



Come Follow Me 2023
Mt 24-25; Mk 12-13; Lk 21





Mark 12

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 many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

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

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the ^avineyard unto others.

10 And have ye not read this scripture; The ^astone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to ^acatch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why ^atempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

Paying Taxes to Caesar

The Sadducees Ask About the Resurrection

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his ^abrother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, ^aDo ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither ^amarry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they ^arise: have ye not read in the book of Moses, how in the bush God ^bspake unto him, saying, I *am* the ^cGod of Abraham, and the God of Isaac, and the God of Jacob?

27 ^aHe is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ And one of the ^ascribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, ^aHear, O Israel; The Lord our God is one Lord:

30 And thou shalt ^alove the Lord thy God with all thy ^bheart, and with all thy soul, and with all thy mind, and with all thy ^cstrength: *this is the first commandment.*

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt ^aofferings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question.*

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

36 For David himself said by the Holy Ghost, The ^aLORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the ^ascribes, which love to go in long clothing, and *love* ^bsalutations in the market-places,

The Great Commandment

Whose Son Is the Christ?

Jesus Foretells Destruction of the Temple

Beware of the Scribes

The Widow's Offering

39 And gogues, and at feasts: and for prayers: ^adamnat

41 ¶ An treasury, cast mor many th

42 And widow, a which m

43 And ciples, ar say unto hath cas which h

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Jesus tell preceding will be fo ets—He g

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2 And him, See ings? th stone up be throw

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19a Deut. 25:5; Matt. 22:24; Luke 20:28.

24a JST Mark 12:28 . . . *Ye do err therefore, because ye know not, and understand not the scriptures.*

b TG God, Manifestations of. c Ex. 3:6.

27a JST Mark 12:32 He is not therefore the God of the dead, but the God of the living; for he raiseth them up out of their graves. Ye

29a Deut. 6:4.

30a Deut. 6:5.

b TG Commitment.

c TG Strength.

33a Matt. 22:40 (15–40).

TG Sacrifice.

36a Ps. 110:1

Jesus Foretells Destruction of the Temple

The Widow's Offering

Beware of the Scribes

^aAND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the ^asign when all these things shall be fulfilled?

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater ^adamnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain ^apoor widow, and she threw in two ^bmites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this ^apoor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their ^aabundance; but she of her ^bwant did ^ccast in ^dall that she had, *even* all her living.

CHAPTER 13

Jesus tells of the calamities and signs preceding the Second Coming—There will be false Christs and false prophets—He gives the parable of the fig tree.

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ*; and shall ^adeceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

8 For ^anation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and ^akings for my sake, for a testimony against them.

10 And the ^agospel must first be ^bpublished among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that ^aspeak ye: for it is not ye that speak, but the ^bHoly Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be ^ahated of all *men* for my name's sake: but he that shall ^bendure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

Signs of the End of the Age

The Coming of the Son of Man

The Abomination of Desolation

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be ^aaffliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the ^aelect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; or, lo, *he is there*; believe *him* not:

22 For ^afalse Christs and ^bfalse prophets shall rise, and shall shew ^csigns and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the ^astars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the ^aSon of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the ^afig tree; When her branch is yet tender,

and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this ^ageneration shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my ^awords shall not pass away.

32 ¶ But of that ^aday and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, ^awatch and ^bpray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave ^aauthority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you ^asleeping.

37 And what I say unto you I say unto all, Watch.

CHAPTER 14

Jesus is anointed with oil—He eats the Passover, institutes the sacrament, suffers in Gethsemane, and is betrayed by Judas—Jesus is falsely accused, and Peter denies that he knows Him.

AFTER two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the ^ascribes sought how they might take him by craft, and put *him* to ^bdeath.

2 But they said, Not on the feast day, lest there be an uproar of the people.

40a TG Damnation.

42a TG Poor.

b Deut. 16:17.

43a TG Almsgiving.

44a TG Treasure.

JST Matthew 24. See

Pearl of Great Price,

JS—M.

4a TG Signs.

6a Matt. 24:5.

3 Ne. 20:40;

D&C 19:29.

11a Matt. 10:19 (19–20).

b TG Holy Ghost,

Mission of.

19a TG Affliction.

20a D&C 29:7; 84:34.

28a D&C 45:37.

30a D&C 45:21.

b TG Prayer.

34a TG Authority.



at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater ^adamnation

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain ^apoor widow, and she threw in two ^bmites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this ^apoor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their ^aabundance; but she of her ^bwant did ^ccast in ^dall that she had, *even* all her living.

CHAPTER 13

Jesus tells of the calamities and signs

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New Testament Institute Manual

The “mites” the widow donated to the temple treasury were small Jewish coins called *lepta* (Greek for small). They weighed about 1/2 gram (less than 1/50 of an ounce) and were worth less than a “farthing” or *quadran*, which was the Roman coin of lowest value at the time (see Mark 12:42).

New Testament Institute Manual

The fact that the widow gave “all that she had” exemplified her sincere devotion to God, in contrast to the pretense of the scribes (see Mark 12:38–40). Elder James E. Talmage (1862–1933) of the Quorum of the Twelve Apostles explained why the Lord commended the widow even though her offering was a relatively small donation: “The rich gave much yet kept back more; the widow’s gift was her all. It was not the smallness of her offering that made it especially acceptable, but the spirit of sacrifice and devout intent with which she gave” (Jesus the Christ, 3rd ed. [1916], 561–62). Elder Talmage also stated: “Whether it be the gift of a man or a nation, the best, if offered willingly and with pure intent, is always excellent in the sight of God, however poor by other comparison that best may be” (The House of the Lord, rev. ed. [1968], 3).

Matthew 24
JS-Matthew

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Chapters 24–25 of Matthew contain what is sometimes called the Olivet Discourse, so named because the Savior delivered it on the Mount of Olives. After spending much of the final week of His mortal ministry teaching at the temple, Jesus looked back on the temple and its surrounding structures and prophesied: “I say unto you, There shall not be left here one stone upon another, that shall not be thrown down” (Matthew 24:2; Joseph Smith—Matthew 1:3). Peter, James, John, and Andrew later approached Jesus privately with two questions: (1) “When shall these things be?”—referring to the destruction of the temple; and (2) “What shall be the sign of thy coming, and of the end of the world?” (Matthew 24:3; see also Mark 13:3–4). In Matthew 24 and Joseph Smith—Matthew, you will study the Savior’s response to these two questions. Jesus Christ addressed the first question in verses 5–21, and the second question is answered in verses 21–55.

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Doctrine and Covenants

Pearl of Great Price

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Pearl of Great Price Institute Manual

The Prophet Joseph Smith made more changes to Matthew 24 than to any other chapter in the New Testament. Matthew 24 in the King James Version contains 1,050 words, while Joseph Smith—Matthew contains some 1,500.

A major difference between Matthew 24 and Joseph Smith—Matthew is that Joseph Smith—Matthew clearly separates the statements Jesus made concerning events that would take place in Jerusalem in the years shortly after His death (see Joseph Smith—Matthew 1:5–21) from the events that would take place in the last days, prior to His Second Coming (see verses 21–55).

Three statements are each repeated twice in Joseph Smith—Matthew (see verses 10, 12, 23, 28, 30, 32), but only once each in the King James Version (see Matthew 24:6, 12, 15). Also, verses 6–8 of Matthew 24 became Joseph Smith—Matthew 1:23, 29, 19, respectively. The Joseph Smith Translation of Matthew 24:55 is the only verse for which there is no correlating verse in the King James Version.

JOSEPH SMITH—MATTHEW

An extract from the translation of the Bible as revealed to Joseph Smith the Prophet in 1831: Matthew 23:39 and chapter 24.

Jesus foretells the impending destruction of Jerusalem—He also discourses on the Second Coming of the Son of Man, and the destruction of the wicked.

