

**April 22-28**  
**Matthew 18; Luke 10**  
**“What Shall I Do to Inherit Eternal Life?”**

**OVERVIEW:**

As you prayerfully read and ponder Matthew 18 and Luke 10, pay attention to the quiet promptings of the Holy Ghost. He will tell you how these teachings and stories apply to you. Record the impressions you receive.

Record your impressions:

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**SCRIPTURES:**

**Matthew 18**

*How we are to treat our offending brethren – The Son of Man came to save that which was lost – All of the Twelve receive the keys of the kingdom – Why we should forgive.*

<b>JESUS TEACHES ON HUMILITY, SERVICE AND FORGIVENESS</b>		
<b>MATTHEW 18</b>	<b>MARK 9</b>	<b>LUKE 9</b>
1 AT the same time came the disciples unto Jesus, saying, Who is the <sup>a</sup> greatest in the kingdom of heaven.		46 ¶ Then there arose a reasoning among them, <b>which (who)</b> of them should be <sup>a</sup> greatest.
(Bruce R. McConkie: True greatness in the Lord’s earthly kingdom is measured, not by positions held, not by pre-eminence attained, not by honors bestowed by mortals, but by intrinsic merit and goodness. Those who become as little children and acquire the attributes of godliness for themselves, regardless of the capacity in which they may be called to serve, are the greatest in the kingdom of heaven. DNTC 1:415)	33(b) and being in the house he asked them, <b>What (why)</b> was it that ye <sup>a</sup> disputed among yourselves (reasoned, disputed, <b>pondered</b> ) by the way? 34 But they held their peace ( <b>being afraid</b> ): for by the way they had <sup>a</sup> disputed among themselves, who <i>should be</i> (was) the <sup>b</sup> greatest ( <b>among them</b> ).	47 And Jesus, perceiving the thought of their heart,
2 And Jesus called a little child unto him, and set him in the midst of them,		took a child, and set him <b>by him (in the midst)</b> ,

<p>(They were in Peter's home, so he probably took one of Peter's children. DNTC, 1:415)</p>	<p>35 <del>And he</del> (Now Jesus) sat down, and called the twelve, and sai(d)th unto them, If any man desire to be <sup>a</sup>first, <i>the same</i> shall be last of all, and <sup>b</sup>servant of all.</p> <p>36 And he took a child, and set him (sat) in the midst of them: and when he had taken him (the child) in his arms, he said unto them, (Don't be a position seeker. It doesn't matter where we serve, but how we serve.)</p>	<p>48 And said unto them,</p>
<p>3 And said, Verily I say unto you, Except ye be converted, (childlike and not childish) and become as little <sup>a</sup>children, ye shall not enter into the kingdom of heaven.</p>		
<p>4 Whosoever therefore shall <sup>a</sup>humble himself as this little <sup>b</sup>child, the same is greatest in the kingdom of heaven.</p>		
<p>5 And whoso shall receive one such little child in my <sup>a</sup>name receiveth me.</p>	<p>37 <sup>a</sup>Whosoever shall <del>receive one of such</del> <sup>b</sup>children in my name (humble himself like one of these children, and) receiveth me(, ye shall receive in my name): and whosoever shall receive me, receiveth not me (only), but him that sent me(, even the Father).</p>	<p>Whosoever shall receive this child in my <sup>a</sup>name receiveth me: and whosoever shall <sup>b</sup>receive me receiveth him <del>that</del> (who) sent me:</p>
		<p>for he <del>that</del> (who) is least among you all, the same shall be <sup>c</sup>great.</p>
	<p>38 ¶ And John answered (spake unto) him, saying, Master, we saw one <sup>a</sup>casting out devils in thy name, and he followeth not us: and we forbad him, because he followe(d)th not us.</p> <p>39 But Jesus said, Forbid him not: for there is no man which shall do a <sup>a</sup>miracle in my <sup>b</sup>name, that can lightly speak evil of me. ("From our Lord's reply it is evident that he was a member of the kingdom, a legal administrator who was acting in</p>	<p>49 ¶ And John answered (spake) and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.</p> <p>50 And Jesus said unto him, Forbid <del>him</del> not (any): for he <del>that</del> (who) is not against us is <sup>a</sup>for us.</p>

	<p>the authority of the priesthood and the power of faith. Either he was unknown to John who therefore erroneously supposed him to be without authority or else John falsely supposed that the power to cast out devils was limited to the Twelve and did not extend to all faithful priesthood holders. It is quite possible that the one casting out devils was a seventy. There is no New Testament record of the calling of the first quorum of seventy, but when Jesus (at a later date) called a second quorum of seventy into the ministry, he expressly gave them the power to cast out devils.” (Luke 10:1-20.) DNTC, 1: 417)</p> <p>40 For he that is not against us is <sup>a</sup>on our part.</p> <p>41 <del>For</del> (And) whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not <sup>a</sup>lose his <sup>b</sup>reward.</p>	
<p>6 But whoso shall <sup>a</sup>offend (cause to stumble) one of these little ones which believe in me, (Also in principle, adults who through repentance and conformity to the gospel have become as little children and who are thus themselves also heirs of salvation. DNTC, 1:420) it were better for him that a millstone were hanged about his neck, and <del>that</del> he were drowned in the depth of the sea.</p>	<p>42 And whosoever shall <sup>a</sup>offend one of <i>these</i> little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.</p>	
<p>7 ¶ Woe unto the world because of <sup>a</sup>offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!</p>		
<p>8 Wherefore if thy hand or thy foot offend thee, cut <del>them</del> (it) off, and cast <del>them</del> (it) from thee:</p>	<p>43 <sup>a</sup>And (Therefore) if thy hand offend thee, <sup>b</sup>cut it off: (or if thy brother offend thee and confess</p>	<p>(Heber C. Kimball: To meet the difficulties that are coming, it will be necessary for you to</p>

