



Come Follow Me 2023

Mt 21-23; Mk 11; Lk 19-20; J 12





Luke 19

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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.

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

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* ^afourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

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Jesus and Zacchæus

The Parable of the Ten Pounds

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30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

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32 And they that were sent went their way, and found even as he had said unto them.

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38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and ^aglory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the ^astones would immediately cry out.

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The Triumphal Entry

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8a 2 Sam. 12:6.

b GR Do business.

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42^a TG Sight.

^b 3 Ne. 17:8;

D&C 42:48; 58:43.

43^a Luke 5:25.

19 3^a GR crowd, multitude.

6^a TG Hospitality.

8^a 2 Sam. 12:6.

10^a TG Life, Sanctity of.

^b Ezek. 34:16;

2 Ne. 26:25 (23–29).

11^a 2 Thes. 2:2 (1–6).

13^a TG Talents.

^b GR Do business.

14^a TG Citizenship.

^b GR ambassador.

15^a D&C 72:3 (3–4).

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Institute Manual

Tax collectors were required to pay a fixed amount to the government each year, but they were free to collect as much from the public as they could. Thus, in Jesus's day, publicans were one of the most corrupt and detested groups of people among the Jewish populace.

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Zacchaeus was a good man, who gave half of his goods to the poor and made “fourfold” restitution when necessary—well beyond what the law of Moses required (see Leviticus 5:16; Numbers 5:7). He was sincere and determined to do all he could to make things right. However, before his meeting with Jesus, Zacchaeus could have been considered the epitome of the “lost.” Not only was he a despised publican, but he was “the chief among the publicans.” Some people regarded Jewish publicans as having forfeited their claim to be among Abraham’s chosen offspring, but the Savior offered fellowship and salvation even to Zacchaeus, affirming that he “also is a son of Abraham.” The Savior’s own words help us understand the way the Savior viewed him: “For the Son of man is come to seek and to save that which was lost.” (See Luke 19:1–10.)

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New Testament Institute Manual

The parable of the pounds bears some similarities to the parable of the talents found in Matthew 25:14–30. Both parables tell of a lord who departs, leaving his servants various sums of money that they are to put to good use. When the lord returns and receives an accounting from his servants, he rewards those who have earned a profit by using his gifts well, but he reproves those who have failed to do so. Thus, both parables teach us to be ready for the Lord’s return by making good use of the gifts and responsibilities He has given us.

However, the parable of the pounds teaches additional truths about the Lord’s future millennial reign. The parable implies that Jesus Christ would be rejected in Jerusalem (see Luke 19:14) and would not immediately reign there as king (see Luke 19:11).

Elder Bruce R. McConkie

“Jesus was enroute to Jerusalem for the last time. In about ten days he would die upon the cross, and to the Jews generally it would appear that he had failed to set up the promised Messianic kingdom. To correct the false concept that ‘the kingdom of God’—meaning the political kingdom, the kingdom which should rule all nations with King Messiah at its head, the millennial kingdom—‘should immediately appear,’ Jesus gave the Parable of the Pounds. ...

“Christ is the nobleman; the far off country is heaven; the kingdom there to be given him is ‘all power ... in heaven and in earth’ (Matt. 28:18); and his promised return is the glorious Second Coming, when the literal and visible kingdom shall be set up on earth. ... The servants are commanded to labor in the vineyard on their Lord’s errand until he returns” (Doctrinal New Testament Commentary [1965–73], 1:571–72).

A brown paper bag is centered in the image. Overlaid on the bag is the text "John 12" in a blue, cursive font. The bag is slightly wrinkled and has a soft shadow beneath it, giving it a three-dimensional appearance.

John 12

the people that they sent me. I had spoken, "Lazarus, dead came foot with face was kin. Jesus him, and ws which seen the believed went their told them ne. the chief es a coun- e? for this es. me, all men e Romans e both our ned "Caia- riest that , Ye know is expedi- ould "die he whole ot of him- that year, ould die tion only, gather to- en of God d. orth they or to put d 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 "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 "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

b 3 Ne. 19:35.
49a Matt. 26:3 (3–5).
b TG Priesthood, Aaronic.

53a Matt. 21:38 (33–46).
TG Counsel.
b John 7:1.

"thief, and had the ^bbag, and bare what was put therein.

7 Then said Jesus, Let her alone: "against the day of my burying hath ^bshe kept this.

8 For the poor always ye have with you; but me ye have not always.

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

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

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

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy "King cometh, sitting on an ass's colt.

16 These things "understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also "met him, for that they heard that he had done this ^bmiracle.

6a Mosiah 2:36 (36–39).
b GR purse, money bag. John 13:29.
7a JST John 12:7 . . . for she hath preserved this ointment until now, that

18a Matt. 8:34.
b D&C 63:10 (7–12).
19a Matt. 9:31 (27–31).
20a Acts 17:4 (1–9).
b Acts 8:27.
23a John 7:30.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the "world is gone after him.

20 ¶ And there were certain "Greeks among them that came up to ^bworship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The "hour is come, that the Son of man should be ^bglorified.

24 Verily, verily, I say unto you, Except a "corn of wheat fall into the ground and ^bdie, it abideth alone: but if it ^cdie, it bringeth forth much fruit.

25 He that loveth his "life shall lose it; and he that ^bhateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him "follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a "voice from heaven, saying, I have both ^bglorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An "angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this

25a See JST Luke 9:24–25 (Appendix).
b TG Hate.
26a 2 Ne. 31:12 (12–13).
28a TG Godhead; Witness of the

The Plot to Kill Lazarus

The Triumphal Entry

Mary Anoints Jesus at Bethany

Some Greeks Seek Jesus

The Son of Man Must Be Lifted Up

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world: now shall the "prince of this world be cast out.

32 And I, if I be "lifted up from the earth, will ^bdraw all *men* unto me.

33 This he said, signifying what "death he should die.

34 The people answered him, We have heard out of the law that "Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the "light with you. Walk while ye have the ^blight, lest darkness come upon you: for he that walketh in ^cdarkness knoweth not whither he goeth.

36 While ye have light, "believe in the light, that ye may be the ^bchildren of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many "miracles before them, yet they ^bbelieved not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath "believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath "blinded their eyes, and ^bhardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he "saw his ^bglory, and spake of him.

