

May 15–21

Matthew 21–23; Mark 11; Luke 19–20; John 12
“Behold, Thy King Cometh”



Mary Anoints Jesus With Precious Ointment

John 12:1-6

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)

Mary Anoints Jesus With Precious Ointment

Mark 14:6-9

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

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

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)

Triumphal Entry

John 11:55-57

Why did the people wonder if Jesus would come to Jerusalem to observe Passover?

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)

Triumphal Entry

Matt 21:6-11

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

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)

Triumphal Entry

Matt 21:12-16

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

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

Matt 21:18-20

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)

Uses Parables to Warn the Jews

Matt 21:28-32

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

Who does the second son represent?

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)

Uses Parables to Warn the Jews

Matt 21:33-46

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.

Uses Parables to Warn the Jews

Matt 22:1-14

What is required of those guests that are brought into the feast at the end?

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

Matt 21:23-27

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

Jesus Answers Questions From the Jewish Leaders

Matt 21:15-22

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)

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)

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)

Jesus Answers Questions From the Jewish Leaders

Matt 22:34-40

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

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)

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

Matt 23:1-12

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

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)

Scribes, Pharisees, Hypocrites

Matt 23:13-15

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)

Scribes, Pharisees, Hypocrites

Matt 23:23-28

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 sepulchers.” (JD, 15:21)

Scribes, Pharisees, Hypocrites

Matt 23:29-37

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

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

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)

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)

Next Week:

May 22–28

Joseph Smith—Matthew 1; Matthew 24–
25; Mark 12–13; Luke 21

“The Son of Man
Shall Come”

