

**Come Follow Me 2023**

**Luke 12-17; John 11**



EVENT	LOCATION	MATT.	MARK	LUKE	JOHN	LATTER-DAY REV.
Hear, keep the word	Judea			11:27–28		
Beware of the Pharisees	Judea			12:1–12		
Parable: The rich fool	Judea			12:13–21		
Preparing for the coming of the Lord	Judea			12:35–39		
Repentance	Judea			13:1–5		
Parable: The barren fig tree	Judea			13:6–9		
The Feast of Dedication	Jerusalem				10:22–39	
Admirers of the Baptist believe	Bethabara, Perea				10:40–42	
Heals woman on Sabbath	Perea			13:10–17		
Toward	Perea			13:22		

EVENT	LOCATION	MATT.	MARK	LUKE	JOHN	LATTER-DAY REV.
Sheep		10:12–14				
Lost coin	Perea			15:8–10		
The prodigal son	Perea			15:11–32		
The unjust steward	Perea			16:1–13		
Lazarus and the rich man	Perea			16:14–15, 19–31		
Discourse on offenses and faith	Perea			17:1–10		
Raises Lazarus from the dead	Bethany				11:1–53	
Retires to Ephraim	Ephraim				11:54	
Heals ten lepers	Samaria (?)			17:11–19		
Discourse on the kingdom of God	Galilee (?)			17:20–37		
Parables: The unjust judge	Galilee (?)			18:1–8		



Luke 12

synagogues, and greetings in the markets.

44 Woe unto you, <sup>a</sup>scribes and Pharisees, hypocrites! for ye are as <sup>b</sup>graves which appear not, and the men that walk over *them* are not aware of *them*.

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou <sup>a</sup>reproachest us also.

46 And he said, Woe unto you also, ye <sup>a</sup>lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye <sup>a</sup>allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the <sup>a</sup>blood of all the prophets, which was <sup>b</sup>shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the <sup>a</sup>temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, <sup>a</sup>lawyers! for ye have taken away the <sup>b</sup>key of <sup>c</sup>knowledge: ye entered not in yourselves, and them that were entering in ye <sup>a</sup>hindered.

53 And as he said these things unto

them, the scribes and the Pharisees began to <sup>a</sup>urge *him* vehemently, and to <sup>b</sup>provoke him to speak of many things:

54 Laying wait for him, and seeking to <sup>a</sup>catch something out of his mouth, that they might accuse him.

## CHAPTER 12

*Jesus teaches, Beware of hypocrisy; lay up treasures in heaven rather than on earth; prepare for the coming of the Lord; where much is given, much is required; preaching the gospel causes division.*

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the <sup>a</sup>leaven of the Pharisees, which is <sup>b</sup>hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither <sup>a</sup>hid, that shall not be known.

3 Therefore whatsoever ye have spoken in <sup>a</sup>darkness shall be heard in the light; and that which ye have <sup>b</sup>spoken in the ear in <sup>c</sup>closets shall be proclaimed upon the housetops.

4 And I say unto you my <sup>a</sup>friends, Be not <sup>b</sup>afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall <sup>a</sup>fear: Fear him, which after he hath killed hath power to cast into <sup>b</sup>hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is <sup>a</sup>forgotten before God?

Have No Fear Beware of the Leaven of the Pharisees

The Parable of the Rich Fool

Acknowledge Christ Before Men

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall <sup>a</sup>confess me before men, him shall the Son of man also confess before the <sup>b</sup>angels of God:

9 <sup>a</sup>But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that <sup>a</sup>blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and <sup>a</sup>powers, <sup>b</sup>take ye no thought how or what thing ye shall answer, or what ye shall <sup>c</sup>say:

12 For the <sup>a</sup>Holy Ghost shall <sup>b</sup>teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of <sup>a</sup>covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to <sup>a</sup>bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, <sup>a</sup>Soul, thou hast much goods laid up for many years; take thine ease, <sup>b</sup>eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy <sup>a</sup>soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up <sup>a</sup>treasure for <sup>b</sup>himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, <sup>a</sup>Take no <sup>b</sup>thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the <sup>a</sup>ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the <sup>a</sup>lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; <sup>a</sup>how much more *will he clothe* you, O ye of little faith?

Do Not Be Anxious

44a TG Scribe.  
b Ps. 5:9 (9-10);  
Matt. 23:27; Acts 23:3.

knowledge, *the fullness of the scriptures*; ye enter not in yourselves *into the kingdom*, and these

12 1a TG Leaven.  
b TG Hypocrisy.  
2a Prov. 28:13.  
3a Df. C. 13.

8a Moro. 7:44 (44-48);

be anxious about.

20a TG Soul.

answer, or what ye shall <sup>c</sup>say:

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## **New Testament Institute Manual**

**The Savior's warning to "beware of covetousness" was addressed to a man who complained of his brother's apparent greed. The exchange between this man and Jesus Christ demonstrates how the Lord will often show us our own weakness (see Ether 12:27), particularly when we are prone to finding fault with another (see Matthew 7:3–5; Luke 10:40–42).**



## Elder Joseph B. Wirthlin

**“Beware of covetousness. It is one of the great afflictions of these latter days. It creates greed and resentment. Often it leads to bondage, heartbreak, and crushing, grinding debt.”**

*(“Earthly Debts, Heavenly Debts,” Apr. 2004 GC, Ensign or Liahona, May 2004, 40).*



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8a Moro. 7:44 (44–48);  
D&C 62:3.

b TG Angels.

be anxious about.

c D&C 84:85.

12a Ex. 4:12:

20a TG Soul.

21a TG Treasure.

b Hosea 10:1.

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, <sup>a</sup>Soul, thou hast much goods laid up for many years; take thine ease, <sup>b</sup>eat, drink, *and* be merry.

20 But God said unto him, *I* thou fool, this night thy <sup>a</sup>soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up <sup>a</sup>treasure for <sup>b</sup>himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, <sup>a</sup>Take no <sup>b</sup>thought for your life, what ye shall eat; neither for the body, what ye shall put on.

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## Institute Manual

The foolish rich man's selfishness can be seen in Luke 12:17–19, where the words *I* and *my* appear repeatedly; the man failed to consider sharing his fortune with others. Furthermore, he failed to recognize the source of his riches. In no way did the man acknowledge, as the Savior did, that it was “the ground” that “brought forth plentifully” (Luke 12:16), nor did the man thank the Lord for creating the earth in which his crops grew.

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## Elder M. Russell Ballard

**“What matters most is what lasts longest.”**

*(“What Matters Most Is What Lasts Longest,” Oct. 2005 GC, Ensign or Liahona, Nov. 2005, 44)*

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

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29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of <sup>a</sup>doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ <sup>a</sup>But rather seek ye the <sup>b</sup>kingdom of God; and <sup>c</sup>all these things shall be added unto you.

32 Fear not, little <sup>a</sup>flock; for it is your Father's good pleasure to give you the <sup>b</sup>kingdom.

33 Sell that ye have, and give <sup>a</sup>alms; provide yourselves bags which wax not old, a <sup>b</sup>treasure in the heavens that <sup>c</sup>faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your <sup>a</sup>treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* <sup>a</sup>lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 <sup>a</sup>Blessed *are* those servants, whom the lord when he cometh shall find <sup>b</sup>watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the <sup>a</sup>goodman of the house had known what hour the thief would come, he would

have watched, and not have <sup>b</sup>suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man <sup>a</sup>cometh at an <sup>b</sup>hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that <sup>a</sup>faithful and wise <sup>b</sup>steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so <sup>a</sup>doing.

44 Of a truth I say unto you, that he will make him <sup>a</sup>ruler over <sup>b</sup>all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and <sup>a</sup>maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his <sup>a</sup>portion with the unbelievers.

47 And that <sup>a</sup>servant, which knew his lord's <sup>b</sup>will, and <sup>c</sup>prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that <sup>a</sup>knew not, and did commit things worthy of stripes, shall be <sup>b</sup>beaten with few *stripes*. For unto whomsoever <sup>c</sup>much is <sup>d</sup>given, of him shall be much <sup>e</sup>required: and to

Do Not Be Anxious

You Must Be Ready

29a Luke 1:20 (19–20); 24:25.  
TG Doubt.