42 ¶ Nevertheless among the chief

31a TG Devil.
32a TG Jesus Christ, Atonement through; Jesus Christ, Crucifixion of.
b D&C 18:11.
33a TG Jesus Christ, Death of.
34a 2 Sam. 7:16.
35a TG Light of Christ.
b TG Light [noun].
c TG Darkness, Spiritual; Walking in Darkness

38a Isa. 53:1; Rom. 10:16.
40a TG Spiritual Blindness.
b TG Hardheartedness.
41a TG Jesus Christ, Appearances, Antemortal.
b TG Glory.
42a Acts 6:7.
b John 8:30 (30–31).
c Prov. 29:25; John 19:38

"rulers also made: but because of this they did not "confess: so that they should be put out of this world: now shall the "prince of this world be cast out.

43 For they loved this world more than they loved him that sent me.

44 ¶ Jesus cried and said, "believeth on me, but on him that sent me.

45 And he that believeth on me, but on him that sent me, shall not come into life, lest I should not have loved him.

46 I am come into this world, that whosoever believeth on me should not perish, but have everlasting life.

47 And if any man love this world, he cannot love the Father: for he that loveth the Father, he will keep his commandments, that he may abide in the Father, and the Father will abide in him, and they will come to the Father, and we will be with him, and we will be with him, and we will be with him.

48 He that "receiveth not my commandments, he receiveth not me, neither doth he know me: he that receiveth my commandments, he receiveth me, he receiveth the Father that sent me, and he will be with me, and he will be with me, and he will be with me.

49 For I have not come to "destroy the law, but to fulfil it: whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do them, he shall be called the greatest in the kingdom of heaven.

50 And I know that the Father, who hath "sent me, he hath received of him, and he will be with me, and he will be with me, and he will be with me.

51 Therefore shall the Father, who hath "sent me, he will receive me, and he will receive me, and he will receive me.

52 Therefore shall the Father, who hath "sent me, he will receive me, and he will receive me, and he will receive me.

53 Therefore shall the Father, who hath "sent me, he will receive me, and he will receive me, and he will receive me.

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58 Therefore shall the Father, who hath "sent me, he will receive me, and he will receive me, and he will receive me.

Christ is to receive the Father.

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

2 There they made him a supper; and ^aMartha 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

^athief, and had the ^bbag, and bare what was put therein.

7 Then said Jesus, Let her alone: ^aagainst the day of my burying hath ^bshe kept this.

8 For the poor always ye have with you; but me ye have not always.

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

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

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

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him and

19 Th among ye pre ^aworld

20 ¶ A among ship at

21 Th Philip, Galilee Sir, we

22 Ph drew: a lip tell

23 ¶ saying Son of

24 Ve Except the gr alone: much

25 He it: and

Jerusalem

Mount of Olives

Bethphage

Bethany





Bethany

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19 Th among

ye pre ^aworld

20 ¶ A among

ship at 21 Th



New Testament Institute Manual

Mary anointed the feet of Jesus with costly ointment (300 pence was most of an average year's wages) and then wiped His feet with her hair, underscoring the gratitude she felt for Him. Judas Iscariot, who would soon sell his soul to Lucifer, protested but only to try to cover up his own thievery. Jesus responded to Judas, "Let her alone; for she hath preserved this ointment until now, that she might anoint me in token of my burial" (Joseph Smith Translation, John 12:7 [in John 12:7, footnote a]). The spiritually attuned Mary had prepared for this hour.

7 Then said Jesus, Let her alone:
^aagainst the day of my burying hath
^bshe kept this.

8 For the poor always ye have with
you: but me ye have not always.

9 Much people of the Jews there-
fore knew that he was there: and
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12 ¶ On the next day much people
that were come to the feast, when
they heard that Jesus was coming
to Jerusalem,

ye prevail nothing? but
^aworld is gone after him.

20 ¶ And there were certain
among them that came
thither in companie
ship at the feast:

21 The same came therefore
Philip, which was of Bethsaida
of Galilee, and desired that he
might say unto Jesus, Sir, we would
see Jesus.

22 Philip cometh and
saith unto Andrew, Brother,
I have found him of whom
I spake unto thee: this is
he that said unto the
rabbin, We would see
Jesus.

23 ¶ And Jesus answered
and said unto him, The
^ahour is come, that
the Son of man should
be glorified.

24 Verily, verily, I say
unto thee, Except a
^acorn of wheat fall
into the ground and
^bdie, it bringeth
forth much fruit.

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 21



Triumphal entry

Fifth day before Passover



Cleanses the temple

Fourth day before Passover



Rebukes Pharisees and teaches at the temple

Third day before Passover



Teaches about the widow's mite



Foretells signs of His Second Coming



Gives parables of the ten virgins, talents, and sheep and goats



Jewish leaders conspire with Judas to arrest Jesus



Preparation for the Passover

Last day before Passover



Washes the feet of the Twelve



Last Supper

Passover



Institutes the sacrament



Offers the Intercessory Prayer



Arrest, trials, and scourging



Crucifixion and death



Burial



Ministers in the spirit world

Jewish Sabbath



Resurrection and appearance to Mary Magdalene

Sunday



Appearances to the Apostles and others



Suffers in Gethsemane

(The events of the second day before Passover are unknown.)

(The Jews measured a day from sundown to sundown. Many of the events on this day occurred at night.)

THE LAST WEEK

OF OUR SAVIOR'S LIFE

Palm Sunday



Jesus makes His triumphal entry into Jerusalem

Matthew 21:1-11
Mark 11:1-11
Luke 19:28-38
John 12:12-15



Jesus cleanses the temple

Matthew 21:12-14
Mark 11:15-17
Luke 19:45-46



Jesus teaches in the temple

Matthew 21:23-46; 22; 23
Mark 11:27-33; 12
Luke 20; 21:1-4



Jesus foretells signs of His Second Coming and teaches related parables

Matthew 24-25
Mark 13
Luke 21:5-36

Jesus is betrayed, arrested, tried before the Jews and Pilate, and scourged

Matthew 26:47-27:31
Mark 14:43-15:20
Luke 22:47-23:25
John 18:1-19:15



Jesus suffers in Gethsemane

Matthew 26:36-46
Mark 14:32-42
Luke 22:39-46



Jesus teaches His Apostles and offers the Intercessory Prayer

John 13-17



Jesus has the Last Supper with His Apostles and administers the sacrament

Matthew 26:17-30
Mark 14:12-25
Luke 22:7-20



Jesus is crucified

Matthew 27:31-56
Mark 15:21-41
Luke 23:26-49
John 19:16-37



Jesus ministers in the spirit world

1 Peter 3:18-20
Doctrine and Covenants 138:12-19

Easter Sunday



Jesus is resurrected and appears to Mary Magdalene

Mark 16:1-11
John 20:1-18



The resurrected Savior appears to the Apostles and other disciples

Matthew 28:16-20
Mark 16:12-20
Luke 24:13-43
John 20:19-29

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 Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village ^aover against you, and straightway 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, Behold, 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,

