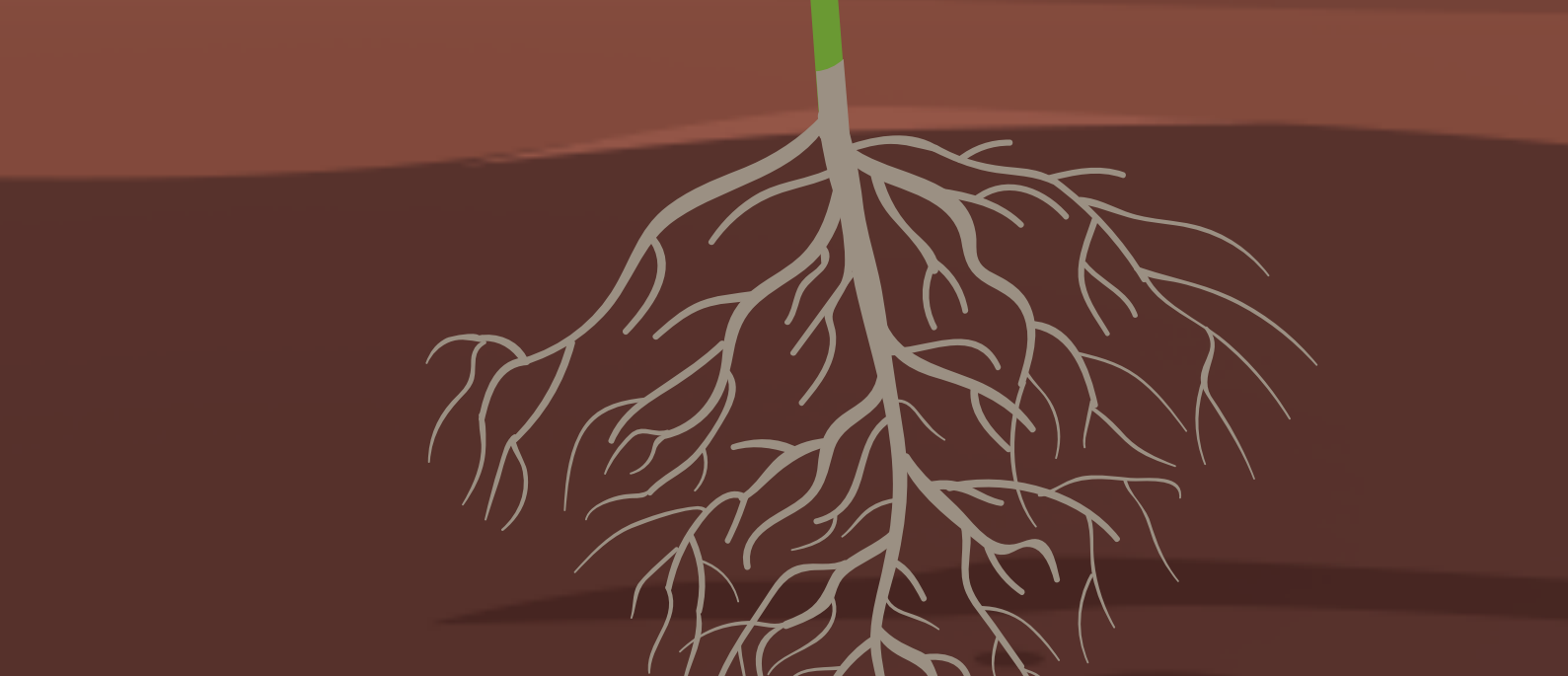
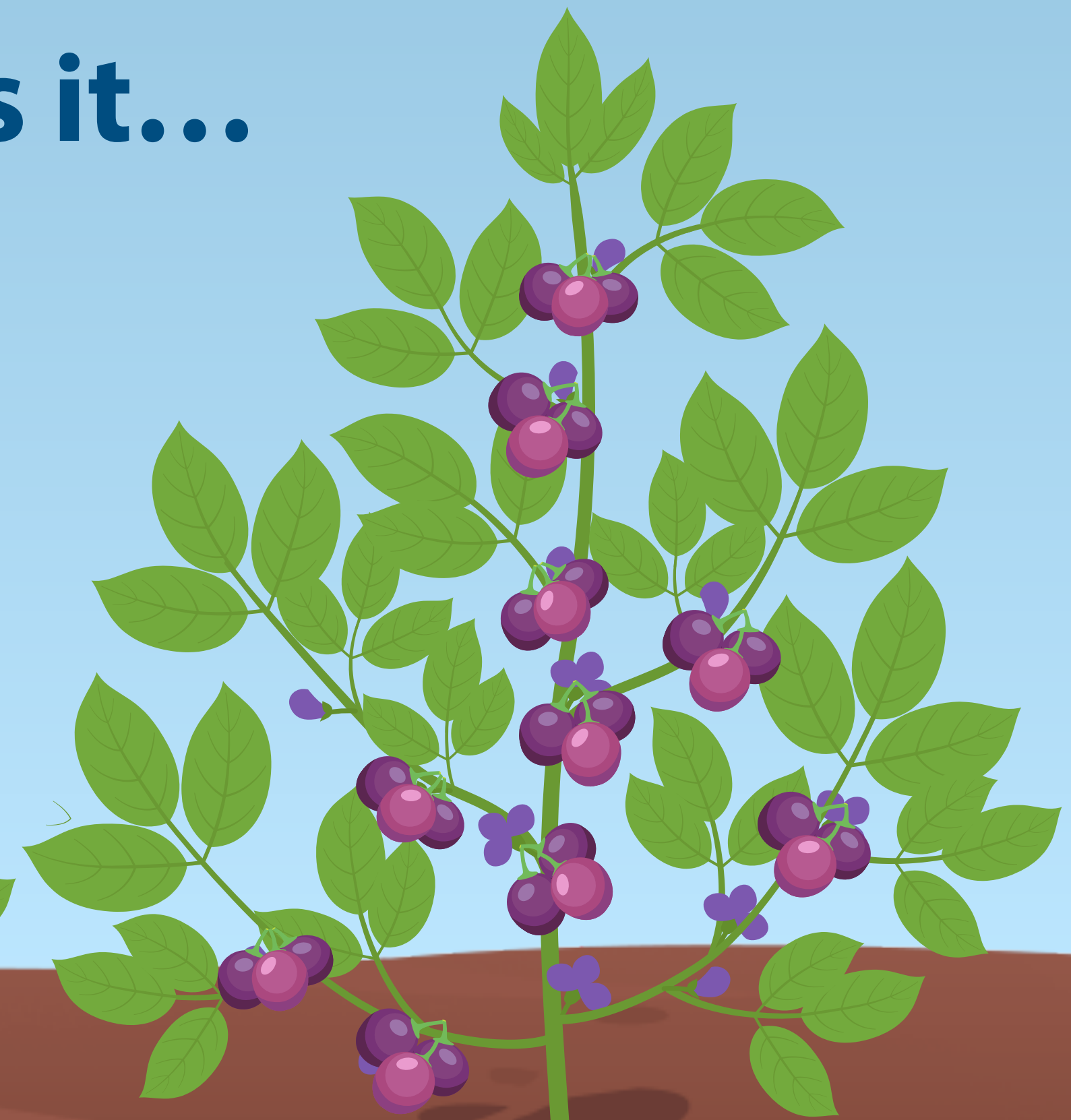
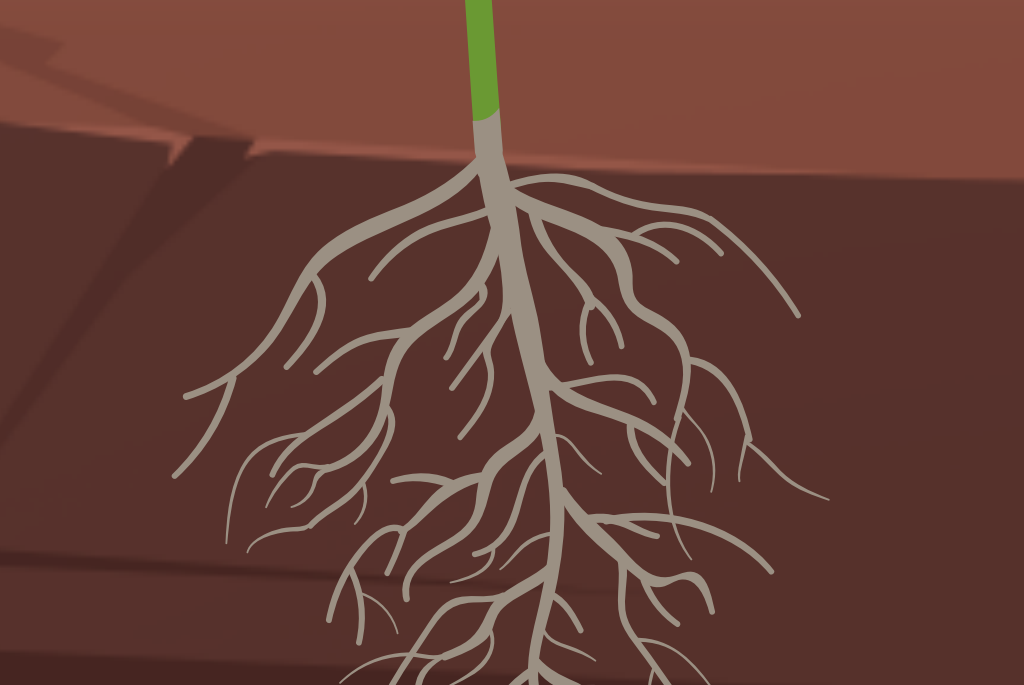