<p>(for) it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.</p>	<p>not and forsake not, he shall be cut off.) it is better for thee to enter into life maimed, than having two hands to go into hell, (For it is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell,) into the fire that never shall be quenched:  44 Where their worm dieth not, and the fire is not quenched.  45 And (again,) if thy foot <sup>a</sup>offend thee (cause thee to stumble), cut it off: (for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off.) it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:  46 <del>Where their worm dieth not, and the fire is not quenched.</del>  47 (Therefore, let every man stand or fall, by himself, and not for another; or not trusting another. Seek unto my father, and it shall be done in that very moment what ye shall ask, if ye ask in faith, believing that ye shall receive.)</p>	<p>have a knowledge of the truth of this work for yourselves. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. If you do not you will not stand. The time will come when no man or woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you don't have it you will not stand; therefore seek for the testimony of Jesus and cleave to it, that when the trying time comes you may not stumble and fall. Life of Heber C. Kimball, 450)</p>
<p>9 And if thine eye offend thee, pluck it out, and cast <i>it</i> from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell <sup>a</sup>fire. (And a man's hand is his friend, and his foot, also; and a man's eye, are they of his own household.)</p>	<p>And if thine eye (which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and) offend thee, pluck it (him) out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:</p>	
	<p>48 (For it is better that thyself should be saved, than to be cast into hell with thy brother.)  Where their <sup>a</sup>worm dieth not, and (where) the fire is not quenched.  49 For every one shall be <sup>a</sup>salted with fire, and every sacrifice</p>	

	<p>shall be salted with salt.  50 <del>Salt is</del> (But the salt must be) good: <del>but</del> (For) if the salt have lost his saltness, wherewith will ye season it? ((the sacrifice;) therefore it must needs to that ye) Have salt in yourselves, and have <sup>a</sup>peace one with another. (Elder McConckie said: “Every member of the Church shall be tested and tried in all things to see whether he will abide in the covenant ‘even unto death,’ regardless of the course taken by the other members of his family or of the Church. To gain salvation men must stand on their own feet in the gospel cause and be independent of the spiritual support of others. If some of the saints, who are themselves the salt of the earth, shall fall away, still all who inherit eternal life must remain true, having salt in themselves and enjoying peace one with another.” DNTC, 1:421)</p>	
<p>10 Take heed that ye despise not one of these <sup>a</sup>little ones; for I say unto you, That in heaven their angels do always behold the face of my Father <del>which</del> (who) is in heaven. (“Should they die before arriving at the years of accountability, their angels or spirits, being pure and clean, are qualified to return to the presence of the Father, that is, they are saved in the celestial kingdom of heaven.” MD, p. 606-607)</p>		

11 For the <sup>a</sup>Son of man is come to <sup>b</sup>save that which was lost.<sup>c</sup> (And to call sinners to repentance; but these little ones have no need of repentance, and I will save them.)

12 How think ye? if a man have an hundred <sup>a</sup>sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more ~~of that sheep,~~ (over that which is lost,) than ~~of~~ (over) the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these <sup>a</sup>little ones should <sup>b</sup>perish. It is reasonable to assume that Jesus taught his parables and stories many times, repeating them for different audiences. Even the Sermon on the Mount may have been taught at different times to different people. The story of the shepherd leaving the ninety-nine sheep and finding the lost animal as told in the Gospel of Luke was also given on another occasion. (See Matt. 18:12-14.) In both cases, God's concern for the lost soul is the main point. But in light of the Pharisees' and scribes' self-righteousness, the story's moral also becomes a caricature of smugness when the Savior says, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15:7.) **Actually, Jesus recognized that no person is exempt from repentance.** Nor did his disciples make any exceptions. John the Beloved, for example, insisted that "if we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 Jn. 1:8.) **Thus, the phrase "just persons, which need no repentance" is ironic, for no such persons exist.** Willard Richards's rough notes of the Prophet Joseph Smith's 1843 sermon show that the Prophet compared the one hundred sheep with one hundred Pharisees and Sadducees. The Prophet then said, "If you Pharisees and Sadducees are in the sheepfold, I have no mission for you. [I am] sent to look up sheep that are lost. [I will] back him up and make joy in heaven." **Note how, according to the Prophet's explanation, the characters in the parable—shepherd, lost sheep, and sheep in the fold—reflect the situation Christ was facing: the divine searcher, the repentant minority, and the group of people who were so self-righteous that they would not repent.** Richard Anderson, Ensign, "Parables of Mercy," Ensign, Feb. 1987, 20. Elder McConkie said: The emphasis is on keeping the sheep from getting lost, on showing how precious the sheep are, and on how reluctant the Shepherd is to lose even one. And as he, the Chief Shepherd, does, so also should we do who are his servant-shepherds. MM, 3:245. Also, to liken the scriptures to ourselves, we are lost sheep and the Savior goes into the wilderness to find us and bring us back.)

