

**May 15–21. Matthew 21–23; Mark 11; Luke 19–20; John 12: “Behold, Thy King Cometh”**

Mary Anoints Jesus With Precious Ointment

Jesus Returns to Bethany

John 12:1-6

1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon’s son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Pence is plural for penny. We learned from The Parable of the Laborers in the Vineyard that a penny was a good days wages. The value of this ointment was 300 pennies

James E. Talmage

“To anoint the head of a guest with ordinary oil was to do him honor; to anoint his feet also was to show unusual and signal regard; but the anointing of head and feet with spikenard, and in such abundance, was an act of reverential homage rarely rendered even to kings. Mary's act was an expression of adoration; it was the fragrant out welling of a heart overflowing with worship and affection.” (Jesus the Christ, pg. 512)

Mark 14:6-9

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

From Jesus’ reaction, what do we learn about giving to those in need?

(she hath wrought a good work on me)

Maybe giving service can be more significant than giving money

Jeffrey R. Holland

“Given the monumental challenge of addressing inequity in the world, what can one man or woman do? The Master Himself offered an answer. When, prior to His betrayal and Crucifixion, Mary anointed Jesus’s head with an expensive burial ointment, Judas Iscariot protested this extravagance and ‘murmured against her.’

Jesus said: ‘Why trouble ye her? she hath wrought a good work.... She hath done what she could.’

“‘She hath done what she could’! What a succinct formula!” (CR, Oct. 2014)

According to Jesus, what did Mary anointing Him with this oil represent?

(she is come aforehand to anoint my body to the burying)

### Triumphal Entry

As stated in verse 1, Jesus had arrived in Bethany 6 days before the passover

John 11:55-57

55 ¶ And the Jews’ passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

Why did the people wonder if Jesus would come to Jerusalem (where the temple was) to observe Passover?

(the chief priests and the Pharisees had given a commandment... that they might take him)

Howard W. Hunter

“Jewish law required the attendance of all adult males at this, the most sacred of Israel’s ceremonial commemorations. But members of the Sanhedrin had openly vowed to put Jesus to death, and the likelihood of his appearance at such a public gathering was doubted by many.” (CR, April 1974)

Jesus sent two of His disciples into the Jerusalem to bring back a donkey for Him to ride in on

Matt 21:6-11

6 And the disciples went, and did as Jesus commanded them,  
7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.  
8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.  
9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.  
10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?  
11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

What evidence is given here that many of the people accepted Jesus as the Messiah?

(Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest)

Bruce R. McConkie

"Here we see great multitudes bearing testimony of our Lord's divine Sonship. In plain language they are hailing Jesus as the Son of David, the Deliverer of Israel, their Savior and Redeemer, the promised Messiah, the Son of God. And they are doing it wittingly, deliberately using the sacred expression, Hosanna, and quoting from the Messianic prophecy which ascribes salvation and triumph to the promised Son of David.

"Hosanna means literally, save now, or save we pray, or save we beseech thee." (DNTC, 1:578-79)

Once again He cleanses the Temple

Matt 21:12-16

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the 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.  
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 children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,  
16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Why do you think that Jesus acted uncharacteristically harsh with those buying and selling at the temple?

(My house shall be called the house of prayer; but ye have made it a den of thieves)

Russell M. Nelson

“The Lord drew boundary lines to define acceptable limits of tolerance. Danger rises when those divine limits are disobeyed.... The Savior taught us that we need not tolerate evil. ‘Jesus went into the temple of God, and... and overthrew the tables of the moneychangers.’ Though He loved the sinner, the Lord said that He ‘cannot look upon sin with the least degree of allowance’ (D&C 1:31).” (CR, April 1994)

#### Uses Parables to Warn the Jews

The fig tree sets the stages for several parables about how the Jews are rejecting Christ and His Kingdom

Matt 21:18-20

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 presently the fig tree withered away.

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

How do you think this story is symbolic of the Jewish people at the time of Christ?

James E. Talmage

“The leafy, fruitless tree was a symbol of Judaism, which loudly proclaimed itself as the only true religion of the age, and condescendingly invited all the world to come and partake of its rich ripe fruit; when in truth it was but an unnatural growth of leaves, with no fruit of the season, nor even an edible bulb held over from earlier years, for such as it had of former fruitage was dried to worthlessness and made repulsive in its worm-eaten decay.” (Jesus the Christ, pg. 527)

He continues this theme with the Parable of the Two Sons.