31a JST Luke 12:34 *Therefore seek ye to bring forth the kingdom of God . . .*  
b 1 Tim. 4:8.

c TG Dependability.  
34a 2 Ne. 9:30;

Hel. 13:22 (20–23).  
35a Matt. 25:7 (7–8).  
37a JST Luke 12:41–57  
(Appendix)

D&C 76:59 (58–59);  
84:38 (35–38).

45a GR maidservants.  
46a TG Punish.  
47a James 4:17.  
TG Apostasy of

eat, or what ye shall drink, neither be ye of <sup>a</sup>doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ <sup>a</sup>But rather seek ye the <sup>b</sup>kingdom of God; and <sup>c</sup>all these things shall be added unto you.

32 Fear not, little <sup>a</sup>flock; for it is your Father's good pleasure to give you the <sup>b</sup>kingdom.

33 Sell that ye have, and give <sup>a</sup>alms; provide yourselves bags which wax not old, a <sup>b</sup>treasure in the heavens that <sup>c</sup>faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your <sup>a</sup>treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* <sup>a</sup>lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they

his house to be broken through.

40 Be ye therefore ready also: for the Son of man <sup>a</sup>cometh at an <sup>b</sup>hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that <sup>a</sup>faithful and wise <sup>b</sup>steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so <sup>a</sup>doing.

44 Of a truth I say unto you, that he will make him <sup>a</sup>ruler over <sup>b</sup>all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and <sup>a</sup>maidens, and to eat and drink, and to be drunken;

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48 But he that <sup>a</sup>knew not, and did commit things worthy of stripes, shall be <sup>b</sup>beaten with few *stripes*. For unto whomsoever <sup>c</sup>much is <sup>d</sup>given, of him shall be much <sup>e</sup>required: and to

whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a <sup>a</sup>baptism to be baptized with; and how am I <sup>b</sup>straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son <sup>a</sup>against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last <sup>a</sup>mite.

*heals a woman on the Sabbath, and likens the kingdom of God to a mustard seed—He discusses whether few or many are saved and laments over Jerusalem.*

THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were <sup>a</sup>sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye <sup>a</sup>repent, ye shall all likewise <sup>b</sup>perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners 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 up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her,


29a Luke 1:20 (19–20); 24:25. TG Doubt.	c TG Dependability.	D&C 76:59 (58–59); 84:38 (35–38).
31a JST Luke 12:34 <i>Therefore</i> seek ye <i>to bring forth</i> the kingdom of God . . .	34a 2 Ne. 9:30; Hel. 13:22 (20–23).	45a GR maidservants.
b 1 Tim. 4:8; Jacob 2:18 (18–19); 3 Ne. 13:33 (25–34); D&C 29:5.	35a Matt. 25:7 (7–8).	46a TG Punish.
c Deut. 28:8; D&C 24:3 (3–4).	37a JST Luke 12:41–57 (Appendix).	47a James 4:17. TG Apostasy of Individuals.
32a D&C 35:27.	b TG Watch.	b 2 Ne. 9:27 (25–27).
b Matt. 25:34.	39a GR master.	c TG Accountability; Procrastination.
	b GR allowed, permitted.	48a Rom. 2:12.
	40a D&C 133:11.	b Deut. 25:2.
	b Matt. 24:44.	c TG Talents.
	42a TG Trustworthiness.	
	b TG Stewardship.	

Settle with Your Accuser Interpreting the Time Not Peace, but Division

CHAPTER 13  
*Jesus teaches, Repent or perish—He gives the parable of the barren fig tree,*

The Parable of the Barren Fig Tree Repent or Perish

50a Mosiah 3:7.	half a penny.	6a TG Vineyard of the Lord.
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Luke 13-14

whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a <sup>a</sup>baptism to be baptized with; and how am I <sup>b</sup>straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son <sup>a</sup>against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last <sup>a</sup>mite.

### CHAPTER 13

*Jesus teaches, Repent or perish—He gives the parable of the barren fig tree,*

*heals a woman on the Sabbath, and likens the kingdom of God to a mustard seed—He discusses whether few or many are saved and laments over Jerusalem.*

THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were <sup>a</sup>sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye <sup>a</sup>repent, ye shall all likewise <sup>b</sup>perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners 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 up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her,

## The Parable of the Barren Fig Tree Repent or Perish

## The Mustard Seed and the Leaven A Woman with a Disabling Spirit

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 whereunto shall I <sup>a</sup>resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and <sup>a</sup>waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

13a TG Hands, Laying on of.

b TG Administrations to

3 Ne. 14:13 (13–14);

D&C 132:22 (22–25).

b Alma 5:24 (14–24).

TG Exaltation; Kingdom

23 Then said one unto him, Lord, are there <sup>a</sup>few that be saved? And he said unto them,

24 ¶ Strive to enter in at the <sup>a</sup>strait <sup>b</sup>gate: for many, I say unto you, will <sup>c</sup>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, <sup>a</sup>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; <sup>a</sup>depart from me, all ye workers of iniquity.

28 There shall be <sup>a</sup>weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the <sup>b</sup>kingdom of God, and you *yourselves* thrust out.

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

## The Narrow Door

## Lament over Jerusalem

morrow be <sup>a</sup>perfected.  
33 Now and to now: for many shall perish of you.  
34 O Jerusalem, which killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children together, as a hen doth gather her chickens under her wings, and ye would not!  
35 Behold, I send you <sup>a</sup>devils unto you, until the time come, <sup>c</sup>Blessed be the name of my Father which is in heaven!

## Healing of a Man on the Sabbath

*Jesus again teaches the parable of the grain of mustard seed—He laments over Jerusalem—He heals a man on the Sabbath.*  
AND it came to pass, that he went into a certain man's house, to heal him, who was lame.  
2 And, behold, there was a man there, who had been lame from his mother's womb.  
3 And when Jesus saw him, he said unto him, Will thou be healed?  
4 And he said unto him, Lord, I have no hope, for I am lame.  
5 And Jesus said unto him, Rise up, and walk.  
6 And he took him by the right hand, and raised him up, and he went forth, and walked and praised God.  
7 And all the people gave glory to God, saying, We have seen strange things to day.

32a TG Perfected.  
33a TG Perfected.  
Reje

50a Mosiah 3:7.

half a penny.

6a TG Vineyard of the Lord.



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.

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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?

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18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I <sup>a</sup>resemble it?

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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, <sup>a</sup>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; <sup>a</sup>depart from me, all ye workers of iniquity.

28 There shall be <sup>a</sup>weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the <sup>b</sup>kingdom of God, and you *yourselves* thrust out.

29 And <sup>a</sup>they shall come from the east, and *from* the west, and *from* the north, and *from* the south,

teaches humility and gives the parable of the great supper—Those who follow Him must forsake all else.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go:

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not

ship in the presence of them that sit at meat with thee.

11 For whosoever <sup>a</sup>exalteth himself shall be <sup>b</sup>abased; and he that <sup>c</sup>humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the <sup>a</sup>poor, the maimed, the lame, the blind:

14 And thou shalt be <sup>a</sup>blessed; for they cannot recompense thee: for thou shalt be <sup>b</sup>recompensed at the <sup>c</sup>resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these

32a TG Perfection.

33a TG Prophets,

D&C 84:115 (114–15).

b JST Luke 13:36 . . . Ye

b Prov. 25:7 (6–8).

c GR honor, glory, respect.

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

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a <sup>a</sup>prophet perish out of <sup>b</sup>Jerusalem.

34 O Jerusalem, Jerusalem, which <sup>a</sup>killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a <sup>b</sup>hen *doth* gather her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you <sup>a</sup>desolate: and verily I say unto you, <sup>b</sup>Ye shall not see me, until *the time* come when ye shall say, <sup>c</sup>Blessed is he that cometh in the name of the Lord.

## CHAPTER 14

*Jesus again heals on the Sabbath—He*

straightway pull him out on the <sup>a</sup>sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the <sup>a</sup>chief rooms; saying unto them,

8 When thou art <sup>a</sup>bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the <sup>a</sup>lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up <sup>b</sup>higher: then shalt thou have <sup>c</sup>wor-

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11 For whosoever <sup>a</sup>exalteth himself shall be <sup>b</sup>abased; and he that <sup>c</sup>humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends,

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32a TG Perfection.

