











## 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		Supper (Mary, Martha, Lazarus) and anointing (Jn 12)
Sun		Triumphal Entry (Palm Sunday) [donkey, palm branches, Hosanna shout]
Mon		
Mon		Christ cursed fig tree; cleansed temple; healed
Tue		
Tue	 	Leaders question Christ's authority → parables; Jesus to disciples (2 <sup>nd</sup> coming signs, counsel) [with disciples on Mount of Olives]
Wed		Jesus is anointed; Judas offered to betray Jesus
Wed		Plot against Jesus [Silent Wednesday]
Thu		
Thu		Prepare for last supper
Fri	 	Eve: Last Supper (Ⓞ)=Passover (Ⓟ); Gethsemane; Night= arrest, Jewish trial (Annas)
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		Sabbath; Christ ministered in Spirit World
Sat		Sabbath
Sun		
Sun		1 <sup>st</sup> 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)

**Trial times:** “Most scholars believe the events between the Last Supper and the crucifixion can fit in 14 hours and that 2.5 hours is enough time for the 2<sup>nd</sup> Jewish trial, two Roman trials, and the preparation for crucifixion. However, some believe this short time requires the cast (e.g., high priests, Sanhedrin, Pilate, Herod, soldiers) to be up very early (or all night) and ready for their part in a rushed 2.5 hour ‘play.’” (BBB 118)

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

<sup>3</sup> 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.<sup>4</sup> For should the mighty miracles be wrought among other nations they would repent, and know that he be their God.<sup>5</sup> But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified.<sup>6</sup> 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)

**Businesses advertise to make money and have good public image (praise). Both are important for making money and having power. (MFS)**

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.

Palm branches → Palm Sunday

Such tributes were for the enthronement of a king.

Psalm 118 was sung at Passover to celebrate Israel’s deliverance

The branches and singing indicates their anticipation that Jesus was the Messiah who would be their deliverer and savior.

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:<sup>42</sup> 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: <sup>43</sup> For they loved the praise of men more than the praise of God.

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

<sup>12</sup> 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, <sup>13</sup> 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).

Only John puts this at the start of Christ’s ministry. The others put it here at the start of the last week. Some believe it happened twice, while others believe this is when it occurred and John put it early for teaching purposes not historical ones.

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

<sup>14</sup> And the blind and the lame came to him in the temple; and he healed them. <sup>15</sup> And when the chief priests and scribes saw the wonderful things that he did, and the <sup>a</sup> 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)

<sup>18</sup> Now in the morning as he returned into the city, he hungered. <sup>19</sup> 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

The fig tree was a common rabbinical symbol for Israel.

“The symbol was perfect—a tree professing fruits and having none standing in the very shadows of the temple where a corrupt priesthood professed righteousness and devotion to Israel’s God as they plotted the death of his Son. . . . The fig tree [was] a prophetic type of what befalls those who profess his authority and fail to bring forth good fruits.” (SinS #25)

In cursing the barren fig tree, the Savior demonstrated his power to curse, smite, and destroy. In so doing, it foreshadowed the fate of those of the Jewish nation who would reject the ministry of Jesus. (MM #20)

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

<sup>23</sup> 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?

These things → his triumphal entry, cleansing the temple, healings, and teaching in the temple.

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

If Jesus could claim no authority, he would obviously be in conflict with the Mosaic law and would have no right to preach the gospel. On the other hand, should he claim such authority, but not having received it from his questioners or those they represented, he would be accused of blasphemy. (SinS #25)

<sup>24</sup> 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. <sup>25</sup> 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? <sup>26</sup> But if we shall say, Of men; we fear the people; for all hold John as a prophet. <sup>27</sup> And they . . . said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

Fear the people = During the Jewish War (AD 66–70), many Jewish leaders were murdered by their own people. (Sense 187)

Though the Savior did not directly answer the question the rulers asked, He did answer indirectly with three parables. The meaning of these parables is clear: the rejection of Jesus by the Jews would eventually lead to their destruction and the destruction of Jerusalem! (MM #20)

#### 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. <sup>32</sup> For . . . ye believed [John] not: but the publicans and the harlots believed him: and ye . . . repented not afterward, that ye might believe him.”

