

Come Follow Me 2023

Mt 19-20; Mk 10; Lk 18



EVENT	LOCATION	MATT.	MARK	LUKE	JOHN	LATTER-DAY REV.
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and the publican

Pharisees ask about divorce	Perea	19:1–12	10:1–12			
Suffer little children	Perea	19:13–15	10:13–16	18:15–17		
Rich young ruler	Perea	19:16–26	10:17–27	18:18–27		
Reward for forsaking all	Perea	19:27–30	10:28–31	18:28–30		
Parable: Laborers in vineyard	Perea	20:1–16	see also 10:31			
Prophecy of death and Resurrection	Leaving Perea	20:17–19	10:32–34	18:31–34		
The greatest is to minister	Jericho	20:20–28	10:35–45			
Heals two blind men (Bartimaeus)	Leaving Jericho	20:29–34	10:46–52	18:35–43		

EVENT	LOCATION	MATT.	MARK	LUKE	JOHN	LATTER-DAY REV.
Discourse on the kingdom of God	Galilee (?)			17:20–37		
Parables: The unjust judge	Galilee (?)			18:1–8		
The Pharisee and the publican	Galilee (?)			18:9–14		
Pharisees ask about divorce	Perea	19:1–12	10:1–12			
Suffer little children	Perea	19:13–15	10:13–16	18:15–17		
Rich young ruler	Perea	19:16–26	10:17–27	18:18–27		
Reward for forsaking all	Perea	19:27–30	10:28–31	18:28–30		
Parable: Laborers in vineyard	Perea	20:1–16	see also 10:31			
Prophecy of death and Resurrection	Leaving Perea	20:17–19	10:32–34	18:31–34		

A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, earthy tone.

Matthew 19

New Testament Institute Manual

During the time of the Savior's mortal ministry, divorce was a vexing issue, debated without resolution among rabbis. For many people, divorce was justified even for trivial reasons. The Pharisees sought to involve Jesus in the controversy by asking His opinion about divorce.

Father do also unto you, if ye from your hearts ^aforgive not every one his brother their trespasses.

CHAPTER 19

Jesus teaches about marriage and divorce—Eternal life is for those who keep the commandments—The Twelve Apostles will judge the house of Israel.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to ^aput away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which ^amade *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall ^acleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath ^ajoined together, let not man ^bput asunder.

7 They say unto him, Why did Moses then command to give a ^awriting of ^bdivorcement, and to put her away?

8 He saith unto them, Moses because of the ^ahardness of your hearts suffered you to put away your ^bwives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it

be for ^afornication, and shall marry another, committeth ^badultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* ^ahands on them, and pray: and the disciples rebuked ^bthem.

14 But Jesus said, ^aSuffer little ^bchildren, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have ^aeternal life?

17 And he said unto him, Why callest thou me good? *there is none* ^agood but one, *that is*, God: but if thou wilt enter into ^blife, keep the ^ccommandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no ^amurder, Thou shalt not commit ^badultery, Thou shalt not ^csteal, Thou shalt not bear ^afalse witness,

Let the Children Come to Me

The Rich Young Man

19 ^aHonour thy father and *thy* mother: and, Thou shalt ^blove thy ^cneighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be ^aperfect, go *and* sell that thou hast, and ^bgive to the ^cpoor, and thou shalt have ^atreasure in heaven: and come *and* ^efollow me.

22 But when the young man heard that saying, he went away sorrowful: for he had ^agreat possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a ^arich man shall ^bhardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a ^arich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 ^aBut Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are ^bpossible.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the ^aregeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, ^bjudging the twelve tribes of Israel.

29 And every one that hath ^aforsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my ^bname's sake, shall receive an hundredfold, and shall inherit ^ceverlasting life.

30 But many *that are* ^afirst shall be last; and the last *shall be* first.

CHAPTER 20

Jesus gives the parable of the laborers in the vineyard—He foretells His crucifixion and resurrection—He came to give His life as a ransom for many.

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire ^alabourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his ^avineyard.

3 And he went out about the third hour, and saw others standing ^aidle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the ^aeleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord

Laborers in the Vineyard

35a TG Forgive.

19 3a GR divorce.

4a TG Man, Physical Creation of

8a TG Hardheartedness.

b TG Family, Eternal.

9a TG Fornication.

b TG Sexual Immorality.

TG Children; Salvation of Little Children.

16a TG Eternity.

19a TG Family, Children, Duties of; Honoring Father and Mother.

b TG Citizenship; Love.

c TG Fellowshiping; Neighbor.

D&C 6:7 (5–7).

b GR with difficulty.

24a Prov. 18:11.

26a JST Matt. 19:26 But

Jesus beheld *their* thoughts, and said unto

resurrection . . .

b Morm. 3:18 (18–20); D&C 29:12.

TG Apostles; Judgment, the Last.

29a D&C 19:36.

keep the commandments—The Twelve Apostles will judge the house of Israel.

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12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

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35a TG Forgive.

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4a TG Man, Physical Creation of.

5a TG Family, Love within; Marriage, Celestial.

6a TG Marriage, Marry.
b GR divide, separate.

8a TG Hardheartedness.

b TG Family, Eternal.

9a TG Fornication.

b TG Sexual Immorality.

13a TG Hands, Laying on of.

b JST Matt. 19:13 . . . them, saying, *There is no need, for Jesus hath said. Such*

TG Children; Salvation of Little Children.

16a TG Eternity.

17a TG God, Perfection of.

b Prov. 4:22.

c 1 Ne. 22:31.

18a TG Blood, Shedding of; Murder.

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Elder Dallin H. Oaks

“The kind of marriage required for exaltation—eternal in duration and godlike in quality—does not contemplate divorce. In the temples of the Lord, couples are married for all eternity. But some marriages do not progress toward that ideal. Because ‘of the hardness of [our] hearts’ [Matthew 19:8], the Lord does not currently enforce the consequences of the celestial standard. He permits divorced persons to marry again without the stain of immorality specified in the higher law. Unless a divorced member has committed serious transgressions, he or she can become eligible for a temple recommend under the same worthiness standards that apply to other members.”

(“Divorce,” Apr 2007 GC, Ensign or Liahona, May 2007, 70).

President Dallin H. Oaks

“For most marriage problems, the remedy is not divorce but repentance.”

(“Divorce,” Ensign or Liahona, May 2007, 71).

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New Testament Seminary Manual

Unfortunately, sometimes divorce is necessary. As President Gordon B. Hinckley explained, “There may be now and again a legitimate cause for divorce” (*“What God Hath Joined Together,” Apr 1991 GC, Ensign, May 1991, 74*). While we should refrain from judging the decisions made by others, each of us can better prepare ourselves for a future marriage that will endure forever by trusting in Heavenly Father and His Son and learning to follow Them with all of our heart.

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English Standard Version Study Bible

After hearing Jesus, nullify most of the current popular grounds for divorce, the disciples overreact and say, **it is better not to marry** (then to run the risk of a lifelong, unhappy marriage)... Jesus explains that what they have said is true, but only for **those to whom it is given**, namely, for eunuchs. This would include those without the capacity for sexual relations, either through a birth defect, or castration, and those who have chosen a life of abstinence. Celibacy is an acceptable alternative to marriage.

Thomas Wayment's New Testament: A Translation for Latter-Day Saints

This is considered one of Jesus's hard sayings. Jesus may have been referring to the Essenes when he said that some have made themselves eunuchs for the sake of the kingdom of heaven. Some Essenes had dedicated themselves to a life of celibacy in order to serve God. The saying may also be a general criticism of celibacy. A eunuch is a castrated male.

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Institute Manual

Modern prophets and apostles, however, have clarified “that marriage between a man and a woman is ordained of God and that the family is central to the Creator’s plan for the eternal destiny of His children. ... God’s commandment for His children to multiply and replenish the earth remains in force” (“The Family: A Proclamation to the World,” *Ensign or Liahona*, Nov. 2010, 129).