7 ^aAnd brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, ^aHosanna to the Son of David: ^bBlessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the ^amultitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My ^ahouse shall be called the house of ^bprayer; but ye have made it a ^cden of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the ^achildren crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

Jesus Cleanses the Temple

The Authority of Jesus Challenged

Jesus Curses the Fig Tree

19 And when he saw a fig tree ^ain the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no ^bfruit grow on thee henceforward for ever. And ^cpresently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have ^afaith, and ^bdoubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this ^cmountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all ^athings, whatsoever ye shall ^bask in ^cprayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what ^aauthority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what ^aauthority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we

fear the people; for all hold John as a ^aprophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go ^awork to day in my vineyard.

29 He answered and said, ^aI will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and ^awent ^bnot.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of ^arighteousness, and ye ^bbelieved him not: but the ^cpublicans and the harlots believed him: ^aand ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ ^aHear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to ^bhusbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

34a TG Compassion.

put on *it* their clothes;

13a Ps. 27:4.

19a GR by the road.
b TG Vineyard of the Lord.
c GR immediately; see also Mark 11:20–24.
21a TG Faith.
b TG Doubt.
c TG God, Power of.
22a TG Blessing.
b 3 Ne. 18:20; Morm. 9:21.
c TG Prayer.

Luke 20:6.
28a Jacob 5:71 (70–71).
29a GR I don't desire to go.
30a TG Hypocrisy.
b D&C 41:5.
32a TG Righteousness.
b TG Unbelief.
c Luke 3:12; 7:29 (28–30).
d JST Matt. 21:32–34
... and ye, *afterward*, when ye had seen me

believe me, except he first repent. And except ye repent, the preaching of John shall condemn you in the day of judgment . . .
33a JST Matt. 21:34–35 . . . *And again, hear another parable; for unto you that believe not, I speak in parables; that your unrighteousness may*

the parables of the two sons and the wicked husbandmen.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

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

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16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

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17 ¶ And he le out of the city he lodged there.

18 Now in the turned into the

34 *a* TG Compassion.

b TG Sight.

21 *2 a* GR in front of you.

5 a Isa. 62:11;
Zech. 9:9 (9–11).

7 a JST Matt. 21:5 . . . and brought the *colt*, and

put on *it* their clothes; and Jesus took the colt and sat thereon; and they followed him.

9 a Luke 19:40.

b Ps. 118:25–26.

11 a GR crowds kept saying.

13 *a*

b

c

15 *a*

New Testament Institute Manual

During the time of the monarchy in ancient Israel, following the enthronement of King Saul, the Jews held annual reenthronement rituals that featured a king riding into Jerusalem upon a donkey. The rider approached Jerusalem from east of the city, through the Mount of Olives and the Kidron Valley, and then came to the temple. These rituals looked forward to the time when the Messiah would come to His people in this same way. Thus, at a time when Jerusalem was flooded with Jews, Jesus entered Jerusalem in a manner that demonstrated He was the Messiah, the King of Israel. Riding on a donkey also showed that Jesus came as a peaceful and “lowly” Savior, not as a conqueror upon a warhorse (see Zechariah 9:9–10).

New Testament Institute Manual

At the Second Coming, Jesus will return to earth in great power and glory. As a symbol of His glory, the book of Revelation describes Him coming to earth on a “white horse,” rather than on the ass that He rode into Jerusalem (see Revelation 19:11–16).

2 Saying unto them, Go into the vil-
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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
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and they followed him.

9a Luke 19:40.

b Ps. 118:25–26.

11a GR crowds kept saying.

13a Ps. 27:4.

TG Temple.

b TG Prayer.

c Jer. 7:11.

15a JST Matt. 21:13 . . .

children of *the kingdom*
crying . . .

7 ^aAnd brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

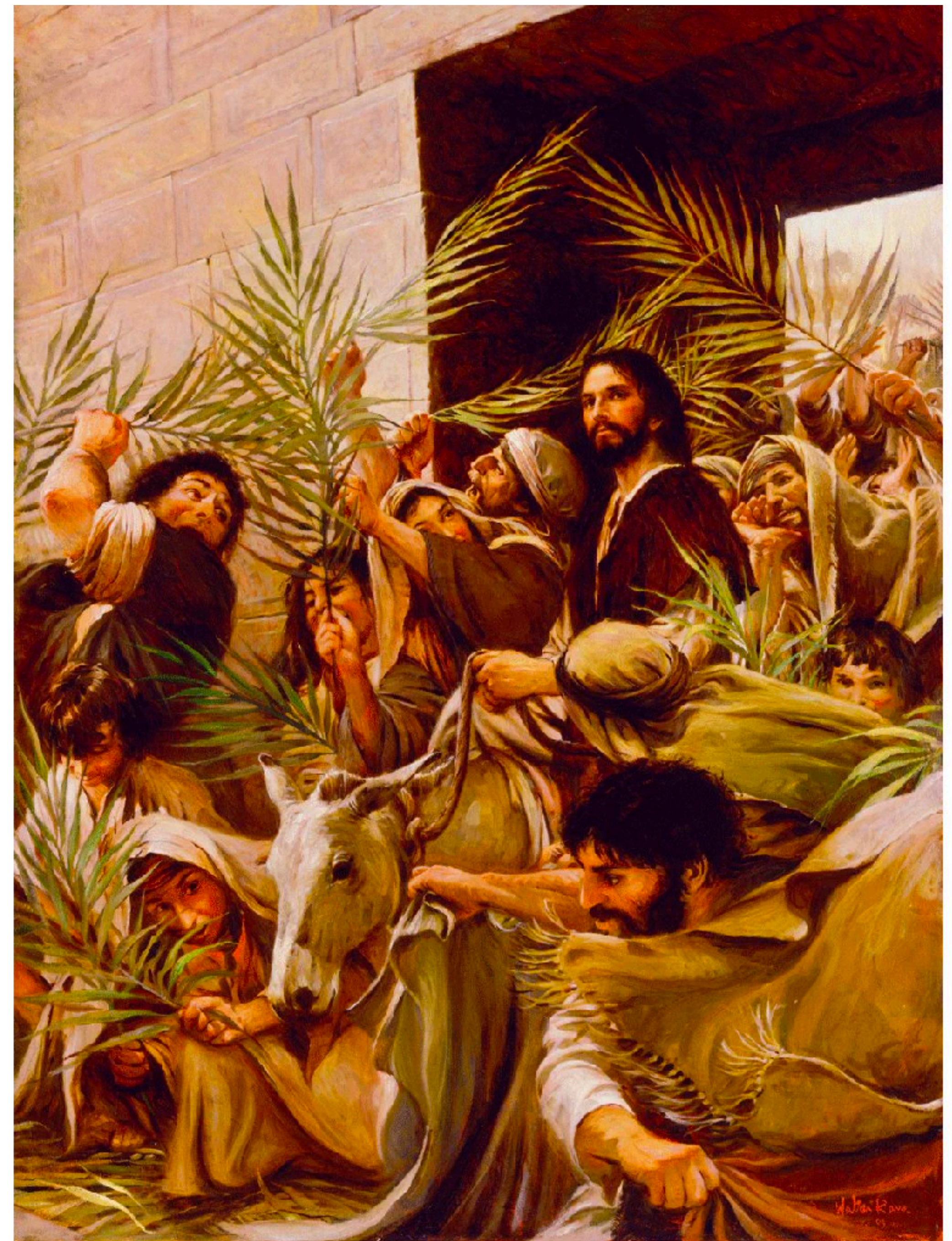
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11 And the ^amultitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves