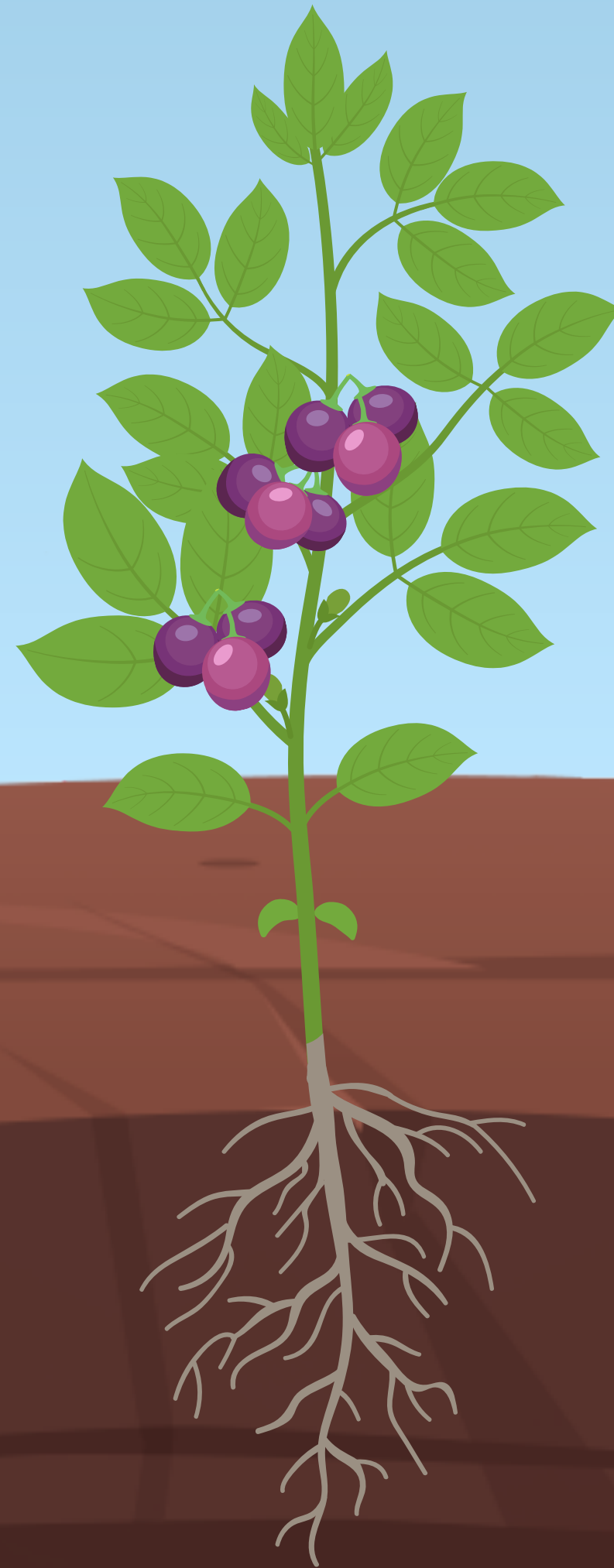
**Hears the word but the  
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riches choke it**