Mark 10

because ye belong to Christ, verily I say unto you, he shall not ^alose his ^breward.

42 And whosoever shall ^aoffend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 ^aAnd if thy hand offend thee, ^bcut it off: it is better for thee to enter into life maimed, than having two hands to go into ^chell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot ^aoffend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their ^aworm dieth not, and the fire is not quenched.

49 For every one shall be ^asalted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have ^apeace one with another.

CHAPTER 10

Jesus teaches the higher law of marriage—He blesses little children—Jesus counsels the rich young man, foretells His own death, and heals blind Bartimæus.

AND he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and,

41a Matt. 10:42; D&C 84:90.
b TG Reward.
42a TG Offense.
43a JST Mark 9:40–48 (Appendix).

stumble.
48a Isa. 66:24; D&C 76:44.
49a TG Salt.
50a 1 Thes. 5:13.

as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a ^aman leave his father and mother, and cleave to his ^bwife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath ^ajoined together, let not man put ^basunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little ^achildren to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little ^achild, he shall not enter therein.

9a TG Family, Eternal; Genealogy and Temple Work;
Marriage, Marry.
b TG Divorce.

Teaching About Divorce

The Rich Young Man

Let the Children Come to Me

16 And he took them up in his arms, put *his* hands upon them, and ^ablessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none ^agood but one, *that is*, God.

19 Thou knowest the commandments, Do not commit ^aadultery, Do not ^bkill, Do not ^csteal, Do not bear false witness, ^dDefraud not, ^eHonour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and ^agive to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and ^bfollow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that ^atrust in ^briches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than

16a 3 Ne. 17:21.
TG Salvation of Little Children.
18a Ether 4:12 (11–12).
19a D&C 66:10.
b TG Murder.
c TG Stealing.
d TG Fraud.
e TG Honoring Father and Mother.
21a TG Charity; Generosity.
b TG Jesus Christ,

Exemplar.
24a Jacob 2:18 (17–19).
b TG Treasure.
27a JST Mark 10:26 . . . With men *that trust in riches*, it is impossible; but not *impossible with men who trust in God and leave all for my sake*, for with *such* all *these* things are possible.
b TG God, Power of.
30a TG Reward.

for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, ^aWith men *it is* impossible, but not with God: for with God all things are ^bpossible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an ^ahundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 ^aBut many *that are* ^bfirst shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the ^aSon of man shall be delivered unto the chief priests, and unto the ^bscribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall ^amock him, and shall scourge him, and shall spit

31a JST Mark 10:30–31 But *there are many who make themselves first, that shall be last, and the last first. This he said, rebuking Peter . . .*
b Jacob 5:63; Ether 13:12 (10–12).
33a TG Jesus Christ, Son of Man.
b TG Scribe.
34a TG Mocking.

Jesus Foretells His Death a Third Time

a Third Time

The Request of James and John

upon him, and shall be crucified with him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, and say, Master, we would that we might sit on either side of thee, that we may be as thou art.

36 And he said unto them, Ye know not what ye ask: ye cannot drink of the cup that I drink of, nor be baptized with the ^abaptism that I am baptized with:

37 They said unto him, We are ready, whether it be life or death.

38 And he said unto them, Ye shall indeed drink of the cup that I drink of; and ye shall be baptized with the ^abaptism that I am baptized with:

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and ye shall be baptized with the ^abaptism that I am baptized with:

40 But to sit on my right hand, and on my left hand is not mine to give; but *it shall be given to them* whose names shall be written in the book of life.

41 And when the ten heard this, they began to be much displeased to James and John.

42 But Jesus called them, and saith unto them, Ye know not what ye ask: ye cannot drink of the cup that I drink of, nor be baptized with the ^abaptism that I am baptized with:

43 But so shall it be: whosoever will be first among you, shall be last, and shall be servant to all.

44 And whosoever of you will be chiefest, shall be servant to all.

45 For even the Son of man shall be ministered unto, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho, his disciples and a great multitude followed him; and there came a certain blind man, sitting by the way side, crying, saying, Jesus, thou Son of David, have mercy on me.

34b TG Jesus Christ, Resurrection.
38a TG Jesus Christ

asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little ^achildren to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little ^achild, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and ^ablessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none* ^agood but one, *that is*, God.

19 Thou knowest the commandments, Do not commit ^aadultery, Do not ^bkill, Do not ^csteal, Do not bear false witness, ^dDefraud not, ^eHonour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell what-

9a TG Family, Eternal;
Genealogy and Temple

Mosiah 3:19

19 ..., submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

As an additional note, in Matthew's version in Matt. 19:13, the JST tells us that the disciples rebuked those that brought children to be blessed by the Savior, did it because they said, *There is no need, for Jesus hath said, Such shall be saved.*

16 And he took them up in his arms, put *his* hands upon them, and ^ablessed them

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

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21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell what-

for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, ^aWith men *it is impossible*, but *not with God*: for with God all things are possible.

KJV 1611 - ...there is no man good...

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an ^ahundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with

MARK 10:18

WICLIFFE 1380

maistir what schal I do: that I resceyue
euerlastinge liif? ¹⁸ & ihesus seide to hym,
what seist thou that I am good? there is
no man gode, but god hym silf, ¹⁹ thou
knowist the comaundementis, do thou
noon avoutrie, sle not, stele not, seie not

*eftsone, again. leful, lawful. o, one.
by clippid, embraced.*

TYNDALE 1534

CRANMER 1539

GENEVA 1557

RHEIMS 1582

KING JAMES 1611

arms, put *his* hands upon them, and ^ablessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

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20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and ^agive to the poor, and thou shalt have treasure

for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, ^aWith men *it is impossible*, but not with God: for with God all things are ^bpossible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or

lands, for my sake, and shall not be saved. ^aAnd thou, if thou wilt, follow me: for whosoever will forsake these things, and shall follow me, I will make him an ^aapostle, and he shall have power over unclean spirits, and shall tread upon serpents and scorpions, and shall overcome them: but he shall not take his life. ^aWhoever shall love his father, or mother, or wife, or children, or brethren, or sisters, or lands, with persecutions; and in the world to come eternal life.

Matthew 19:20

... what lack I yet?



Larry R. Lawrence

“I would like to suggest that each of you participate in a spiritual exercise sometime soon, perhaps even tonight while saying your prayers. Humbly ask the Lord the following question: “What is keeping me from progressing?” In other words: “What lack I yet?” Then wait quietly for a response. If you are sincere, the answer will soon become clear. It will be revelation intended just for you.”

(Larry R. Lawrence, “What Lack I Yet?” Ensign or Liahona, Nov. 2015, 35)

Institute Manual

This account shows the power of material possessions to obscure what should be our real goal in mortality. However, we are not told that the young man's decision was final—we do not know that he absolutely refused to comply with Jesus's instruction.

thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and ^agive to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and ^bfollow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that ^atrust in ^briches to enter into



Elder Jeffrey R. Holland

“Obviously, this is an important cautionary tale about the uses of wealth and the needs of the poor. But ultimately it is a story about wholehearted, unreserved devotion to divine responsibility. With or without riches, each of us is to come to Christ with the same uncompromised commitment to His gospel that was expected of this young man. In the vernacular of today’s youth, we are to declare ourselves “all in.”



Elder Jeffrey R. Holland

In his characteristically memorable prose, C. S. Lewis imagines the Lord saying to us something like this: “I don’t want ... your time ... [or] your money ... [or] your work [as much as] I [just] want You. [That tree you are pruning.] I don’t want to cut off a branch here and a branch there, I want ... the whole [thing] down. [And that tooth.] I don’t want to drill [it], or crown it, or [fill] it. [I want] to have it out. [In fact, I want you to] hand over [to me your] whole natural self. ... [And] I will give you a new self instead. In fact, I will give you Myself: my ... will shall become [your will].”