FOR I say unto you, that ye shall not see me henceforth and know that I am he of whom it is written by the prophets, until ye shall say: Blessed is he who ^bcometh in the name of the Lord, in the clouds of heaven, and all the holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and ^ccrowned on the right hand of God.

2 And Jesus went out, and departed from the temple; and his disciples came to him, for to ^ahear him, saying: Master, show us concerning the buildings of the temple, as thou hast said—They shall be thrown down, and left unto you desolate.

3 And Jesus said unto them: See ye not all these things, and do ye not understand them? Verily I say unto you, there shall not be left here, upon this temple, one ^astone upon another that shall not be thrown down.

4 And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately,

saying: Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the ^asign of thy ^bcoming, and of the ^cend of the world, or the destruction of the ^awicked, which is the end of the world?

5 And Jesus answered, and said unto them: Take heed that no man deceive you;

6 For many shall come in my name, saying—I am ^aChrist—and shall deceive many;

7 Then shall they deliver you up to be ^aafflicted, and shall kill you, and ye shall be ^bhated of all nations, for my name's sake;

8 And then shall many be ^aoffended, and shall betray one another, and shall hate one another;

9 And many ^afalse prophets shall arise, and shall deceive many;

10 And because iniquity shall abound, the ^alove of many shall wax cold;

11 But he that remaineth ^asteadfast and is not overcome, the same shall be saved.

12 When you, therefore, shall see the ^aabomination of ^bdesolation, spoken of by Daniel the prophet, concerning the destruction of ^cJerusalem, then you shall stand in the

Signs of the End of the Age

The Abomination of Desolation

^aholy place; whoso readeth let him understand.

13 Then let them who are in Judea flee into the ^amountains;

14 Let him who is on the housetop flee, and not return to take anything out of his house;

15 Neither let him who is in the field return back to take his clothes;

16 And wo unto them that are with ^achild, and unto them that give suck in those days;

17 Therefore, pray ye the Lord that your flight be not in the winter, neither on the Sabbath day;

18 For then, in those days, shall be great ^atribulation on the ^bJews, and upon the inhabitants of ^cJerusalem, such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel.

19 All things which have befallen them are only the beginning of the sorrows which shall come upon them.

20 And except those days should be shortened, there should none of their flesh be ^asaved; but for the elect's sake, according to the ^bcovenant, those days shall be shortened.

21 Behold, these things I have spoken unto you concerning the Jews; and again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or there, believe him not;

22 For in those days there shall also arise false ^aChrists, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant.

23 Behold, I speak these things unto

you for the ^aelect's sake; and you also shall hear of ^bwars, and rumors of wars; see that ye be not troubled, for all I have told you must come to pass; but the end is not yet.

24 Behold, I have told you before;

25 Wherefore, if they shall say unto you: Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not;

26 For as the light of the morning cometh out of the ^aeast, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.

27 And now I show unto you a parable. Behold, wheresoever the ^acarcass is, there will the eagles be ^bgathered together; so likewise shall mine elect be gathered from the four quarters of the earth.

28 And they shall hear of wars, and rumors of wars.

29 Behold I speak for mine elect's sake; for nation shall rise against nation, and kingdom against kingdom; there shall be ^afamines, and pestilences, and earthquakes, in divers places.

30 And again, because iniquity shall abound, the love of men shall wax ^acold; but he that shall not be overcome, the same shall be saved.

31 And again, this ^aGospel of the Kingdom shall be preached in all the world, for a witness unto all ^bnations, and then shall the end come, or the destruction of the wicked;

32 And again shall the ^aabomination of desolation, spoken of by Daniel the prophet, be fulfilled.

33 And immediately after the tribulation of those days, the ^asun shall be ^bdarkened, and the moon shall not give her light, and the

1 1a Matt. 23:39.

b Ps. 118:26 (24–26); Matt. 26:64; Acts 1:11.

c TG Jesus Christ,

TG Last Days.

b TG Jesus Christ, Second Coming.

c TG World, End of.

d Mal. 4:1;

8a Ezek. 32:9 (7–9).

TG Offense.

9a TG False Prophets.

10a D&C 45:27.

11a 2 Pet. 3:17.

12d D&C 101:22 (22–25).

13a D&C 133:13 (9–13).

16a Luke 23:29 (29–31).

18a Dan. 12:1;

3 Ne. 21:22–24.

22a TG False Christs.

23a D&C 29:7 (7–23).

b D&C 45:26 (18–59).

D&C 43:25 (24–25);

87:6 (1–8).

30a Isa. 9:19;

Mosiah 9:2.

Jesus Foretells Destruction of the Temple

5 And Jesus answered, and said unto them: Take heed that no man deceive you;

6 For many shall come in my name, saying—I am ^aChrist—and shall deceive many;

7 Then shall they deliver you up to be ^aafflicted, and shall kill you, and ye shall be ^bhated of all nations, for my name's sake;

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^aholy place; whoso readeth let him understand.

13 Then let them who are in Judea

you for the
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Elder David A. Bednar

“The word ‘steadfast’ is used to suggest fixed in position, solid and firm, unshaken and resolute (*Oxford English Dictionary Online, 2nd ed. [1989], “Steadfast”). ... A person who is steadfast and immovable is solid, firm, resolute, firmly secured, and incapable of being diverted from a primary purpose or mission.*”

(“Steadfast and Immovable: Always Abounding in Good Works,” New Era, Jan. 2008, 2).

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Bible Dictionary - "Abomination of Desolation"

"Daniel spoke prophetically of a day when there would be 'the abomination that maketh desolate' (Dan. 11:31; 12:11), and the phrase was re coined in New Testament times to say 'the abomination of desolation, spoken of by Daniel the prophet' (Matt. 24:15).

"Conditions of desolation, born of abomination and wickedness, were to occur twice in fulfillment of Daniel's words. The first was to be when the Roman legions under Titus, in A.D. 70, laid siege to Jerusalem (Matt. 24:15; JS—M 1:12).

Bible Dictionary - "Abomination of Desolation"

"Speaking of the last days, of the days following the Restoration of the gospel and its declaration 'for a witness unto all nations,' our Lord said: 'And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled' (JS—M 1:31–32). That is, Jerusalem again will be under siege.

"In a general sense, abomination of desolation also describes the latter-day judgments to be poured out upon the wicked wherever they may be. And so that the honest in heart may escape these things, the Lord sends His servants forth to raise the warning voice, to declare the glad tidings of the Restoration, lest 'desolation and utter abolishment' come upon them [D&C 84:114]".



New Testament Institute Manual

While serving in the Presidency of the Seventy, Elder Dennis B. Neuenschwander similarly noted: “For Latter-day Saints, such holy places include ... our homes, sacrament meetings, and temples. Much of what we reverence, and what we teach our children to reverence as holy and sacred, is reflected in these places. The faith and reverence associated with them and the respect we have for what transpires or has transpired in them make them holy” (*“Holy Place, Sacred Space,” Apr 2003 GC, Ensign or Liahona, May 2003, 71*).

Seminary (2016) Institute Manual

In Joseph Smith—Matthew 1:13–18 we learn that Jesus warned His disciples to be ready to flee to the mountains and not return to their homes because Jerusalem would be attacked and destroyed. He prophesied that the tribulation of those days would be the worst Israel had ever seen. In A.D. 70, approximately 40 years after Jesus spoke these words, the Romans laid siege to Jerusalem and killed over a million Jews. The temple was destroyed, and not one stone was left on top of another—just as the Savior had prophesied (see Matthew 24:2). However, those who heeded Jesus’s warning safely escaped to Pella, a town about 50 miles northeast of Jerusalem (see Bible Dictionary, “Pella”).