Vineyard = Israel (OT verses)

1<sup>st</sup> son = publicans and harlots; 2<sup>nd</sup> son = Jewish leaders

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

<sup>33</sup> 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:

Absentee landlords allowed tenant farmers to work their land.

<sup>34</sup> And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. <sup>35</sup> And the husbandmen took his servants, and beat one, and killed another, and stoned another. . . . <sup>37</sup> But last of all he sent unto them his son, saying, They will reverence my [beloved] son.

<sup>13</sup> I will send my beloved son: it may be they will reverence him when they see him. (Lk 20:13; Mk 12:6)

### An indirect answer to the “by what authority” question.

<sup>38</sup> 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. <sup>39</sup> And they caught him, and cast him out of the vineyard, and slew him.

When one died without an heir, the property could be claimed.

Mishnah: “Title by usucaption to houses, cisterns, trenches, vaults, dove-cots, bath-houses, olive-presses, irrigated fields, and slaves, and aught that brings constant gain, is secured by occupation during three completed years.” (MEE 420)

<sup>40</sup> When the lord ... of the vineyard cometh, what will he do unto those husbandmen? <sup>41</sup> 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. <sup>42</sup> 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...? <sup>43</sup> Therefore ... the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. <sup>44</sup> And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

As in the parable of the talents, the kingdom or gospel would be taken from unfaithful and given to others.

Not only did the Savior prophesy his own demise in this parable, but warned that because of the Jewish rejection of Christ the Jewish nation including their capital, Jerusalem, would suffer destruction. Further, he prophesied that the gentiles would be given the opportunity to have the gospel. (MM #20)

<sup>45</sup> When the chief priests and Pharisees had heard his parables, they perceived that he spake of them. { ... And they were angry with him. } <sup>46</sup> 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.”

Either a wedding garment was given to those invited to the wedding or at least suitable clothing was made available.

Whatever is the case, it is apparent that having the wedding garment was essential for the wedding feast. (MM #20)

Although the invitation was open to all, those who came still had to meet certain requirements.

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

<sup>15</sup> Then went the Pharisees, and <laid plans to trap him in his words.> <sup>16</sup> <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.> <sup>17</sup> Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

They flatter him to get him to comment on Roman taxation.

The tribute under question was the poll tax which was an especially unpopular tax. (MM #20)

If Christ said, “pay the hated tax to Rome, as the law requires,” the Pharisees would stir up the oppressed people against him. If he said, “do not pay the tax to Rome for God is our only king,” the Herodians would have him arrested for sedition and rebellion against the government. (SinS #25)

<sup>18</sup> But Jesus <knowing their evil intent, said, “You hypocrites, why are you trying to trap me?> <sup>19</sup> [Show] me the tribute money. ... <sup>20</sup> Whose is this image and superscription? <sup>21</sup> 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. <sup>22</sup> When they had heard these words, they marvelled, and left him.

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

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

Sadducees did not believe in the resurrection and use this question to discredit believers. Nor did they believe in angels.

Levirate marriage was “The custom of a widow marrying her deceased husband’s brother or sometimes a near heir.” (BD-Levirate Marriage)

<sup>29</sup> Jesus ... said ..., Ye do err, not knowing the scriptures, nor the power of God. <sup>30</sup> 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.)

If the first brother had married her for eternity, the others would have married her for time. (Ogden 486)

<sup>31</sup> But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, <sup>32</sup> 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. <sup>33</sup> And when the multitude heard this, they were astonished at his doctrine.

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

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

In Jesus' day, two men asked what they should do to inherit eternal life. Jesus gave each one an answer that applied to him because each had to learn a principle he needed most. The **rich young man** was told to keep the commandments and when he answered that he observed them all, he was told to sell what he had and give to the poor. However, when a Pharisee **lawyer** asked the question and answered it correctly, Jesus told him to follow his own answer. In other words, "Do it." (Rona #22)

<sup>37</sup> 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. <sup>38</sup> This is the first and great commandment. <sup>39</sup> And the second is like unto it, Thou shalt love thy neighbour as thyself. <sup>40</sup> On these two commandments hang all the law and the prophets.

The first is also the one they wore in front of their mind and next to their heart, in the frontlet or phylactery. (Ogden 488)

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

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

Jesus was Jehovah, Lord of David and the son of David.

An indirect answer to the "by what authority" question.

No more questions. Now they planned his death.