Elder Jeffrey R. Holland

When difficult things are asked of us, even things contrary to the longings of our heart, remember that the loyalty we pledge to the cause of Christ is to be the supreme devotion of our lives. Although Isaiah reassures us it is available “without money and without price”—and it is—we must be prepared, using T. S. Eliot’s line, to have it cost “not less than everything.””

(“The Great Possession”, Oct 2021 GC)

him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and ^agive to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and ^bfollow me.

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24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that ^atrust in ^briches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than

and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 ^aBut many *that are* ^bfirst shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the ^aSon of man shall be delivered unto the chief priests, and unto the ^bscribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall ^amock him, and shall scourge him, and shall spit

16a 3 Ne. 17:21.

FC Salvation of Little

Exemplar.

24a Jacob 2:18 (17-19)

31a JST Mark 10:30–31 But

there are many who make

16 And he took them up in his arms, put *his* hands upon them, and ^ablessed them.

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28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an ^ahundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with

New Testament Institute Manual

Some have asserted that the eye of the needle was a small door in the Jerusalem city wall, requiring a camel to be stripped of its load in order to enter. There is no evidence that such a door ever existed. Others have proposed that altering one letter in the Greek text would change the scripture to mean that a rope, not a camel, would have to pass through the eye of a needle. However, when Jesus Christ referred to a camel passing through the eye of a needle, it was likely an example of hyperbole, an intentional exaggeration to teach “that a rich man shall hardly [with difficulty] enter into the kingdom of heaven” (Matthew 19:23). The Joseph Smith Translation adds, “With men that trust in riches, it is impossible; but not impossible with men who trust in God and leave all for my sake, for with such all these things are possible” (Joseph Smith Translation, Mark 10:26 [in Mark 10:27, footnote a]).

him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none*^a good but one, *that is*, God.

19 Thou knowest the commandments, Do not commit^a adultery, Do not^b kill, Do not^c steal, Do not bear false witness,^d Defraud not,^e Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and^a give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and^b follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about,

said, With men it is impossible, but not with God: for with God all things are^b possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an^a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31^a But many *that are*^b first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they

A brown paper bag is positioned in the center of the image, partially obscured by the text. The bag is upright and has a slightly wrinkled texture.

Matthew 19

the eye of a needle, than for a ^arich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 ^aBut Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are ^bpossible.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the ^aregeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, ^bjudging the twelve tribes of Israel.

the labourers for a penny a day, he sent them into his ^avineyard.

3 And he went out about the third hour, and saw others standing ^aidle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the ^aeleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord

19a TG Family, Children, Duties of: Honoring

D&C 6:7 (5–7).
b GP with difficulty

resurrection . . .
b Morm 3:18 (18–20):

19 ^aHonour thy father and *thy* mother: and, Thou shalt ^blove thy ^cneighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be ^aperfect, go *and* sell that thou hast, and ^bgive to the ^cpoor, and thou shalt have ^dtreasure in heaven: and come *and* ^efollow me.

22 But when the young man heard that saying, he went away sorrowful: for he had ^agreat possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a ^arich man shall ^bhardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a ^arich man to enter into the kingdom

29 And every one that hath ^afor-saken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my ^bname's sake, shall receive an hundredfold, and shall inherit ^ceverlasting life.

30 But many *that are* ^afirst shall be last; and the last *shall be* first.

CHAPTER 20

Jesus gives the parable of the laborers in the vineyard—He foretells His crucifixion and resurrection—He came to give His life as a ransom for many.

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire ^alabourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his ^avineyard.



Luke 18

man.

AND he spake a parable unto them *to this end*, that men ought ^aalways to ^bpray, and not to ^cfaint;

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 ^aunjust judge saith.

7 And shall not God ^aavenge his own elect, which cry day and night unto him, though he bear long with ^bthem?

8 ^aI tell you that he will ^bavenge 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 ^atrusted in themselves

Institute Manual

Luke stated the main message of the parable of the importuning widow and unjust judge—“men ought always to pray, and not to faint” (Luke 18:1). The Greek word translated as “to faint” means to become discouraged or weary or to tire of something. In the parable, praying without giving up is represented by a widow who repeatedly appeals to a judge to remedy an injustice.

man.

AND he spake a parable unto them *to this end*, that men ought ^aalways to ^bpray, and not to ^cfaint;

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.

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7 And shall not God ^aavenge his own elect, which cry day and night unto him, though he bear long with ^bthem?

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Institute Manual

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles taught: “When lonely, cold, hard times come, we have to endure, we have to continue, we have to persist. That was the Savior’s message in the parable of the importuning widow. ... Keep knocking on that door. Keep pleading. In the meantime, know that God hears your cries and knows your distress. He is your Father, and you are His child” (“Lessons from Liberty Jail,” *Ensign*, Sept. 2009, 30). Perseverance is rooted in the foundational gospel principles of faith and hope. Perseverance reflects our faith that our actions will bring the Lord’s blessings into our lives.

A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, earthy tone.

Matthew 20

and thy
love thy
unto him,
from my
? thou wilt
that thou
and thou
aven: and
an heard
y sorrow-
sessions.
o his dis-
ou, That a
nter into
o you, It
o through
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kingdom
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all things
r and said
forsaken
that shall
em, Verily
hich have
eneration
sit in the
o shall sit
dging the

29 And every one that hath ^afor-
saken houses, or brethren, or sis-
ters, or father, or mother, or wife, or
children, or lands, for my ^bname's
sake, shall receive an hundredfold,
and shall inherit ^ceverlasting life.

30 But many *that are* ^afirst shall be
last; and the last *shall be* first.

CHAPTER 20

*Jesus gives the parable of the laborers
in the vineyard—He foretells His cru-
cifixion and resurrection—He came
to give His life as a ransom for many.*

FOR the kingdom of heaven is like
unto a man *that is* an householder,
which went out early in the morning
to hire ^alabourers into his vineyard.

2 And when he had agreed with
the labourers for a penny a day, he
sent them into his ^avineyard.

3 And he went out about the third
hour, and saw others standing ^aidle
in the marketplace,

4 And said unto them; Go ye also
into the vineyard, and whatsoever
is right I will give you. And they
went their way.

5 Again he went out about the sixth
and ninth hour, and did likewise.

6 And about the ^aeleventh hour he
went out, and found others stand-
ing idle, and saith unto them, Why
stand ye here all the day idle?

7 They say unto him, Because no
man hath hired us. He saith unto
them, Go ye also into the vineyard;
and whatsoever is right, *that shall*
ye receive.

8 So when even was come, the lord

D&C 6:7 (5–7).

^b GR with difficulty.

24a Prov. 18:11.

26a JST Matt. 19:26 But

Jesus beheld *their
thoughts*, and said unto
them, With men this is
impossible; but *if they*

*will forsake all things
for my sake*, with God

resurrection . . .

^b Morm. 3:18 (18–20);
D&C 29:12.

TG Apostles;

Judgment, the Last.

29a D&C 19:36.

TG Self-Sacrifice.

^b TG Name.

^c TG Exaltation.

30a D&C 29:30.

Laborers in the Vineyard

Jesus Foretells His Death a Third Time

of the vineyard saith unto his
steward, Call the ^alabourers, and
give them *their* ^bhire, beginning
from the last unto the first.

9 And when they came that *were
hired* about the eleventh hour, they
received every man a penny.

10 But when the first came, they
supposed that they should have
received more; and they likewise
received every man a penny.

11 And when they had received *it*,
they murmured against the good-
man of the house,

12 Saying, These last have wrought
but one hour, and thou hast made
them equal unto us, which have
borne the burden and heat of the
day.