15 ¶ Moreover if thy brother shall <sup>a</sup>trespass against thee, go and <sup>b</sup>tell him his <sup>c</sup>fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. (Talk of offenses privately, between you and the person with whom you have a disagreement. Don't gossip about this situation to others.)

16 But if he will not hear *thee*, *then* take with thee one or two more (other priesthood holders), that in the mouth of two or three <sup>a</sup>witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the <sup>a</sup>church: but if he <sup>b</sup>neglect to hear the <sup>c</sup>church, let him be unto thee as an heathen man and a publican. (D&C 82: 88-91: 88 And if thy <sup>a</sup>brother or sister <sup>b</sup>offend thee, thou shalt take him or her between him or her and thee alone; and if he or she <sup>c</sup>confess thou shalt be <sup>d</sup>reconciled. 89 And if he or she confess not thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a <sup>a</sup>meeting, and that not before the world. 90 And if thy brother or sister offend many, he or she shall be <sup>a</sup>chastened before many. 91 And if any one offend <sup>a</sup>openly, he or she shall be rebuked openly, that he or she may be <sup>b</sup>ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God.)

18 Verily I say unto you, Whatsoever ye shall <sup>a</sup>bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall <sup>a</sup>agree on earth as <sup>b</sup>touching any thing that they shall <sup>c</sup>ask, (that they may not ask amiss,) it shall be done for them of my Father which is in heaven. (Unity)

20 For where two or three are <sup>a</sup>gathered <sup>b</sup>together in my <sup>c</sup>name, there am I in the <sup>d</sup>midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I <sup>a</sup>forgive him? till seven times?

22 Jesus sai(d)th unto him, I say not unto thee, Until seven times: but, Until <sup>a</sup>seventy times seven. (This means that we are to forgive perfectly, completely.)

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, ~~which~~ (who) would <sup>a</sup>take account (Gr settle accounts) of his <sup>b</sup>servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. (millions of dollars. Herod's yearly income was 900 talents.)

25 But forasmuch as he had not to pay, his lord commanded him to be <sup>a</sup>sold, and his wife, and children, and all that he had, and payment to be made.

26 (And) The servant ~~therefore fell down, and worshipped~~ (besought) him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. (The servant, therefore, fell down and worshipped him.)

28 But the same servant went out, and found one of his fellowservants, which owed him <sup>a</sup>an hundred pence: (approximately three months' wages of a poor working man) and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very <sup>a</sup>sorry, (Gr distressed) and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that <sup>a</sup>debt, because thou desiredst me:

33 <sup>a</sup>Shouldest not thou also have had <sup>b</sup>compassion on thy fellowservant, even as I had <sup>c</sup>pity (Gr compassion) on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts <sup>a</sup>forgive not every one his brother their trespasses. (If we want to be forgiven, we must forgive. What would Jesus answer if you asked Him what you must do to repent? Ask Him, and forgive others.)

## Luke 10

*Jesus calls, empowers, and instructs the seventy – They preach and heal – Those who receive his disciples receive Christ – The Father is revealed by the Son – Jesus gives the parable of the good Samaritan.*

JESUS SENDS OUT THE SEVENTY	
MATTHEW 11	LUKE 10
	<p>1 AFTER these things the Lord <sup>a</sup>appointed other <sup>b</sup>seventy also, and sent them <sup>c</sup>two and two before his face into every city and place, <del>whither</del> (where) he himself would come.</p> <p>2 <del>Therefore said he</del> (And he said) unto them, The <sup>a</sup>harvest truly <i>is</i> great, but the labourers <del>are</del> few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.</p> <p>3 Go your ways: behold, I send you forth as <sup>a</sup>lambs among wolves.</p> <p>4 Carry neither <sup>a</sup>purse, nor scrip, nor shoes: <del>and salute no man</del> (nor salute any man (don't get sidetracked)) by the way. (Don't stop by the way to make or renew personal friendships; your message is urgent; be about your Father's</p>

	<p>business.)</p> <p>5 And into whatsoever house ye enter, first say, <sup>a</sup>Peace <del>be</del> to this house.</p> <p>6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.</p> <p>7 And <del>in the same house</del> (into whatsoever house they receive you,) remain, eating and drinking such things as they give: for the <sup>a</sup>labourer is worthy of his <sup>b</sup>hire. Go not from house to house. (Don't just be mechanical in going door to door. Seek out the honest in heart, be guided by the Spirit to those you should talk to about the gospel.)</p> <p>8 And into whatsoever city ye enter, and they <sup>a</sup>receive you, eat such things as are set before you:</p> <p>9 And heal the sick that are therein, and say <del>unto them</del>, The <sup>a</sup>kingdom of God is come nigh unto you.</p> <p>10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,</p> <p>11 Even the very <sup>a</sup>dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.</p> <p>12 But I say unto you, that it shall be more tolerable in <del>that</del> (the) day (of judgment) for Sodom, than for that city.</p>
<p>20 ¶ Then began he to upbraid the <sup>a</sup>cities wherein most of his mighty works were done, because they repented not:</p>	<p>13 (Then began he to upbraid the people in every city wherein his mighty works were done, who received him not, saying,)</p>
<p>21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have <sup>a</sup>repented long ago (since) in sackcloth and <sup>b</sup>ashes.</p>	<p>Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago (would have) repented, sitting in sackcloth and ashes.</p>
<p>22 But I say unto you, It shall be more <sup>a</sup>tolerable for Tyre and Sidon at the day of judgment, than for you.</p>	<p>14 But it shall be more tolerable for Tyre and Sidon <del>at the</del> (in the day of) judgment, than for you.</p>
<p>23 And thou, Capernaum, which art <sup>a</sup>exalted unto heaven, shalt be brought down to <sup>b</sup>hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.</p>	<p>15 And thou, Capernaum, which art exalted to heaven, shalt (I) be thrust down to hell. (All three of these cities are but piles of rocks and ruins today.)</p>
<p>24 But I say unto you, <del>That</del> it shall be more tolerable for the land of <sup>a</sup>Sodom in the day of judgment, than for thee.</p>	
	<p>16 (And he said unto his disciples,) <sup>a</sup>He that <sup>b</sup>heareth you heareth me; and he that <sup>c</sup>despiseth (Gr</p>