Elder Bruce R. McConkie

“Some single stones were about 67½ feet long, 7½ feet high, and 9 feet broad; the pillars supporting the porches, all one stone, were some 37½ feet tall. It is said that when the Romans destroyed and ploughed Jerusalem, six days battering of the walls failed to dislodge these mighty stones. The temple was, of course, finally leveled to the ground, and ... the stones were rooted out and scattered elsewhere” (Doctrinal New Testament Commentary [1965], 1:637).

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20 And except those days should be shortened, there should none of their flesh be ^asaved; but for the elect's sake, according to the ^bcovenant, those days shall be shortened.

21 Behold, these things I have spoken unto you concerning the Jews; and again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or there, believe him not;

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sake; for nation shall rise against nation, and kingdom against kingdom; there shall be ^afamines, and pestilences, and earthquakes, in divers places.

30 And again, because iniquity shall abound, the love of men shall wax ^acold; but he that shall not be overcome, the same shall be saved.

31 And again, this ^aGospel of the Kingdom shall be preached in all the world, for a witness unto all ^bnations, and then shall the end come, or the destruction of the wicked;

32 And again shall the ^aabomination of desolation, spoken of by Daniel the prophet, be fulfilled.

33 And immediately after the tribulation of those days, the ^asun shall be ^bdarkened, and the moon shall not give her light, and the

12d D&C 101:22 (22–25).

13a D&C 133:13 (9–13).

3 Ne. 21:22–24.

22a–23c En. 1:1–3 (1–3).

D&C 43:25 (24–25);

87:6 (1–8).

you for the ^aelect's sake; and you also shall hear of ^bwars, and rumors of wars; see that ye be not troubled, for all I have told you must come to pass; but the end is not yet.

24 Behold, I have told you before,

25 Wherefore, if they shall say unto you: Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not;

26 For as the light of the morning cometh out of the ^aeast, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.

27 And now I show unto you a parable. Behold, wheresoever the ^acarcass is, there will the eagles be ^bgathered together; so likewise shall mine elect be gathered from the four quarters of the earth.

28 And they shall hear of wars, and

Seminary (2016)

The terms “false Christs” and “false prophets” refer to anyone—in and out of the Church—who claims to speak for the Lord without authority or who promotes teachings that are contrary to the words of living prophets. False systems of worship may also be false Christs (see Bruce R. McConkie, *The Millennial Messiah* [1982], 48). The phrase “the elect according to the covenant” in verse 22 refers to members of the Church of Jesus Christ.

Elder M. Russell Ballard

“When we think of false prophets and false teachers, we tend to think of those who espouse an obviously false doctrine or presume to have authority to teach the true gospel of Christ according to their own interpretation. We often assume that such individuals are associated with small radical groups on the fringes of society. However, I reiterate: there are false prophets and false teachers who have or at least claim to have membership in the Church. There are those who, without authority, claim Church endorsement to their products and practices. Beware of such.”

(“Beware of False Prophets and False Teachers,” Oct 1999 GC, Ensign, Nov. 1999, 62).

President Joseph F. Smith

“We can accept nothing as authoritative but that which comes directly through the appointed channel, the constituted organizations of the priesthood, which is the channel that God has appointed through which to make known his mind and will to the world.

“... And the moment that individuals look to any other source, that moment they throw themselves open to the seductive influences of Satan, and render themselves liable to become servants of the devil; they lose sight of the true order through which the blessings of the Priesthood are to be enjoyed; they step outside of the pale of the kingdom of God, and are on dangerous ground. Whenever you see a man rise up claiming to have received direct revelation from the Lord to the Church, independent of the order and channel of the priesthood, you may set him down as an imposter” (Gospel Doctrine, 5th ed. [1939], 42).



President Thomas S. Monson

“Though the storm clouds may gather, though the rains may pour down upon us, our knowledge of the gospel and our love of our Heavenly Father and of our Savior will comfort and sustain us and bring joy to our hearts as we walk uprightly and keep the commandments. There will be nothing in this world that can defeat us.

“My beloved brothers and sisters, fear not. Be of good cheer. The future is as bright as your faith”

(“Be of Good Cheer,” Apr 2009 GC, Ensign or Liahona, May 2009, 92).



President Russell M. Nelson

“But, my dear brothers and sisters, so many wonderful things are ahead. In coming days, we will see the greatest manifestations of the Savior’s power that the world has ever seen. Between now and the time He returns “with power and great glory,” He will bestow countless privileges, blessings, and miracles upon the faithful.” (October 2022 GC)

you for the ^aelect's sake; and you also shall hear of ^bwars, and rumors of wars; see that ye be not troubled, for all I have told you must come to pass; but the end is not yet

24 Behold, I have told you before;
25 Wherefore, if they shall say unto you: Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not;

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28 And they shall hear of wars, and

Elder Bruce R. McConkie

“If these false religious systems with their false teachers invite you to the desert to find Christ in a life of asceticism [strict self-denial], go not forth, he is not there; if they call you to the secret chambers of monastic seclusion [withdrawal from the world] to find him, believe them not, he is not there.”

(Doctrinal New Testament Commentary [1965], 1:648).

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28 And they shall hear of wars, and

President Ezra Taft Benson

“This commission to take the gospel to every nation, kindred, tongue, and people is one of the signs by which believers will recognize the nearness of the Savior’s return to earth.”

(“Our Commission to Take the Gospel to All the World,” Ensign, Apr 1984 GC, May 1984, 43).

Elder Bruce R. McConkie

“All people shall see it together! It shall spread over all the earth as the morning light! ... Surely this is that of which Isaiah said: ‘And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.’ (Isa. 40:5.) Surely this is that of which our revelation speaks: ‘Prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together.’ (D&C 101:23.) Surely this is that day of which Zechariah prophesied: ‘The Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. ... And the Lord shall be king over all the earth.’ (Zech. 14:5–9.)” (The Millennial Messiah, 419–20).

16 And wo unto them that are with ^achild, and unto them that give suck in those days;

17 Therefore, pray ye the Lord that your flight be not in the winter, neither on the Sabbath day;

18 For then, in those days, shall be great ^atribulation on the ^bJews, and upon the inhabitants of ^cJerusalem, such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel.

19 All things which have befallen them are only the beginning of the sorrows which shall come upon them.

20 And except those days should be shortened, there should none of their flesh be ^asaved; but for the elect's sake, according to the ^bcovenant, those days shall be shortened.

21 Behold, these things I have spoken unto you concerning the Jews;

not for the Gentiles, he is in the secret chambers; believe it not;

26 For as the light of the morning cometh out of the ^aeast, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.

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28 And they shall hear of wars, and rumors of wars.

29 Behold I speak for mine elect's sake; for nation shall rise against nation, and kingdom against kingdom; there shall be ^afamines, and pestilences, and earthquakes, in divers places.

30 And again, because iniquity shall abound, the love of men shall wax ^acold; but he that shall not be

Pearl of Great Price Institute Manual

“The manner of the gathering, we are told, will be in the same miraculous and mysterious way as the gathering of eagles to a carcass lying in the desert—they appear suddenly and inexplicably in the four quarters of the sky and come together from vast distances to that single spot” (Hugh Nibley, *The Prophetic Book of Mormon* [1989], 472).

Pearl of Great Price Institute Manual

The use of the word carcass makes one think of a dead and worthless body, but it may also refer to a structure or framework, which better fits its use in Joseph Smith—Matthew 1:27. This is supported by the language in the Joseph Smith Translation of Luke 17:37, “Wheresoever the body is gathered; or, in other words, whithersoever the saints are gathered, thither will the eagles be gathered together; or, thither will the remainder be gathered together.” Today, the framework, or body, of the Church is found throughout the world in stakes, wards, and branches, while the eagles symbolize the Saints and the continuing stream of converts who embrace the restored gospel and gather into the Church.