13 But he answered one of them,
and said, Friend, I do thee no wrong:
didst not thou agree with me for a
penny?

14 Take *that* thine is, and go thy
way: I will give unto this last, even
as unto thee.

15 Is it not lawful for me to do what
I will with mine own? Is thine eye
evil, because I am good?

16 So the ^alast shall be first, and
the first last: for many be ^bcalled,
but few chosen.

17 ¶ And Jesus going up to Jerusa-
lem took the twelve disciples apart
in the way, and said unto them,

18 Behold, we go up to Jerusalem;
and the Son of man shall be ^abe-
trayed unto the chief priests and
unto the scribes, and they shall
condemn him to ^bdeath,

19 And shall deliver him to the
Gentiles to ^amock, and to scourge,
and to ^bcrucify *him*: and the third
day he shall ^crise again.

8a D&C 39:13.

^b TG Wages.

16a Jacob 5:63.

^b TG Called of God;

Foreordination.

18a TG Jesus Christ,

^c TG Jesus Christ,

Resurrection.

23a TG Godhead.

26a TG Leadership.

^b TG Priesthood,

Magnifying Callings

20 ¶ Then came to him the mother
of Zebedee's children with her sons,
worshipping *him*, and desiring a
certain thing of him.

21 And he said unto her, What wilt
thou? She saith unto him, Grant that
these my two sons may sit, the one
on thy right hand, and the other on
the left, in thy kingdom.

22 But Jesus answered and said, Ye
know not what ye ask. Are ye able
to drink of the cup that I shall drink
of, and to be baptized with the bap-
tism that I am baptized with? They
say unto him, We are able.

23 And he saith unto them, Ye
shall drink indeed of my cup, and
be baptized with the baptism that
I am baptized with: but to sit on
my right hand, and on my left, is
not mine to give, but *it shall be given
to them* for whom it is prepared of
my ^aFather.

24 And when the ten heard *it*,
they were moved with indignation
against the two brethren.

25 But Jesus called them *unto him*,
and said, Ye know that the princes
of the Gentiles exercise dominion
over them, and they that are great
exercise authority upon them.

26 But it shall not be so among you:
but whosoever will be ^agreat among
you, let him be your ^bminister;

27 And whosoever ^awill be chief
among you, let him be your ^bservant:

28 Even as the ^aSon of man came
not to be ministered unto, but to
minister, and to ^bgive his life a ^cran-
som for many.

29 And as they departed from
Jericho, a great multitude followed
him.

30 ¶ And, behold, two ^ablind men

^b TG God, Gifts of.

^c D&C 138:2 (2–4).

TG Jesus Christ,

Atonement through;

Jesus Christ, Redeemer;

Redemption.

Jesus Heals Two Blind Men

A Mother's Request

sitting by the way side, when they
heard that Jesus passed by, cried
out, saying, Have mercy on us, O
Lord, *thou* Son of David.

31 And the multitude rebuked
them, because they should hold
their peace: but they cried the more,
saying, Have mercy on us, O Lord,
thou Son of David.

32 And Jesus stood still, and called
them, and said, What will ye that I
shall do unto you?

33 They say unto him, Lord, that
our eyes may be opened.

34 So Jesus had ^acompassion *on
them*, and touched their eyes: and
immediately their eyes received
^bsight, and they followed him.

CHAPTER 21

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

AND when they drew nigh unto Je-
rusalem, and were come to Beth-
phage, unto the mount of Olives,
then sent Jesus two disciples,

2 Saying unto them, Go into the vil-
lage ^aover against you, and straight-
way ye shall find an ass tied, and a
colt with her: loose *them*, and bring
them unto me.

3 And if any *man* say ought unto
you, ye shall say, The Lord hath
need of them; and straightway he
will send them.

4 All this was done, that it might
be fulfilled which was spoken by
the prophet, saying,

5 Tell ye the daughter of Sion, Be-
hold, thy ^aKing cometh unto thee,
meek, and sitting upon an ass, and
a colt the foal of an ass.

6 And the disciples went, and did
as Jesus commanded them,

34a TG Compassion.

^b TG Sight

put on *it* their clothe
and Jesus took the colt

7 And
colt, and
and the

8 And
spread
others

trees, a
9 And
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saying
David:
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10 An
Jerusal

saying,
11 An
is Jesus
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12 ¶ A
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17 ¶ A
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18 No
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to give His life as a ransom for many.

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire ^alabourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his ^avineyard.

3 And he went out about the third hour, and saw others standing ^aidle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the ^aeleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord

of the vineyard saith unto his steward, Call the ^alabourers, and give them *their* ^bhire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they

20 ¶ Then came to him of Zebedee's children worshipping *him*, and certain thing of him.

21 And he said unto her, thou? She saith unto him

3rd hour worked 9 hours = ¾ of a penny (.75)
6th hour worked 6 hours = ½ of a penny (.50)
9th hour worked 3 hours = ¼ of a penny (.25)
11th hour worked 1 hour = 1/12 of a penny (.08333)

them equal unto us, which have

shall drink indeed of

3rd hour and worked 9 hours = \$75
6th hour worked 6 hours = \$50
9th hour worked 3 hours = \$25
11th hour worked 1 hour = \$8.33

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

25 But Jesus called them and said, Ye know that of the Gentiles every

D&C 6:7 (5-7).
h CB with difficulty

resurrection . . .
h Morm 3:18 (18, 20):



of the vineyard saith unto his steward, Call the ^alabourers, and give them *their* ^bhire, beginning from the last unto the first.

9 And when they came that *were* hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

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supposed that they should have received more; and they likewise received every man a penny

11 And when they had received it, they murmured against the good-man of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the ^alast shall be first, and the first last: for many be ^bcalled, but few chosen.