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15 ¶ And when one of them that sat at meat with him heard these

#### The Parable of the Wedding Feast

#### The Parable of the Great Supper

things, he said unto him, Blessed is he that shall <sup>a</sup>eat <sup>b</sup>bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make <sup>a</sup>excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the <sup>a</sup>halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the <sup>a</sup>lord said unto the servant, Go out into the highways and <sup>b</sup>hedges, and <sup>c</sup>compel *them* to come in, that my house may be filled.

24 For I say unto you, That <sup>a</sup>none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multi-

tudes with him: and he turned, and said unto them,

26 If any *man* come to me, and <sup>a</sup>hate not his father, and mother, and wife, and children, and brethren, and sisters, <sup>b</sup>yea, and his own <sup>c</sup>life also, he cannot be my <sup>d</sup>disciple.

27 And whosoever doth not bear his <sup>a</sup>cross, and come after me, cannot be my <sup>b</sup>disciple.

28 For which of you, intending to build a tower, sitteth not down first, and <sup>a</sup>counteth the <sup>b</sup>cost, whether he have *sufficient* to <sup>c</sup>finish *it*?

29 Lest <sup>a</sup>haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to <sup>a</sup>finish.

31 Or what king, going to make war against another king, sitteth not down first, and <sup>a</sup>consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an <sup>a</sup>ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that <sup>a</sup>forsaketh not all that he hath, he cannot be my <sup>b</sup>disciple.

34 ¶ <sup>a</sup>Salt is good: but if the <sup>b</sup>salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

15a Luke 22:30; Rev. 19:9.

b TG Bread.

18a Luke 9:62 (57–62); D&C 121:35 (34–35).

21a GR lame

c TG Martyrdom.

d TG Self-Mastery.

27a See JST Matt. 16:25–26 (Appendix).

Matt 10:38.

b TG Problem-Solving.

c TG Commitment.

29a GR perhaps.

30a JST Luke 14:31 . . . finish *And this he said*

32a TG Perfection.

33a TG Prophets, Rejection of.

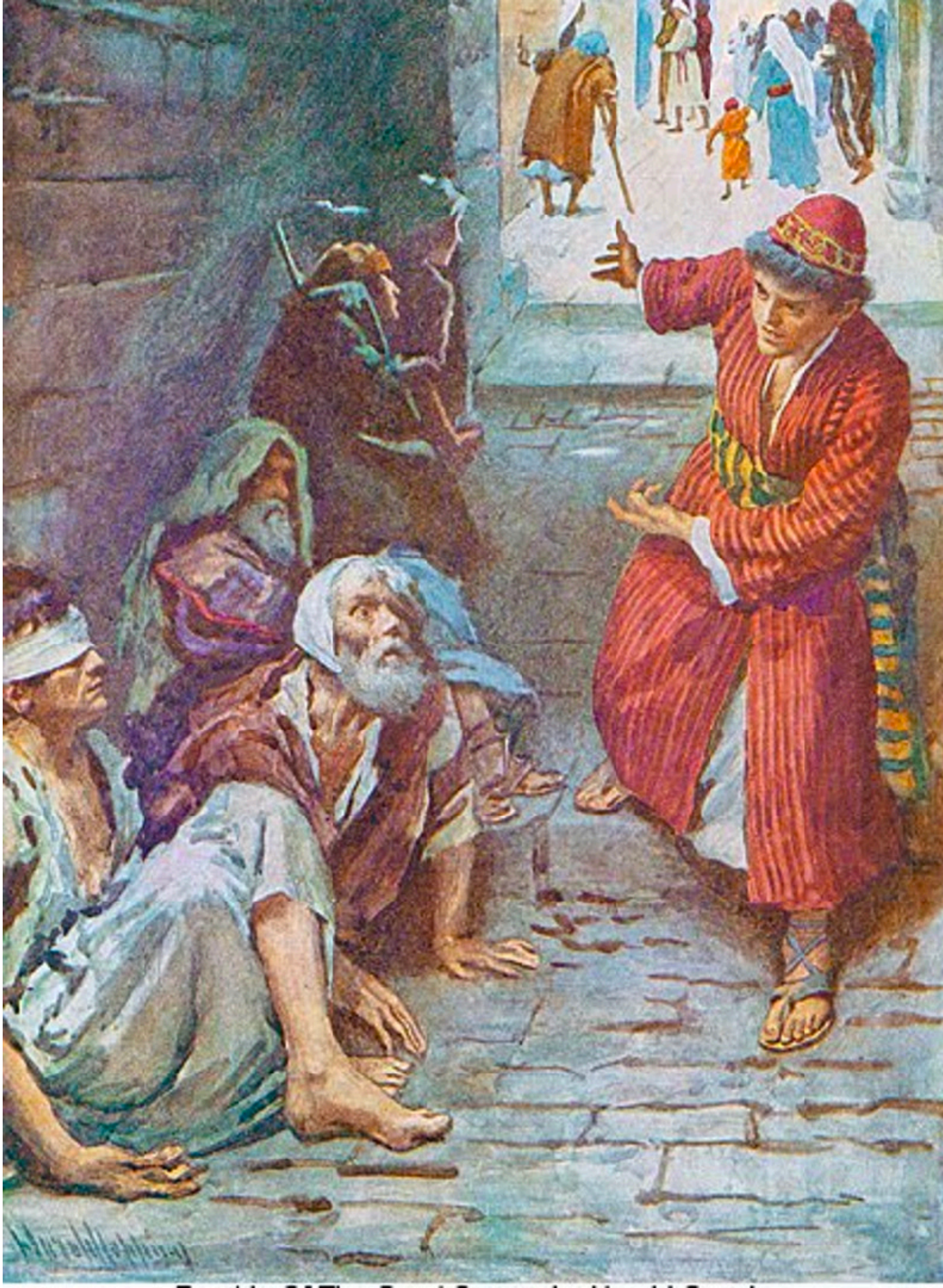
D&C 84:115 (114–15).

b JST Luke 13:36 . . . Ye shall not *know me, until*

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c GR honor, glory, respect.

11a TG Haughtiness.



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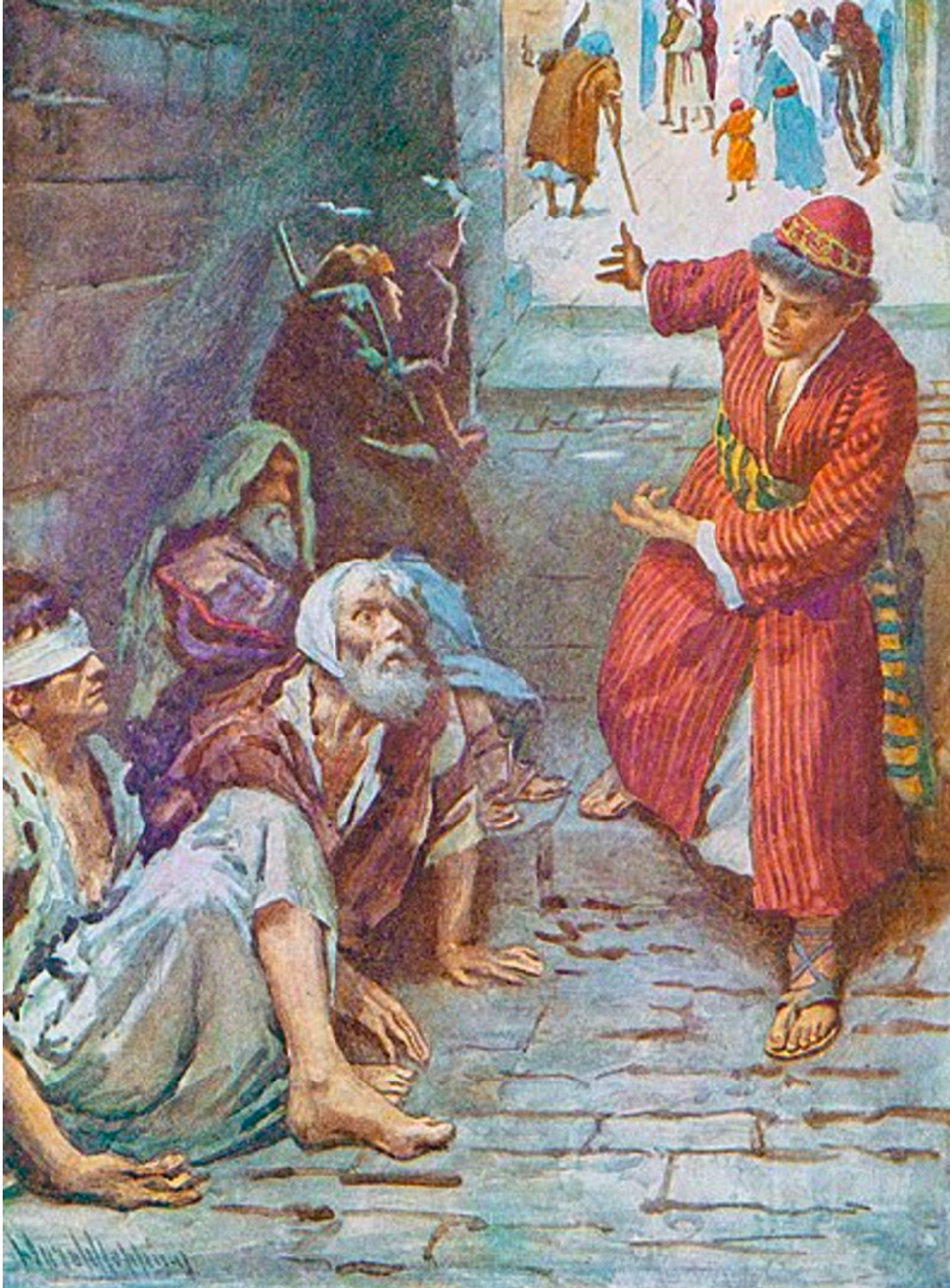
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## **New Testament Institute Manual**