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31 And again, this ^aGospel of the Kingdom shall be preached in all the world, for a witness unto all ^bnations, and then shall the end come, or the destruction of the wicked;

32 And again shall the ^aabomination of desolation, spoken of by Daniel the prophet, be fulfilled.

Pearl of GP Institute Manual

The Prophet Joseph Smith... said: "I prophesy in the name of the Lord God of Israel, anguish and wrath and tribulation, and the withdrawing of the Spirit of God await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here today, and should preach the same doctrine He did then, they would crucify Him" (*Journal, Oct. 15, 1843, josephsmithpapers.org; capitalization, punctuation, and spelling standardized*).

^aholy place; whoso readeth let him understand.

13 Then let them who are in Judea flee into the ^amountains;

14 Let him who is on the housetop flee, and not return to take anything out of his house;

15 Neither let him who is in the field return back to take his clothes;

16 And wo unto them that are with ^achild, and unto them that give suck in those days;

17 Therefore, pray ye the Lord that your flight be not in the winter, neither on the Sabbath day;

18 For then, in those days, shall be great ^atribulation on the ^bJews, and upon the inhabitants of ^cJerusalem, such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel.

19 All things which have befallen them are only the beginning of the sorrows which shall come upon them.

20 And except those days should be shortened, there should none of their flesh be ^asaved; but for the elect's sake, according to the ^bcovenant, those days shall be shortened.

21 Behold, these things I have spoken unto you concerning the Jews; and again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or there, believe him not;

22 For in those days there shall also arise false ^aChrists, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant.

23 Behold, I speak these things unto

you for the ^aelect's sake; and you also shall hear of ^bwars, and rumors of wars; see that ye be not troubled, for all I have told you must come to pass; but the end is not yet.

24 Behold, I have told you before;

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33 And immediately after the tribulation of those days, the ^asun shall be ^bdarkened, and the moon shall not give her light, and the

^cstars shall fall from heaven, and the powers of heaven shall be shaken.

34 Verily, I say unto you, this ^ageneration, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.

35 Although, the days will come, that heaven and earth shall pass away; yet my ^awords shall not pass away, but all shall be fulfilled.

36 And, as I said before, after the ^atribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth ^bmourn; and they shall see the ^cSon of Man ^acoming in the clouds of heaven, with power and great glory;

37 And whoso ^atreasureth up my word, shall not be deceived, for the Son of Man shall ^bcome, and he shall send his ^cangels before him with the great sound of a trumpet, and they shall gather together the ^aremainder of his elect from the four winds, from one end of heaven to the other.

38 Now learn a parable of the ^afig tree—When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand;

39 So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors;

40 But of that day, and hour, no one ^aknoweth; no, not the angels of God in heaven, but my Father only.

41 But as it was in the days of ^aNoah, so it shall be also at the coming of the Son of Man;

42 For it shall be with them, as it was in the days which were before

the ^aflood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage;

43 And ^aknew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

44 Then shall be fulfilled that which is written, that in the ^alast days, two shall be in the field, the one shall be taken, and the other ^bleft;

45 Two shall be grinding at the mill, the one shall be taken, and the other left;

46 And what I say unto one, I say unto all men; ^awatch, therefore, for you know not at what hour your Lord doth come.

47 But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready.

48 Therefore be ye also ^aready, for in such an hour as ye think not, the Son of Man cometh.

49 Who, then, is a ^afaithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

50 Blessed is that ^aservant whom his lord, when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods.

51 But if that evil servant shall say in his heart: My lord ^adelayeth his coming,

52 And shall begin to smite his fellow-servants, and to eat and drink with the drunken,

53 The lord of that servant shall come in a day when he looketh not

12d D&C 101:22 (22–25).
13a D&C 133:13 (9–13).
16a Luke 23:29 (29–31).
18a Dan. 12:1.

3 Ne. 21:22–24.
22a TG False Christs.
23a D&C 29:7 (7–23).
b D&C 45:26 (18–59).

D&C 43:25 (24–25);
87:6 (1–8).
30a Isa. 9:19;
Mosiah 9:2.

33c Ezek. 32:7 (7–9).
34a Matt. 24:34;
D&C 45:31.

Study;
Treasure.
b TG Jesus Christ Second

42a TG Flood.
43a TG Apathy.
44a TG Earth Cleansing of



Luke 21

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.

Jesus Foretells Destruction of the Temple

Jesus Foretells Wars and Persecution

The Coming of the Son of Man Jesus Foretells Destruction of Jerusalem

20 And when ye shall see ^aJerusalem compassed with ^barmies, then know that the ^cdesolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the ^acountries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be ^aled away ^bcaptive into all ^cnations: and Jerusalem shall be ^atrodden down of the ^cGentiles, until the times of the Gentiles be fulfilled.

25 ¶ ^aAnd there shall be signs in the sun, and in the ^bmoon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts ^afailing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be ^bshaken.

27 And then shall they see the Son of man coming in a ^acloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift

up your heads; for your ^aredemption draweth nigh.

29 And he spake to them a parable; Behold the ^afig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, ^aThis generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with ^asurfeiting, and drunkenness, and ^bcares of this life, and so that ^cday come upon you ^aunawares.

35 For as a ^asnare shall it come on all them that dwell on the face of the whole earth.

36 ^aWatch ye therefore, and ^bpray always, ^cthat ye may be accounted ^aworthy to escape all these things that shall come to pass, and to stand before the ^cSon of man.

37 And in the day time he was ^ateaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

42a Ps. 110:1.
46a 2 Ne. 28:16;

D&C 45:16 (16–75);
JS—M 1:4 (4–55).

Acts 6:10; D&C 11:21.
TG Wisdom.

20a Luke 19:43.
b Ezek. 38:16 (15–16);
Rev. 16:16.
c D&C 45:19 (18–21).
TG Abomination of
Desolation.
21a GR districts or regions.
24a Dan. 12:7.
TG Israel, Scattering of.

b TG Astronomy.
26a D&C 45:26; 88:91.
b Isa. 34:4.
27a Dan. 7:13;
D&C 34:7.
28a D&C 35:26.
29a D&C 35:16 (15–16);
45:37 (34–38).
32a JST Luke 21:32 . . .

1 Thes. 5:4.
d TG Procrastination.
35a Rev. 3:3; 16:15;
D&C 63:15.
36a TG Watch.
b TG Prayer.
c JST Luke 21:36 . . . and
keep my commandments,
that ye . . .

24 And they shall fall by the edge of the sword, and shall be ^aled away ^bcaptive into all ^cnations: and Jerusalem shall be ^dtrodden down of the ^eGentiles, until the times of the Gentiles be fulfilled.

25 ¶ ^aAnd there shall be signs in the sun, and in the ^bmoon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts ^afailing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be ^bshaken.

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20a Luke 19:43.

b Ezek 38:16 (15, 16).

b TG Astronomy.

26a D&C 45:26, 88:91

1 Thes. 5:4.

d TC Procrastination

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38 And all the people came early in the morning to him in the temple, for to hear him.

President Dieter F. Uchtdorf

...Those who are wise “resist the temptation to get caught up in the frantic rush of everyday life. They follow the advice ‘There is more to life than increasing its speed.’ In short, they focus on the things that matter most.”

(“Of Things That Matter Most,” Oct 2010 GC, Ensign or Liahona, Nov. 2010, 20).

JS Matthew

stars shall fall from heaven, and the powers of heaven shall be shaken.

34 Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.

35 Although, the days will come, that heaven and earth shall pass away; yet my words shall not pass away, but all shall be fulfilled.

36 And, as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory;

37 And whoso treasureth up my word, shall not be deceived, for the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds, from one end of heaven to the other.

38 Now learn a parable of the fig tree—When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand;

39 So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors;

40 But of that day, and hour, no one knoweth; no, not the angels of God in heaven, but my Father only.

41 But as it was in the days of Noah, so it shall be also at the coming of the Son of Man;

42 For it shall be with them, as it was in the days which were before

the flood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage;

43 And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

44 Then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken, and the other left;

45 Two shall be grinding at the mill, the one shall be taken, and the other left;

46 And what I say unto one, I say unto all men; watch, therefore, for you know not at what hour your Lord doth come.

47 But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready.

48 Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.

