

Chapter 15: Become As Little Children

Reading Outline:

- Matthew 18
 - Luke 10
(Parallel accounts: Mark 9:33-50; B/M, Mosiah 3:17-21; 4:16-19, 26)
1. Introduction
 2. We Must Become as Little Children
 3. The Parable of the Lost Lamb
 4. Forgiveness and the Unmerciful Servant
 5. Charity and the Good Samaritan
 6. Mary and Martha: Choosing the Good Part
 7. Suffer the Little Children to Come Unto Me
 8. Conclusions

1. Introduction

James E. Talmage observes,

“Our Lord’s descent from the holy heights of the Mount of Transfiguration was more than a physical return from greater to lesser altitudes; it was a passing from sunshine into shadow, from the effulgent glory of heaven to the mists of worldly possessions and human unbelief; it was the beginning of His rapid descent into the valley of humiliation.”¹

As Jesus and His three Apostles return to where the others were gathered, they were greeted by petty jealousy and discord. The spiritual experience and revitalization each received on the mount was passed, there are still important lessons to be learned in order to qualify for heavenly experiences, now and in the future.

Being a disciple of Christ requires more than learning a new language; it involves a complete change of heart. This change becomes manifest in how we treat others.

In this chapter we will identify and discuss some of the child-like qualities that are necessary for each of us to develop. These include forgiveness, charity, and being able to choose the good part.

2. We Must Become as Little Children

Immediately upon returning to His other Apostles, one of the disciples approaches Him and asks, “Who is the greatest in the kingdom of heaven?” (Matthew 18:1).

Matthew 18:2-5

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

James E. Talmage states,

“Even the apostles were in need of conversion; respecting the matter at issue their hearts were turned, partly at least, from God and His kingdom. They had to learn that genuine humility is an attribute essential to citizenship in the community of the blessed; and that the degree of humility conditions whatsoever there is akin to rank in the kingdom; for therein the humblest shall be the greatest.”²

James E. Talmage continues,

“Those who belong to Christ must become like little children in obedience, truthfulness, trustfulness, purity, humility, and faith.”³

King Benjamin in his address to those on the American continent taught the people about being like little children.

B/M, Mosiah 3

19 ...and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

In the kingdom of heaven those who hold positions of leadership are those who have found joy in serving others. They are willing to subject their will to the Father in all things, rather than seeking glory or power for themselves.

This important warning was given to those disciples in their relationship with others.

Matthew 18:6

6 But, whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

What does it mean to “offend one of these little ones?”

The King James Bible footnote states,

“**6a**, defines offend as “cause to stumble.”⁴

We cause others to stumble when we are a poor example to them; criticize them unkindly; fail to teach correct principles, or worse, by abusing them in any manner.

M. Russell Ballard states,

“We hear disturbing reports of parents or guardians who are so far removed from the Spirit of Christ that they abuse children. Whether this abuse is physical, verbal, or less evident but equally severe emotional abuse, it is an abomination and a serious offense to God.”⁵

3. The Parable of the Lost Lamb

Matthew now records a parable known as “The Parable of the Lost Lamb.” Jesus will later state a repetition of this parable with a somewhat different application to the Pharisees and scribes as recorded in Luke 15:3-7.

Matthew 18:12-14

12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountain, 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 than of 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 little ones should perish.

Some have wondered at the joy of the Shepherd being greater over the lost sheep than of the ninety and nine that did not go astray! If we consider the lost sheep is only a lamb, one who became lost not due to rebellion, but only due to immaturity, even an innocent child, we can more clearly understand the joy of any Father, never mind the Father of all children, of one who was innocently lost. His joy may be greater because it did, in fact involve the rescue of “one of (His) little ones” (Matthew 18:14).

Jesus understood that even among members in His kingdom, disagreement would arise. The Lord taught when there is disagreement, the injured one should, in private, approach the offender, rather than waiting for the offender to come to him/her, and seek to resolve their differences.