rejects) you <sup>d</sup>despiseth me; and he that <sup>e</sup>despiseth me despiseth him ~~that~~ (who) sent me.

## PARABLE OF THE GOOD SAMARITAN

### LUKE 10

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit <sup>a</sup>eternal life? (The lawyer was trying to embarrass Jesus.)

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy <sup>a</sup>heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt <sup>a</sup>live.

29 But he, willing to <sup>a</sup>justify himself, said unto Jesus, And who is my <sup>b</sup>neighbour? (The parable answers two questions: “What shall I do to inherit eternal life?” and “Who is my neighbor?”)

30 And Jesus answering said, A certain *man* (each of us) went down from Jerusalem to Jericho, (it is 17 miles between the two cities and goes from an elevation of about 2500 feet above sea level [Jerusalem] to about 800 feet below sea level [Jericho – the lowest city on earth]. It is like going from heaven to earth. The road between the two cities was known as the “bloody path” or the “red way”, because of the hideouts for those preyed on solitary travelers.) and fell among thieves (Satan and his followers are trying to steal our eternal life), ~~which~~ (who) stripped him of his raiment (we sin and are exposed to the law), and <sup>a</sup>wounded *him* (the effects of sin), and departed, leaving *him* half dead. (spiritually dead)

31 And by chance there came down a certain priest (he was according to the law of Moses supposed to draw the people closer to God) that way: and when he saw him, he passed by on the other side (of the way). (In ancient Jericho, many priests who worked in the temple lived there and traveled to Jerusalem.)

32 And likewise a Levite (was to assist the priest in the sanctuary), when he was at the place, came and looked (up) *on him*, and passed by on the other side (of the way; for they desired in their hearts that it might not be known that they had seen him). (The priest and Levite could not help him because they had not the power to do so. The lesser priesthood cannot save.)

33 But a certain <sup>a</sup>Samaritan, (In Jesus’ day, there was no such thing as a “good” Samaritan. Jesus, who was despised. He also was part Jew as the Samaritans) as he journeyed, came where he was (He sought out the injured one): and when he saw him, he had <sup>b</sup>compassion *on him*, (willing to do his Father’s will.)

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took <sup>a</sup>care of him. (He atoned for our sins in Gethsemane and on the cross)

35 And on the morrow when he departed, he took ~~out two pence~~ (money), and gave ~~them~~ to the <sup>a</sup>host, (Gr innkeeper) and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. (The atonement was infinite, whatever the cost, he would pay.)

36 ~~Which~~ (Who) now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He ~~that~~ (who) ~~she~~(o)wed mercy on him. Then said Jesus unto him, Go, and do ~~thou~~ likewise. (Be like Christ, do what He did. N. Eldon Tanner: Let us examine what really took place here. First, the Samaritan “had compassion.” He had the urge to help, for he felt sympathetic to the wounded man’s problem. This kindly affection is brought forth in the heart of anyone who has been touched by the Spirit of the Lord. These empathetic feelings should be felt by each of us toward one another. Indeed, the Savior said that covenant Israel should be known and distinguished by the love they show one for the other. (See **John 13:35**.) Second, the Samaritan “went to him.” He did not wait to be approached by the one in need, but rather perceived the need and stepped forth without being asked to do so. In that great hymn “A Poor Wayfaring Man of Grief” (*Hymns*, no. 153), so loved by the Prophet Joseph, we sense that the high reward promised by the Savior came not just because acts of kindness were performed, but also because they were done spontaneously, consistently, and selflessly. Third, the Samaritan “bound up his wounds, pouring in oil and wine.” He provided medical attention and refreshed the sufferer’s thirst. This immediate relief may well have saved the man’s life. Fourth, the Samaritan

“set him on his own beast”—that is, he provided transportation and “brought him to an inn,” a place of rest and care. By providing this appropriate accommodation he ensured the proper conditions for healing to take place. Fifth, the Samaritan “took care of him.” Notice that during the critical stages of healing, the Samaritan did not turn the care of the wounded man over to others, but sacrificed of his own time and energy to perform this healing service *himself*. In a time when it is so easy to leave things to someone else, it is important to have so powerful an example as this good Samaritan. Sixth, the Samaritan “on the morrow ... took out two pence, and gave them to the host.” He took of his own money, not someone else’s, and paid for the services he could not render himself. He thus consecrated of his means for the care of the poor and the needy. Seventh, the Samaritan, needing to continue earning his own living, told the innkeeper to “take care of him.” In this way he enlisted *others—resource persons*—to help and to continue the care. Eighth, the Samaritan then promised that “whatsoever thou spendest more, when I come again, I will repay thee.” Here the ultimate in compassion is shown! He puts no limit on the extent to which he will help. And, perhaps even more significant, he does not drop it there and forget it, but commits himself to return and ensure that all that could be done has been done. This seems to be the consummate story of service. CR, Oct 1977, 119-120)