#### 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).

Jesus was never impatient, critical, or unkind to humble people who were willing to change. He forgave and healed sinners. But to the proud, he was a constant threat. Only Jewish religious and political leaders (by lineage, wealth, or education) who taught or enforced the law were called hypocrites.

I remember saying "Boy Scouts were hypocrites! They say the Scout oath and law but they are not trustworthy, loyal, etc."

A missionary in the MTC said every leader and missionary in the MTC was a hypocrite because they were not perfect.

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

<sup>37</sup> 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! <sup>38</sup> Behold, your house is left unto you desolate. <sup>39</sup> 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.

House → the temple and posterity of Jewish leaders.

Fulfilled in AD 70 when Romans destroy the temple.

An indirect answer to the "by what authority" question.

#### 18. Signs of the 2<sup>nd</sup> coming to disciples (Mt 24)

<sup>1</sup> Jesus ... departed from the temple: ... <sup>2</sup> [and] said unto [his disciples], ... There shall not be left here one stone upon another, that shall not be thrown down. <sup>3</sup> 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)

<sup>32</sup> Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. <sup>33</sup> 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)

<sup>36</sup> But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. <sup>37</sup> But as the days of [Noah] were, so shall also the coming of the Son of man be. <sup>38</sup> For as in the days that were before the flood they were eating and drinking, [and] marrying ... until ... [Noah] entered into the ark, <sup>39</sup> And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. ... <sup>42</sup> 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)

Who: The disciples on the Mount of Olives (24:3)

While waiting for Christ to return, disciples should be prepared.

<sup>1</sup> {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 <sup>some MSS</sup>].

"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)

Went forth (ὕπαντησιν *hypantēsin*) suggests the virgins were going out to give a public welcome. (FNT Mt 25:1)

A high priest could only marry a virgin (Lev 21:13–14).

The number *ten* represents completion or wholeness, signifying the entire Church. (P-UP)

Although the five-time usage of the word “lamps” in the parable demonstrates its overall import in understanding Jesus’ message, it is actually the lamp’s oil that is the significant property... because it symbolizes the Holy Ghost. Elder Bruce R. McConkie wrote that the oil-filled lamps are “symbolic of the Holy Spirit which lights the way before the saints.” (P-UP)

<sup>2</sup> And five of them were wise, and five *were* foolish. <sup>3</sup> They that were foolish took their lamps, and took no oil with them: <sup>4</sup> But the wise took oil in their vessels with their lamps.

Vessels = flasks for carrying extra oil (FNT Mt 25:4)

<sup>5</sup> While the bridegroom tarried, they all slumbered and slept. <sup>6</sup> And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. <sup>7</sup> Then all those virgins arose, and trimmed their lamps. <sup>8</sup> And the foolish said unto the wise, Give us of your oil; for our lamps are <going> out. <sup>9</sup> 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.

<sup>10</sup> 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. <sup>11</sup> Afterward came also the other virgins, saying, Lord, Lord, open to us. <sup>12</sup> But he ... said, ... {you} know {me} not. <sup>13</sup> Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

**What does the oil represent?** Spiritual preparation as in D&C

<sup>56</sup> And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins. <sup>57</sup> 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)

**Who:** The disciples on the Mount of Olives (24:3)

How disciples should act until Christ returns.

<sup>14</sup> 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. <sup>15</sup> 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.

Into a far country = ἀποδημῶν *apodēmōn* lit. to go away from one's people (from roots meaning away + people), so to travel far from home. (FNT Mt 25:14)

<sup>19</sup> After a long time the lord of those servants cometh, and <settle accounts> with them. <sup>20</sup> And so he that had received five talents ... [said] Lord, thou <entrustedst> unto me five talents: behold, I have gained ... five talents more. <sup>21</sup> 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.]