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Elder Jeffrey R. Holland

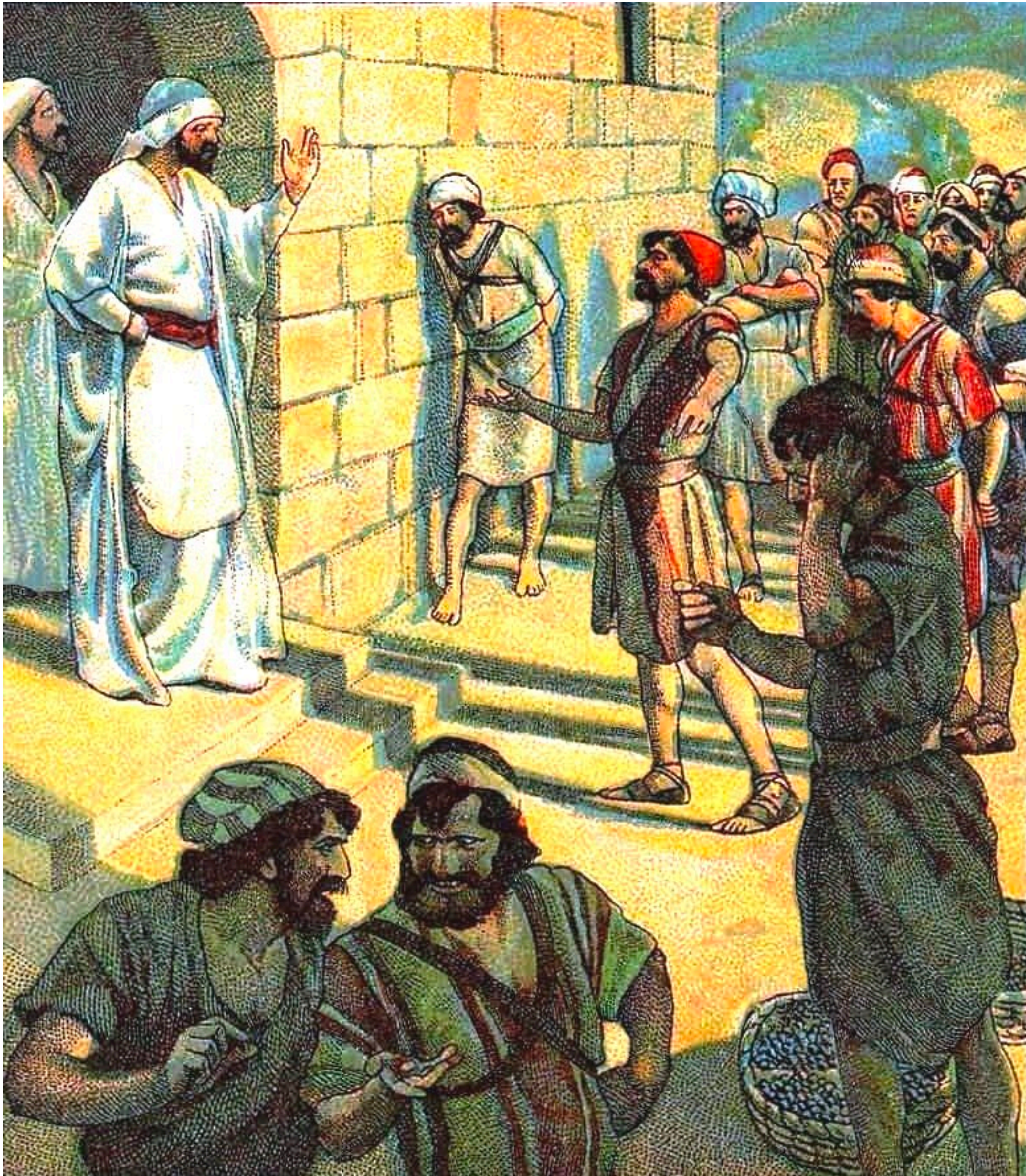
“There are going to be times in our lives when someone else gets an unexpected blessing or receives some special recognition. May I plead with us not to be hurt—and certainly not to feel envious—when good fortune comes to another person? We are not diminished when someone else is added upon. We are not in a race against each other to see who is the wealthiest or the most talented or the most beautiful or even the most blessed. The race we are really in is the race against sin. ...



Elder Jeffrey R. Holland

“... Coveting, pouting, or tearing others down does not elevate your standing, nor does demeaning someone else improve your self-image. So be kind, and be grateful that God is kind. It is a happy way to live”

(“The Laborers in the Vineyard,” Apr. 2012 GC, Ensign or Liahona, May 2012, 31-32).



borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

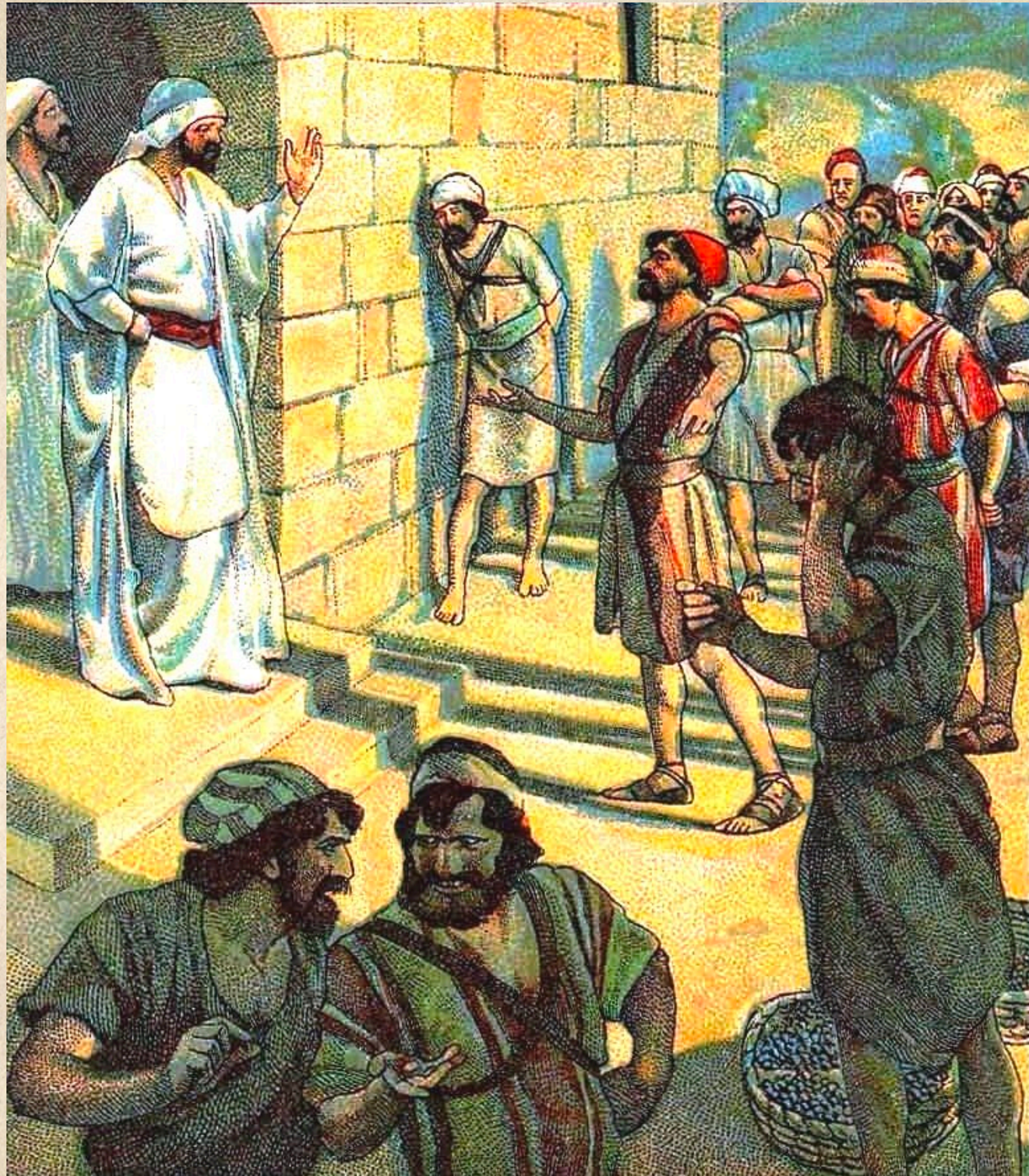
16 So the ^alast shall be first, and the first last: for many be ^bcalled, but few chosen.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be ^abetrayed unto the chief priests and unto the scribes, and they shall condemn him to ^bdeath,

19 And shall deliver him to the

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New Testament Institute Manual

One truth this parable illustrates is that whether people become disciples of Christ in their youth, in their young adulthood, in the later stages of life, or in some instances in the spirit world (see D&C 137:7–8), eternal life is the reward for all people who make and keep sacred covenants with the Lord (see D&C 76:95; 84:38; 88:107).



Elder Jeffrey R. Holland

“This parable—like all parables—is not really about laborers or wages any more than the others are about sheep and goats. This is a story about God’s goodness, His patience and forgiveness, and the Atonement of the Lord Jesus Christ. It is a story about generosity and compassion. It is a story about grace. It underscores the thought I heard many years ago that surely the thing God enjoys most about being God is the thrill of being merciful, especially to those who don’t expect it and often feel they don’t deserve it.



Elder Jeffrey R. Holland

“... However late you think you are, however many chances you think you have missed, however many mistakes you feel you have made or talents you think you don’t have, or however far from home and family and God you feel you have traveled, I testify that you have not traveled beyond the reach of divine love. It is not possible for you to sink lower than the infinite light of Christ’s Atonement shines.