**MARY AND MARTHA**

**LUKE 10**

38 ¶ Now it came to pass, as they went, ~~that he~~ (they) entered into a certain village: and a certain woman named <sup>a</sup>Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art <sup>a</sup>careful (worried) and troubled about many things:

42 But one thing is needful: and Mary hath <sup>a</sup>chosen that good part, which shall not be taken away from her. (The incident in the sisters’ home in Bethany teaches a lesson. Jesus did not criticize or condemn Martha’s concerns about physical comfort and food preparations. Such efforts are always appreciated. (Martha apparently owned the home and felt more urgency in providing the accustomed hospitality for their Guest. Nevertheless, Jesus did not desire to interrupt Mary’s rapt attention to his teachings. Both women were demonstrating their devotion to Jesus in the way perhaps most natural to them. However, note Jesus’ instructive comment: “One thing is needful: and Mary hath chosen that good part.” Sometimes it is important to be less preoccupied with temporal things and more concerned about spiritual things. Verse, by Verse, 388. Dallin H. Oaks: This scripture reminds every Martha, male and female, that we should not be so occupied with what is routine and temporal that we fail to cherish those opportunities that are unique and spiritual. CR, Oct 1985, 76. James E. Talmage: There was no reproof of Martha's desire to provide well; nor any sanction of possible neglect on Mary's part. We must suppose that Mary had been a willing helper before the Master's arrival; but now that He had come, she chose to remain with Him. Had she been culpably neglectful of her duty, Jesus would not have commended her course. He desired not well-served meals and material comforts only, but the company of the sisters, and above all their receptive attention to what He had to say. He had more to give them than they could possibly provide for Him. Jesus loved the two sisters and their brother as well. Both these women were devoted to Jesus, and each expressed herself in her own way. Martha was of a practical turn, concerned in material service; she was by nature hospitable and self-denying. Mary, contemplative and more spiritually inclined, showed her devotion through the service of companionship and appreciation.)

**THE SEVENTY RETURN**

**MATTHEW 11**

**LUKE 10**

17 ¶ And the <sup>a</sup>seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

	<p>18 And he said unto them, I beheld <sup>a</sup>Satan as lightning fall(eth) from heaven(, I beheld Satan also falling).</p> <p>19 Behold, I (will) give unto you <sup>a</sup>power to <sup>b</sup>tread <del>on</del> (over) serpents and scorpions, and over all the power of the enemy: and nothing shall by any means <sup>c</sup>hurt you.</p> <p>20 Notwithstanding in this <sup>a</sup>rejoice not, that the spirits are subject unto you; but rather <sup>b</sup>rejoice, because your names are <sup>c</sup>written in heaven.</p>
<p>25 ¶ (And) At that time(, there came a voice out of heaven, and) Jesus answered and said, I <sup>a</sup>thank thee, O Father, Lord of heaven and earth, because thou hast <sup>b</sup>hid these things from the wise and <sup>c</sup>prudent, and hast <sup>d</sup>revealed them unto <sup>e</sup>babes (innocent people).</p>	<p>21 ¶ In that hour Jesus <sup>a</sup>rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things <sup>b</sup>from <del>the</del> (them who think they are) wise and <sup>c</sup>prudent, and hast revealed them unto <sup>d</sup>babes: even so, Father; for so it seemed good in thy sight.</p>
<p>26 Even so, Father: for so it seemed good in thy sight.</p> <p>27 All <sup>a</sup>things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither <sup>b</sup>knoweth any man the Father, save the Son, <sup>c</sup>and <del>he to whomsoever the Son will</del> <sup>d</sup>reveal <del>him</del> (they to whom the Son will reveal himself; they shall see the Father also.)</p>	<p>22 All things are <sup>a</sup>delivered to me of my Father: and no man knoweth <sup>b</sup><del>who the Son is, but the Father; and who the Father is, but the Son, and he</del> (that the Son is the Father, and the Father is the Son, but him) to whom the Son will <sup>c</sup>reveal <del>him</del> (it).</p>
	<p>23 ¶ And he turned him unto <i>his</i> disciples, and said privately, Blessed <i>are</i> the <sup>a</sup>eyes which see the things that ye see:</p> <p>24 For I tell you, that many <sup>a</sup>prophets and <sup>b</sup>kings have desired to see those things which ye see, and have not seen <i>them</i>; and to hear those things which ye hear, and have not heard <i>them</i>.</p>

The Good Samaritan:  
Forgotten Symbols  
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One of the most influential stories told by Jesus Christ is the parable of the good Samaritan. Jesus recounted this parable to a man who had asked, “Master, what shall I do to inherit eternal life?” Jesus responded by asking, “What is written in the law?”

The man answered, referring to Deuteronomy 6:5 and Leviticus 19:18, “Thou shalt love the Lord thy God with all thy heart ... and thy neighbour as thyself.”