Matt 21:28-32

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

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

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

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

into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Among the Jewish people, who does the first son represent?

Publicans and the harlots – believed in the witness of John

Who does the second son represent?

Pharisees and scribes – did not believe even when they had seen it

Bruce R. McConkie

"The first son, who initially refused to labor in his Father's vineyard but later repented and served him, is symbolical of the publicans and harlots who repented of their early sins and became faithful servants in their Father's cause. Such was the case with many such who had flocked to the shores of Jordan to hear the Baptist and inquire: 'Master, what shall we do?' (Luke 3:12).

"The second son, who willingly accepted an assignment in the vineyard but then failed to render the appointed labors, is symbolical of the Jewish leaders who professed to be about their Father's business but were in fact letting the vineyard degenerate into a fruitless wilderness." (DNTC 1:589)

He continues with the parable of the wicked husbandmen.

Matt 21:33-46

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to 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.

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

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

38 But when the husbandmen saw the son, they said among themselves, This is the 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 therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his 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: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, 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 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

To emphasize that the Jews are those who reject Him, He quotes from Psalms 118:22-23 (verse 42)

The Jews are the builders but they reject the very corner-stone, Jesus.

From verse 43- What nation do you think the Kingdom will be given to that will bear fruit for the Lord?

JST Matt 21:50-55 (page 804)

50 And now his disciples came to him, and Jesus said unto them, Marvel ye at the words of the parable which I spake unto them?

51 Verily, I say unto you, I am the stone, and those wicked ones reject me.

52 I am the head of the corner. These Jews shall fall upon me, and shall be broken.

53 And the kingdom of God shall be taken from them, and shall be given to a nation bringing forth the fruits thereof; (meaning the Gentiles.)

54 Wherefore, on whomsoever this stone shall fall, it shall grind him to powder.

55 And when the Lord therefore of the vineyard cometh, he will destroy those miserable, wicked men, and will let again his vineyard unto other husbandmen, even in the last days, who shall render him the fruits in their seasons.

### The Parable of the Wedding Feast

Matt 22:1-14

1 And Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

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

6 And the remnant took his servants, and entreated them spitefully, and slew them.  
7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.  
8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.  
9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.  
10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.  
11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:  
12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.  
13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.  
14 For many are called, but few are chosen.

Others than those originally invited will come to the feast, but...  
What is required of those guests that are brought into the feast at the end?

(Friend, how camest thou in hither not having a wedding garment)

Bruce R. McConkie

"In this... Parable of the Royal Marriage Feast, Jesus teaches these truths: (1) His own divine Sonship; (2) the impending destruction of Jerusalem; (3) the rejection of the Jewish remnant of the covenant race; (4) the gospel call to the Gentiles; and (5) that those who answer the gospel call will not be chosen for salvation unless they put on the robes of righteousness." (DNTC, 1:597)

### Jesus Answers Questions From the Jewish Leaders

Also in this weeks assigned study we have several instances where the scribes and Pharisees try to trap Jesus, catch Him in His words.

A question of authority.

Matt 21:23-27

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?  
24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what 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 answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

How were the Jewish leaders trying to trap Him with this question?

He was able to counter them because all the common people considered John a prophet

Render to Caesar and God

Matt 22:15-22

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, 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, and went their way.

How were the Jewish leaders trying to trap Him with this question?

James E. Faust

“Their question was loaded with wicked intent because one of the most offensive of the Roman laws was the poll tax. If He had answered, ‘Yes,’ the Pharisees could have painted Him as disloyal to the Jews. If His answer had been ‘No,’ He could have been denounced for sedition.” (CR, Oct. 2000)

He not only confounds with His answer, but also teaches important principles. One principle is the 12th article of faith:

Howard W. Hunter

“In the present day of unrest, the question might appropriately be asked, what do we owe to Caesar? To the country in which we live? We owe allegiance, respect, and honor. Laws enacted to promote the welfare of the whole and suppress evil doing are to be strictly obeyed. We must pay tribute to sustain the government in the necessary expense incurred in the protection of life, liberty, property, and in promoting the welfare of all persons.” (CR, April 1968)



Another import principle is we are all made in the image of God and should strive to return to Him:

Howard W. Hunter

“As they turned away he added a plea: ‘... and [render] unto God the things that are God’s.’ As the coin bore the image of Caesar, so these and all men bore the image of God, their Heavenly Father. They had been created by him in the likeness of his image, and Jesus was to provide a way for them to return to him.” (CR, April 1974)

The great commandment

Matt 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.