<sup>24</sup> Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man ... <sup>25</sup> And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that* is thine. <sup>26</sup> 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.>

<sup>28</sup> 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?**

“The talent was originally a measure of weight, and later a monetary unit of the highest denomination. ... The word passed into English usage in the Middle Ages as a synonym for abilities and/or natural endowments.” (P-UP)

**Property:** You are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—<sup>18</sup> And all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church (D&C 82:17–18)

**Gospel Message:** With some [elders of the church] I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. <sup>3</sup> And ... if they are not more faithful unto me, it shall be taken away, even that which they have. ... [The elders of the Church] have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment, thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known. (D&C 60:2–3, 13)

**Book of Mormon:** I know by this thing which thou hast said, that if the Gentiles have not charity, because of our weakness, that thou wilt prove them, and take away their talent, yea, even that which they have received, and give unto them who shall have more abundantly. (Ether 12:35, 23)

**How does this parable apply to Christ's disciples then?**

He gave his servants stewardship (authority/priesthood) to use his money and act in his name. Later, he gave the faithful more authority over his possessions (25:21).

**How does this parable apply to latter-day saints?**

John Covey: My brother Stephen Covey received 5 talents and must earn 5 more. I received 2 talents, but only have to earn 2 more. (Fireside Elona and I attended)

It is not where we serve, but how we serve.

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

**Who:** The disciples on the Mount of Olives (24:3)

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

*Throne of glory*= Semitism for “his glorious throne.” (FNT Mt 25:13)

In the scriptures, sheep represent the people of God. Goats never do.

In ancient cultures, the right hand side was considered fortunate, lucky or blessed, and the left hand side cursed. Cf. the Latin term for the left hand, *sinister*. (FNT Mt 25:33)

<sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you ... <sup>35</sup> 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: <sup>36</sup> 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 sheep would be Jews (the chosen people) who obeyed the traditions that Pharisees put around the Law as a hedge.

For Jesus, the sheep are those who are kind and helpful to social outcasts (poor, needy, strangers, criminals, unclean).

**Kindness to others is kindness to Christ.**

“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)

‘When ye are in the service of your fellow beings ye are only in the service of your God.’ (Mosiah 2:17)

For the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.

<sup>27</sup> And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order. (Mos 4:26–27)

**What we do to others, we do unto Christ.**

<sup>37</sup> Then shall the righteous ... [say], when saw we thee <hungry>, and fed *thee*? or thirsty, and gave *thee* drink? <sup>38</sup> When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? <sup>39</sup> Or when saw we thee sick, or in prison, and came unto thee? <sup>40</sup> 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.

<sup>2nd</sup> great commandment (love neighbor) or golden rule is the standard and is tied to loving God (ye have done it unto me).

<sup>41</sup> 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: <sup>42</sup> For I was <hungry>, and ye gave me no [food]: I was thirsty, and ye gave me no drink: <sup>43</sup> 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. <sup>44</sup> 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? <sup>45</sup> Then shall he [say], ... Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. <sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

**Unkindness to others is unkindness to Christ.**

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

<sup>1</sup> When Jesus had finished all these sayings, he said unto his disciples, <sup>2</sup> 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)

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

The compact with Rome required that these Jewish leaders maintain a stable peace—to allow taxes, tolls, and trade to flow uninterrupted. (Sense 203)

More Jews and Roman soldiers were present at Passover. This increased the opportunity and consequences of a riot.

## Conclusion

### When will the Second Coming be?

Jesus told his disciples four second coming parables.

**Parable of the fig tree** → watch for signs of the times

**READ ELDER PACKER QUOTE**

**Parable of the 10 virgins** → be prepared, expect a delay

**READ PRESIDENT WOODRUFF QUOTE**

Be faithful, pray always, and follow the 200+ daily promptings

**Parable of the Talents** → be faithful stewards over that which we have received temporally and spiritually.

- It is not where we serve, but how we serve.

**Parable of the sheep and goats** → We will be judged

- Service to others is service to God. (Mosiah 2:17)
- Live the Golden Rule and Love others as Christ loves them.

Goats esteem themselves as better than others who they despise and persecute. They find fault with others and say unkind things about them (evil speaking).

**Pharisees:** had rules of exclusion (avoid sinners): mock, despise, and persecute those who are different or who disagree with you. Seek and use legal ways (a) to take advantage or others, and (b) to silence or destroy your opposition.

**READ BYTHEWAY QUOTE**

<sup>121</sup> Cease ... from all your pride. ... <sup>123</sup> See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires. <sup>124</sup> Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful. ... <sup>125</sup> And above all things, clothe yourselves with the bond of charity. .... <sup>126</sup> Pray always, that ye may not faint, until I come. Behold, ... I will come quickly, and receive you unto myself. (D&C 88:121–126)

## 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](http://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)

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