“... There is no dream that in the unfolding of time and eternity cannot yet be realized. Even if you feel you are the lost and last laborer of the eleventh hour, the Lord of the vineyard still stands beckoning.



Elder Jeffrey R. Holland

“... His concern is for the faith at which you finally arrive, not the hour of the day in which you got there.

“So if you have made covenants, keep them. If you haven’t made them, make them. If you have made them and broken them, repent and repair them. It is never too late so long as the Master of the vineyard says there is time.”

(“The Laborers in the Vineyard,” Apr. 2012 GC, Ensign or Liahona, May 2012, 31-32).



Elder Dallin H. Oaks

“Like other parables, this one can teach several different and valuable principles. For present purposes its lesson is that the Master’s reward in the Final Judgment will not be based on how long we have labored in the vineyard. We do not obtain our heavenly reward by punching a time clock. What is essential is that our labors in the workplace of the Lord have caused us to become something. For some of us, this requires a longer time than for others. What is important in the end is what we have become by our labors.”

(“The Challenge to Become,” Oct. 2000 GC, Ensign, Nov. 2000, 34).



Luke 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 always to pray, and not to 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 unjust judge saith.

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

8 I tell you that he will 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 trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to 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 not as other men are, extortioners, unjust, adulterers, or even as this publican.

The Pharisee and the Tax Collector

The Rich Ruler

Let the Children Come to Me

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and

thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit on:

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid

Jesus Foretells His Death a Third Time

Jesus Heals a Blind Beggar

from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

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

AND Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed

up into a sycamore tree, for he was to pass by thence.

5 And when Jesus passed by thence, he looked up, and saw him, and said unto him, Zacchæus, haste, and come down, for thou must abide at home with me today.

6 And he made haste, and came down, and received him.

7 And when they murmured, saying, How can he be a sinner?

8 And Zacchæus answered and said unto the Lord, Behold, half of my goods I give to the poor, and if I have taken of any man by force, I restore him fourfold.

9 And Jesus said unto him, Today is salvation to this house, forsomuch as he is a righteous man. Abraham sought and to seek him, and he is lost.

10 For the Son of man seek and to seek him, and he is lost.

11 And as they murmured, he added and said, because he was a righteous man, and because the kingdom of God is at hand, he must avenge himself.

12 He said unto the nobleman, I will not receive thee, and thou shalt not return.

13 And he called unto him, and delivered him, and said unto him, I come.

14 But his citizens sent a message unto him, saying, We will not have thee to reign over us.

15 And it came to pass, that when he was returned to the kingdom, then he said unto his servants, to be ready, for I know not the day when I will come.

16 And he said unto his servants, I will not have thee to reign over us.

17 And it came to pass, that when he was returned to the kingdom, then he said unto his servants, to be ready, for I know not the day when I will come.

18 And he said unto his servants, I will not have thee to reign over us.

12a Ex. 34:28.	b D&C 42:79.	world, it is possible with God, that he should enter in.
b TG Tithing.	c D&C 42:21.	b TG God, Power of.
c GR acquire, gain, or possess.	d TG Honoring Father and Mother.	30a D&C 132:55.
13a Alma 38:14 (13–14). TG Contrite Heart.	22a Mosiah 4:26; Alma 1:27;	b D&C 104:2.
14a 2 Cor. 10:18. TG Haughtiness.	D&C 42:30 (29–31).	31a 1 Ne. 11:33;
b Ether 12:27; D&C 101:42; 124:114.	27a JST Luke 18:27 And he said unto them, It is impossible for them who trust in riches, to enter	2 Ne. 10:3;
16a Moro. 8:19 (10–26).		Mosiah 3:9 (9–10).
		32a TG Jesus Christ, Trials of; Mocking.
17a TG Prayer. D&C 75:11.		
18a TG Injustice. Num. 31:2; Alma 1:13; D&C 121:5.		
19a come, he will avenge his saints speedily. Nevertheless . . .		
b TG Justice.		
9a John 5:44.		
		74a 2 Sam. 12:6.
		10a TG Life, Sanctity of.
		b Ezek. 34:16.
		14a

7 And shall not God ^aavenge his own elect, which cry day and night unto him, though he bear long with ^bthem?

8 ^aI tell you that he will ^bavenge 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 ^atrusted in themselves that they were righteous, and ^bdespised others:

10 Two men went up into the temple to ^apray; 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 ^anot as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I ^afast twice in the week, I give ^btithes of all that I ^cpossess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a ^asinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that ^aexalteth himself shall be abased; and he that ^bhumbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw it, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little ^achildren to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom

come, he will avenge his saints speedily. Nevertheless . . .

^b TC Justice

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&C 75:11.
G Injustice.
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New Testament Institute Manual

Luke stated that the Savior addressed the parable of the Pharisee and the publican to people who “trusted in themselves that they were righteous, and despised others” (Luke 18:9). The parable probably surprised those who heard it, for Pharisees were generally admired and regarded as very obedient to the law, though Jesus had rebuked them for hypocrisy. Publicans, however, were tax collectors and were hated, shunned, and seen as corrupt. Though they were often grouped with harlots and sinners, many were receptive to Jesus’s teaching (see Matthew 21:31–32; Mark 2:15–16; Luke 15:1).

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The four Gospels record no instance of Jesus being critical of those who were willing to listen, to be taught, and to change their lives for good. To the self-righteous, proud, or hypocritical, however, He was often fearless and unyielding in His denunciation of their behavior, as He was in this parable. The Savior stated the moral of the parable in terms of pride and humility: “For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Luke 18:14; see also D&C 52:15).



Mark 10

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Teaching About Divorce

The Rich Young Man

Let the Children Come to Me

16 And he took them up in his arms, put *his* hands upon them, and ^ablessed them.
 17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
 18 And Jesus said unto him, Why callest thou me good? *there is none* ^agood but one, *that is*, God.
 19 Thou knowest the commandments, Do not commit ^aadultery, Do not ^bkill, Do not ^csteal, Do not bear false witness, ^dDefraud not, ^eHonour thy father and mother.
 20 And he answered and said unto him, Master, all these have I observed from my youth.
 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and ^agive to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and ^bfollow me.
 22 And he was sad at that saying, and went away grieved: for he had great possessions.
 23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that ^atrust in ^briches to enter into the kingdom of God!
 25 It is easier for a camel to go through the eye of a needle, than

for a rich man to enter into the kingdom of God.
 26 And they were astonished out of measure, saying among themselves, Who then can be saved?
 27 And Jesus looking upon them saith, ^aWith men *it is* impossible, but not with God: for with God all things are ^bpossible.
 28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.
 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,
 30 But he shall receive an ^ahundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
 31 ^aBut many *that are* ^bfirst shall be last; and the last first.
 32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,
 33 *Saying*, Behold, we go up to Jerusalem; and the ^aSon of man shall be delivered unto the chief priests, and unto the ^bscribes; and they shall condemn him to death, and shall deliver him to the Gentiles:
 34 And they shall ^amock him, and shall scourge him, and shall spit

Jesus Foretells His Death a Third Time

The Request of James and John

upon him, and shall kill him: and the third day he shall ^brise again.
 35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.
 36 And he said unto them, What would ye that I should do for you?
 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the ^abaptism that I am baptized with?
 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:
 40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.
 41 And when the ten heard *it*, they began to be much displeased with James and John.
 42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
 43 But so shall it not be among you: but whosoever will be ^agreat among you, shall be your minister:
 44 And whosoever of you will be the ^achiefest, shall be servant of all.
 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ^aransom for many.
 46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind ^aBartimæus, the son

of Timæus, sat by the highway side begging.
 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.
 48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.
 49 And Jesus stood still, and commanded him to be called. And they call the ^ablind man, saying unto him, Be of good comfort, rise; he calleth thee.
 50 And he, casting away his garment, rose, and came to Jesus.
 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.
 52 And Jesus said unto him, Go thy way; thy faith hath ^amade thee whole. And immediately he received his sight, and followed Jesus in the way.