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Seminary Manual

The Gospel of John specifies that the multitude used “branches of palm trees” (John 12:13). Palm branches were a Jewish symbol of victory and triumph over enemies. Providing a carpeted path, like the one the multitude created using branches and clothing, was a gesture used to honor royalty or conquerors (2 Kings 9:13). By doing this, the multitude acknowledged and welcomed Jesus as their Deliverer and King.

7 ^aAnd brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

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John 12:17–19

The people who had witnessed the raising of Lazarus from the dead had been bearing record of it to others who then participated in this triumphal entry, coming to meet Jesus who had performed this miracle.

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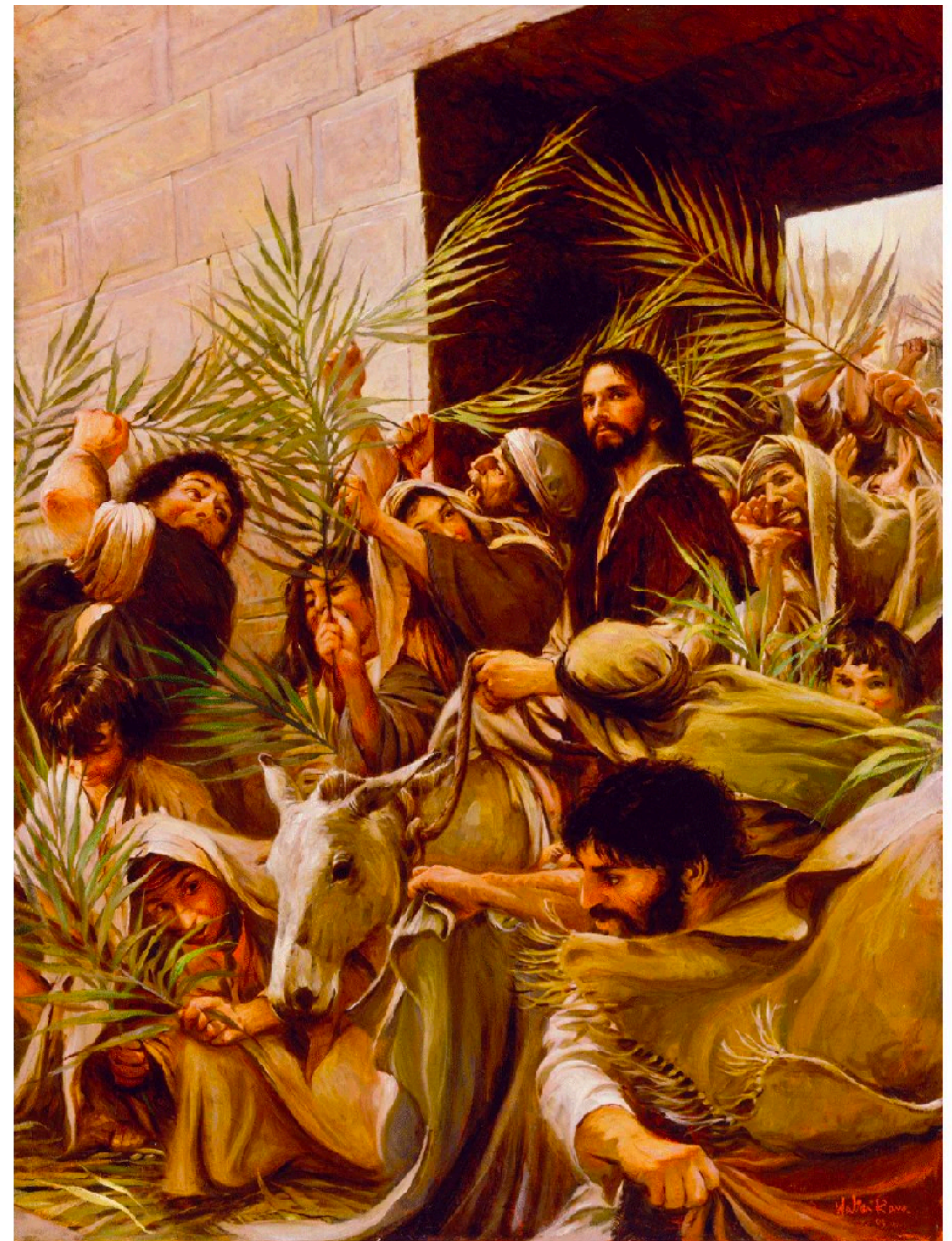
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Bible Dictionary, "Hosanna"

Hosanna means "save now."

Psalm 118:25–26

25 Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.



