

NT 22: Last Week (Sunday to Tuesday)

Monte F. Shelley, 18 June 2011

Quotes

- It is not where we serve, but how we serve.
- Service to others is service to God. (Mosiah 2:17)

1. Timeline of Last Week

Day	Jew	Last Week Events
Sat		Sabbath
Sun	Sun	Supper (Mary, Martha, Lazarus) and anointing (Jn 12)
Sun		Triumphal Entry (Palm Sunday)
Mon	Mon	
Mon		Christ cursed fig tree; cleansed temple; healed
Tue	Tue	
Tue		Leaders question Christ's authority → parables; Jesus to disciples (2 nd coming signs, counsel)
Wed	Wed	Jesus is anointed (Mt); Judas offered to betray Jesus
Wed		Plot against Jesus [Silent Wednesday]
Thu	Thu	
Thu		Prepare for last supper
Fri	Fri	Eve: Last Supper (☉)=Passover (☉); Gethsemane; Night= arrest, Jewish trial (Annas)
Fri	☉	
Fri	†	Morn: 6:30 AM Jewish trial (Caiaphas), Roman trials (Pilate, Herod, Pilate); 9 AM = crucifixion; 12 noon= darkness; 3 PM = death; Burial before 6 PM
Sat	Sat	Sabbath; Christ ministered in Spirit World
Sat		Sabbath
Sun	Sun	
Sun	☺	1 st Fruits ritual; empty tomb; Christ appeared to many

Some say: (a) the Last Supper was the day before Passover and Jesus was crucified when the Passover lambs were being killed, (b) the crucifixion was 1–2 days earlier to give more time in the grave, and (c) Thurs and some Friday events happened a day earlier to give more time between trials. (BBB 105–119)

2. Priestcraft among the Jews (2 Ne 103–6)

³ Christ ... [must] come among the Jews, ... who are the more wicked part of the world ... for ... there is none other nation ... that would crucify their God. ⁴ For should the mighty miracles be wrought among other nations they would repent, and know that he be their God. ⁵ But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified. ⁶ Wherefore, ... destructions, famines, pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be scattered among all nations. (2 Ne 10:3–6)

Priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion. (2 Ne 26:29)

Anciently both state and religion were controlled by the “elite,” mainly the aristocracy and priests. In Israel, the elite made up about 5% of the population. The non-elite, the peasants, did not elect their leaders. Leadership was either inherited or appointed by the Romans. Funding for the Roman Empire and local governments came primarily from the peasantry. The peasants had to pay 40+% “taxes” to the Romans and the Temple priests. Local priests collected the annual tithe for the use and upkeep of the temple. The peasants also had to supply the Temple with animals, wine, and grain for sacrifices. There were also land taxes, personal vows, the ½ shekel per year tax, etc.

The Jerusalem Sanhedrin or Jewish “supreme court” was made up of about 70 men consisting of Sadducees (chief

priests), Pharisees, Priests, and Elders. The high priest presided over the Sanhedrin. Through high taxes, high rents, and debt contracts enforced by the Sanhedrin, ‘the powerful kept peasants and villages in debt.’ ... ‘If a peasant family, after paying 40% or more of its harvest, then had too little left to survive until the next harvest, it would have to borrow grain for food, or for seed for the next sowing. Family members often hired themselves out as wage labor to a larger landholder ... If increased debt resulted in a loss of land, they would sink to the ranks of the rural proletariat, the landless day laborers, or one could become a sharecropping tenant, perhaps on one’s own former parcel of land.’ ...

At the time of Christ, the Jewish leaders or “shepherds of Israel” began to “feed themselves” at the expense of the sheep. The shepherds taught people that prosperity depended on giving money and goods to the priests to satisfy God’s demands. Thus, ... ‘a constant flow of goods to the temple ... remained under the control of the high priestly families.’ Further, ‘the elites’ began ‘acquiring money through debt and [business] involvements, gaining power over peasants through loans, controlling more land through debt defaults, and directing enormous agricultural products to their own advantage.’