Jesus Heals Blind Bartimæus

CHAPTER 11

Jesus rides into Jerusalem amid shouts of hosanna—He curses a fig tree, drives the money changers from the temple, and confounds the scribes on the matter of authority.
 AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,
 2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.
 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.
 4 And they went their way, and found the colt tied by the door

16a 3 Ne. 17:21.
 TG Salvation of Little Children.
 18a Ether 4:12 (11–12).
 19a D&C 66:10.
 b TG Murder.
 c TG Stealing.
 d TG Fraud.
 e TG Honoring Father and Mother.
 21a TG Charity; Generosity.
 b TG Jesus Christ,

Exemplar.
 24a Jacob 2:18 (17–19).
 b TG Treasure.
 27a JST Mark 10:26 . . . With men *that trust in riches*, it is impossible; but not *impossible with men who trust in God and leave all for my sake*, for with *such* all these things are possible.
 b TG God, Power of.
 30a TG Reward.

31a JST Mark 10:30–31 But *there are many who make themselves first, that shall be last, and the last first. This he said, rebuking Peter . . .*
 b Jacob 5:63; Ether 13:12 (10–12).
 33a TG Jesus Christ, Son of Man.
 b TG Scribe.
 34a TG Mocking.

34b TG Jesus Christ, Resurrection.

44a Matt. 23:11; Luke 22:24 (24–30); 2 Ne. 25.

49a 1 Ne. 17:51.
 52a GR saved, preserved,

Seminary Manual

James and John's request to sit at the Savior's right and left hand implied that they wanted to receive more glory and honor in God's kingdom than the other Apostles would receive. Mark 10:38–40 records that the Savior explained to James and John that this blessing would be given to those who were prepared to receive it.

upon him, and shall kill him: and the third day he shall ^brise again

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the ^abaptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye

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By asking the questions, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" (Mark 10:38), the Savior refocused the attention of James and John on carrying out the Father's will, rather than on receiving glory and honor.

upon him, and shall kill him: and the third day he shall ^brise again

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the ^abaptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye

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Insitute Manual

By asking the questions, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" (Mark 10:38), the Savior refocused the attention of James and John on carrying out the Father's will, rather than on receiving glory and honor.

on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be ^agreat among you, shall be your minister:

44 And whosoever of you will be the ^achiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ^aransom for many.

46 ¶ And they came to Jericho. and as he went out of Jericho with his disciples and a great number of

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New Testament Institute Manual

“The Son of man came ... to give his life a ransom for many” (Mark 10:45) is one of the clearest statements in the Gospels about the meaning and purpose of Jesus Christ’s suffering, death, and Resurrection—they were the price He paid to redeem all mankind. “Ransom” is translated from the Greek word *lutron*, meaning a sum paid to secure another person’s release from bondage or captivity. In Old Testament times, when someone was in bondage, the price of his release was expected to be paid by his kinsmen (see Leviticus 25:48–49). As the Firstborn of our Heavenly Father, Jesus Christ paid the ransom required to free all mankind from the bondage of sin. According to 1 Peter 1:18–19, the ransom was paid not “with corruptible things, as silver and gold, ... but with the precious blood of Christ.”

New Testament Institute Manual

The phrase “for many” in Mark 10:45 comes from the Greek phrase *anti pollōn* and means “in the place of many.” The many who would be redeemed are in contrast to the One who would pay for their redemption. This is also taught in Isaiah 53: “The Lord hath laid on him [Jesus Christ] the iniquity of us *all*. ... By his knowledge shall my righteous servant justify *many*; for he shall bear their iniquities” (Isaiah 53:6, 11; italics added).

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Teaching About Divorce

The Rich Young Man

Let the Children Come to Me

16 And he took them up in his arms, put *his* hands upon them, and ^ablessed them.
 17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
 18 And Jesus said unto him, Why callest thou me good? *there is none* ^agood but one, *that is*, God.
 19 Thou knowest the commandments, Do not commit ^aadultery, Do not ^bkill, Do not ^csteal, Do not bear false witness, ^dDefraud not, ^eHonour thy father and mother.
 20 And he answered and said unto him, Master, all these have I observed from my youth.
 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and ^agive to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and ^bfollow me.
 22 And he was sad at that saying, and went away grieved: for he had great possessions.
 23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that ^atrust in ^briches to enter into the kingdom of God!
 25 It is easier for a camel to go through the eye of a needle, than

for a rich man to enter into the kingdom of God.
 26 And they were astonished out of measure, saying among themselves, Who then can be saved?
 27 And Jesus looking upon them saith, ^aWith men *it is* impossible, but not with God: for with God all things are ^bpossible.
 28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.
 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,
 30 But he shall receive an ^ahundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
 31 ^aBut many *that are* ^bfirst shall be last; and the last first.
 32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,
 33 *Saying*, Behold, we go up to Jerusalem; and the ^aSon of man shall be delivered unto the chief priests, and unto the ^bscribes; and they shall condemn him to death, and shall deliver him to the Gentiles:
 34 And they shall ^amock him, and shall scourge him, and shall spit

Jesus Foretells His Death a Third Time

The Request of James and John

upon him, and shall kill him: and the third day he shall ^brise again.
 35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.
 36 And he said unto them, What would ye that I should do for you?
 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the ^abaptism that I am baptized with?
 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:
 40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.
 41 And when the ten heard *it*, they began to be much displeased with James and John.
 42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
 43 But so shall it not be among you: but whosoever will be ^agreat among you, shall be your minister:
 44 And whosoever of you will be the ^achiefest, shall be servant of all.
 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ^aransom for many.
 46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind ^aBartimæus, the son

of Timæus, sat by the highway side begging.
 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.
 48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.
 49 And Jesus stood still, and commanded him to be called. And they call the ^ablind man, saying unto him, Be of good comfort, rise; he calleth thee.
 50 And he, casting away his garment, rose, and came to Jesus.
 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.
 52 And Jesus said unto him, Go thy way; thy faith hath ^amade thee whole. And immediately he received his sight, and followed Jesus in the way.

Jesus Heals Blind Bartimæus

CHAPTER 11

Jesus rides into Jerusalem amid shouts of hosanna—He curses a fig tree, drives the money changers from the temple, and confounds the scribes on the matter of authority.
 AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,
 2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.
 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.
 4 And they went their way, and found the colt tied by the door

16a 3 Ne. 17:21.
 TG Salvation of Little Children.
 18a Ether 4:12 (11–12).
 19a D&C 66:10.
 b TG Murder.
 c TG Stealing.
 d TG Fraud.
 e TG Honoring Father and Mother.
 21a TG Charity; Generosity.
 b TG Jesus Christ,

Exemplar.
 24a Jacob 2:18 (17–19).
 b TG Treasure.
 27a JST Mark 10:26 . . . With men *that trust in riches*, it is impossible; but not *impossible with men who trust in God and leave all for my sake*, for with *such* all these things are possible.
 b TG God, Power of.
 30a TG Reward.

31a JST Mark 10:30–31 But *there are many who make themselves first, that shall be last, and the last first. This he said, rebuking Peter . . .*
 b Jacob 5:63; Ether 13:12 (10–12).
 33a TG Jesus Christ, Son of Man.
 b TG Scribe.
 34a TG Mocking.