**Hears the word and understands it...**



**Hears the word and understands it...**

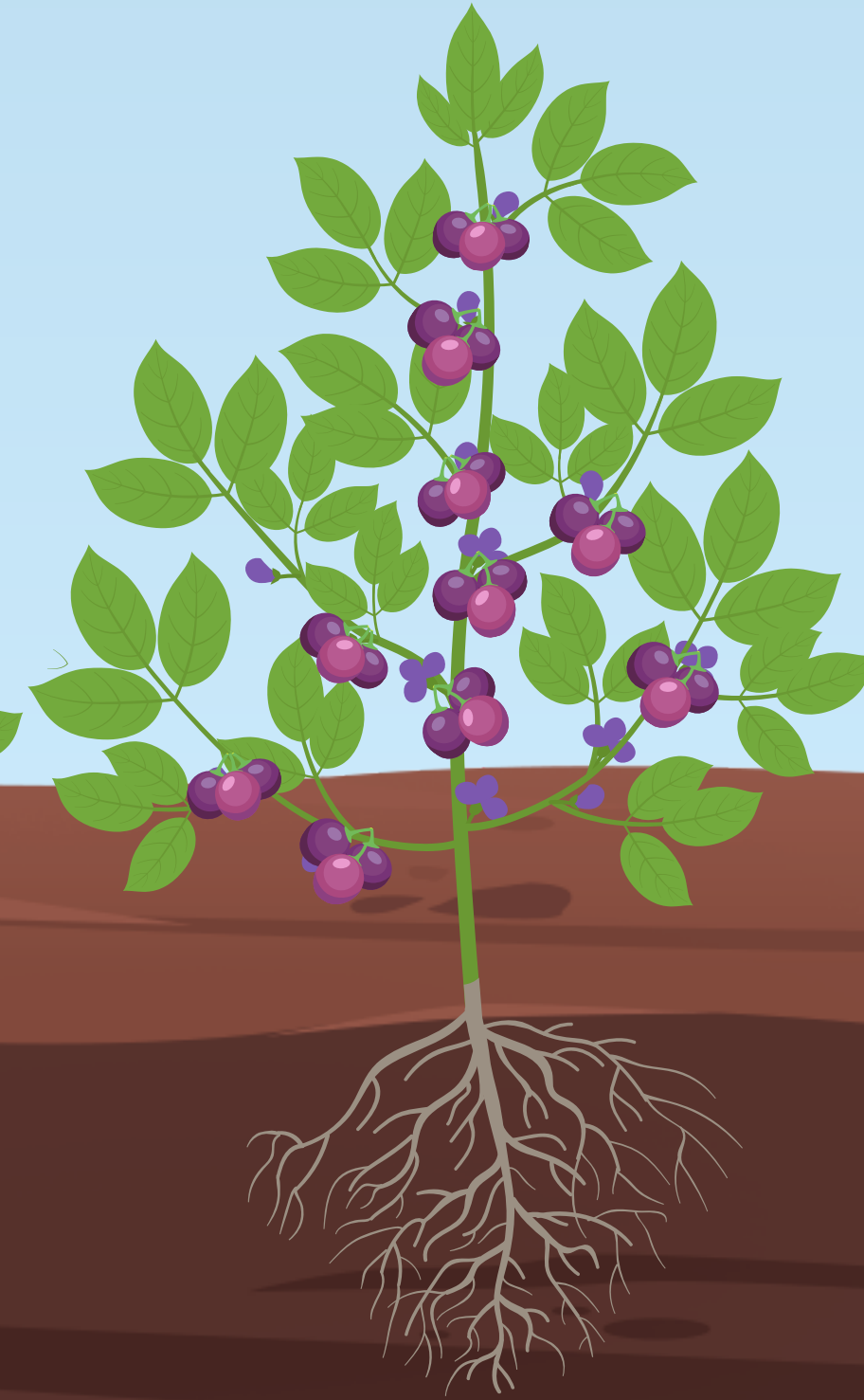
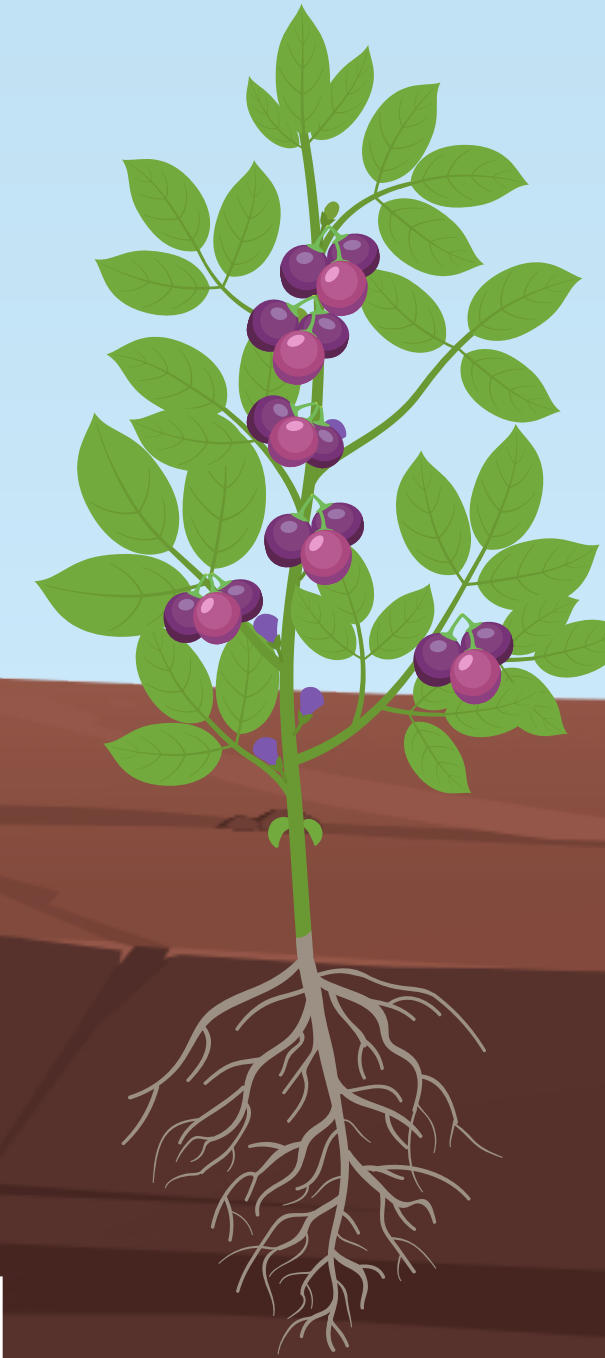
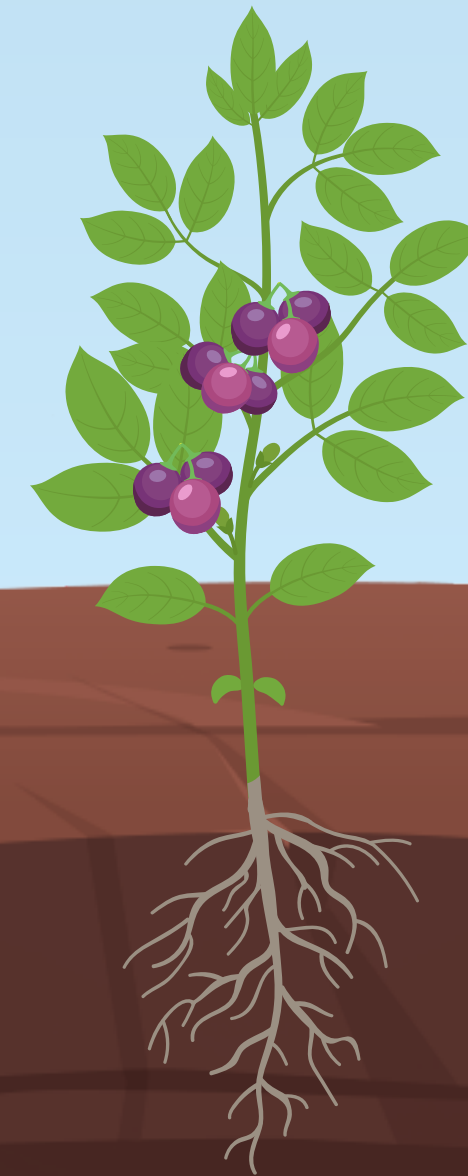


**... and it brings forth fruit.**



“the cares of this world,  
and the deceitfulness of  
riches, and the lusts of  
other things entering  
in...” (Mark 4:19)

“...cares and riches and  
pleasures of this life”. (Luke  
8:14)