Many peasants who lost their land were forced to find other ways to survive. Many formed groups like Gadianton robbers and lived in the desert, often in caves or dens, making raids upon both the Jewish and Roman wealthy. These wicked groups became so powerful and numerous that they were a major force behind the Jewish revolt against the Romans in AD 66 which ended in Jerusalem’s destruction in AD 70. Often, the military was sent out to try to round up and extinguish these robbers. In fact, just prior to the Savior’s last week of his life, the Romans captured Barabbas, the leader of a robber group, with two of his men who were crucified with the Savior. (Satterfield MM #20)

3. Supper with Mary, Martha, and Lazarus (Jn 12:1–11)

After supper, Mary anointed Jesus’ feet with costly oil. Judas did not approve. Many people came to see Jesus and Lazarus. The “chief priests” planned to kill Lazarus because many who saw this man who had been raised from the dead believed in Jesus.

4. Triumphal Entry (Palm Sunday) (Jn 12; Mt 21:1–11)

“On the next day” (12:12) Jesus sent his disciples to get a donkey. Like Solomon and other kings, Jesus rode the donkey into Jerusalem as prophesied (Zech 9:9).

The donkey symbolized peace, not war, and Davidic royalty.

Jesus, the Son of David, came as the Prince of Peace, not as a warrior to deliver Israel from the Romans as many hoped.

The people went with palm branches to meet Jesus. They waved the branches and shouted “Hosanna [= save now] to the Son of David: Blessed is he that cometh in the name of the Lord.” (Ps 118:25–26). The Pharisees did not approve of his popularity.

“According to the Talmud, the Messiah will be a descendant of the House of David and will be preceded by a secondary Messiah, from the House of Joseph. Folklore has it that he will arrive riding a donkey . . .” (EJ Jr.; Rona #20)

When Philip and Andrew told Jesus that some Greeks wanted to see him, Jesus said, “The hour is come, that the Son of man should be glorified” (12:23).

12:⁴² Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: ⁴³ For they loved the praise of men more than the praise of God.

5. Jesus cast out moneychangers, sellers (Mt 21:12–13)

¹² Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, ¹³ And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Annas was the high priest from AD 7 to 15 and the father-in-law of Caiaphas the high priest AD 18 to 36. Both Annas and Caiaphas were members of the Sanhedrin that ruled over the temple and granted merchants and moneychangers the right to do business on temple square for a fee (MM #20). The Talmud speaks of the booths of the sons of Annas, who had the money changing concession (FNT Mt 21:12). Moneychangers, likely priests, charged a 4.2% fee to exchange common coins for temple coins required to pay temple taxes. Animals were sold for higher than normal prices (Lachs 347).

6. Jesus healed the blind and lame (Mt 21:14–16)

¹⁴ And the blind and the lame came to him in the temple; and he healed them. ¹⁵ And when the chief priests and scribes saw the wonderful things that he did, and the ^a children {*of the kingdom*} crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, {} = JST

7. Jesus cursed a fruitless fig tree (Mt 21:18–22)

¹⁸ Now in the morning as he returned into the city, he hungered. ¹⁹ And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And <immediately> the fig tree withered away. <> = NIV

8. Leaders challenge Christ's authority (Mt 21:23–27)

²³ When he was come into the temple, the chief priests and the elders ... came ... as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

For the Jews, authority came from lineage (priest), education/training (scribe), or wealth/influence (elders).

²⁴ And Jesus ... said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. ²⁵ The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? ²⁶ But if we shall say, Of men; we fear the people; for all hold John as a prophet. ²⁷ And they ... said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

9. Parable of Two Sons to leaders (Mt 21:28–32)

A man said to his two sons; “go work to day in my vineyard.” The first son said, I don’t desire to go: but afterward he repented, and went. The second son said, I go but went not. Which one “did the will of *his* father? They say unto him, The first. Jesus saith unto them, ... the publicans and the harlots go into the kingdom of God before you. ³² For ... ye believed [John] not: but the publicans and the harlots believed him: and ye ... repented not afterward, that ye might believe him.”