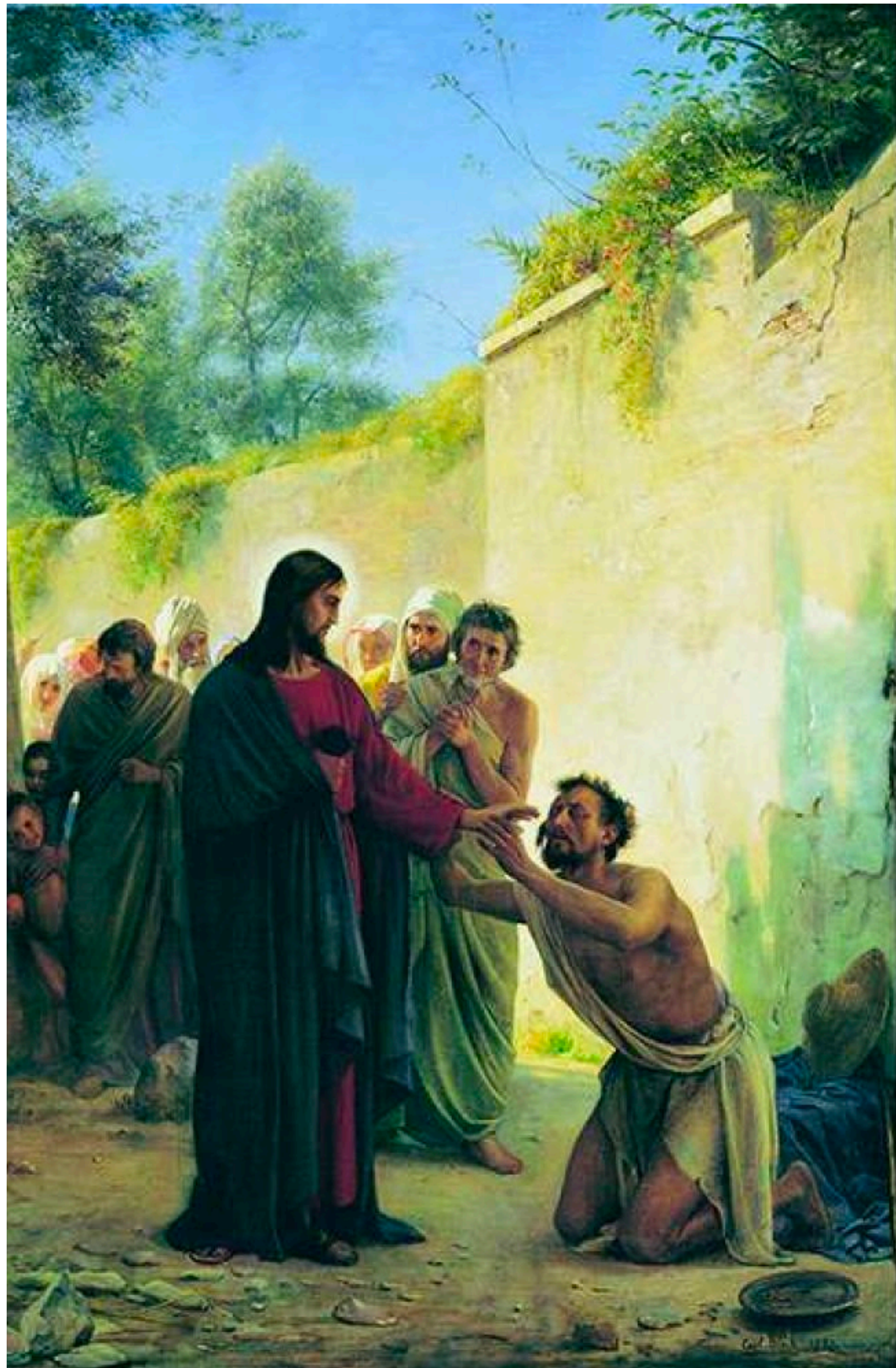
34b TG Jesus Christ, Resurrection.

44a Matt. 23:11; Luke 22:24 (24–30); 2 Ne. 25.

49a 1 Ne. 17:51.
 52a GR saved, preserved,



Luke 18



from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

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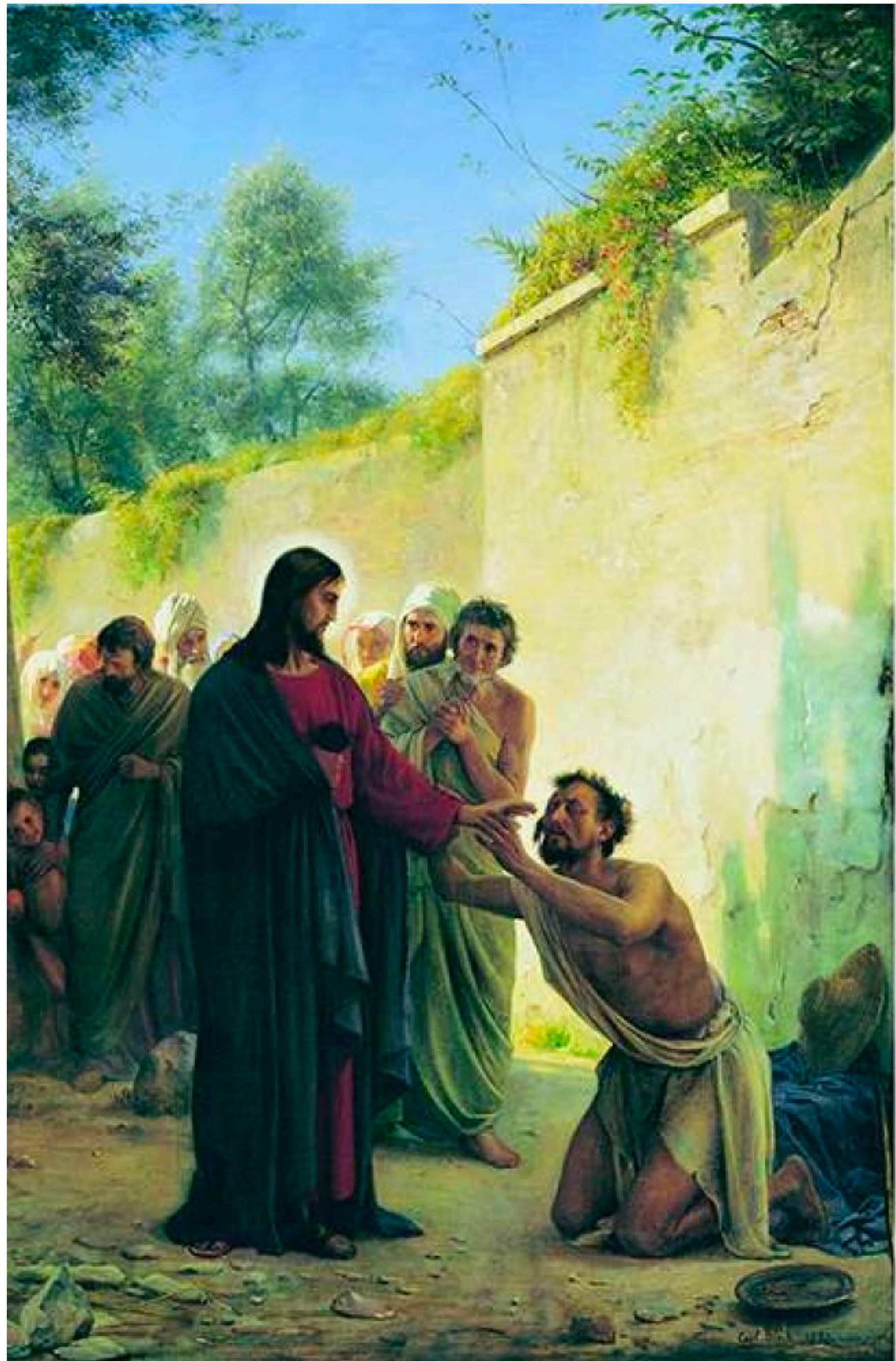
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39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou Son of David*, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy ^asight: thy ^bfaith hath saved thee.

43 And immediately he received his sight, and followed him, ^aglorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER 19

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