**In this parable, the feast represents the blessings of the gospel. This gospel feast is especially prepared for us and can fill and satisfy our needs. Though we are invited to partake of the feast, we may choose to refuse it. In the parable, the gospel blessings were offered to invited guests—the Jews—who chose not to come to the feast. The blessings were then offered to others who had not been invited—the Gentiles. The “certain man” in this parable represents God, and the “servant at supper time” represents Jesus and his Apostles.**

## **New Testament Institute Manual**

**Latter-day revelation provides other applications of the parable. In the latter days, all nations will be invited to “a supper of the house of the Lord.” The first people to be invited will be “the rich and the learned, the wise and the noble.” If they do not accept the gospel, “then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord” (D&C 58:9–11). Also, the statement made by one of Jesus’s listeners—“Blessed is he that shall eat bread in the kingdom of God” (Luke 14:15)—reminds us that just before the beginning of the Millennium, Christ and His servants will partake together of the bread and water of the sacrament (see D&C 27:5–14).**

## **Elder F. Melvin Hammond**

**“We often must make significant changes in our lives in order to attend the feast at the table of the Lord. Too many of us put those changes off, thinking there is no urgency. Perhaps this parable could be called the ‘don’t bother me now, Lord’ parable. We try to excuse ourselves in various ways. Each rationalization comes from selfishness and almost always relates to something temporal. For some it is the Word of Wisdom. For others it is the law of tithing. Perhaps it is a reluctance to live the law of chastity. Whatever the reason, we who reject or delay our response to the Savior’s invitation show our lack of love for Him who is our King.”**

*(“Parables of Jesus: The Great Supper,” Apr. 2003 GC, Ensign, Apr. 2003, 52).*

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the <sup>a</sup>halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the <sup>a</sup>lord said unto the servant, Go out into the highways and <sup>b</sup>hedges, and <sup>c</sup>compel *them* to come in, that my house may be filled.

24 For I say unto you, That <sup>a</sup>none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multi-

30 Saying, This man began to build, and was not able to <sup>a</sup>finish.

31 Or what king, going to make war against another king, sitteth not down first, and <sup>a</sup>consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an <sup>a</sup>ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that <sup>a</sup>forsaketh not all that he hath, he cannot be my <sup>b</sup>disciple.

34 ¶ <sup>a</sup>Salt is good: but if the <sup>b</sup>salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

15a Luke 22:30; Rev. 19:9.

b TG Bread

c TG Martyrdom.

d TG Self-Mastery

b TG Problem-Solving.

c TG Commitment

tudes with him: and he turned, and said unto them,

26 If any *man* come to me, and <sup>a</sup>hate not his father, and mother, and wife, and children, and brethren, and sisters, <sup>b</sup>yea, and his own <sup>c</sup>life also, he cannot be my <sup>d</sup>disciple.

27 And whosoever doth not bear his <sup>a</sup>cross, and come after me, cannot be my <sup>b</sup>disciple.

28 For which of you, intending to build a tower, sitteth not down first, and <sup>a</sup>counteth the <sup>b</sup>cost, whether he have *sufficient* to <sup>c</sup>finish it?

29 Lest <sup>a</sup>haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

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Greek word translated as *hate* (in v. 26) is to “love less”.

## Institute Manual

**The Savior was not revoking the commandment to “honour thy father and thy mother” (Exodus 20:12); He was teaching about priorities. For a disciple, devotion to family must come after devotion to Jesus Christ.**

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JST Luke 14:27–28 ...  
Wherefore, settle this in your hearts, that ye will do the things which I shall teach, and command you.

## Elder Larry W. Gibbons

**“As you begin to set your priorities in life, remember, the only true security in life is living the commandments. ...**

**“... What a great thing it is to decide once and for all early in life what you will do and what you will not do with regards to honesty, modesty, chastity, the Word of Wisdom, and temple marriage.**

**“Brothers and sisters, stay on the straight and narrow path. No, stay in the middle of the straight and narrow path. Don't drift; don't wander; don't dabble; be careful.**

**“... Living the commandments will bring you the happiness that too many look for in other places.”**

*(“Wherefore, Settle This in Your Hearts,” Oct. 2006 GC, Ensign or Liahona, Nov. 2006, 103, 104).*

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make <sup>a</sup>excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the <sup>a</sup>halt, and the blind.

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Luke 15

CHAPTER 15

Jesus gives the parables of the lost sheep, the piece of silver, and the prodigal son.

THEN drew near unto him all the <sup>a</sup>publicans and sinners for to hear him.

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

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

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

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

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

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

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

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

10 Likewise, I say unto you, there is joy in the presence of the <sup>a</sup>angels of God over one <sup>b</sup>sinner that repenteth.

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

12 And the younger of them said to *his* father, Father, give me the portion of <sup>a</sup>goods that falleth to *me*. And he divided unto them *his* living.

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

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

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

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

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

18 I will <sup>a</sup>arise and go to my father, and will say unto him, Father, I have <sup>b</sup>sinned against heaven, and before thee,

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

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

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more <sup>a</sup>worthy to be called thy <sup>b</sup>son.

22 But the father said to his servants, Bring forth the best robe, and

put *it* on him; and put a ring on his hand, and shoes on *his* feet:

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

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

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

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

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

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

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

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

31 And he said unto him, <sup>a</sup>Son, thou art ever with me, and <sup>b</sup>all that I have is thine.

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

CHAPTER 16

Jesus gives the parable of the unjust steward—He teaches of service and condemns divorce—He gives the parable of the rich man and Lazarus.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same

was accused unto him that he had <sup>a</sup>wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an <sup>a</sup>account of thy <sup>b</sup>stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the <sup>a</sup>children of <sup>b</sup>light.

9 And I say unto you, Make to yourselves friends of the <sup>a</sup>mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is <sup>a</sup>faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your <sup>a</sup>trust the true <sup>b</sup>riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

The Parable of the Lost Sheep

The Parable of the Lost Coin

The Parable of the Prodigal Son

The Parable of the Dishonest Manager

15 1a Mark 2:16 (15–16).

wage).

17a Ps. 119:59.

31a TG Family, Love within

2a TG Accountability. b TG Stewardship.

10a Matt. 25:21; D&C 51:19.