**Wayside  
Path**

**Stoney**

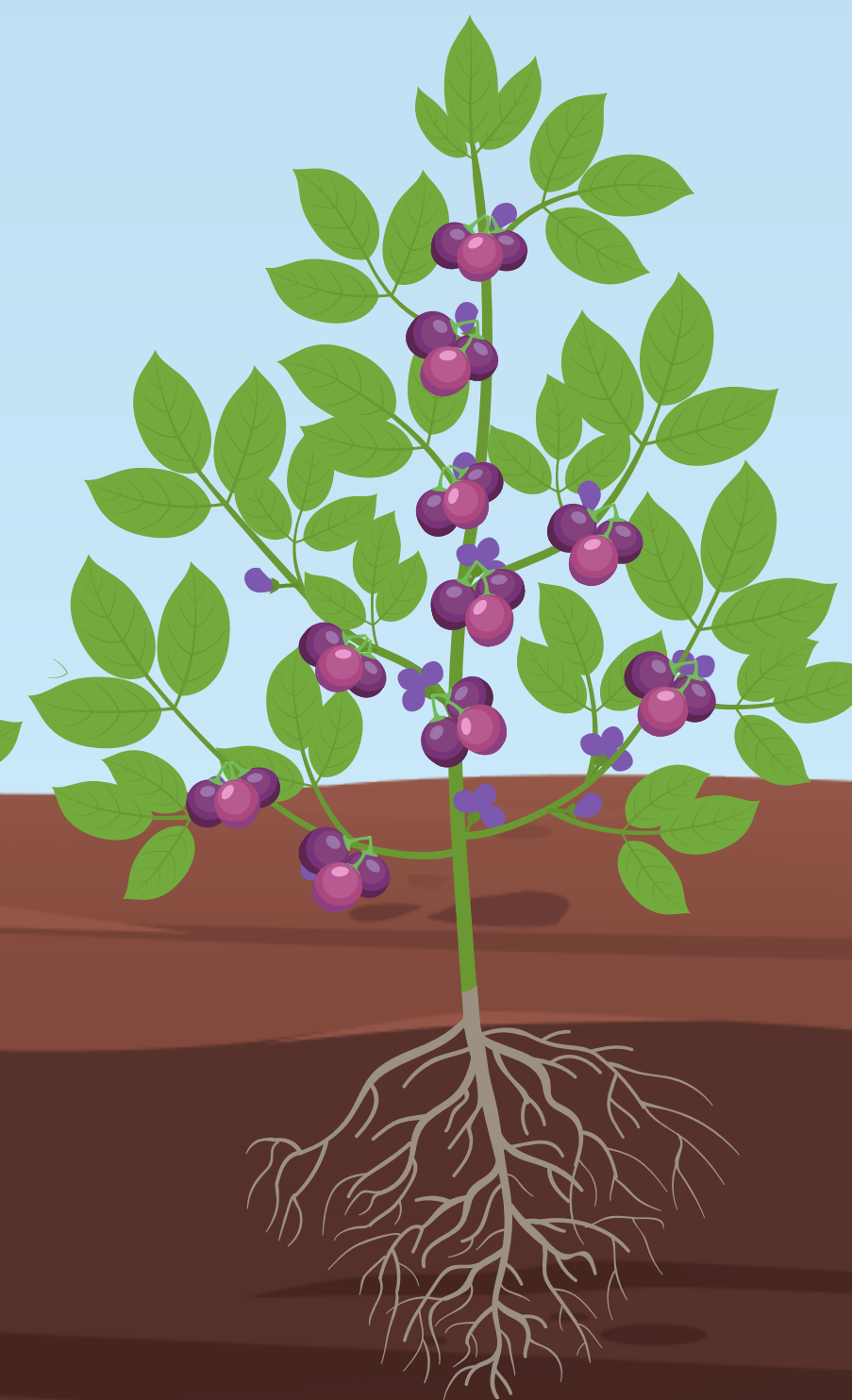
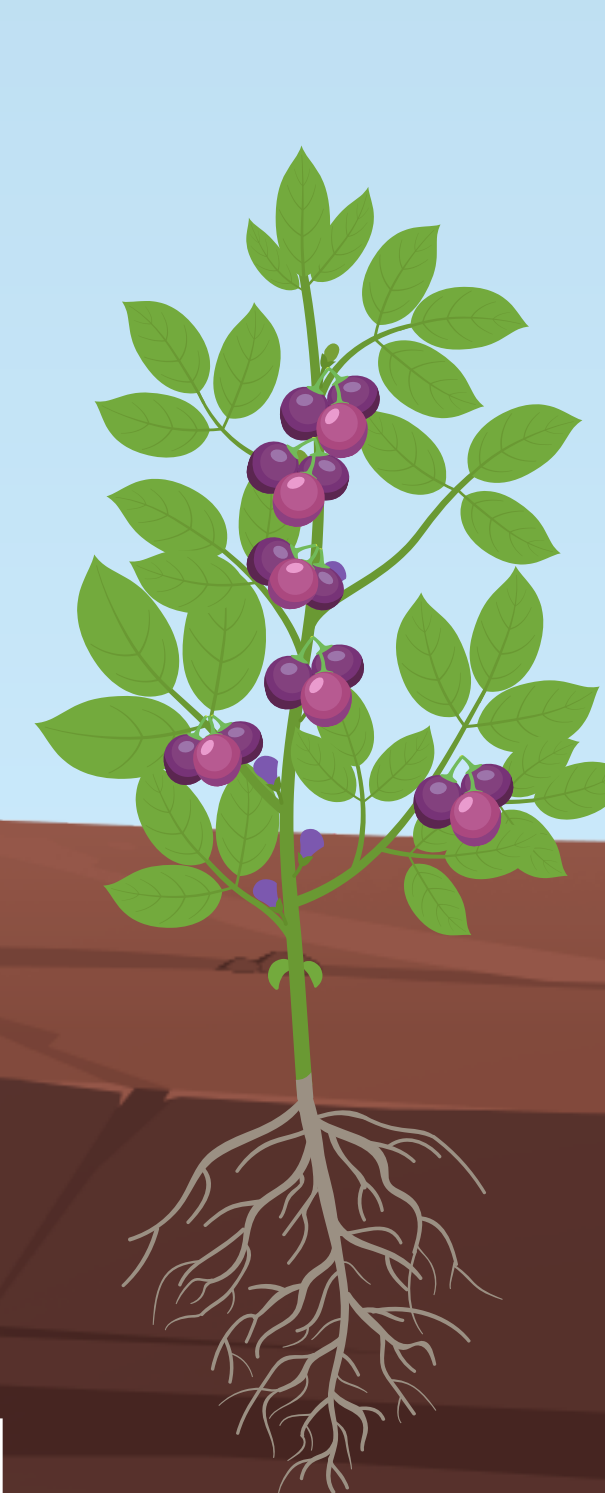
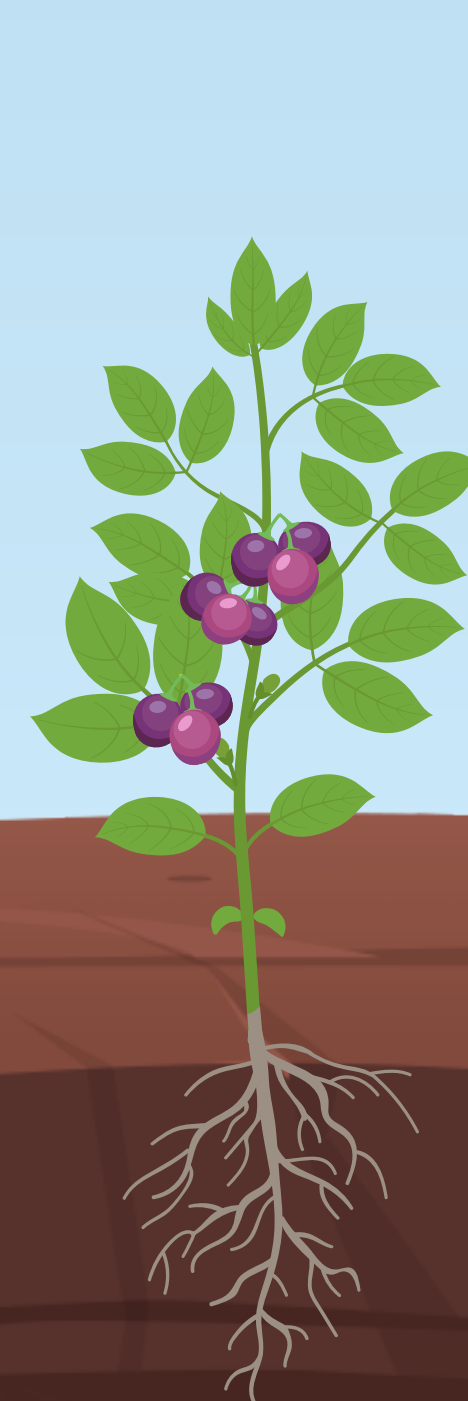
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**Wayside  