49 Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

50 Blessed is that servant whom his lord, when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods.

51 But if that evil servant shall say in his heart: My lord delayeth his coming,

52 And shall begin to smite his fellow-servants, and to eat and drink with the drunken,

53 The lord of that servant shall come in a day when he looketh not

for him, and in an hour that he is not aware of,

54 And shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

55 And thus cometh the end of the wicked, according to the prophecy of Moses, saying: They shall be cut off from among the people; but the end of the earth is not yet, but by and by.

54a Matt. 8:12.
55a Ps. 36:11-12;

73:17 (3-17);
2 Ne. 30:10;

D&C 1:9 (9-10); 29:17.
TG World, End of.

No One Knows That Day and Hour

Joseph Smith - Matthew

33c Ezek. 32:7 (7-9).
34a Matt. 24:34;
D&C 45:31

Study;
Treasure.
b TG Jesus Christ Second

42a TG Flood.
43a TG Apathy.
44a TG Earth Cleansing of

^atribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth ^bmourn; and they shall see the ^cSon of Man ^dcoming in the clouds of heaven, with power and great glory:

37 And whoso ^atreasureth up my word, shall not be deceived, for the Son of Man shall ^bcome, and he shall send his ^cangels before him with the great sound of a trumpet, and they shall gather together the ^dremainder of his elect from the four winds, from one end of heaven to the other.

38 Now learn a parable of the fig tree—When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand;

39 So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at

45 Two shall be grinding at the mill, the one shall be taken, and the other left;

46 And what I say unto one, I say unto all men; ^awatch, therefore, for you know not at what hour your Lord doth come.

47 But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready.

48 Therefore be ye also ^aready, for in such an hour as ye think not, the Son of Man cometh.

49 Who, then, is a ^afaithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

50 Blessed is that ^aservant whom his lord, when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his

Elder M. Russell Ballard

“One of my fine missionaries who served with me when I was the mission president in Toronto [Canada] came to see me some years later. I asked him, ‘Elder, how can I help you?’

“‘President,’ he said, ‘I think I’m losing my testimony.’

“I couldn’t believe it. I asked him how that could be possible.

“‘For the first time I have read some anti-Mormon literature,’ he said. ‘I have some questions, and nobody will answer them for me. I am confused, and I think I am losing my testimony.’”

“I asked him what his questions were, and he told me. They were the standard anti-Church issues, but I wanted a little time to gather materials so I could provide meaningful answers. So we set up an

“I asked him what his questions were, and he told me. They were the standard anti-Church issues, but I wanted a little time to gather materials so I could provide meaningful answers. So we set up an appointment 10 days later, at which time I told him I would answer every one of his questions. As he started to leave, I stopped him.

“‘Elder, you’ve asked me several questions here today,’ I said. ‘Now I have one for you.’

“‘Yes, President?’

“‘How long has it been since you read from the Book of Mormon?’ I asked.

“His eyes dropped. He looked at the floor for a while. Then he looked at me. ‘It’s been a long time, President,’ he confessed.

“His eyes dropped. He looked at the floor for a while. Then he looked at me. ‘It’s been a long time, President,’ he confessed.

“‘All right,’ I said. ‘You have given me my assignment. It’s only fair that I give you yours. I want you to promise me that you will read in the Book of Mormon for at least one hour every day between now and our next appointment.’ He agreed that he would do that.

“Ten days later he returned to my office, and I was ready. I pulled out my papers to start answering his questions, but he stopped me.

“‘President,’ he said, ‘that isn’t going to be necessary.’ Then he explained: ‘I know that the Book of Mormon is true. I know Joseph Smith is a prophet of God.’

“‘Well, that’s great,’ I said. ‘But you’re going to get answers to your questions anyway. I worked a long time on this, so you just sit there

ten days later he returned to my office, and I was ready. I pulled out my papers to start answering his questions, but he stopped me.

“‘President,’ he said, ‘that isn’t going to be necessary.’ Then he explained: ‘I know that the Book of Mormon is true. I know Joseph Smith is a prophet of God.’

“‘Well, that’s great,’ I said. ‘But you’re going to get answers to your questions anyway. I worked a long time on this, so you just sit there and listen.’

“And so I answered all his questions and then asked, ‘Elder, what have you learned from this?’

“And he said, ‘Give the Lord equal time’”

(“When Shall These Things Be?” Ensign, Dec. 1996, 60).

Prophet Joseph Smith

“Jesus Christ never did reveal to any man the precise time that He would come. Go and read the Scriptures, and you cannot find anything that specifies the exact hour He would come; and all that say so are false teachers”

(Teachings of Presidents of the Church: Joseph Smith [2007], 253; see also D&C 49:7).

the great sound of a trumpet, and they shall gather together the ^aremainder of his elect from the four winds, from one end of heaven to the other.

38 Now learn a parable of the ^afig tree—When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand;

39 So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors;

40 But of that day, and hour, no one ^aknoweth; no, not the angels of God in heaven, but my Father only.

41 But as it was in the days of ^aNOAH, so it shall be also at the coming of the Son of Man;

42 For it shall be with them, as it was in the days which were before

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Study;
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not have suffered his house to have been broken up, but would have been ready.

48 Therefore be ye also ^aready, for in such an hour as ye think not, the Son of Man cometh.

49 Who, then, is a ^afaithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

50 Blessed is that ^aservant whom his lord, when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods.

51 But if that evil servant shall say in his heart: My lord ^adelayeth his coming,

52 And shall begin to smite his fellow-servants, and to eat and drink with the drunken,

53 The lord of that servant shall come in a day when he looketh not

^cstars shall fall from heaven, and the powers of heaven shall be shaken.

34 Verily, I say unto you, this ^ageneration, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.

35 Although, the days will come, that heaven and earth shall pass away; yet my ^awords shall not pass away, but all shall be fulfilled.

36 And, as I said before, after the ^atribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth ^bmourn; and they shall see the ^cSon of Man ^acoming in the clouds of heaven, with power and great glory;

37 And whoso ^atreasureth up my word, shall not be deceived, for the Son of Man shall ^bcome, and he shall send his ^cangels before him with

the ^aflood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage;

43 And ^aknew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.

44 Then shall be fulfilled that which is written, that in the ^alast days, two shall be in the field, the one shall be taken, and the other ^bleft;

45 Two shall be grinding at the mill, the one shall be taken, and the other left;

46 And what I say unto one, I say unto all men; ^awatch, therefore, for you know not at what hour your Lord doth come.

47 But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have

Elder Neal A. Maxwell

“As in the days of Noah, people will also be preoccupied with the cares and the pleasures of the world (see Matthew 24:37). Ironically, most therefore will even miss such signs as God gives pertaining to Jesus’ glorious second coming” (Sermons Not Spoken [1985], 62). He also said: “It is no accident that the scriptures have preserved for us certain precious insights about the times in which Noah lived. Those were times, we read, that were ‘filled with violence’ (Genesis 6:11), and corruption abounded. There was apparently a sense of self-sufficiency, a condition to which Jesus called attention. (Matthew 24:36–41.) Jesus said this condition would be repeated in the last days. The people of Noah’s time were desensitized to real dangers. So we may become in our time. Noah and those with him had to let go of their world or perish with it!” (*Wherefore, Ye Must Press Forward* [1977], 13).

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President Heber C. Kimball

“The servants of God are angels in one sense, sent forth to gather the house of Israel from the four corners of the earth; and the Elders of this church in their labors have fulfilled, partly, the sayings of the Savior, when they have found two working in the field, one has received the gospel and been gathered, and the other left; two working in a mill, one has been taken and the other left; two lying in a bed, the one has been taken and the other left. But no doubt these sayings will have their final and complete fulfilment about the time of the second coming of the Savior”
(“Remarks,” Deseret News, Mar. 11, 1863, 289).