Elder Bruce R. McConkie

“... Amid shouts of praise and pleas for salvation and deliverance, we see the disciples strewing our Lord’s course with palm branches in token of victory and triumph. This whole dramatic scene prefigures that yet future assembly when ‘a great multitude,’ ... shall stand ‘before the throne, and before the Lamb, clothed with white robes, and palms in their hands,’ crying with a loud voice, ‘Salvation to our God which sitteth upon the throne, and unto the Lamb.’ (Rev. 7:9–10.)” (Doctrinal New Testament Commentary)

spread their garments in the way, others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, ^aHosanna to the Son of David: ^bBlessed is he that cometh in the name of the Lord; Hosanna in the highest

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the ^amultitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My ^ahouse shall be called the house of ^bprayer; but ye have made it a ^cden of thieves.

14 And the blind and the lame came to him in the temple: and he

Luke 19:39-40

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.



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15 And when the chief priests and scribes saw the wonderful things that he did, and the ^achildren crying in the temple, and saying, Hosanna to the Son of David; they were sore

Seminary Manual

Even though this business was necessary and served a good purpose, handling it where and how the merchants did was disrespectful and irreverent. Verse 13 suggests that the moneychangers and merchants were more interested in making a financial profit than in worshipping God and helping others to do so.

N.T. Wright

“Jesus’ underlying charge against the temple was not that it was guilty of financial sharp practice, though that may have been true as well, and the way it was being treated as a market place indicated the casual approach to holy things that indicated the mood of many.

Jesus saw the present grievous distortion of Israel's vocation symbolized catastrophically in the present attitudes toward the temple: a symbol that had gone so horribly wrong could only be destroyed. As in one cryptic saying from this scene, the mountain - presumably Mount Zion - would, figuratively speaking, be taken up and cast into the sea (Matt 21:21).

N.T. Wright

“Why then, specifically, did Jesus banish the traders from the temple courts? Without the temple tax, the daily sacrifices could not be supplied. Without the right money, individual worshipers could not buy pure sacrificial animals. Without animals, sacrifice could not be offered. Without sacrifice, the temple had - albeit perhaps only for an hour or two - lost its whole [purpose]. Jesus’ action symbolized his belief that when God returned to Zion he would not after all take up residence in the temple, legitimating its present functionaries and the nationalist aspirations that clustered around it and them. Rather... the cessation of sacrifice meant that Israel's God would use Roman troops to execute upon the Temple the fate that its own impurity and its sanctioning of nationalist resistance had brought upon it. The brief disruption that Jesus effected in the Temple's normal business symbolize the destruction that would overtake the whole institution within a generation.

N.T. Wright

“All this explains why, in Luke's account, Jesus came into Jerusalem with great sorrow and floods of tears, knowing that judgment was coming soon. It could perhaps have been averted, but the people were not listening. Somehow Jerusalem had lost its way so drastically; somehow the leaders of the Jewish people had got things so wrong in their collusion with Rome, in their corruption, oppression, and greed; somehow the people had got things so wrong in their determination to bring God's victory to the world through military violence and armed rebellion, that the only word to be spoken by Jesus... would be the word of judgment: ‘Not one stone here will be left on another; everyone will be thrown down’ (Mt. 24:2; Mk. 13:2; Lk. 19:44; 21:6).

N.T. Wright

The terrifying warnings are sustained through the Olivet Discourse which uses end-of-the-world language to demonstrate that with the fall of Jerusalem and with the destruction of the temple, a world, the sociopolitical world of the first century Judean life, is coming to an end."

("The New Testament in Its World: An Introduction to the History, Literature, and Theology of the First Christians," Zondervan Academic, 2015, p. 212-213)

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16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree ^ain the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no ^bfruit grow on thee henceforward for ever. And ^cpresently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have ^afaith, and ^bdoubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this ^cmountain, Be thou removed, and be thou cast into the sea; it shall be done.

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23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By

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Seminary Manual

Leaves on a fig tree normally indicate that the tree has fruit. In the spring (when the Savior encountered the fig tree that was barren of fruit), fig trees generally produce early figs. If they do not, it means they will not produce any fruit during that year. The tree described in this account had the appearance of being a fruit-producing tree, but it had not produced any fruit. One reason the Savior may have cursed the fig tree was to teach His disciples about the corrupt religious leaders of the Jews... They gave the appearance of following God but failed to produce actual fruits, or works, of righteousness.

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31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of ^arighteousness, and ye ^bbelieved him not: but the ^cpublicans and the harlots believed him: ^aand ye, when ye had seen *it*, repented not afterward, that ye might believe him.

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The Parable of the Two Sons

35 And the husbandmen took his ^aservants, and ^bbeat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

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CHAPTER 22

Jesus gives the parable of the marriage of the king's son—Pay tribute to Cæsar and to God—Worldly marriages endure in this life only—The first commandment is to love the Lord—Jesus asks, What think ye of Christ?

AND Jesus answered and spake unto them again by parables, and said,

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5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

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

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19a GR by the road.

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35a Matt. 23:30 (29–38).

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43a Isa. 5:5 (1–7):

1 Pet. 2:8 (6–8).

45a JST Matt. 21:47–56

New Testament Institute Manual

The priests claimed authority based on their ancestry; the scribes, based on their education; and the elders, based on their social standing and wealth. The Savior, however, had authority from His Father, which had been manifest in His teachings and works throughout His public ministry (see Matthew 7:29; Mark 1:27; John 3:2).



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The Parable of the Two Sons

God is the father - “who offers employment in his earthly vineyard to all his children.”

First son - symbolic of sinners who repent and become faithful servants of God.

Second son - the “Jewish leaders who professed to be about their Father’s business but were in fact letting the vineyard degenerate...”

unto them, Neither tell I you by what authority I do these things

28 ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go ^awork to day in my vineyard.

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New Testament Institute Manual

In this parable, the householder represents God Himself, the husbandmen represent the leaders of Israel, and the servants represent the prophets sent to teach the people of Israel. Through the parable, the Lord taught that over the course of the preceding centuries, the leaders of Israel had rejected many prophets—men like Elijah, Isaiah, Jeremiah, Amos, and numerous others (see 1 Kings 19:10; 2 Chronicles 36:15–16). The “heir” who came “last of all” and was cast “out of the vineyard” and slain (Matthew 21:37–39) represents Jesus Christ. This part of the parable was fulfilled three days later when Jesus was taken outside of the city and slain (see Hebrews 13:12).

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By referring to prophecies about a stone that would be rejected but would become “the head of the corner” (Matthew 21:42), the Lord announced to the Jewish leaders that He was the Messiah and that there would be terrible consequences for rejecting Him.