When Jesus promised, “This do, and thou shalt live,” the man challengingly replied, “And who is my neighbour?” In answer to this man’s questions, Jesus told the parable of the good Samaritan. (See Luke 10:25–35.)

## Deeper Levels of Meaning

The Savior spoke often in parables because each has a deeper meaning understood only by those who have “ears to hear” (Matthew 13:9). The Prophet Joseph Smith affirmed that unbelievers did not understand the Savior’s parables. “Yet unto His disciples [the Lord] expounded [the parables] plainly,” and we can understand the parables, taught the Prophet, “if we will but open our eyes, and read with candor.”<sup>1</sup> Knowing this principle invites reflection on the symbolic message of the good Samaritan. In light of the gospel of Jesus Christ, this masterful story brilliantly encapsulates the plan of salvation in ways few modern readers may have noticed.

This parable’s content is clearly practical and dramatic in its obvious meaning, but a time-honored Christian tradition also saw the parable as an impressive allegory of the Fall and Redemption of mankind. This early Christian understanding of the good Samaritan is depicted in a famous eleventh-century cathedral in Chartres, France. One of its beautiful stained-glass windows portrays the expulsion of Adam and Eve from the Garden of Eden at the top of the window, and, in parallel, the parable of the good Samaritan at the bottom. This illustrates “a symbolic interpretation of Christ’s parable that was popular in the Middle Ages.”<sup>2</sup> Seeing this window led me to wonder: what does the Fall of Adam and Eve have to do with the parable of the good Samaritan?

I soon discovered the answer.<sup>3</sup> The roots of this allegorical interpretation reach deep into early Christianity. In the second century A.D., Irenaeus in France and Clement of Alexandria both saw the good Samaritan as symbolizing Christ Himself saving the fallen victim, wounded with sin. A few years later, Clement’s pupil Origen stated that this interpretation came down to him from earlier Christians, who had described the allegory as follows:

“The man who was going down is Adam. Jerusalem is paradise, and Jericho is the world. The robbers are hostile powers. The priest is the Law, the Levite is the prophets, and the Samaritan is Christ. The wounds are disobedience, the beast is the Lord’s body, the [inn], which accepts all who wish to enter, is the Church. . . . The manager of the [inn] is the head of the Church, to whom its care has been entrusted. And the fact that the Samaritan promises he will return represents the Savior’s second coming.”<sup>4</sup>

This allegorical reading was taught not only by ancient followers of Jesus, but it was virtually universal throughout early Christianity, being advocated by Irenaeus, Clement, and Origen, and in the fourth and fifth centuries by Chrysostom in Constantinople, Ambrose in Milan, and Augustine in North Africa. This interpretation is found most completely in two other medieval stained-glass windows, in the French cathedrals at Bourges and Sens.

## A Type and Shadow of the Plan of Salvation

Readers gain much by pondering the scriptures, especially as these writings testify of Jesus Christ (see John 5:39). **The parable of the good Samaritan testifies of Christ. It teaches of the plan of salvation, the Savior’s atoning love, and our journey toward inheriting eternal life. It can be read as a story not only about a man who went down from Jerusalem to Jericho, but also about all who come down from the presence of God to live on earth. This meaning becomes most visible in the light of the gospel of Jesus Christ restored through His latter-day prophets.**

Let us examine the story, starting in Luke 10:30.

“A certain man went down from Jerusalem to Jericho, and fell among thieves ...”

**A certain man.** Early Christians compared this man to Adam. This connection may have been more obvious in ancient languages than in modern translations. In Hebrew, the word adam means “man, mankind,” “the plural of men,” as well as “Adam” as a proper name.<sup>5</sup> Thus, Clement of Alexandria rightly saw the victim in this allegory as representing “all of us.” Indeed, we all have come down as Adams and Eves, subject to the risks and vicissitudes of mortality: “For as in Adam all die ...” (1 Corinthians 15:22).

**Went down.** The early Christian writer Chrysostom saw in this phrase the descent of Adam from the garden into this world—from glory to the mundane, from immortality to mortality. The story in Luke 10 implies that the man went down intentionally, knowing the risks that would be involved in the journey. No one forced him to go down to Jericho. He apparently felt that the journey was worth the well-known risks of such travel on the poorly maintained roads in Jesus’s day.<sup>6</sup>

**From Jerusalem.** (Jerusalem is about 2300 feet above sea level) Jesus depicts the person as going down not from any ordinary place but from Jerusalem. Because of the sanctity of the holy temple-city, early Christians readily saw in this element the idea that this person had come down from the presence of God.

**To Jericho.** Jericho was readily identified with this world. At more than 825 feet (250 m) below sea level, Jericho is the lowest city on earth. Its mild winter climate made it a hedonistic resort area where Herod had built a sumptuous vacation palace. Yet one should note that the traveler in the parable had not yet arrived in Jericho when the robbers attacked. That person was on the steep way down to Jericho, but he had not yet reached bottom.

**Fell.** It is easy to see here an allusion to the fallen mortal state and to the plight of individual sinfulness: “Yea, all are fallen and are lost” (Alma 34:9).

**Among thieves.** The early Christian writers variously saw the thieves (or robbers) as the devil and his satanic forces, evil spirits, or false teachers. The Greek word for “robbers” used by Luke implies that these thieves were not casual operators. The traveler was assailed by a band of pernicious highwaymen in a scheming, organized society that acted with deliberate and concerted intent.