## CHAPTER 15

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

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

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## **Elder Joseph B. Wirthlin**

**“Some are lost because they are different. They feel as though they don’t belong. Perhaps because they are different, they find themselves slipping away from the flock. They may look, act, think, and speak differently than those around them and that sometimes causes them to assume they don’t fit in. They conclude that they are not needed. ...**

**“Brothers and sisters, if only we had more compassion for those who are different from us, it would lighten many of the problems and sorrows in the world today. ...**

## Elder Joseph B. Wirthlin

**“Some are lost because they are weary. It’s easy to feel overwhelmed. With all the pressures and demands on our time and the stress we face each day, it’s little wonder we get tired. Many feel discouraged because they have not measured up to their potential. Others simply feel too weak to contribute. And so, as the flock moves on, gradually, almost imperceptibly, some fall behind.”**

*(“Concern for the One,” April 2008 GC, Ensign or Liahona, May 2008, 18–19).*



## **Seminary Manual**

**The parables recorded in Luke 15 were the Savior's response to the Pharisees and scribes after they had condemned Him for eating and drinking with sinners. Seen in this context, these parables contain not only words of hope for the repentant sinner but also a strong rebuke against self-righteousness. This rebuke may be seen in the Savior's statement that there is more joy in heaven over one repentant sinner than over 99 just persons who do not need to repent. The Savior's reference to "just persons, which need no repentance" (Luke 15:7) does not suggest the Pharisees and scribes did not need to repent. Rather, it was an apt representation of the Pharisees' and scribes' prideful self-regard and their failure to acknowledge their own need to repent.**





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15 1 <sup>a</sup> Mark 2:16 (15–16).

4 <sup>a</sup> JST Luke 15:4 . . . *and*  
*go into the wilderness*  
*after that which is*  
*lost . . .*

<sup>b</sup> Ezek. 34:16 (11–12, 16).

wage).

10 <sup>a</sup> TG Angels.

<sup>b</sup> TG Worth of Soul

12 <sup>a</sup> GR property.

13 <sup>a</sup> TG Waste.

<sup>b</sup> GR property.

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## Institute Manual

The woman in the parable can represent anyone who has responsibility to watch over and spiritually care for someone else. In our day, we can apply the Savior's parable by remembering that a lack of attention or proper care from other Church members may contribute to a member of the Church becoming lost.

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## President Gordon B. Hinckley

**“I have come to feel that the greatest tragedy in the Church is the loss of those who join the Church and then fall away. With very few exceptions it need not happen. ... It is not an easy thing to make the transition incident to joining this Church. It means cutting old ties. It means leaving friends. It may mean setting aside cherished beliefs. It may require a change of habits and a suppression of appetites. In so many cases it means loneliness and even fear of the unknown. There must be nurturing and strengthening during this difficult season of a convert’s life.”**

*(“There Must Be Messengers,” Ensign, Oct. 1987, 5).*



## President M. Russell Ballard

**“Every soul is very precious to our Heavenly Father. We must never forget that through the Atonement, the Lord Jesus Christ paid a great price for the redemption of each one of us. His suffering must not be in vain because we fail to nurture and teach those who are striving to be active in the Church.”**

*(“Are We Keeping Pace?” Ensign, Nov. 1998, 8).*



CHAPTER 15

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put *it* on him; and put a ring on his hand, and shoes on *his* feet:

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

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

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

31 And he said unto him, <sup>a</sup>Son, thou art ever with me, and <sup>b</sup>all that I have is thine.

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

CHAPTER 16

Jesus gives the parable of the unjust steward—He teaches of service and condemns divorce—He gives the parable of the rich man and Lazarus.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same

was accused unto him that he had <sup>a</sup>wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an <sup>a</sup>account of thy <sup>b</sup>stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

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8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the <sup>a</sup>children of <sup>b</sup>light.

9 And I say unto you, Make to yourselves friends of the <sup>a</sup>mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is <sup>a</sup>faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your <sup>a</sup>trust the true <sup>b</sup>riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

The Parable of the Lost Sheep

The Parable of the Lost Coin

The Parable of the Prodigal Son

The Parable of the Dishonest Manager

15 1a Mark 2:16 (15–16).

wage).

17a Ps. 119:59.

31a TG Family, Love within

2a TG Accountability. b TG Stewardship.

10a Matt. 25:21; D&C 51:19.

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

12 And the younger of them said to *his* father, Father, give me the portion of <sup>a</sup>goods that falleth to *me*. And he divided unto them *his* living.

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

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

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

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

17 And when he <sup>a</sup>came to himself, he said How many hired servants of

## Institute Manual

According to the customs of the Savior's time, a son received his inheritance only after his father died. For a son to demand his inheritance before his father's death (see Luke 15:12–13) would have been an enormous offense. The son's request would have been seen as a rejection of his father, his home, his upbringing, and even his entire community.

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## Institute Manual

Not long after the father divided his inheritance between his sons, the wasteful son gathered his belongings and left—disclosing his immaturity as well as his desire to be free of parental guidance or restraint. The reference to “a far country” (Luke 15:13) probably means a Gentile country and reflects the extremity of the younger son’s rebellion.



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## Elder Neal A. Maxwell

**“The distance to ‘a far country’ is not to be measured by miles but by how far our hearts and minds are from Jesus! (see Mosiah 5:13). Fidelity, not geography, really determines the distance!”**

*(“The Tugs and Pulls of the World,” Oct. 2000 GC, Ensign, Nov. 2000, 36).*

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

18 I will <sup>a</sup>arise and go to my father, and will say unto him, Father, I have <sup>b</sup>sinned against heaven, and before thee,

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

20 And he arose, and came to his

## Institute Manual

Swine, or pigs, were considered “unclean” according to the law of Moses (Leviticus 11:7); thus, the prodigal’s demeaning employment feeding swine reflects how far he had fallen, and it would have been considered an additional sign of dishonor. It was in these desperate circumstances that finally “he came to himself” (Luke 15:17)—an idiom suggesting that he awoke to a recognition of the awful situation he had fallen into because of his transgression (see Mosiah 2:40).

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

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

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more <sup>a</sup>worthy to be called thy <sup>b</sup>son.

22 But the father said to his servants, Bring forth the best robe, and

put *it* on him; and put a ring on his hand, and shoes on *his* feet:

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

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

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

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17a Ps. 119:59.

TG Repent.



## New Testament Institute Manual

At the time this parable was given, one who had done the acts the prodigal son committed would have faced public scorn and ridicule upon his return. Consequently, those listening to the Savior's parable would have been startled by the father's uncharacteristic response. The father saw the returning son "when he was yet a great way off," which implies that the father had regularly been watching the horizon, hoping to see his son returning. He had not given up on his son. Then, rather than waiting for his son to come to him and beg for forgiveness, the father "had compassion, and ran, and fell on his neck [embraced him], and kissed him" (Luke 15:20). The father publicly embraced and kissed his son in an act of forgiveness and reconciliation and then brought him the rest of the way home.



## **New Testament Institute Manual**

**The “best robe,” the ring, the shoes (slaves went barefoot), and slaying the fattened calf for a feast (see Luke 15:22–23) all show that despite the son’s disgraceful actions, the father accepted the returning prodigal as his son, not as a servant or a sinner.**



## **New Testament Institute Manual**

**The parable of the prodigal son teaches us much about the nature and attributes of our Father in Heaven. Like the father in the parable, God will not control us, keep us from straying, or keep us from making selfish, foolish errors. Yet His love never diminishes. He is so anxious to have us return that He will run to us when we are still “a great way off” (Luke 15:20). He knows us so well that He can recognize our better selves when no one else can. Each of us, male or female, will be able to recognize something of ourselves in each of the sons in the parable.**

**The parable also teaches us about what the Savior does for us when we turn from sin and return to Him. Through the Atonement, He runs to welcome us home and does not require us to make the trek of repentance alone.**



## Elder Jeffrey R. Holland

**“The tender image of this boy’s anxious, faithful father running to meet him and showering him with kisses is one of the most moving and compassionate scenes in all of holy writ. It tells every child of God, wayward or otherwise, how much God wants us back in the protection of His arms.”**