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^b TG Prophets, Rejection of.

38^a John 11:53 (47–53).

^c Zech. 10:4.

43^a Isa. 5:5 (1–7); Luke 14:24 (21–24);

Acts 13:46.

1 Pet. 2:8 (6–8).

45^a JST Matt. 21:47–56 (Appendix).

22^{2a} CB gave a wedding

35 And the husbandmen took his ^aservants, and ^bbeat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the ^aheir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* ^avineyard

titude, because they took him for a prophet.

CHAPTER 22

Jesus gives the parable of the marriage of the king's son—Pay tribute to Cæsar and to God—Worldly marriages endure in this life only—The first commandment is to love the Lord—Jesus asks, What think ye of Christ?

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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, textured appearance.

Matthew 22

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

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

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

10 So those servants went out into the highways, and ^agathered together all as many as they found,

both bad and good: and the wedding was furnished with guests.

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Teaching Mode of;
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Sadducees Ask About the Resurrection

The Great Commandment Whose Son Is the Christ?

35 Then one of them, *which was* a lawyer, asked *him a question*, ^atempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt ^alove the Lord thy God with all thy ^bheart, and with all thy soul, and with all thy ^cmind.

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40 On these two commandments hang all the ^alaw and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, *The Son of* ^aDavid.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither ^adurst any *man* from that day forth ask him any more *questions*.

CHAPTER 23

Jesus pronounces woes upon the scribes and Pharisees—They will be held responsible for killing the prophets—

35a TG Test.

37a TG Dedication;
God, Love of;
Love.

b TG Heart.

c TG Mind.

38a TG Commandments
of God.

39a TG Love.

40a Mark 12:33 (13-37);
Rom. 13:10 (8-10).

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5a GR enlarge their
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c Num. 15:38.

6a Luke 11:43; 14:7.

7a JST Matt. 23:4 . . . F
(*which is master*).

8a Hebrew and Aram

The Parable of the Wedding Feast

Paying Taxes to Caesar

JST in footnote b

“wherefore all do not have on the wedding garment.”

Gen. 45:22; Esther. 6:8-9

Wealthy individuals, such as kings, to provide invited guests with proper clothing to wear

Ezekiel 16:10-13

God clothed his unworthy people in beautiful garments or redeemed them with the blessings of righteousness.

Also Romans 3:21-31; 4:22-25

both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding ^agarment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into ^aouter darkness; there shall be weeping and gnashing of teeth.

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New Testament Institute Manual

Despite being invited to the wedding, this man chose to attend on his own terms rather than those of the king, and he was not permitted to remain. There are requirements for entering the kingdom of God, even though everyone is invited (see Matthew 22:9). While the meaning of the required garment is not specified, elsewhere in the scriptures, garments and robes often symbolize righteousness and purity—qualities required to enter into the Lord’s presence (see Isaiah 61:10; Revelation 19:8; 2 Nephi 9:14; D&C 109:76). Today, the clothing worn in the temple symbolizes clothing ourselves in covenants, righteousness, and purity in preparation for entering into God’s presence. We cannot participate in the great “marriage supper” of the Son of God unless we have accepted and put on the protective clothing of His Atonement (see Revelation 19:8–9).



Elder David A. Bednar

“The king’s judgment of the man is not based primarily upon the lack of a wedding garment—but that “he was, in fact, determined not to wear one. The man ... desired the honor of attending the wedding feast, but ... did not want to follow the custom of the king. He wanted to do things his own way. His lack of proper dress revealed his inner rebellion against the king and his instructions.””

(October 2022 General Conference)

Bible Dictionary

The Herodians were "A political party among the Jews, supporters of the Herodian family, and therefore to some extent in opposition to the Roman government, and also to the Pharisees who were in favor of a purely religious theocracy".

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11 *a* Rev. 19:8.

13 *a* Matt. 8:12 (11–12);
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133:72 (71–73).

14 *a* D&C 121:24 (24–40)

b Prov. 24:23.

17 *a* D&C 58:22 (20–23)

18 *a* GR are you testing
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21 *a* TG Citizenship

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President Dallin H. Oaks

“How do we keep these divine commandments in a world where we are also subject to the laws of man? Fortunately, we have the Savior’s own example of how to balance His eternal laws with the practicalities of man-made laws. When adversaries sought to trap Him with a question about whether Jews should pay taxes to Rome, He pointed to the image of Caesar on their coins and declared, “Render therefore unto Caesar the things which be Caesar’s, and unto God the things which be God’s” (Luke 20:25).

So, we are to follow the laws of men (render unto Caesar) to live peacefully under civil authority, and we follow the laws of God toward our eternal destination.” *(October 2020 General Conference)*

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New Testament Institute Manual

Some people have misinterpreted the Savior's words in Matthew 22:30 to mean there is no eternal marriage. Elder James E. Talmage pointed out that the Savior's words do not state that marriages will not exist after the Resurrection, but that marriages will not be performed after the Resurrection: "In the resurrection there will be no marrying nor giving in marriage; for all questions of marital status must be settled before that time" (Jesus the Christ, 548).

New Testament Institute Manual

An important key to understanding the Savior's words is to remember that they were spoken to Sadducees, who "say that there is no resurrection" (Matthew 22:23). Therefore, the question they posed to the Savior was insincere—they were not truly interested in knowing about marriage in the Resurrection. The Savior's reply that "in the resurrection they neither marry, nor are given in marriage" (Matthew 22:30; italics added) referred to the individuals in question, who were Sadducees, for the questioners said that "there were with us seven brethren" (Matthew 22:25; italics added). For those who do not marry for eternity, marriage does not endure beyond this life (see D&C 132:15–17). In these latter days, the Lord revealed that marriage can be eternal only if it is entered into according to His law, performed by one who has authority, and sealed by the Holy Spirit of Promise (see D&C 132:19).

New Testament Institute Manual

Another key to understanding the Savior's words is to realize that when the Sadducees referred to the words of Moses (see Matthew 22:24), they were referring to what is sometimes termed "levirate marriage." According to the law of Moses, when a man died leaving his wife childless, his brother was supposed to marry the deceased man's wife to provide for her and to raise up children for the deceased man (see Deuteronomy 25:5; Bible Dictionary, "Levirate marriage").

Though the doctrine of eternal marriage is not explicitly taught in the Bible, the Bible does state that husband and wife are "heirs together of the grace of life" (1 Peter 3:7), that "whatsoever God doeth, it shall be for ever" (Ecclesiastes 3:14), and that "neither is the man without the woman, neither the woman without the man, in the Lord" (1 Corinthians 11:11).