44 Then shall be fulfilled that which is written, that in the ^alast days, two shall be in the field, the one shall be taken, and the other ^bleft;

45 Two shall be grinding at the mill, the one shall be taken, and the other left;

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49 Who, then, is a ^afaithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Elder Bruce R. McConkie

“Those who treasure up his word will not be deceived as to the time of that glorious day, nor as to the events to precede and to attend it. (Jos. Smith 1:37.) The righteous will be able to read the signs of the times. To those in darkness he will come suddenly, unexpectedly, ‘as a thief in the night,’ but to ‘the children of light’ who ‘are not of the night, nor of darkness,’ as Paul expressed it, that day will not overtake them ‘as a thief.’ They will recognize the signs as certainly as a woman in travail foreknows the approximate time of her child’s birth. (1 Thess. 5:1–6.)” (Mormon Doctrine, 2nd ed. [1966], 688).

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52 And shall begin to smite his fellow-servants, and to eat and drink with the drunken,

53 The lord of that servant shall come in a day when he looketh not

for him, and in an hour that he is not aware of,

54 And shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and ^agnashing of teeth.

54a Matt. 8:12.

55a Ps. 36:11-12;

73:17 (3-17);

2 Ne. 30:10;

55 And wicked of Mos off from end of and by

42a TG Flood.

42a TG Flood.

Pearl of Great Price Institute Manual

In Joseph Smith—Matthew 1:49 the Lord asked a piercing question: “Who, then, is a faithful and wise servant ... ?” It is a question similar to the ones asked in Psalm 24:3, “Who shall ascend into the hill of the Lord? or who shall stand in his holy place?” and in Malachi 3:2, “But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap.” These are questions we should each ask ourself.

Pearl of Great Price Institute Manual

Faithful and wise servants can always be found doing what they have been commanded to do, such as giving “meat in due season” (food at the proper time) to the households over which they have been made “rulers.” Such servants will be given responsibility over all of their master’s possessions. The evil servant will rationalize that he will do what he has been commanded later, and instead of feeding his household as he should, he will begin to abuse his fellow servants and feed himself, along with other drunkards. And the Lord will come to the evil servant at a time he least expects and is least prepared. The evil servant will not be made a ruler, but will be cut asunder and appointed his portion with the hypocrites.



Elder Neil L. Andersen

“The thought of His coming stirs my soul. It will be breathtaking! The scope and grandeur, the vastness and magnificence, will exceed anything mortal eyes have ever seen or experienced.

“In that day ... He will appear “in the clouds of heaven, clothed with power and great glory; with all the holy angels” [Doctrine and Covenants 45:44]. ... The sun and the moon will be transformed, and “stars [will] be hurled from their places” [Doctrine and Covenants 133:49]. ...



Elder Neil L. Andersen

“... We will kneel in reverence, “and the Lord shall utter his voice, and all the ends of the earth shall hear it” [Doctrine and Covenants 45:49]. ...

“In that day the skeptics will be silent, “for every ear shall hear ..., and every knee shall bow, and every tongue shall confess” [Doctrine and Covenants 88:104] that Jesus is the Christ, the Son of God, the Savior and Redeemer of the world.

“... May we prepare for His coming by rehearsing these glorious events over and over in our own minds and with those we love.”

(Neil L. Andersen, “Thy Kingdom Come,” Ensign or Liahona, May 2015, 122)

for him, and in an hour that he is not aware of,

54 And shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and ^agnashing of teeth.

55 And thus cometh the ^aend of the wicked, according to the prophecy of Moses, saying: They shall be cut off from among the people; but the end of the earth is not yet, but by and by.

54a Matt. 8:12.
55a Ps. 36:11–12;

73:17 (3–17);
2 Ne. 30:10;

D&C 1:9 (9–10); 29:17.
TG World, End of.

President Brigham Young

“When the Savior has completed the work, when the faithful Saints have preached the gospel to the last of the spirits who have lived here and who are designed to come to this earth; when the thousand years of rest shall come and thousands and thousands of temples shall be built, and the servants and handmaids of the Lord shall have entered therein and officiated for themselves, and for their dead friends back to the days of Adam; when the last of the spirits in prison who will receive the gospel has received it; when the Savior comes and receives his ready bride, and all who can be are saved in the various kingdoms of God—celestial, terrestrial and telestial, according to their several capacities and opportunities; when sin and iniquity are driven from the earth, and the spirits that now float in this atmosphere are driven into the place prepared for them; and when the earth is sanctified from the effects of the fall,

then dead men as back to the days of Adam, when the last of the spirits in prison who will receive the gospel has received it; when the Savior comes and receives his ready bride, and all who can be are saved in the various kingdoms of God—celestial, terrestrial and telestial, according to their several capacities and opportunities; when sin and iniquity are driven from the earth, and the spirits that now float in this atmosphere are driven into the place prepared for them; and when the earth is sanctified from the effects of the fall, and baptized, cleansed, and purified by fire, and returns to its paradisiacal state, and has become like a sea of glass, a urim and thummim; when all this is done, and the Savior has presented the earth to his Father, and it is placed in the cluster of the celestial kingdoms, and the Son and all his faithful brethren and sisters have received the welcome plaudit—'Enter ye into the joy of your Lord,' and the Savior is crowned, then and not till then, will the Saints receive their everlasting inheritances" ("Discourse," Deseret News, Aug. 26, 1874, 466).

President Dallin H. Oaks

“While we are powerless to alter the fact of the Second Coming and unable to know its exact time, we can accelerate our own preparation and try to influence the preparation of those around us. ...

“What if the day of His coming were tomorrow? If we knew that we would meet the Lord tomorrow—through our premature death or through His unexpected coming—what would we do today? What confessions would we make? What practices would we discontinue? What accounts would we settle? What forgivenesses would we extend? What testimonies would we bear?

“If we would do those things then, why not now? Why not seek peace while peace can be obtained? If our lamps of preparation are drawn down, let us start immediately to replenish them” (“Preparation for the Second Coming,” 8–9, Apr 2004 GC).

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 25

33 Ye serpents, ye ^ageneration of vipers, how can ye escape the ^bdamnation of hell?

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 ^agathered 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 and the destruction of the temple—

Great calamities will precede His Second Coming—He gives the parable of the fig tree.

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to ^ashew him the buildings of the ^btemple.

2 And Jesus said unto them, ^aSee ye not all these things? verily I say unto you, There shall not be left here one ^bstone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the ^asign of thy coming, and of the end of the ^bworld?

4 And Jesus answered and said unto them, Take heed that no man ^adeceive you.

5 For many shall come in my ^aname, saying, I am ^bChrist; and shall ^cdeceive many.

6 And ye shall hear of ^awars and rumours of wars: see that ye be not ^btroubled: for all *these things* must come to pass, but the end is not yet.

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

8 All these *are* the beginning of ^asorrows.

Jesus Foretells Destruction of the Temple

Signs of the End of the Age

The Abomination of Desolation

9 Then shall they deliver you up to be afflicted, and shall ^akill you: and ye shall be ^bhated of all nations ^cfor my name's sake.

10 And then shall many be ^aoffended, and shall betray one another, and shall hate one another.

11 And many ^afalse prophets shall rise, and shall deceive many.

12 And because ^ainiquity shall abound, the love of many shall wax ^bcold.

13 But he that shall ^aendure unto the end, the same shall be saved.

14 And this ^agospel of the ^bkingdom shall be preached in all the world for a witness unto all nations; and then shall the ^cend come.

15 When ye therefore shall see the ^aabomination of desolation, spoken of by Daniel the prophet, stand in the ^bholy place, (whoso readeth, let him ^cunderstand:)

16 Then let them which be in Judæa ^aflee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And ^awoe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great ^atrib-

ulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those ^adays shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there; ^abelieve it not.