Matthew 18:15-16

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

James E. Talmage states,

“Extreme measures were to be adapted only after all gentler means had failed. Should the man persist in his obstinacy, the case was to be brought before the Church, and in the event of his neglect or refusal to heed the decision of the Church, he was to be deprived of fellowship, [in the church].”⁶

Such an experience occurred in the early history of the Church.

The Doctrine and Covenants Commentary states,

“The following incident is shared by George A. Smith in an address delivered in Salt Lake City, April 6, 1856:

“When the Saints were living in Far West, the wife of [Thomas B.] Marsh and Sister [Martin] Harris agreed to exchange milk, in order to enable each of them to make a larger cheese than they could do separately. Each was to take to the other the ‘strippings’ as well as the rest of the milk. Mrs. Harris performed her part of the agreement, but Mrs. Marsh kept a pint of ‘strippings’ from each cow. When this became known the matter was brought before the [Home] Teachers, and they decided against Mrs. Marsh. An appeal was taken to the Bishop. He sustained the Teachers. If Marsh had obeyed the Revelation [D&C 31:9], and governed his house in humility and with steadfastness, he would have righted the wrong done, but instead of doing so, he appealed to the High Council. Marsh, who at the time was President of the Twelve, possibly thought the Council would favor him, but the body confirmed the Bishop’s decision. He was not yet satisfied, but appealed to the First Presidency and Joseph, the Prophet, and his two Counselors consented to review the case. They approved the finding of the High Council. Was Marsh satisfied then? No. With the persistency of Lucifer himself, he declared that he would uphold the character of his wife, ‘even if he had to go to hell for it.’

“Elder George A. Smith observes: ‘Then the President of the Twelve Apostles, the man who should have been the first to do justice and cause reparation to be made for wrong, committed by any member of his family, took that position, and what next? He went before a magistrate and swore that the ‘Mormons’ were hostile to the State of Missouri. That affidavit brought from the government of Missouri an exterminating order, which drove some 15,000 Saints from their homes and habitations, and some thousands perished through suffering the exposure consequent on this state of affairs” (Journal of Discourse 3:284).”

“Marsh appears before us in the early history of the Church as a man of great faith. This attribute again became prominent, when, after many years of apostasy and suffering, he wended his way to Utah to confess his sins and ask for a pardon...At [that] time Marsh was reinstated as a member of the Church.”⁷

It continues to be true, “Little things do matter in our lives,” even though it initially may not be apparent.

Unfortunately, in many instances, when our feelings have been hurt, we turn to someone whom we feel might be sympathetic to our perceived injury, rather than speaking directly with the other individual. We may have gained a listening ear, but we have not solved the difference with the other

person. All too often, this difference is not resolved, but instead lingers to create a wedge in our relationship with the other. Anytime this occurs it is harmful, but when it involves close friends or family members, the results can have drastic consequences.

Philip Brooks offers the following counsel,

"You who are letting miserable misunderstandings run on from year to year, meaning to clear them up someday; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of these men were dead tomorrow morning, you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give him some day, if you only could know and see and feel, all of a sudden, that 'the time is short.' How it would break the spell! How you would go instantly and do the thing which you might never have another chance to do!"⁸

Let us resolve today to take the steps necessary in order to set things right with those where wedges divide us.

4. Forgiveness and the Unmerciful Servant

This parable, recorded by Matthew, appears to have been precipitated by a question offered by Peter. His inquiry would have been natural given the prior discussion of resolving differences that exist between individuals.

Matthew 18:21-22

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

22 Jesus saith unto him, I say not unto thee, Until seven times: but Until seventy times seven.

Certainly, Peter felt he was being generous in his offer to forgive his brother "seven times." One can only imagine his surprise when Jesus responded, not seven times, but "Until seventy times seven."

James E. Talmage states,

"This reply must have meant to Peter as it means to us, that [as] to forgiveness man may set no bounds..."⁹

Jesus continued His instruction to Peter, and each of us, by offering the following parable.