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Teaching Mode of;
Scriptures, Study of.

President Russell M. Nelson

“When we love God with all our hearts, He turns our hearts to the well-being of others in a beautiful, virtuous cycle.”

(Russell M. Nelson, “The Second Great Commandment,” Oct. 2019 GC, Ensign or Liahona, Nov. 2019, 97)

35 Then one of them, *which was a lawyer*, asked *him a question*, ^atempting him, and saying,

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President Dallin H. Oaks

Our zeal to keep this second commandment must not cause us to forget the first, to love God with all our heart, soul, and mind. We show that love by “keep[ing] [His] commandments” [John 14:15].

(Dallin H. Oaks, “Two Great Commandments,” Oct. 2019 GC, Ensign or Liahona, Nov. 2019, 73–74)

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President David O. McKay:

“What you sincerely in your heart think of Christ will determine what you are, will largely determine what your acts will be. No person can study this divine personality, can accept his teachings without becoming conscious of an uplifting and refining influence within himself”

(in Conference Report, Apr. 1951, 93).

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CHAPTER 23

Jesus pronounces woes upon the scribes

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 23

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

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Jesus pronounces woes upon the scribes and Pharisees—They will be held responsible for killing the prophets—

35a TG Test.
37a TG Dedication; God, Love of; Love.
b TG Heart.
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40a Mark 12:33 (13-37); Rom. 13:10 (8-10).

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heavenly Father, even he who is in heaven.
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11a Mark 10:44 (42-45); Luke 22:24 (24-30). TG Leadership.

Seven Woes to the Scribes and Pharisees

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16 Woe unto you, ye ^ablind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

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New Testament Institute Manual

The way the scribes and Pharisees wore “phylacteries” showed their pride. Through a traditional interpretation of Exodus 13:9 and Deuteronomy 6:8, Jews adopted the custom of wearing tefillin, or phylacteries, which were small leather boxes strapped onto the forehead and arm. Inside the phylacteries were small rolls of parchment, on which were inscribed, in whole or in part, several Old Testament texts—Exodus 13:2–10, 11–16; Deuteronomy 6:4–9; 11:13–21. Most Jews wore phylacteries only at prayer time, but the Pharisees sometimes displayed them throughout the day. The Pharisees also made “broad their phylacteries,” or wore enlarged boxes, thus drawing attention to their supposed piety (Matthew 23:5). The Savior also warned His disciples not to follow the example of the scribes, who wore “long robes” to draw attention to themselves (Luke 20:46).

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

35 That upon you may come all the righteous ^ablood shed upon the earth, from the blood of ^brighteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the ^ctemple and the altar.

36 Verily I say unto you, All these things shall come upon this ^ageneration.

37 O ^aJerusalem, Jerusalem, *thou* that ^bkillest the prophets, and stonest them which are sent unto thee, how often ^cwould I have ^dgathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye ^ewould not!

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the fig tree.

AND Jesus
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buildings

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here one ^b
shall not b

3 ¶ And
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him priva
shall these
be the ^asig
the end of

4 And Je
unto them
^adeceive y

5 For m
^aname, sa
shall ^cdece

6 And ye

^f TG Mercy.

^a JST Matt. 23:21 . . .
camel; *who make
yourselves appear unto
men that ye would not
commit the least sin*

27^a GR whitewashed tombs.
Acts 23:3.

^b Luke 11:44.

^c TG Beauty.

^d TG Cleanliness.

28^a D&C 10:37



Elder Dieter F. Uchtdorf

“The Savior was understanding and compassionate with sinners whose hearts were humble and sincere. But He rose up in righteous anger against hypocrites like the scribes, Pharisees, and Sadducees—those who tried to appear righteous in order to win the praise, influence, and wealth of the world, all the while oppressing the people they should have been blessing. The Savior compared them to “whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.””

(“On Being Genuine” from the April 2015 General Conference)



son of Barabbas, whom ye slew
between the ^ctemple and the altar.

36 Verily I say unto you, All these things shall come upon this ^ageneration.

37 O ^aJerusalem, Jerusalem, *thou* that ^bkillest the prophets, and stonest them which are sent unto thee, how often ^cwould I have ^dgathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye ^ewould not!

38 Behold, your house is left unto you ^adesolate.

39 ^aFor I say unto you, Ye shall not see me henceforth, till ye shall say, ^bBlessed *is* he that cometh in the name of the Lord.

CHAPTER 24

Jesus foretells the doom of Jerusalem

of Olives, the disciples came
him privately, saying, Tell us
shall these things be? and what
be the ^asign of thy coming,
the end of the ^bworld?

4 And Jesus answered and
unto them, Take heed that ye
^adeceive you.

5 For many shall come
^aname, saying, I am ^bChrist
shall ^cdeceive many.

6 And ye shall hear of ^awars
rumours of wars: see that ye
^btroubled: for all *these things*
come to pass, but the end is n

7 For ^anation shall rise against
nation, and kingdom against
dom: and there shall be ^bfamines
and pestilences, and earthquakes
in divers places.

8 All these *are* the beginning



President Henry B. Eyring

“More than once [the Savior] has said that He would gather us to Him as a hen would gather her chickens under her wings. He says that we must choose to come to Him. ...

“One way to do that is to gather with the Saints in His Church. Go to your meetings, even when it seems hard. If you are determined, He will help you find the strength to do it.”

(“In the Strength of the Lord,” Apr. 2004 GC, Ensign or Liahona, May 2004, 18).



Mark 11

all kill him: and all ^brise again.

And John, the sons unto him, saying, What thou shouldst do: soever we shall

said unto them, What should ye do for you? Grant unto me one on thy right hand, and one on thy left hand,

said unto them, Ye shall ask: can ye drink of it? and be ye baptized that I

said unto him, We will be baptized unto thee, Ye shall drink of the cup that I drink of: and withal shall ye

be baptized with my right hand and with my left hand: not mine to give; but *them* for whom

ye have heard it, they shall be displeased with

me: and I will send them to him, that ye know that I have counted to rule over you: exercise lordship over you: for great ones exercise lordship over them.

And ye shall not be among the great: for ye will be as your minister: for of you will be the servant of all. For the son of man came to give life unto all: but to some he will give his life a ^aran-

son to Jericho: for of Jericho with a great number of soldiers Timæus, 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.