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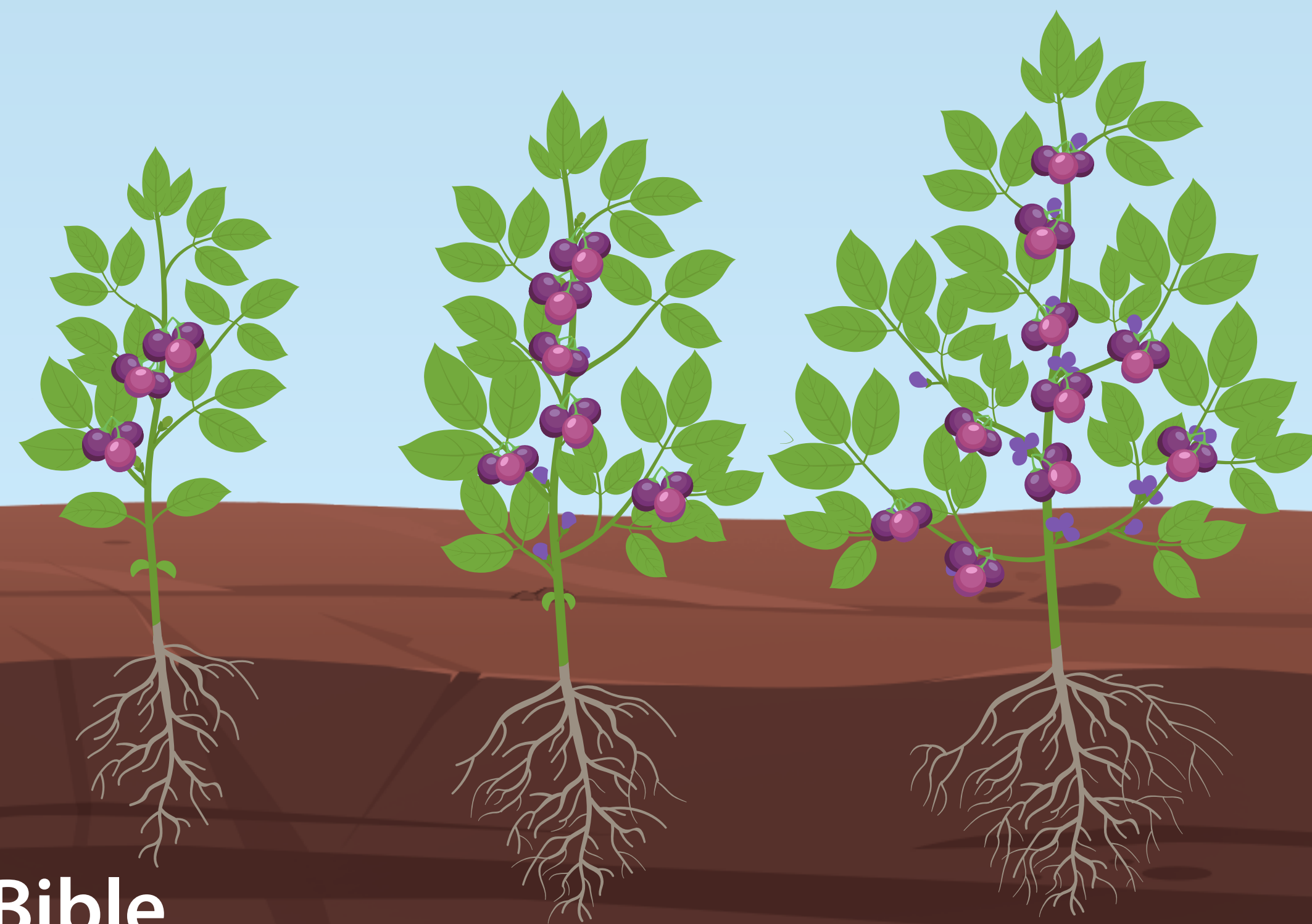
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Wayside  
Path