10. Parable of wicked husbandmen to leaders (Mt 21:33)

³³ Hear another parable: {*for unto you that believe not, I speak in parables; that your unrighteousness may be rewarded unto you.*} There was a <landowner who> planted a vineyard, and <put a wall around it>, and digged a winepress in it, and built a tower, and <rented it to some> husbandmen and went into a far country:

³⁴ And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. ³⁵ And the

husbandmen took his servants, and beat one, and killed another, and stoned another. ... ³⁷ But last of all he sent unto them his son, saying, They will reverence my [beloved] son.

³⁸ But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. ³⁹ And they caught him, and cast him out of the vineyard, and slew *him*.

⁴⁰ When the lord ... of the vineyard cometh, what will he do unto those husbandmen? ⁴¹ They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. ⁴² Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner...? ⁴³ Therefore ... the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. ⁴⁴ And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

⁴⁵ When the chief priests and Pharisees had heard his parables, they perceived that he spake of them. {*... And they were angry with him.*} ⁴⁶ But when they <looked for a way to arrest> him, they feared the multitude, because they took him for a prophet.

11. Parable of the wedding of the king's son (Mt 22:1–14)

When a king sent his servants to call those who were invited to his son’s wedding feast, they would not come. When the king heard his servants had been ridiculed, mistreated, or killed, he sent his armies to destroy the murderers and their city. He then had his servants go to the highways and invite anyone saw. One man came without a wedding garment and was cast out. “For many are called, but few *are* chosen.”

12. Tribute to Caesar? Pharisees + Herodians (Mt 22:15)

¹⁵ Then went the Pharisees, and <laid plans to trap him in his words.> ¹⁶ <They sent their disciples to him along with the Herodians. “Teacher,” they said, “we know you are a man of integrity and that you teach the way of God in accordance with the truth. You aren’t swayed by men, because you pay no attention to who they are.> ¹⁷ Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

¹⁸ But Jesus <knowing their evil intent, said, “You hypocrites, why are you trying to trap me?> ¹⁹ [Show] me the tribute money. ... ²⁰ Whose *is* this image and superscription? ²¹ They say ..., Cæsar’s. Then saith he ..., Render therefore unto Cæsar the things which are Cæsar’s; and unto God the things that are God’s. ²² When they had heard *these words*, they marvelled, and left him.,

13. Woman married to 7 husbands? Sadducees (Mt 22:23)

²³ The same day came to him the Sadducees, which say that there is no resurrection, and asked him, ²⁴ Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. ²⁵ Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: ²⁶ Likewise the second also, and the third, unto the seventh. ²⁷ And last of all the woman died also. ²⁸ Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

²⁹ Jesus ... said ..., Ye do err, not knowing the scriptures, nor the power of God. ³⁰ For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Joseph Fielding Smith: “This is the only answer the Lord could have given to these unbelievers. ... The Lord says that, ‘when they [those of this world who do not keep the whole law] are out of the world they neither marry nor are given in

marriage; but are appointed [ministering] angels. ... For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.' (DC 132:16-17) ... There will be no marrying, neither giving in marriage among those who reject the truth of the everlasting gospel." (*Doctrines of Salvation*, 2:73.)

"The modern equivalent would be for a woman who does not believe in Christ, in his redemptive mission, or in resurrection, to ask a modern prophet which of the seven men to whom she had been married will be her husband in the world to come. The answer, obviously, is none of them." (Millet, 183.)

³¹ But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, ³² I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. ³³ And when the multitude heard *this*, they were astonished at his doctrine.

14. Great commandment? Pharisees (Mt 22:34-40)

³⁴ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. ³⁵ Then one of them, *which was a lawyer*, asked *him a question*, tempting him, and saying, ³⁶ Master, which *is* the great commandment in the law?

³⁷ Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ³⁸ This is the first and great commandment. ³⁹ And the second *is* like unto it, Thou shalt love thy neighbour as thyself. ⁴⁰ On these two commandments hang all the law and the prophets.

15. What think ye of Christ? (Mt 22:41-46)

⁴¹ While the Pharisees were gathered together, Jesus asked them, ⁴² Saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David*. ⁴³ He saith unto them, How then doth David in spirit call him Lord, saying, ⁴⁴ The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? [Ps 110:1] ⁴⁵ If David then call him Lord, how is he his son? ⁴⁶ And no man was able to answer him a word, neither <dared> any *man* from that day forth ask him any more *questions*.