24 For there shall arise ^afalse ^bChrists, and ^cfalse prophets, and shall shew great ^asigns and wonders; insomuch that, if *it were* possible, they shall ^edeceive the very ^felect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the ^asecret chambers; believe *it* not.

27 For as the ^alightning cometh out of the ^beast, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be ^agathered together.

29 ¶ Immediately after the tribulation of those ^adays shall the ^bsun be ^cdarkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the ^asign of the Son of man in ^bheaven: and then shall all the tribes of the earth ^cmourn, and they shall see the ^dSon

33a Matt. 3:7; 12:34.

b TG Damnation; Punish.

34a D&C 1:38; 43:25.

b TG Scribe.

35a TG Martyrdom.

b TG Righteousness.

c Luke 11:51.

36a JST Matt. 23:33–35

... generation. Ye bear testimony against your fathers, when ye,

c GR have I desired to gather.

d 3 Ne. 10:6 (4–6);

D&C 29:2;

43:24 (24–25).

TG Israel, Gathering of.

e D&C 138:21 (21–22).

TG Rebellion;

Stubbornness.

38a Ps. 69:25;

Jer. 12:7; 22:5.

39a JS—M 1:1.

the destruction of the wicked, which is the end of the world.”

D&C 45:22.

TG Last Days;

World, End of.

4a Col. 2:18 (16–23);

D&C 49:23 (22–24).

TG Lying.

5a TG Name.

b TG False Christs.

c Mark 13:6.

9a TG Martyrdom.

b TG Persecution.

c GR on account of my name.

10a Isa. 8:14 (14–15);

Matt. 11:6.

11a TG Apostasy of the

Early Christian Church;

False Prophets.

12a D&C 45:27.

15a TG Abomination of Desolation.

b TG Jerusalem.

c D&C 57:9.

16a TG Israel, Scattering of.

19a Luke 23:29.

21a JS—M 1:18.

TG Tribulation.

22a TG Time.

23a D&C 49:22.

26a D&C 49:22 (22–23).

27a D&C 45:36 (36–44).

b Ezek. 43:2.

28a D&C 29:8 (7–8);

JS—M 1:27.

29a TG Day of the Lord.

b TG Astronomy.

c Isa. 13:10;

Ezek. 32:7; 34:12 (11–19);

Joel 2:10;

of man coming in the clouds of heaven with ^epower and great ^fglory.

31 And he shall send his ^aangels with a great sound of a ^btrumpet, and they shall gather together his ^celect from the four winds, from one end of ^dheaven to the other.

32 Now learn a parable of the ^afig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that ^ait is near, *even* at the ^bdoors.

34 Verily I say unto you, This ^ageneration shall not pass, till all these ^bthings be ^cfulfilled.

35 Heaven and earth shall ^apass away, but my ^bwords shall not ^cpass away.

36 ¶ But of that ^aday and ^bhour knoweth no *man*, no, not the ^cangels of heaven, but my Father only.

37 But as the days of ^aNoe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the ^aflood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be grinding at the mill*; the one shall be taken, and the other left.

42 ¶ ^aWatch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be ^abroken up.

44 Therefore be ye also ^aready: for in such an ^bhour ^cas ye think not the Son of man cometh.

45 Who then is a ^afaithful and ^bwise ^cservant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that ^aservant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord ^adelayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER 25

Jesus gives the parables of the ten virgins, the talents, and the sheep and the goats.

No One Knows That Day and Hour

The Parable of the Ten Virgins

^aTHEN shall the kingdom of heaven be likened unto ten ^bvirgins, which took their ^clamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all ^aslumbered and ^bslept.

6 And at midnight there was a cry made, Behold, the ^abridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their ^alamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps ^aare gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ^aready went in with him to the marriage: and the door was ^bshut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, ^aVerily I say unto you, I ^bknow you not.

13 ^aWatch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.*

15 And unto one he ^agave five ^btalents, to another two, and to another one; to every man according to his

several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and ^areckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou ^adeliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful ^aservant: thou hast been ^bfaithful over a few things, I will make thee ^cruler over many things: enter thou into the ^ajoy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and ^afaithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an ^ahard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was ^aafraid, and went and

30e TG Jesus Christ, Power of.
f TG Jesus Christ, Glory of.
31a TG Angels.
b Isa. 27:13;
1 Thes. 4:16;
D&C 49:23 (23–28).
c Ps. 147:2 (1–20);
Isa. 40:5.

c D&C 45:21.
35a D&C 29:23 (22–29).
b D&C 1:38 (37–39).
c Josh. 21:45;
1 Kgs. 8:56;
D&C 45:23.
36a D&C 39:21; 49:7.

Preparing a People for; Watch.
43a Ex. 22:2 (1–4).
44a TG Procrastination.
b Luke 12:40;
D&C 45:2; 51:20.
c GR when you do not

25 1a JST Matt. 25:1 *And then, at that day, before the Son of man comes, the kingdom of ...*

Preparing a People for; Procrastination.
b GR locked.
12a IST Matt. 25:11 ...

20a GR entrustedst.
21a TG Servant.
b Luke 16:10;
D&C 132:53.



^aTHEN shall the kingdom of heaven be likened unto ten ^bvirgins, which took their ^clamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all ^aslumbered and ^bslept.

6 And at midnight there was a cry made, Behold, the ^abridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their ^alamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps ^aare gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them

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New Testament Institute Manual

The parable of the ten virgins alludes to several Jewish wedding customs. Traditionally, the bridegroom, accompanied by his close friends, would go at night to the bride's house. Following the completion of the wedding ceremonies there, the wedding party would proceed to the groom's house for a feast. Wedding guests who joined the procession were expected to carry their own lamps or torches. The "bridegroom" in this parable represents the Savior (see Matthew 9:15; John 3:28–29), and His arrival with the wedding procession represents His Second Coming. The tarrying of the bridegroom teaches that the Lord has His own timetable for His Second Coming.



Symbolism of the Parable

- The bridegroom is symbolic of the Savior, and the coming of the bridegroom represents the Second Coming (*see Doctrine and Covenants 33:17 ; 88:92 ; 133:10*).
- President Dallin H. Oaks - “The ten virgins obviously represent members of Christ’s Church, for all were invited to the wedding feast and all knew what was required to be admitted when the bridegroom came” (*Dallin H. Oaks, “Preparation for the Second Coming,” Apr 2004 GC, Ensign or Liahona, May 2004, 8*).



Symbolism of the Parable

- **The lamps can symbolize our testimonies** (see David A. Bednar, “Converted unto the Lord,” Oct 2012 GC, Ensign or Liahona, Nov. 2012, 109). **Note that all ten virgins had lamps.**
- **The oil can symbolize our conversion unto the Lord Jesus Christ** (see David A. Bednar, “Converted unto the Lord,” Oct 2012 GC, Ensign or Liahona, Nov. 2012, 109). **This can include our efforts to follow the guidance of the Holy Ghost and to live obediently to the Savior and His gospel** (see Doctrine and Covenants 45:56–58 ; Spencer W. Kimball, Faith Precedes the Miracle [1972], 256).



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9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

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New Testament Seminary Manual

Most Jewish wedding ceremonies would take place in the evening. Several scripture passages refer to the Savior coming again like a thief in the night (see Joseph Smith Translation, Luke 12:44 [in the Bible appendix]; 1 Thessalonians 5:2 ; 2 Peter 3:10 ; Doctrine and Covenants 45:19 ; 106:4). The coming of the bridegroom at midnight suggests the unexpected hour of the Savior's return. President Spencer W. Kimball explained:

"The foolish virgins were not averse to buying oil. They knew they should have oil. They merely procrastinated, not knowing when the bridegroom would come. ... Midnight is so late for those who have procrastinated."