Stoney

ESV Study Bible

“Typical agricultural yields ranged from about fivefold to fifteenfold, with tenfold return considered a good crop.”



## Bible Dictionary, "Tares"

"The word [tares] denotes darnel grass, a poisonous weed, which, until it comes into ear, is similar in appearance to wheat"



it, which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty

24 ¶ Another <sup>a</sup>parable put he forth unto them, saying, The <sup>b</sup>kingdom of heaven is likened unto a man which sowed good <sup>c</sup>seed in his field:

25 But while men slept, his enemy came and sowed <sup>a</sup>tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

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b IST Matt. 13:21

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but the <sup>a</sup>tares are the children of the wicked *one*;

39 The enemy that sowed them is the devil; <sup>a</sup>the <sup>b</sup>harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the <sup>a</sup>end of this world.

41 The Son of man shall send forth his <sup>a</sup>angels, and they shall gather out of his kingdom all things that <sup>b</sup>offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be <sup>a</sup>wailing and <sup>b</sup>gnashing of teeth.

43 Then shall the <sup>a</sup>righteous <sup>b</sup>shine forth as the <sup>c</sup>sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto <sup>a</sup>treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

## Elder David A. Bednar

**“The Lord gathers His people when they accept Him and keep His commandments. ...**

**“... The Lord gathers His people to worship, to build up the Church, for a defense, and to receive counsel and instruction. ...**

**“The Prophet Joseph Smith declared that in all ages the divine purpose of gathering is to build temples so that the Lord’s children can receive the highest ordinances and thereby gain eternal life [see *Teachings of Presidents of the Church: Joseph Smith [2007]*, 416–17].”**

*(“The Spirit and Purposes of Gathering,” Brigham Young University–Idaho devotional, Oct. 31, 2006).*



## Elder Neal A. Maxwell

**“Church members will live in this wheat-and-tares situation until the Millennium. Some real tares even masquerade as wheat, including the few eager individuals who lecture the rest of us about Church doctrines in which they no longer believe. They criticize the use of Church resources to which they no longer contribute. They condescendingly seek to counsel the Brethren whom they no longer sustain. Confrontive, except of themselves of course, they leave the Church, but they cannot leave the Church alone (see [“The Net Gathers of Every Kind,”] Ensign, Nov. 1980, 14). ...**



## Elder Neal A. Maxwell

**“Therefore, brothers and sisters, quiet goodness must persevere, even when, as prophesied, a few actually rage in their anger against that which is good (see 2 Ne. 28:20). Likewise, the arrogance of critics must be met by the meekness and articulateness of believers. If sometimes ringed by resentment, we must still reach out, especially for those whose hands hang down (see D&C 81:5). If our shortcomings as a people are occasionally highlighted, then let us strive to do better”** (*“Becometh As a Child,” Apr 1996 GC, Ensign, May 1996, 68*).



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Prophecy and Parables The Mustard Seed and the Leaven

The Parables of the Treasure, Pearl and Net

The Parable of the Weeds Explained

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44 ¶ Again, the kingdom of heaven is like unto <sup>a</sup>treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one <sup>a</sup>pearl of great price, went and sold <sup>b</sup>all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and <sup>a</sup>gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the <sup>a</sup>end of the <sup>b</sup>world: the angels shall come forth, and <sup>c</sup>sever the wicked from among the <sup>a</sup>just,

50 <sup>a</sup>And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every <sup>a</sup>scribe <sup>b</sup>which is instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were <sup>a</sup>astonished, and said, Whence hath this *man* this <sup>b</sup>wisdom, and *these* mighty works?

55 Is not this the carpenter's <sup>a</sup>son? is not his mother called Mary? and his <sup>b</sup>brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without <sup>a</sup>honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their <sup>a</sup>unbelief.

20a Zech. 7:12.  
21a TG Test; Tribulation.  
b D&C 40:2 (1-3).  
TG Persecution.  
c GR he stumbles, falls

23a TG Teachable.  
b JST Matt. 13:21 . . .  
understandeth *and*  
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c Alma 32:42 (41-43).

the *wheat* into my barn;  
*and the tares are bound* in  
bundles *to be burned*.  
c D&C 38:12.  
31a Isa. 60:22.

38a D&C 88:94.  
TG Devil, Church of.  
39a JST Matt. 13:39-44  
(Appendix).  
b TG Harvest.  
40a TG World, End of.  
41a TG Angels.  
b TG Offense.  
42a Matt. 8:12;  
Rev. 19:20.

c D&C 76:70.  
44a TG Treasure.  
46a Rev. 3:18.  
b Alma 22:15.  
47a Matt. 22:10 (1-14).  
49a TG World, End of.  
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54a Matt. 7:28.  
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Jesus Christ, Teaching  
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55a Mark 6:3.  
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and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a <sup>a</sup>grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the <sup>a</sup>birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto <sup>a</sup>leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet,