*(“The Other Prodigal,” Apr 2002 GC, Ensign, May 2002, 62).*



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

30 But as soon as this thy son was come, which hath devoured thy liv-

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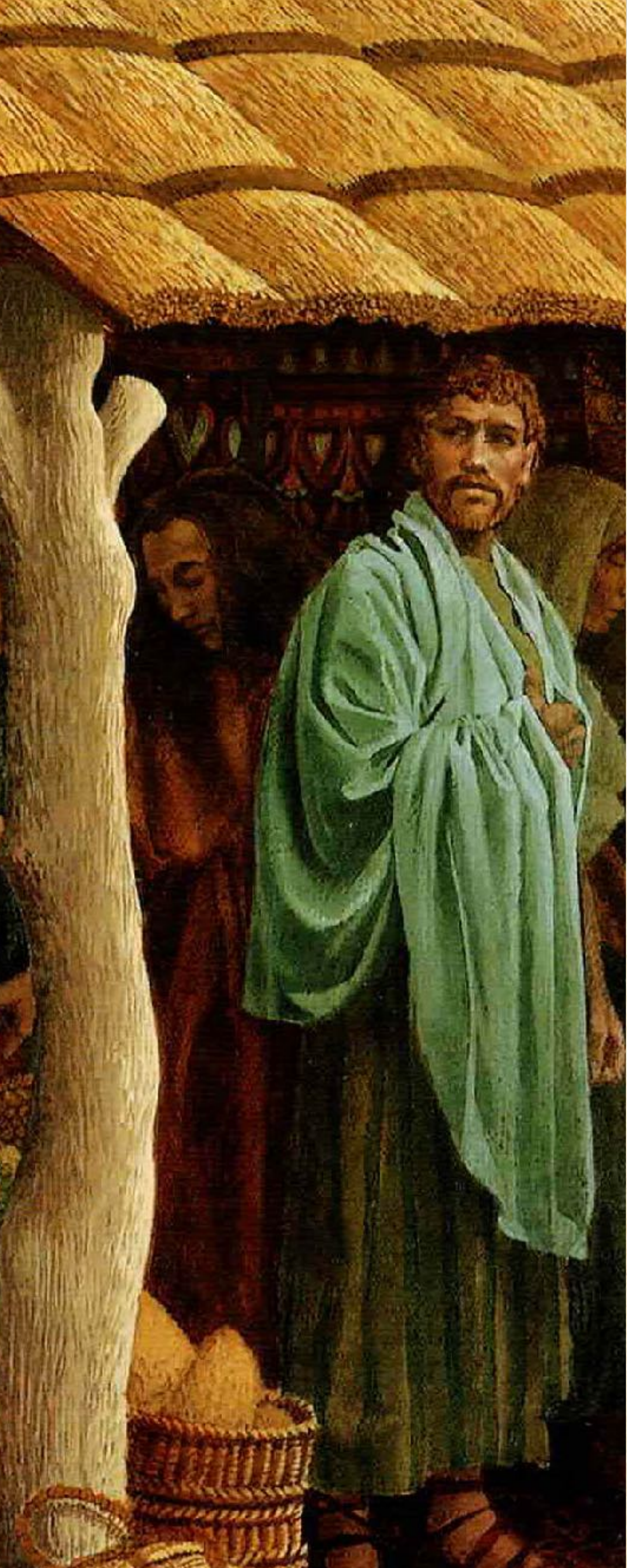
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## CHAPTER 16



## **New Testament Institute Manual**

**The older son had been dutiful, but in some ways he too was distant from his father. He did not share his father's compassion or joy. By refusing to join in the feast, he too publicly brought shame and embarrassment to his father, though not to the extent of the younger son. The father left the feast to seek out his elder son rather than waiting for the elder son to come to him, as culture would dictate. The father offered love and grace to both sons, the faithful and the less faithful.**



## **Elder Jeffrey R. Holland**

**“This son is not so much angry that the other has come home as he is angry that his parents are so happy about it. Feeling unappreciated and perhaps more than a little self-pity, this dutiful son—and he is wonderfully dutiful—forgets for a moment that he has never had to know filth or despair, fear or self-loathing. He forgets for a moment that every calf on the ranch is already his and so are all the robes in the closet and every ring in the drawer. He forgets for a moment that his faithfulness has been and always will be rewarded.**



## **Elder Jeffrey R. Holland**

**“No, he who has virtually everything, and who has in his hardworking, wonderful way earned it, lacks the one thing that might make him the complete man of the Lord he nearly is. He has yet to come to the compassion and mercy, the charitable breadth of vision to see that this is not a rival returning. It is his brother. ...**



## Elder Jeffrey R. Holland

**“Certainly this younger brother had been a prisoner—a prisoner of sin, stupidity, and a pigsty. But the older brother lives in some confinement, too. He has, as yet, been unable to break out of the prison of himself. He is haunted by the green-eyed monster of jealousy. He feels taken for granted by his father and disenfranchised by his brother, when neither is the case. He has fallen victim to a fictional affront. ... One who has heretofore presumably been very happy with his life and content with his good fortune suddenly feels very unhappy simply because another has had some good fortune as well.”**

*(“The Other Prodigal,” Apr 2002 GC, Ensign, May 2002).*



Luke 16

put *it* on him; and put a ring on his hand, and shoes on *his* feet:

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11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your <sup>a</sup>trust the true <sup>b</sup>riches?

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## The Parable of the Dishonest Manager

## Divorce and Remarriage The Law and the Kingdom of God The Rich Man and Lazarus

13 ¶ No servant can serve two <sup>a</sup>masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were <sup>a</sup>covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which <sup>a</sup>justify yourselves before men; but God <sup>b</sup>knoweth your <sup>c</sup>hearts: for that which is highly esteemed among <sup>d</sup>men is <sup>e</sup>abomination in the sight of God.

16 <sup>a</sup>The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the <sup>a</sup>law to fail.

18 Whosoever <sup>a</sup>putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain <sup>a</sup>beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the <sup>a</sup>angels into <sup>b</sup>Abraham's bosom: the rich man also died, and was buried;

23 And in <sup>a</sup>hell he lift up his eyes, being in torments, and seeth

Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime <sup>a</sup>receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great <sup>a</sup>gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have <sup>a</sup>Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the <sup>a</sup>dead, they will repent.

31 And he said unto him, If they <sup>a</sup>hear not Moses and the <sup>b</sup>prophets, neither will they be <sup>c</sup>persuaded, though one rose from the dead.

## CHAPTER 17

*Jesus speaks of offenses, forgiveness, and faith—Even the faithful are unprofitable servants—Ten lepers are healed—Jesus discourses on the Second Coming.*

THEN said he unto the disciples, It is impossible but that <sup>a</sup>offences will

31a TG Family, Love within

2a TG Accountability.  
b TG Stewardship

10a Matt. 25:21;  
D&C 51:19

13a Alma 5:39 (38–39).  
14a Alma 11:24 (20, 24).  
15a Luke 10:29.  
b TG God, Intelligence of;  
God, Omniscience of.  
c Prov. 21:2.  
d 2 Ne. 9:28 (28–30).  
e TG Man Natural Not

17a TG Law of Moses.  
18a TG Divorce.  
20a TG Poor.  
22a TG Angels.  
b Alma 40:11 (11–21).  
23a TG Hell;  
Spirits in Prison.  
25a Luke 6:24

30a Alma 32:18 (17–18);  
Ether 12:12 (12, 18);  
D&C 5:7 (5–10).  
31a TG Scriptures,  
Study of;  
Unbelief.  
b 2 Ne. 33:11 (10–14);  
Hel 13:26 (24–30)

that I might make merry with my friends:

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

31 And he said unto him, <sup>a</sup>Son, thou art ever with me, and <sup>b</sup>all that I have is thine.

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8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the <sup>a</sup>children of <sup>b</sup>light.

9 And I say unto you, Make to yourselves friends of the <sup>a</sup>mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is <sup>a</sup>faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your <sup>a</sup>trust the true <sup>b</sup>riches?

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

29 And he answering said to *his* father, I eat these many years dead

was accused unto him that he had <sup>a</sup>wasted his goods.