“... which stripped him of his raiment, and wounded him, and departed, leaving him half dead.”

**Stripped him of his raiment.** Early Christians sensed that Jesus spoke of something important here. Origen and Augustine saw the loss of the traveler’s garment as a symbol for mankind’s loss of immortality and incorruptibility. Chrysostom spoke of the loss of “his robe of immortality” or “robe of obedience.” Ambrose spoke of the traveler being “stripped of the covering of spiritual grace which we [all] received [from God].”

The attackers apparently wanted the traveler’s clothing, for no mention is made of any wealth or commodities he might be carrying. For some reason, the robbers seem interested in his garment, something brought down from the holy place and something they envy and want to take away.

**Wounded.** This term was seen as a similitude of the pains of life, travails of the soul, and afflictions due to diverse sins and vices. Indeed, the enemies of the soul leave wounds (see Jacob 2:8–9). Transgression has real effects (see Alma 41:10).

**Half dead.** The robbers departed, leaving the person precisely “half dead.” We may see in this detail an allusion to the first and second deaths. The person had fallen, had become subject to sin, and had suffered the first death, becoming mortal. But the second death, the permanent separation from God, could still be averted (see Alma 12:32–36).

“And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.”

**By chance.** The arrival of the Jewish priest was “by chance,” not the result of a conscious search. His presence there was not by anyone’s plan.

**A certain priest ... and likewise a Levite.** The early Christian commentators all saw the priest as symbolizing the law of Moses. In their minds the problem was not that bearers of the Old Testament priesthood did not want to help fallen man, but that **the law of Moses did not have the power to save him.** Indeed, the law of Moses was only a type and shadow of the Atonement that was yet to come, not its full efficacy (see Mosiah 3:15–17).

The Levite was seen as representing the Old Testament prophets, whose words the Lord came to fulfill (see Matthew 5:17; 3 Nephi 15:2–5). A lesser class of priests, the Levites did chores in the temple. At least this Levite came close to helping; he “came” and saw. He may have wanted to help, but perhaps he viewed himself as too lowly to help; **he also lacked the power to save the dying person.**

“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine ...”

**Samaritan.** The early Christian writers unanimously saw the good Samaritan as a representation of Christ. Chrysostom suggests that a Samaritan is an apt depiction of Christ because “as a Samaritan is not from Judea, so Christ is not of this world.” (Also the Samaritans were despised by the Jews. They were half Jewish and half Gentile. Jesus was half Jewish and half immortal.)

Jesus’s audience in Jerusalem may well have recognized here a reference by the Savior to Himself. Some Jews in Jerusalem rejected Jesus with the insult, “Say we not well that thou art a Samaritan?” (John 8:48). Because Nazareth is across the valley north of Samaria, these two locations could easily be lumped together. And just as the Samaritans were viewed as the least of all humanity, so it was prophesied that the Messiah would be “despised and rejected of men” and “esteemed not” (see Isaiah 53:3).

**As he journeyed.** It would appear that the Samaritan (representing Christ) was purposely looking for people in need of help. The text does not say that he arrived by happenstance. Origen noted that “he went down intending to rescue and care for the dying man.” The Savior came purposefully with oil and bandages “to bring redemption unto the world” (3 Nephi 9:21).

**Compassion.** This important word speaks of the pure love of Christ. The Greek word says that the Samaritan’s bowels were moved with deep, inner sympathy. This word is used in the New Testament only when authors wish to describe God’s divine emotions of mercy. It appears prominently in the parables of the unmerciful servant, in which the Lord (representing God) “was moved with compassion” (Matthew 18:27), and of the prodigal son, in which the father (again representing God) saw his son returning and “had compassion, and ran, and fell on his neck, and kissed him” (Luke 15:20). Likewise,

the Samaritan represents the divinely compassionate Christ, who suffered so “that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people” (Alma 7:12).

**Bound up his wounds.** Some early Christians said that the bandages represented love, faith, and hope, “ligatures of salvation which cannot be undone.” Others saw the bands as Christ’s teachings, which bind us to righteousness. Latter-day Saints would add that the rescued person is bound to the Lord through covenants (see D&C 35:24; 43:9).

**Oil.** An olive oil lotion would have been very soothing. While most of the early Christian writers saw here a symbol of Christ’s words of consolation, Chrysostom saw this as a “holy anointing”—which may refer to several priesthood ordinances, the healing of the sick (see James 5:14), the gift of the Holy Ghost (often symbolized by olive oil), or the anointing of a king or a queen.

**Wine.** The Samaritan also poured wine onto the open wound to cleanse it. Late Christian writers saw this wine as the word of God—something that stings—but the earlier Christian interpretation associated the wine with the blood of Christ, symbolized by the sacrament (see Matthew 26:27–29; 3 Nephi 18:8–11). This wine, the atoning blood, washes away sin and purifies the soul, allowing God’s Spirit to be with us. In addition to rendering physical help, a truly good Samaritan administers the saving principles and ordinances of the gospel as well. The atoning wine may sting at first, but its effects soon bring healing peace.

“... and set him on his own beast, and brought him to an inn, and took care of him.”

**Set him on his own beast.** Christ, fulfilling prophecy, bears our infirmities (see Isaiah 53:4; Alma 7:11). The Samaritan’s beast was thought to symbolize Christ’s body. Being placed on his beast is to believe that God became flesh, bore our sins, and suffered for us.