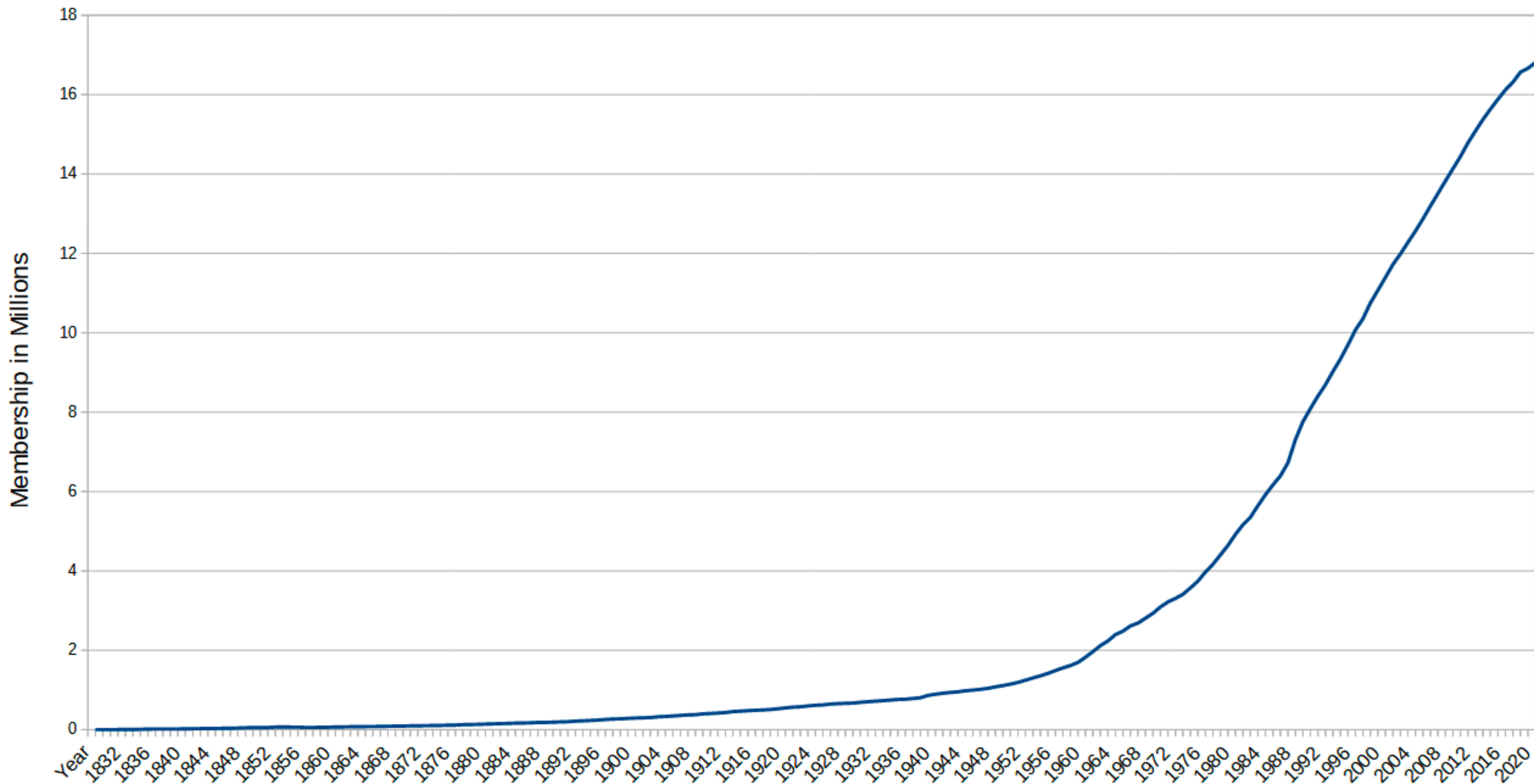


## **New Testament Institute Manual**

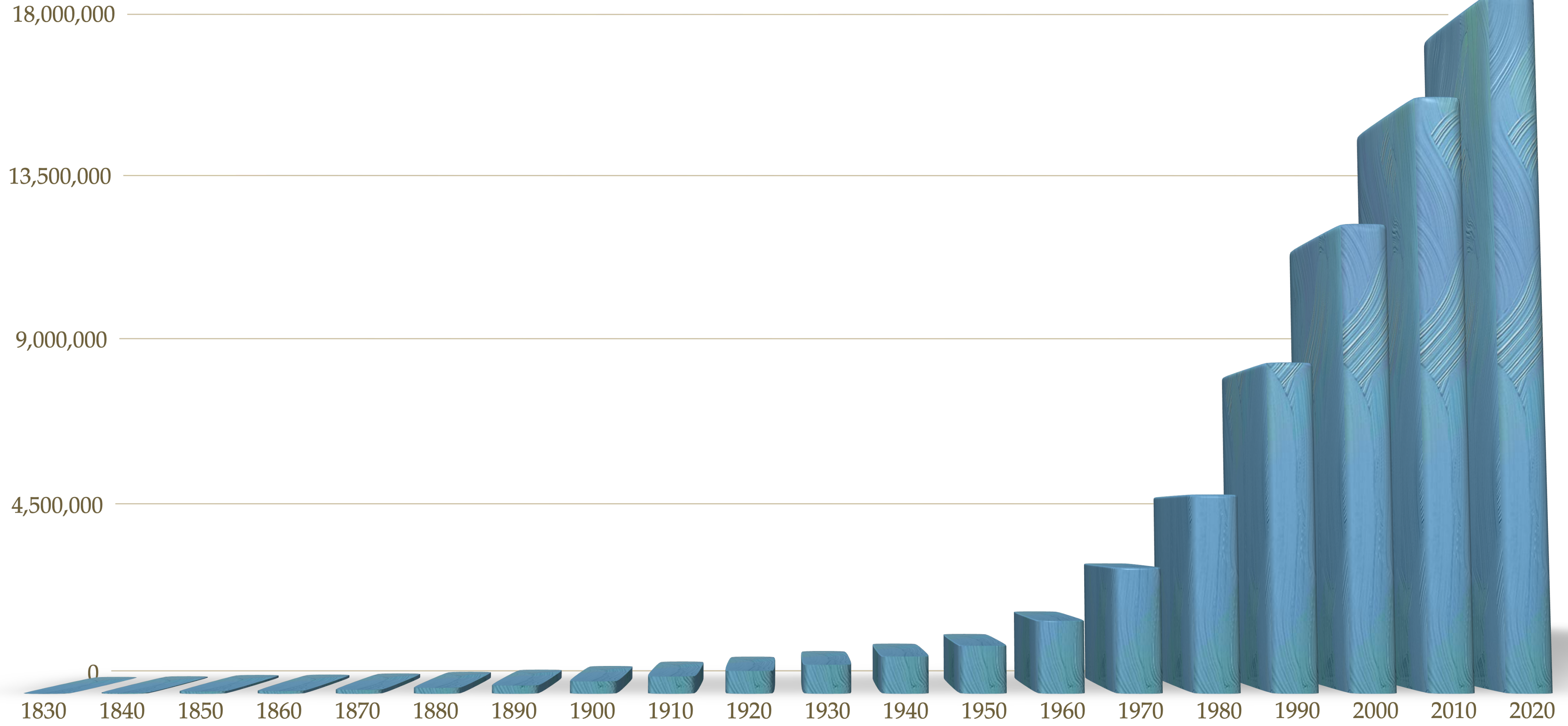
**When the Church was restored in 1830, it was like a tiny mustard seed. Since then it has grown until its “branches” are found in almost every nation on earth, and its members find in them a spiritual “home” and protection from the world. The Savior used the parable of the mustard seed to teach that His Church would grow from a small beginning into a very large organization (compare Daniel 2:44; D&C 65:1–2).**

# LDS Church Membership

1830-2021



■ Church Membership



seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the <sup>a</sup>birds of the air come and lodge in the branches thereof

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35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in <sup>a</sup>parables; I will utter things which have been kept <sup>b</sup>secret from the foundation of the world.

36 Then Jesus sent the multitude away and went into the house: and

## President Joseph F. Smith

**“While it may be said, and it is in a measure true, that we are but a handful in comparison with our fellowmen in the world, yet we may be compared with the leaven of which the Savior spoke, that will eventually leaven the whole world” (Gospel Doctrine, 5th ed. [1939], 74).**

20 But he that received the seed into <sup>a</sup>stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when <sup>a</sup>tribulation or <sup>b</sup>persecution ariseth because of the word, by and by <sup>c</sup>he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this <sup>a</sup>world, and the <sup>b</sup>deceitfulness of <sup>c</sup>riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that <sup>a</sup>heareth the word, and <sup>b</sup>understandeth it; which also beareth <sup>c</sup>fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another <sup>a</sup>parable put he forth unto them, saying, The <sup>b</sup>kingdom of heaven is likened unto a man which sowed good <sup>c</sup>seed in his field:

25 But while men slept, his enemy came and sowed <sup>a</sup>tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the <sup>a</sup>harvest: and in the time of harvest I will say to the reapers, Gather ye together <sup>b</sup>first the tares, and bind them in bundles to <sup>c</sup>burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a <sup>a</sup>grain of mustard seed, which a man took, and sowed in his field:

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35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in <sup>a</sup>parables; I will utter things which have been kept <sup>b</sup>secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the <sup>a</sup>tares of the field.

37 He answered and said unto them, He that soweth the good <sup>a</sup>seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom;

## Prophecy and Parables The Mustard Seed and the Leaven

### The Parables of the Treasure, Pearl and Net

### The Parable of the Weeds Explained

but the <sup>a</sup>tares are the children of the wicked *one*;

39 The enemy that sowed them is the devil; <sup>a</sup>the <sup>b</sup>harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the <sup>a</sup>end of this world.

41 The Son of man shall send forth his <sup>a</sup>angels, and they shall gather out of his kingdom all things that <sup>b</sup>offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be <sup>a</sup>wailing and <sup>b</sup>gnashing of teeth.

43 Then shall the <sup>a</sup>righteous <sup>b</sup>shine forth as the <sup>c</sup>sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto <sup>a</sup>treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one <sup>a</sup>pearl of great price, went and sold <sup>b</sup>all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and <sup>a</sup>gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the <sup>a</sup>end of the <sup>b</sup>world: the angels shall come forth, and <sup>c</sup>sever the wicked from among the <sup>a</sup>just,

50 <sup>a</sup>And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every <sup>a</sup>scribe <sup>b</sup>which is instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were <sup>a</sup>astonished, and said, Whence hath this *man* this <sup>b</sup>wisdom, and *these* mighty works?

55 Is not this the carpenter's <sup>a</sup>son? is not his mother called Mary? and his <sup>b</sup>brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without <sup>a</sup>honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their <sup>a</sup>unbelief.