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3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

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## Institute Manual

**On first reading, the parable of the unjust steward may seem to condone the steward's dishonesty. Careful study shows, however, that the parable teaches the care with which the Saints of God should approach the task of preparing for their eternal future. Knowing that he had but a short time left in his appointed post, the steward wisely tried to secure his future by winning some friends.**

## **Elder James E. Talmage**

**“Our Lord’s purpose was to show the contrast between the care, thoughtfulness, and devotion of men engaged in the money-making affairs of earth, and the half hearted ways of many who are professedly striving after spiritual riches. ...**

**“... Take a lesson from even the dishonest and the evil; if they are so prudent as to provide for the only future they think of, how much more should you, who believe in an eternal future, provide therefor! ... Emulate the unjust steward and the lovers of mammon, not in their dishonesty, cupidity [selfish greed], and miserly hoarding of the wealth that is at best but transitory [temporary], but in their zeal, forethought, and provision for the future” (Jesus the Christ, 3rd ed. [1916], 463, 464).**

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the <sup>a</sup>children of <sup>b</sup>light.

9 And I say unto you, Make to yourselves friends of the <sup>a</sup>mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is <sup>a</sup>faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your <sup>a</sup>trust the true <sup>b</sup>riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No servant can serve two <sup>a</sup>masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were <sup>a</sup>covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which <sup>a</sup>justify yourselves before men; but God <sup>b</sup>knoweth your <sup>c</sup>hearts: for that which is highly esteemed among <sup>d</sup>men is <sup>e</sup>abomination in the sight of God.

16 <sup>a</sup>The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the <sup>a</sup>law to fail.

18 Whosoever <sup>a</sup>putteth away his wife, and marrieth another, com-

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## **Joseph Smith Translation of Luke 16:16–23 (in the Bible appendix)**

The Pharisees claimed that the law of Moses and other prophetic scripture (the Old Testament) served as their law, and they therefore rejected Jesus as their judge. Jesus explained that the law of Moses and the prophets had testified of Him. He questioned the Pharisees for denying what had been written and rebuked them for “pervert[ing] the right way” (Joseph Smith Translation, Luke 16:21). To help the Pharisees, whose hearts were set on worldly riches and power, to understand their behavior and the consequences of it, the Savior likened them to the rich man in the parable recorded in Luke 16:19–31.

to whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain <sup>a</sup>beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the <sup>a</sup>angels into <sup>b</sup>Abraham's bosom: the rich man also died, and was buried;

23 And in <sup>a</sup>hell he lift up his eyes, being in torments, and seeth

him to my father's house.  
28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have <sup>a</sup>Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the <sup>a</sup>dead, they will repent.

31 And he said unto him, If they <sup>a</sup>hear not Moses and the <sup>b</sup>prophets, neither will they be <sup>c</sup>persuaded, though one rose from the dead.

## CHAPTER 17

*Jesus speaks of offenses, forgiveness, and faith—Even the faithful are unprofitable servants—Ten lepers are healed—Jesus discourses on the Second Coming.*

THEN said he unto the disciples, It is impossible but that <sup>a</sup>offences will

13<sup>a</sup> Alma 5:39 (38–39).

14<sup>a</sup> Alma 11:24 (20–24).

17<sup>a</sup> TG Law of Moses.

18<sup>a</sup> TG Divorce.

30<sup>a</sup> Alma 32:18 (17–18);

Ether 12:12 (12–18).

Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime <sup>a</sup>receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great <sup>a</sup>gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:





26 And beside all this, between us and you there is a great <sup>a</sup>gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

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## **New Testament Institute Manual**

**The parable of the rich man and Lazarus refers to two different conditions in the postmortal spirit world: 'Abraham's bosom' and 'hell' (see Luke 16:22–23). The former is depicted as a place of comfort in the company of the faithful (epitomized by father Abraham), the latter as a place of torment. ... Between this abode of the faithful and 'hell' there was 'a great gulf fixed' (Luke 16:26), which prevented interchange between the two. ...**

**... Before Christ's death, spirits from paradise could not visit those who were in spirit prison. His ministry in the spirit world bridged the gulf between paradise and the spirit prison, making it possible for the spirits in prison to receive the message of the gospel from authorized ministers sent from paradise (see D&C 138:18–37; John 5:25–29; 1 Peter 3:18–21; 4:6)''**



Luke 17

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TG Law of Moses.  
TG Divorce.  
TG Poor.  
TG Angels.

30a Alma 32:18 (17-18);  
Ether 12:12 (12, 18);  
D&C 5:7 (5-10).  
31a TG Scriptures,

## Unworthy Servants Increase Our Faith Temptations to Sin

come: but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should <sup>a</sup>offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother <sup>a</sup>trespass against thee, rebuke him; and if he repent, <sup>b</sup>forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I <sup>a</sup>repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had <sup>a</sup>faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or <sup>a</sup>feeding cattle, will say unto him <sup>b</sup>by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I <sup>a</sup>trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are <sup>a</sup>unprofitable servants: we have done that which was our <sup>b</sup>duty to do.

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

2a TG Sin.  
3a Matt. 18:15 (15-17).  
b TG Forgive.  
4a TG Repent.

TG Humility;  
Ingratitude.  
b TG Duty.  
12a TG Leprosy.

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

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

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

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

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

17 And Jesus answering said, Were there not ten <sup>a</sup>cleansed? but where *are* the <sup>b</sup>nine?

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

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

20 ¶ And when he was demanded of the Pharisees, when the <sup>a</sup>kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the <sup>a</sup>kingdom of God <sup>b</sup>is <sup>c</sup>within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, <sup>a</sup>see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his <sup>a</sup>day.

21a D&C 65:2.  
b JST Luke 17:21 . . . has already come unto you.  
c Many translations read

## The Coming of the Kingdom

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of <sup>a</sup>Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the <sup>a</sup>flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of <sup>a</sup>Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember <sup>a</sup>Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall <sup>a</sup>lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 <sup>a</sup>And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

26a TG Earth, Cleansing of;  
Flood

b TG Prayer.  
c D&C 75:11

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17 And Jesus answering said, Were there not ten <sup>a</sup>cleansed? but where *are* the <sup>b</sup>nine?

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20 ¶ And when he was demanded of the Pharisees, when the <sup>a</sup>kingdom of God should come, he answered them and said, The kingdom of God

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9 Doth he thank that servant because he did the things that were commanded him? I <sup>a</sup>trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are <sup>a</sup>unprofitable servants: we have done

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2a TG Sin.

3a Matt. 18:15 (15–17).

b TG Forgive.

4a TG Repent.

6a Moses 7:13.

7a GR tending a flock.

b GR immediately.

9a GR think.

10a Rom. 3:12,

Mosiah 2:21 (20–26).

TG Humility;  
Ingratitude.

b TG Duty.

12a TG Leprosy.

14a Lev. 13:49.

16a TG Thanksgiving.

17a TG Purification.

b TG Ingratitude.

20a TG Kingdom of God,  
on Earth.

21a D&C 65:2.

b JST Luke 17:21 . . . *has already come unto you*.

c Many translations read “among” because the pronoun “you” is plural here in Greek.

23a TG False Christs.

24a Luke 21:34;  
1 Thes. 5:4.

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## **New Testament Institute Manual**

**An important point in this parable is that the servant should not expect any special reward or adopt a sense of entitlement simply because he had done his duty. Masters gave their servants food, shelter, and clothing; servants, in turn, were obligated to work for their masters. No matter how well a servant performed his duties, he was still in his master's debt for all that he had. Similarly, we are eternally indebted to our Heavenly Father and can never fully pay Him back or place Him in our debt. Thus, in answer to the Apostles' request to strengthen their faith, the Savior taught that faith in God involves recognizing our indebtedness to Him and dependence on Him. To read more about our indebtedness to God, see King Benjamin's words recorded in Mosiah 2:22–24, 34.**

## Bible Dictionary "Leper"

Leprosy is a terrible form of skin disease, still occurring in various parts of the world. Lepers were forbidden by the law to enter any walled city. If a stranger approached, the leper was obliged to cry "unclean." The disease was regarded as a living death, indicated by bare head, rent clothes, and covered lip.

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21 Neither shall they say, Lo here!



## President Thomas S. Monson

**“My brothers and sisters, do we remember to give thanks for the blessings we receive? Sincerely giving thanks not only helps us recognize our blessings, but it also unlocks the doors of heaven and helps us feel God’s love.”**

*(“The Divine Gift of Gratitude,” Oct 2010 GC, Ensign or Liahona, Nov. 2010, 87).*



## Bishop Merrill J. Bateman

**“In becoming a whole person, the grateful leper was healed inside as well as on the outside. That day nine lepers were healed skin deep, but only one had the faith to be made whole.”**

*(“The Power to Heal from Within,” Apr 1995 GC, Ensign, May 1995, 14).*



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8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I <sup>a</sup>trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are <sup>a</sup>unprofitable servants: we have done that which was our <sup>b</sup>duty to do.