(Spencer W. Kimball, Faith Precedes the Miracle [1972], 256)



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Sister Linda K. Burton:

“I don’t think there is anyone, especially among those with tender hearts, who doesn’t feel sad for the foolish young women. And some of us just want to say to the others, “Can’t you just share so everyone can be happy?” But think about it. This is a story the Savior told, and He is the one who calls five of them “wise” and five of them “foolish.””

Sister Linda K. Burton:

As we consider this parable as a pattern for temple preparation, consider the words of a latter-day prophet who taught that “the oil of spiritual preparedness cannot be shared.” President Spencer W. Kimball helped clarify why the five “wise” young women could not share the oil in their lamps with those who were “foolish” when he said: “Attendance at sacrament meetings adds oil to our lamps, drop by drop over the years. Fasting, family prayer, home teaching, control of bodily appetites, preaching the gospel, studying the scriptures—each act of dedication and obedience is a drop added to our store. Deeds of kindness, payment of offerings and tithes, chaste thoughts and actions ... —these, too, contribute importantly to the oil with which we can at midnight refuel our exhausted lamps.”



Sister Linda K. Burton:

Can you see the pattern of preparedness—drop by drop—that can help us as we think how we might be more diligent in our preparation to receive sacred ordinances for ourselves and others? What other small and simple things might we do to add precious spiritual drops of oil to our lamps of preparation?”

(October 2014 GC, General Women’s Session)

Elder David A. Bednar

“A grand objective of mortality is not merely learning about the Only Begotten of the Father but also striving to know Him. ... We come to know the Savior as we do our best to go where He wants us to go, as we strive to say what He wants us to say, and as we become what He wants us to become.”

(David A. Bednar, “If Ye Had Known Me,” Oct 2016 GC, Ensign or Liahona, Nov. 2016, 103, 104)

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President Henry B. Eyring

“There is a danger in the word someday when what it means is ‘not this day.’ ‘Someday I will repent.’ ‘Someday I will forgive him.’ ‘Someday I will speak to my friend about the Church.’ ‘Someday I will start to pay tithing.’ ‘Someday I will return to the temple.’ ‘Someday ...’ The scriptures make the danger of delay clear. It is that we may discover that we have run out of time”

(“This Day,” Apr 2007 GC, Ensign or Liahona, May 2007, 89).

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22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and ^afaithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

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19 After a long time the lord of those servants cometh, and ^areckoneth with them.

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President James E. Faust

“The Lord entrusts all of His servants, including every priesthood holder, with spiritual talents. ... While we are not all equal in experience, aptitude, and strength, we have different opportunities to employ these spiritual gifts, and we will all be accountable for the use of the gifts and opportunities given to us.”

(“I Believe I Can, I Knew I Could,” Oct 2002 GC, Ensign, Nov. 2002, 50).

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hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and ^aslothful servant, thou knewest that I ^breap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with ^ausury.

28 Take therefore the ^atalent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be ^agiven, and he shall have ^babundance: but from him that hath not shall be ^ctaken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the ^aSon of man shall come in his ^bglory, and all the holy angels with him, then shall he sit

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20 *a* GR entrustedst.
21 *a* TG Servant.

New Testament Institute Manual

In the Savior's time, a "talent" was a unit of weight and also a large sum of money. In modern usage, the word "talent," as used in this parable, has come to represent any spiritual gift or any skill or ability given to us by God, and the parable teaches that we are responsible to use these gifts wisely and profitably. The Second Coming is represented by the arrival, "after a long time," of a master who had entrusted his servants with talents (Matthew 25:19). The servant who doubled his two talents received the same commendation as the one who doubled his five talents (see Matthew 25:21, 23); each was expected to try to improve on what he had been given. Thus, in the end, only the servant who did nothing with his talent was rejected by his master.



President James E. Faust

“Some of us are too content with what we may already be doing. We stand back in the ‘eat, drink, and be merry’ mode when opportunities for growth and development abound. We miss opportunities to build up the kingdom of God because we have the passive notion that someone else will take care of it. The Lord tells us that He will give more to those who are willing. They will be magnified in their efforts. ... But to those who say, ‘We have enough, from them shall be taken away even that which they have’ [2 Nephi 28:30].

(“I Believe I Can, I Knew I Could,” Oct 2002 GC, Ensign, Nov. 2002, 50).



Elder Quentin L. Cook

“The growth in our own talents is the best measure of personal progress. ... Comparing blessings is almost certain to drive out joy. We cannot be grateful and envious at the same time. If we truly want to have the Spirit of the Lord and experience joy and happiness, we should rejoice in our blessings and be grateful.”

(“Rejoice!” Oct 1996 GC, Ensign, Nov. 1996, 29, 30).



Elder Sterling W. Sill

“[The third servant’s] loss was not because he did anything wrong, but rather because his fear had prevented him [from] doing anything at all. Yet this is the process by which most of our blessings are lost. ...

“... When one fails to use the muscles of his arm he loses his strength. ... When we don’t develop our abilities, we lose our abilities. When the people in past ages have not honored the Priesthood, it has been taken from them. ... Neither spiritual, mental nor physical talents develop while they are buried in the earth.”

(The Law of the Harvest [1963], 375).

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30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth

31 ¶ When the ^aSon of man shall come in his ^bglory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all ^anations: and he shall ^bseparate them one from another, as a ^cshepherd divideth *his* ^dsheep from the goats:

33 And he shall set the sheep on his ^aright hand, but the goats on the left.

34 Then shall the King say unto them on his ^aright hand, Come, ye ^bblessed of my Father, ^cinherit the ^dkingdom prepared for you from the foundation of the world:

you, Inasmuch as ye have ^adone *it* unto one of the ^bleast of these my ^cbrethren, ye have done *it* unto me.

41 Then shall he say also unto them on the ^aleft hand, ^bDepart from me, ye ^ccursed, into everlasting ^dfire, ^eprepared for the devil and his angels:

42 For I was an ^ahungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch

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26 His lord answered and said unto him, *Thou* wicked and ^aslothful servant, thou knewest that I ^breap where I have sown, and wouldst not have gathered where I have sown?

27 Then shall he say unto him, Lord, I have feared thee, to have put my talent in under the bushels, and to have hid it, lest thou shouldst have received it with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be ^agiven, and he shall have ^babundance: but from him that hath not shall be ^ctaken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.



35 For I was an ^ahungred, and ye ^bgave me meat: I was thirsty, and ye gave me drink: I was a ^cstranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye ^avisited me: I was in ^bprison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee ^asick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have ^adone *it* unto one of the ^bleast of these my ^cbrethren, ye have done *it* unto me.

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45 Then shall he answer them, saying, Verily I say unto you, Inasmuch

as ye did it not to one of the ^aleast of these, ye did it not to me.

46 And these shall go away into ^aeverlasting ^bpunishment: but the ^crighteous into ^dlife ^eeternal.

CHAPTER 26



Jesus is anointed—He keeps the Passover—He institutes the sacrament—He is crucified—He is buried in the tomb—He rises from the dead—He ascends into heaven—He sits on the right hand of the Father—He will come again to judge the living and the dead.

AND it came to pass that after he had finished his prayer, he said unto his disciples, Behold, I am about to be crucified: and ye shall be gathered together again unto me in the kingdom of my Father.

2 Ye know that after two days is the feast of the ^apassover, and the Son of man is ^bbetrayed to be ^ccrucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the



Elder Joseph B. Wirthlin

“At the final day the Savior will not ask about the nature of our callings. He will not inquire about our material possessions or fame. He will ask if we ministered to the sick, gave food and drink to the hungry, visited those in prison, or gave succor to the weak [see Matthew 25:31–40]. When we reach out to assist the least of Heavenly Father’s children, we do it unto Him [see Matthew 25:40]. That is the essence of the gospel of Jesus Christ.”

(Joseph B. Wirthlin, “The Great Commandment,” Oct 2007 GC, Ensign or Liahona, Nov. 2007, 30)