16. Jesus denounces hypocrisy of leaders (Mt 23)

Scribes and Pharisees who "sit in Moses' seat" of judgment and instruction (a) "say and do not" (23:1), (b) "they bind heavy burdens" (23:4) by adding traditions and rules to the law of Moses with loopholes for them, (c) they do works "to be seen of men" (23:5), (d) they love places and titles of honor (23:6-7), (e) they keep less important parts of the law but omit "weightier matters of the law, judgment, mercy, and faith" (23:23-24), and (f) they honor dead prophets but reject the living prophets (23:29-33).

17. Jesus laments over Jerusalem (Mt 23:37-39)

³⁷ O Jerusalem, ... *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! ³⁸ Behold, your house is left unto you desolate. ³⁹ For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

18. Signs of the 2nd coming to disciples (Mt 24)

¹ Jesus ... departed from the temple: ... ² [and] said unto [his disciples], ... There shall not be left here one stone 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 sign of thy coming, and of the end of the world?

Jesus explained the signs to precede the Second Coming.

19. Parable of the fig tree (Mt 24:32-34)

³² Now learn a parable of the fig 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 it is near, even at the doors.

In 1976, Elder Brockbank quoted Spencer W. Kimball as saying, "The leaves are commencing to show on the fig tree." (P-UP; *Ensign*, Nov 1976)

20. No man knows the "day and hour" (Mt 24:36-51)

³⁶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. ³⁷ But as the days of [Noah] *were*, so shall also the coming of the Son of man be. ³⁸ For as in the days that were before the flood they were eating and drinking, [and] marrying ... until ... [Noah] 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. ... ⁴² Watch therefore: for ye know not what hour your Lord doth come.

Many scriptural passages suggest that, while Jesus' first coming took place at Passover (at which time also he died and was resurrected), his second coming will be during the week-long feast of tabernacles. (MM #20a)

21. Parable of the ten virgins to disciples (Mt 25:1-13)

¹ {*At that day, before the Son of Man comes,* } shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom [and the bride ^{some MSS}].

"A wedding in Jesus' day was one of the most important and anticipated celebrations in Jewish life. The wedding party was exempt from certain religious duties. Scholars of the village or town even suspended their study of the Torah. The customs ... required ... bridegroom, and his associates to call for the bride in processional array and take her back to his home for a wedding feast. As the party returned with the bride ..., the friends of the bride, including young unmarried maidens of the village, joined in the procession. ... Weddings were celebrated at night (the beginning of a new day in Jewish tradition)." (BTW 88 quoting *Scriptural Parables*, 142)

As the crowd is gathering, the groom and several close friends are making their way to the home of the bride, which is assumed to be across town or in a nearby village. From there the groom collects his bride and escorts her back to his family home, where the crowd awaits and the marriage feast will be held. ... When she was ready, she would be placed on the back of a riding animal, and the groom, with his friends, would form a disorganized, exuberant parade. This happy group would take the longest possible route back to the groom's home ..., wandering through as many streets of the village as possible so that most of the populace could see and cheer them as they passed. ... Weddings take place during the seven months of the hot and cloudless summer. At the groom's home some of the crowd would therefore wait in the street as they anticipate the arrival of the meandering wedding party. The parable takes place at night, and among the guests are ten young women [with lamps lit]. ... Women, young and old, always carry lamps. Their reputation, and in some cases their personal safety, depends on the lamps. (MEE 271-272)

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 slumbered and slept. ⁶ And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. ⁷ Then all those virgins arose, and trimmed their lamps. ⁸ And the foolish said unto the wise, Give us of your oil; for our lamps are <going> 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 ready went in with him to the marriage: and the door was shut. ¹¹ Afterward came also the other virgins, saying, Lord, Lord, open to us. ¹² But he ... said, ... {you} know {me} not. ¹³ Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

⁵⁶ And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins. ⁵⁷ For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived ... shall abide the day. (D&C 45:56-57)

Be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom” (D&C 33:17).

22. Parable of the Talents to disciples (Mt 25:14-30)

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 gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. ...