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

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

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

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

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

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

17 And Jesus answering said, Were there not ten <sup>a</sup>cleansed? but where *are* the <sup>b</sup>nine?

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

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

20 ¶ And when he was demanded of the Pharisees, when the <sup>a</sup>kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the <sup>a</sup>kingdom of God <sup>b</sup>is <sup>c</sup>within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, <sup>a</sup>see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his <sup>a</sup>day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of <sup>a</sup>Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the <sup>a</sup>flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of <sup>a</sup>Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember <sup>a</sup>Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall <sup>a</sup>lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 <sup>a</sup>And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

CHAPTER 18

*Jesus gives the parables of the unjust judge and the Pharisee and publican—He invites little children to come unto Him and teaches how to gain eternal life—He tells of His coming death and resurrection and gives sight to a blind man.*

AND he spake a parable unto them *to this end*, that men ought <sup>a</sup>always to <sup>b</sup>pray, and not to <sup>c</sup>faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the <sup>a</sup>unjust judge saith.

7 And shall not God <sup>a</sup>avenge his own elect, which cry day and night unto him, though he bear long with <sup>b</sup>them?

8 <sup>a</sup>I tell you that he will <sup>b</sup>avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which <sup>a</sup>trusted in themselves that they were righteous, and <sup>b</sup>despised others:

10 Two men went up into the temple to <sup>a</sup>pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am <sup>a</sup>not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

The Coming of the Kingdom

2a TG Sin.  
3a Matt. 18:15 (15-17).  
b TG Forgive.  
4a TG Repent.

TG Humility;  
Ingratitude.  
b TG Duty.  
12a TG Leprosy.

21a D&C 65:2.  
b JST Luke 17:21 . . . *has already come unto you.*  
c Many translations read

26a TG Earth, Cleansing of;  
Flood

b TG Prayer.  
c D&C 75:11

come, he will avenge  
*his saints speedily.*

A brown paper bag is centered in the image. The text "John 11" is written across the bag in a blue, cursive font. The bag has a slight shadow on its left side, suggesting it is resting on a surface.

John 11



For a good work we stone thee not; but for <sup>a</sup>blasphemy; and because that thou, being a man, makest thyself <sup>b</sup>God.

34 Jesus answered them, Is it not written in your law, I said, Ye are <sup>a</sup>gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath <sup>a</sup>sanctified, and <sup>b</sup>sent into the world, Thou blasphemest; because I said, I am the <sup>c</sup>Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, <sup>a</sup>believe the works: that ye may know, and believe, that the <sup>b</sup>Father is in me, and I in him.

39 Therefore they <sup>a</sup>sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

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## CHAPTER 11

*Jesus testifies that He is the Resurrection and the Life—Mary and Martha testify of Him—He raises Lazarus from the dead—Caiaphas speaks prophetically of the death of Jesus.*

Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister <sup>a</sup>Martha.

2 <sup>a</sup>(It was *that* Mary which anointed the <sup>b</sup>Lord with <sup>c</sup>ointment, and wiped

his feet with her hair, whose brother Lazarus was sick.)

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

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the <sup>a</sup>glory of God, that the Son of God might be <sup>b</sup>glorified thereby.

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

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

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

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

9 Jesus answered, Are there not twelve hours in the day? If any man <sup>a</sup>walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may <sup>a</sup>awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall <sup>a</sup>do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

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

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

16 Then said Thomas, which is called Didymus, unto his fellow-

## The Death of Lazarus

## I Am the Resurrection and the Life

disciples, Let us also go, that we may die with <sup>a</sup>him.

17 Then when Jesus came, <sup>a</sup>he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen <sup>a</sup>furlongs off:

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

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will <sup>a</sup>give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the <sup>a</sup>resurrection, and the <sup>b</sup>life: he that <sup>c</sup>believeth in me, though he were <sup>a</sup>dead, yet shall he <sup>e</sup>live:

26 And whosoever liveth and believeth in me shall never <sup>a</sup>die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the <sup>a</sup>Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come

into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

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

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

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

35 Jesus wept.

36 Then said the Jews, Behold how he <sup>a</sup>loved him!

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

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

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

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

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

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33a TG Blaspheme.

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● Jerusalem  
● Bethany

● Bethabara

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## President Dallin H. Oaks

**“The first principle of the gospel is faith in the Lord Jesus Christ. Faith means trust—trust in God’s will, trust in His way of doing things, and trust in His timetable. We should not try to impose our timetable on His. As Elder Neal A. Maxwell has said:**

**“The issue for us is trusting God enough to trust also His timing. If we can truly believe He has our welfare at heart, may we not let His plans unfold as He thinks best? ...’ [Even As I Am, 93] ...**

**“Indeed, we cannot have true faith in the Lord without also having complete trust in the Lord’s will and in the Lord’s timing.”**

*(“Timing” [Brigham Young University devotional, Jan. 29, 2002], 2; speeches.byu.edu).*



## Elder Bruce R. McConkie

**“Decomposition was well under way; death had long since been established as an absolute certainty. ... To the Jews the term of four days had special significance; it was the popular belief among them that by the fourth day the spirit had finally and irrevocably departed from the vicinity of the corpse”**  
*(Doctrinal New Testament Commentary, 3 vols. [1965–73], 1:533).*

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into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

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

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

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

35 Jesus wept.

36 Then said the Jews, Behold how he <sup>a</sup>loved him!

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

38 Jesus therefore again groaning in himself cometh to the grave. It

### Isaiah 55:8-9

8 ¶ For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

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

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

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

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

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

42 And I knew that thou hearest

me always: but because of the people which stand by I said *it*, that they may believe that thou hast <sup>a</sup>sent me.

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

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

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

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

47 ¶ Then gathered the chief <sup>a</sup>priests and the Pharisees a council, and said, What do we? for this man doeth many <sup>b</sup>miracles.

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## **New Testament Institute Manual**

**“The raising of Lazarus from the dead was one of the most remarkable miracles in history. Before this miracle occurred, the Savior had brought two individuals back to life: the daughter of Jairus (see Luke 8:41–42, 49–56) and the son of the widow of Nain (see Luke 7:11–17). However, the raising of Lazarus was different from these miracles and had important purposes, as explained by Elder Bruce R. McConkie...**



## **Elder Bruce R. McConkie**

**“With “our friend Lazarus” it was different. ... Two reasons in particular stand out. (1) As our Lord neared the climax of his mortal ministry, he was again bearing testimony, in a way that could not be refuted, of his Messiahship, of his divine Sonship, of the fact that he was in very deed the literal Son of God; and (2) He was setting the stage, so as to dramatize for all time, one of his greatest teachings: That he was the resurrection and the life, that immortality and eternal life came by him, and that those who believed and obeyed his words should never die spiritually’ (Doctrinal New Testament Commentary, 3 vols. [1965–73], 1:530–31).”**

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47 ¶ Then gathered the chief <sup>a</sup>priests and the Pharisees a council, and said, What do we? for this man doeth many <sup>b</sup>miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* <sup>a</sup>Caiaphas, being the <sup>b</sup>high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should <sup>a</sup>die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should <sup>a</sup>gather together in one the <sup>b</sup>children of God that were scattered abroad.

53 Then from that day forth they took <sup>a</sup>counsel together for to put him to <sup>b</sup>death.

54 Jesus therefore walked no more

openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to <sup>a</sup>purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

## CHAPTER 12

*Mary anoints Jesus' feet—His triumphal entry into Jerusalem is recounted—He foretells His death—To receive Christ is to receive the Father.*

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and <sup>a</sup>Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a

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## President Ezra Taft Benson

**“[The miracle of raising Lazarus] was such irrefutable proof of the Messiahship of Jesus that the Sanhedrin determined Jesus must die because, they said, He ‘doeth many miracles’ which will cause the people to believe (see John 11:47). Sadly, however, John also recorded, ‘But though he had done so many miracles before them, yet [the people] believed not on him’ (John 12:37).”**

*(“Five Marks of the Divinity of Jesus Christ,” Ensign, Dec. 2001, 11).*