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

The Triumphal Entry

Jesus Curses the Fig Tree

without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the ^acolt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; ^aBlessed is he that cometh in the name of the Lord:

10 ^aBlessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might ^adestroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have ^afaith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not ^adoubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye ^apray, ^bbelieve that ye receive *them*, and ye shall have *them*.

25 And when ye stand ^apraying, forgive, if ye have ought against any: that your Father also which is in heaven may ^bforgive you your trespasses.

26 But if ye do not ^aforgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

The Lesson from the Withered Fig Tree Jesus Cleanses the Temple

The Authority of Jesus Challenged

28 And say unto him, By what ^aauthority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER 12

Jesus gives the parable of the wicked husbandmen—He speaks of paying taxes, celestial marriage, the two great commandments, the divine sonship of Christ, and the widow's mites.

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about it, and digged a *place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and

him they killed, and beating some, and

6 Having yet other servants, he sent his wellbeloved son, whom he loved last unto them, that they should reverence my son.

7 But those wicked men hated him, and among themselves they said, We will not come, let us kill him, and we will have the inheritance.

8 And they took *him*, and cast *him* out of the vineyard, and destroyed him.

9 What shall the lord of the vineyard do? he will send his servants, and he will destroy the husbandmen, and give the vineyard to other husbandmen.

10 And have ye not read that which is written, The stone which the builders rejected is become the cornerstone?

11 This was the sign which he gave them, that it is marvellous in their eyes.

12 And they sought to kill him, but feared the people: for they knew that he had said the parable against them, and went out.

13 ¶ And they gathered together against him, and went to Jerusalem, and they took certain of the Pharisees, and of the Sadducees, to ^acatch him in his words.

14 And when they had said unto him, Master, we know that thou art true, and teachest men aright, for thou regardest not the person of men, but teachest in truth: Is it lawful for us to give tribute unto Cæsar, or not?

15 Shall we give? But he, knowing their hypocrisy, said unto them, Ye say unto me, ye will not give me? bring me a penny, that I may see it.

16 And they brought him a penny: and he saith unto them, Whose image and superscription is this? They said unto him, Caesar's.

17 And Jesus saith unto them, Render therefore unto them that are Cæsar's things that are Cæsar's, and unto me things that are God's.

18 And they marvelled at his answer, and glorified him, and ceased any more to ask him any thing.

44a Matt. 23:11; Luke 22:24 (24–30); 2 Ne. 9:5.

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

11 7a Zech. 9:9. 9a Ps. 118:26. 10a JST Mark 11:11–12 That bringeth the kingdom

18a TG Jesus Christ, Betrayal of. cometh in the name of the Lord . . .

24a TG Prayer. b 3 Ne. 18:20; D&C 29:6. 25a TG Prayer.

28a TG Priesthood, Authority.

Lord. 10a TG Cornerstone.



Luke 19

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 ^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

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 ^apress, because he was little of stature.

4 And he ran before, and climbed

up into a sycamore tree to see him: for he was to pass that *way*.

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

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

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* ^afourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

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

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

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten ^apounds, and said unto them, ^bOccupy till I come.

14 But his ^acitizens hated him, and sent a ^bmessage after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these ^aservants to be called unto him, to whom he had given the money, that

Jesus and Zacchæus

The Parable of the Ten Pounds

he might know how much every man had gained by trading.

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

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

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

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

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

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

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

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

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

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

26 For I say unto you, That unto every one ^awhich hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the ^acolt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and ^aglory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the ^astones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day,

The Triumphal Entry

42a TG Sight.

8a 2 Sam. 12:6.

b GR Do business.

17a TG Stewardship.

b TG Usury.

taken away from him.

the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine ^aenemies shall cast a ^btrench about thee, and ^ccompass thee round, and keep thee in on every side,

44 And shall ^alay thee even with the ground, and thy children within thee; and they shall not leave in thee one ^bstone upon another; because thou knewest not the time of thy ^cvisitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the ^ahouse of prayer: but ye have made it a ^bden of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER 20

The chief priests oppose Jesus—He gives the parable of the wicked husbandmen—Render unto Cæsar and God that which is theirs—Jesus teaches the law of marriage.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a ^aprophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a ^avineyard, and let it forth to ^bhusbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, ^aGod forbid.

17 And he beheld them, and said,

The Parable of the Wicked Tenants

Paying Taxes to Cæsar

What is this then that is written, The ^astone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will ^agrind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might ^atake hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us to give ^atribute unto Cæsar, or no?

23 But he perceived their ^acraftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto ^aCæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's ^abrother die,

having a wife, and he die without children, that his ^bbrother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world ^amarry, and are given in marriage:

35 But they which shall be accounted worthy to obtain ^athat world, and the ^bresurrection from the dead, neither marry, nor are given in ^cmarriage:

36 Neither can they die any more: for they are equal unto the ^aangels; and are the ^bchildren of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the ^abush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the ^adead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any ^aquestion at all.

41 And he said unto them, How say they that Christ is David's ^ason?

42 And David himself saith in the book of Psalms, The LORD said

43a Luke 21:20; b Matt 24:2 (1-51); 109:20 (19-20)

17a TG Rock.	28a Deut. 25:5.	132:17 (5-17).
18a GR scatter like chaff.	b Mark 12:19.	TG Angels.
20a Matt. 22:15 (15-22); Mark 12:13 (13-17).	34a TG Marriage, Marry; Marriage, Temporal.	b TG Sons and Daughters of God.
22a GR taxes.	35a JST Luke 20:35 . . . that world, through	37a Ex. 3:2 (2-6).
		38a Rom. 14:9.

unto my ^aLord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 Beware of the ^ascribes, which desire to walk in long robes, and love greetings in the markets, and the ^bhighest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAPTER 21

Jesus foretells the destruction of the temple and of Jerusalem—He tells of the signs to precede His Second Coming and gives the parable of the fig tree.

AND he looked up, and saw the ^arich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two ^amites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one ^astone upon another, that shall not be thrown down.

7 And they asked him, saying,

Master, but when shall these things be? and what ^asign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, ^aNation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and ^apestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and ^apersecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to ^ameditate before what ye shall ^banswer:

15 For I will give you a mouth and ^awisdom, which all your adversaries shall not be able to ^bgainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's ^asake.

18 But there shall not an ^ahair of your head perish.

19 In your ^apatience ^bpossess ye your souls.