How were the Jewish leaders trying to trap Him with this question?

(a lawyer, asked him a question, tempting him)

Joseph B. Wirthlin

"The Pharisees had debated this question extensively and had identified more than 600 commandments. If prioritizing them was such a difficult task for scholars, certainly they thought the question would be impossible for this son of a carpenter from Galilee." (CR, Oct. 2007)

But Jesus was able to quickly and authoritatively answer the question by quoting from Deuteronomy 6:4-5 and Leviticus 19:18

David B. Haight

"The two commandments—to love God and to love man—had been taught separately by Jewish teachers, but Jesus brought them together and made the second 'like' the first; and by the example of His own life, He made love of God and love of mankind the heart of the gospel. 'By this,' He said, 'shall all men know that ye are my disciples, if ye have love one to another' (John 13:35)." (CR, Oct. 1982)

Scribes, Pharisees, Hypocrites

After explaining how the kingdom will be given to others because of the wickedness of the Jews, and the scribes and Pharisees trying to discredit Him by tricking Him in His words, He condemns them using very plain speech (no parables here).

First He tells His disciples to notice how their actions do not match what their speech and to make sure that they do not do the same

Matt 23:1-12

- 1 Then spake Jesus to the multitude, and to his disciples,
- 2 Saying, The scribes and the Pharisees sit in Moses' seat:
- 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.
- 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.
- 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
- 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,
- 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Why do you think that it is so important to the scribes and Pharisees that they give the appearance of righteousness?

(all their works they do for to be seen of men)

Brigham Young

"The servants of sin should appear polished and pious. It is necessary they should be learned, and be able to call to their assistance the accomplishments and elegancies of science and art, and the subtle, persuasive power of rhetoric.... This external polish is really necessary for them as a covering to make successful the introduction of false theories and false principles, and to cover up licentious and wicked lives." (JD, 11:233)

If people *perceive* these leaders are good then the leaders can accomplish their evil works

Jesus calls out the scribes and Pharisees for their hypocrisy

Matt 23:13-15

- 13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.
- 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
- 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Victor L. Brown

"[We] find that the Savior was concerned with many of the same complex problems that exist today; for example, hypocrisy, one of today's most serious problems. Of all the weaknesses of men, this one was most strongly denounced by the Savior....

"It took a man of great courage and vitality to speak and act as Jesus did. At the same time, all that he said and did was tempered by love, compassion, and charity." (CR, Oct. 1970)

They use a facade of outward cleanliness, but it covers their inward corruption

Matt 23:23-28

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

John Taylor

"Jesus came among them and told them very many unpalatable truths; among others, that they were 'they appeared fair on the outside, but inwardly there was nothing but rottenness.' He told them that for a pretence they made long prayers; not that they had any reference to God at all, for God had very little to do with them. They did it, he told them, in order that 'they might be heard of men.' They made broad their phylacteries, with certain passages of Scripture. They made them very broad, that they might be considered extra pure, virtuous and holy. Jesus called these very pure, holy, virtuous people, painted sepulchres." (JD, 15:21)

They accept dead prophets but reject living prophets

Matt 23:29-37

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them

which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: 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 blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

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

37 O Jerusalem, 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.

They do think that people are anxious to honor dead prophets but they will persecute living prophets?

Paul H. Dunn

“Jesus was emphasizing one of the lessons of history, that the majority of the people have never been able to recognize a living prophet. In each generation they idolized the prophets of the past, while they stoned the living prophets of the present....

“While honoring a few popular phrases that identify them with these great servants of God, they smugly go along their own way. But you cannot do this with living prophets. Why? Because living prophets will denounce those who profess allegiance to God, but follow the rashness of their own selfish lives....

“Perhaps that is why prophets are never very popular while they are alive to defend the teachings that God has given to them.” (CR, Oct. 1969)

Why do you think this action will cause, “your house is left unto you desolate”?

Jeffrey R. Holland

"And therein lies a message for every young man and young woman in this Church. You may wonder if it is worth it to take a courageous moral stand in high school or to go on a mission only to have your most cherished beliefs reviled or to strive against much in society that sometimes ridicules a life of religious devotion. Yes, it is worth it, because the alternative is to have our “houses” left unto us “desolate”—desolate individuals, desolate families, desolate neighborhoods, and desolate nations."(CR, April 2014)

Living prophets will keep you on the path of righteousness and protection