20a Zech. 7:12.  
21a TG Test; Tribulation.  
b D&C 40:2 (1-3).  
TG Persecution.  
c GR he stumbles, falls

23a TG Teachable.  
b JST Matt. 13:21 . . .  
understandeth *and*  
*endureth*; which . . .  
c Alma 32:42 (41-43).

the *wheat* into my barn;  
*and the tares are bound* in  
bundles *to be burned*.  
c D&C 38:12.  
31a Isa. 60:22.

38a D&C 88:94.  
TG Devil, Church of.  
39a JST Matt. 13:39-44  
(Appendix).  
b TG Harvest.  
40a TG World, End of.  
41a TG Angels.  
b TG Offense.  
42a Matt. 8:12;  
Rev. 19:20.

c D&C 76:70.  
44a TG Treasure.  
46a Rev. 3:18.  
b Alma 22:15.  
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## Institute Manual

Matthew 13:55–56 provides the most detailed list in the four Gospels of Jesus Christ's family members. From these verses it appears that following the birth of Jesus Christ, Joseph and Mary had at least six children: James, Joses, Simon, Judas, and more than one daughter. James was later called to the apostleship (see Galatians 1:19). Many people have surmised that the omission of Joseph's name in these verses implies he had already died.





Luke 13



ners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his <sup>a</sup>vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: <sup>a</sup>cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift

## "A Certain Man" - God



Jewish remnant of Israel

The World



"Dresser of his vineyard"  
Son of God

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it down.  
10 And he was teaching in one of the synagogues on the sabbath.  
11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.  
12 And when Jesus saw her, he called her to him, and said unto her,

Woman, thou art loosed from thine infirmity.  
13 And he <sup>a</sup>laid *his* <sup>b</sup>hands on her: and immediately she was made straight, and glorified God.  
14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to <sup>a</sup>work: in them therefore come and be healed, and not on the sabbath day.  
15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?  
16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the <sup>a</sup>sabbath day?  
17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.  
18 ¶ Then said he, Unto what is the kingdom of God like? and where-

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23 Then said one unto him, Lord, are there "few that be saved? And he said unto them,

24 ¶ Strive to enter in at the "strait gate: for many, I say unto you, will "seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, "Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

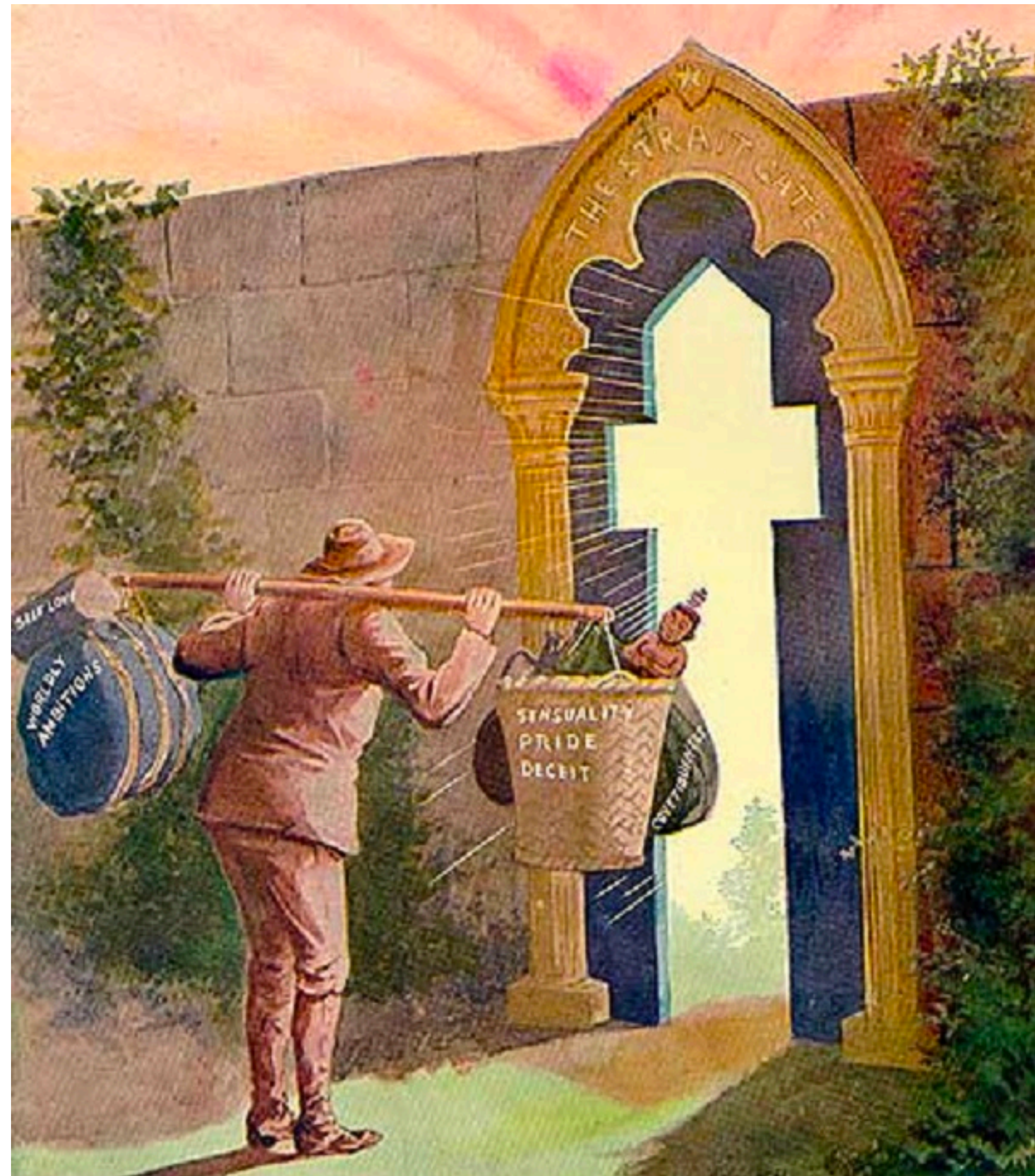
27 But he shall say, I tell you, I know you not whence ye are; "depart from me, all ye workers of iniquity.

28 There shall be "weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the "kingdom of God, and you yourselves thrust out.

29 And "they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are "first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto



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29 And <sup>a</sup>they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are <sup>a</sup>first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for <sup>a</sup>Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to

morrow, and the third *day* I shall be <sup>a</sup>perfected.

33 Nevertheless I must walk to day,

### Elder James E. Talmage

“Herod is the only character in history to whom Jesus is known to have applied a personal epithet of contempt. “Go ye and tell that fox,” He once said to certain Pharisees who had come to Him with the story that Herod intended to kill Him.”

Ne. 14:13 (13–14);  
&C 132:22 (22–25).

Matt. 7:13 (13–14);  
L. 27:22

<sup>b</sup> Alma 5:24 (14–24).  
TG Exaltation; Kingdom  
of God, in Heaven.

30 Matt. 8:11 (11–12)

## President Russell M. Nelson

**“Just prior to his crucifixion, he said that on “the third day I shall be perfected.” Think of that! The sinless, errorless Lord—already perfect by our mortal standards—proclaimed his own state of perfection yet to be in the future.”**

*(“Perfection Pending,” October 1995 General Conference)*