¹⁹ After a long time the lord of those servants cometh, and <settle accounts> with them. ²⁰ And so he that had received five talents ... [said] Lord, thou <entrustedst> unto me five talents: behold, I have gained ... five talents more. ²¹ His lord said ... Well done, thou good and faithful 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. ... [He said the same to he who had two talents.]

²⁴ Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man ... ²⁵ And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. ²⁶ His lord ... said unto him, <You wicked, lazy servant! ... You should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.> ²⁸ Take therefore the talent from him, and give it unto him which hath ten talents.

What does “talents” mean in TV English?

What does “talents” mean in Scripture English?

How does this parable apply to Christ’s disciples then?

How does this parable apply to latter-day saints?

23. Parable of sheep and goats to disciples (Mt 25:31-46)

³¹ When the Son of man shall come in his glory, ... ³² And before him shall be gathered all nations: and he shall separate them ... as a shepherd divideth his sheep from the goats: ³³ And he shall set the sheep on his right hand, but the goats on the left.

³⁴ Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you ... ³⁵ For I was <hungry>, and ye gave me [food]: I was thirsty, and ye gave me drink: I was a stranger [or foreigner] and ye took me in: ³⁶ Naked, and ye clothed me: I was sick, and ye [took care of] me: I was in prison, and ye came <to visit> me.

How did Pharisees believe people would be separated?

“The division isn’t about perfect attendance at church, number of memorized scriptures, or knowledge of gospel doctrines. It

isn’t about callings, number of talks, or wearing a white shirt. It ... is based on service to others. Those on the right hand served others, while those on his left hand did not. ... ‘The wicked ... did not kill ... commit adultery ... [or] steal.’ (BTW 107)

³⁷ Then shall the righteous ... [say], when saw we thee <hungry>, 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 sick, or in prison, and came unto thee? ⁴⁰ And the King shall ... [say] Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

⁴¹ Then shall he say also unto them on the left hand, Depart from me, ye <who are> cursed, into everlasting fire, [which has been] prepared for the devil and his angels: ⁴² For I was <hungry>, and ye gave me no [food]: 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 ... [say], Lord, when saw we thee <hungry>, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? ⁴⁵ Then shall he [say], ... Inasmuch as ye did it not to one of the least of these, ye did it not to me. ⁴⁶ And these shall go away into everlasting punishment: but the righteous into life eternal.

24. “After two days” prophecy (Mt 26:1-2)

¹ When Jesus had finished all these sayings, he said unto his disciples, ² Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

25. Jewish leaders plot to kill Jesus (Mt 26:3-5)

³ Then assembled together the chief priests, and the scribes, and the elders ... unto the palace of the high priest, ... Caiaphas, ⁴ And <plotted to arrest Jesus in some sly way>, and kill him. ⁵ But they said, Not on the feast day, lest there be <a riot> among the people.

Quotes

Boyd K. Packer: You young people, move ahead in your lives. It is a marvelous time to be alive. The world is not going to come to an end. You are going to have time to stand, as I stand now, talking about your children and your grandchildren and your great-grandchildren. (CES Fireside for Young Adults, 2 Feb 2003; speeches.byu.edu; see also *Ensign*, May 1989)

John Bytheway: It’s easy to dress up on our Sunday best and look really religious and be really busy doing church stuff but forget to be charitable. ... If following God were only about looking the part and learning the laws of the gospel, we could go hide in a monastery, away from all the ‘sinners and publicans,’ lock ourselves in a room, and pray and memorize scriptures all day long. ... [However,] it’s impossible to be truly righteous without serving others. How can you love your neighbors as yourself if you’re avoiding them because there are unclean? If we’re focused on the rules to the exclusion of serving others, we might be like the second son, who said he would go live the gospel, but didn’t do it. (BTW 71-72)

Wilford Woodruff: The parable of the ten virgins is intended to represent the second coming of the Son of man, the coming of the Bridegroom to meet the bride, the church, the Lamb’s wife, in the last days; and I expect that the Savior was about right when he said, in reference to the members of the church, that five of them were wise and five were foolish; for when the Lord of heaven comes in power and great glory to reward every man according to the deeds done in the body, if he finds one-half of those professing to be members of his church prepared for salvation, it will be as many as can be expected judging by the course that many are pursuing. (TPC-WW, ch. #24)