**Inn.** For the early Christians this element readily symbolized the Church. An “inn” was “a public house open to all.” A public shelter is comparable to the Church of Christ in several ways. A wayside inn is not the heavenly destination but a necessary aid in helping travelers reach their eternal home.

**Took care of him.** The Samaritan stayed with the injured person and cared for him personally the first night. He did not turn the injured person over too quickly to the innkeeper but stayed with him through the dark hours. As Origen commented, Jesus cares for the wounded “not only during the day, but also at night. He devotes all his attention and activity to him.”

“And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.”

**On the morrow.** Early commentators saw here the idea that Jesus would rise on Resurrection morning. Christ ministered in person to His disciples for a short time. After His Ascension, He left the traveler to be cared for by the Church.

**The host.** Accordingly, early commentators saw the host, or innkeeper, as Paul or the other Apostles and their successors. If the inn refers to the Church in general, however, the innkeeper and his staff can represent all Church leaders and workers who are entrusted by the Lord to nurture and care for any rescued soul who seeks healing.

**When I come again.** The Christ-figure openly promises to come again, a ready allusion to the Second Coming of Christ. The Greek word translated “to come again” appears only one other time in the New Testament, in Luke 19:15, referring to the parable of the Lord who would return to judge what the people had done with the money they had been given. That linkage markedly strengthens this allusion to the Second Coming.

Repay or reward. Finally, the innkeeper is promised that all his costs will be covered: “I will reward you for whatsoever you expend.” Perhaps more than any other element in the story, this promise—in effect giving the innkeeper a blank check—has troubled modern commentators who understand this story simply as a real-life event. Who in his right mind would make such an open-ended commitment to a strange innkeeper? But when the story is understood allegorically, this promise makes sense, for the Samaritan (Christ) and his innkeeper already know and trust each other before this promise is given. (Also, since the atonement was an infinite atonement, there was no price he couldn’t pay.)

### An Eternal Imperative

Because of our difficulty in comprehending His infinite nature and divine fulness, God speaks to us in similitudes (see Moses 5:7). Symbols draw our finite minds to sacred truths that are embedded in the mystery of Christ’s incomparable gospel, and an allegorical understanding of the parable of the good Samaritan adds eternal perspectives to its moral imperatives.

In His parables, Jesus taught the essentials of the Father’s plan of salvation. As a type and shadow of this plan, the good Samaritan places our deeds of neighborly kindness here in mortality within the eternal context of where we have come down from, how we have fallen into our present plight, and how the binding ordinances and healing love of the promised Redeemer and the nurture of His Church can rescue us from our present situation, as we serve and live worthy of reward at His Second Coming.

Seeing the parable in this light invites readers to identify with virtually every character in the story. At one level, people can see themselves as the good Samaritan, acting as physical rescuers and as saviors on Mount Zion, aiding in the all-important cause of rescuing lost souls. Jesus told the Pharisee, “Go, and do thou likewise” (Luke 10:37). By doing as the Samaritan, we join with Him in helping to bring to pass the salvation and eternal life of mankind.

Disciples will also want to think of themselves as innkeepers who have been commissioned by Jesus Christ to facilitate the long-term spiritual recovery of injured travelers.

Or again, readers may see themselves as the traveler. As the parable begins, everyone sympathizes and identifies with the lone and weary traveler. We all need to be saved. As the story ends, all travelers can feel safe, having learned that, according to this interpretation, He who “was neighbour unto him that fell among the thieves” (Luke 10:36) is none other than the merciful Christ. He is the most exemplary Neighbor.

This realization answers the lawyer’s second question, “And who is my neighbour?” At the same time, it also answers the first, “What shall I do to inherit eternal life?” Eternal life comes by loving God “with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind” (Luke 10:27) and by loving His Son (thy neighbor) as thyself. And that is done by going and doing as the Savior did, in loving our fellow beings, for when we serve them we are only in the service of our God (see Mosiah 2:17).



## Symbols from the Parable of the Good Samaritan

Symbol	An Early Christian Interpretation
Good Samaritan	Jesus Christ
Victim	Man wounded with sin
Jerusalem	Paradise
Jericho	World
Priest	Law of Moses
Levite	Prophets
Beast	Christ's body
Inn	Church
Manager of the inn	Head of the Church

### Notes

1. History of the Church, 2:266.
2. Malcolm Miller, *Chartres Cathedral* (1985), 68.
3. For a full discussion of and sources for the quotations in this article, see John W. Welch, "The Good Samaritan: A Type and Shadow of the Plan of Salvation," *Brigham Young University Studies*, spring 1999, 51–115. Other Latter-day Saints, including Hugh Nibley, Stephen Robinson, Lisle Brown, and Jill Major, have interpreted parts of the parable of the good Samaritan in similar ways.
4. Origen, Homily 34.3, Joseph T. Lienhard, trans., *Origen: Homilies on Luke, Fragments on Luke* (1996), 138.
5. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, eds., *Theological Wordbook of the Old Testament* (1980), "Adam," 1:10.
6. See *Anchor Bible Dictionary* (1992), "Travel and Communication," 6:644–46. Because of the high risk of being attacked by robbers while traveling in the ancient world, people would rarely travel alone, as the characters in the parable do, which is another clue that the account is well understood as a similitude.