Matthew 18:23-35

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

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

26 The servant therefore fell down, and worshipped 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.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid his 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 sorry, 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 debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity 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 forgive not every one his brother their trespasses.

In this parable, the King represents the Lord Himself to whom we are all indebted. The first servant is one who has incurred a debt (ten thousand talents) to the King that he does not have the means to pay. The King has the power to demand payment in full from the servant in order to satisfy the debt owed. Just before the penalty is affixed, the servant makes one last plea saying, “Lord, have patience with me, and I will pay thee all” (Matthew 18:26). The King, moved with compassion towards his debtor, decides to act with mercy and to forgive his servant the debt.

The forgiven servant now goes out and lays charge upon one who owes him (an hundred pence) and “laid his hands on him, and took him by the throat” and says, “Pay me that thou owest” (Matthew 18:28). When the servant offers the same petition to him that he had previously offered to the King, “Have patience with me, and I will pay thee all” (Matthew 18:29), his petition is denied and he is cast into prison.

We learn there are important differences between the two debtors. The most obvious is the difference in debt owed, the first owed “ten thousand talents,” while the second owed “an hundred pence.”

James E. Talmage states,

Ten thousand talents “in American money [is equivalent to] over nine and a quarter million dollars” [with] the second debt equivalent to about fifteen dollars.”¹⁰

While the debt incurred by both is valid and payable, even the plea by both debtors is the same, the difference is the attitude of compassion exercised by the King towards the first debtor and its absence thereof by the same servant towards his debtor. It is the profound absence of compassion by one whom we would expect to be full of compassion he recently had been granted.

The lesson to be learned is further emphasized by Jesus towards His listeners, even the Twelve Apostles.

Matthew 18:33

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

It is imperative for each of us to understand this lesson. If we are without compassion in our dealings with those who are in our debt, **we may not expect to receive compassion** in our pleadings with our Father in Heaven for forgiveness from our debts.

In modern revelation we read the following as recorded in the Doctrine and Covenants.

Doctrine and Covenants 64:9-10

9 Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

10 I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

Jesus concludes the parable to His Apostles.

Matthew 18:35

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

It is important for each of us to understand it is not the amount that is owed, for, in the words of King Benjamin, “are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind” (B/M, Mosiah 4:19). It is important we offer compassion to all who are indebted to us for, in the final analysis, we are all in need of mercy in our relationship with others.

5. Charity and the Good Samaritan

This parable has its beginning with a question, however, unlike the Apostle Peter’s, it was not prompted by the inquirer’s sincere search for the truth.

Luke 10:25-28

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

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 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 live.

Bruce R. McConkie states,

“...the question had been asked not to gain information, but rather, in the hope that Jesus might not give the proper answer—an answer already known to his interrogator and preserved for all to read in the law—and therefore that he would be embarrassed at his own lack of Rabbinical understanding. Do we not, then, detect a touch of irony in our Lord’s response: “Thou hast answered right: this do, and thou shalt live.” ‘You knew the answer all along; if you would do the things you already know, you shall gain eternal life.’”¹¹

Bruce R. McConkie continues,

“Hoping to salvage such reputation as he could in a confrontation that had gone against him; desiring to justify his own hatred rather than love for many of his fellowmen; and knowing, by instinct or from some previous statement of Jesus that our Lord and the other Rabbis differed widely as to who fell in the category of a neighbor, the lawyer asked: “And who is my neighbor?” (Luke 10:29).”¹²

In response to the lawyer’s inquiry, Jesus shares the Parable of the Good Samaritan.

Luke 10:30-37

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

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 care of him.

35 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.

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

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Bruce R. McConkie states,

“A Jew, one of the elect, a member of the chosen people, traveling alone through the rocky gorges and rough terrain along the twenty-two-mile road from Jerusalem to Jericho falls among Bedouin thieves...The thoroughfare itself was known as the Red Path or Bloody Way. On it our present victim is robbed, wounded, and left naked and half dead...By chance, or rather, in the providence of the Almighty—for the seeming chances of life provide the testing experiences for men in this mortal probation—by chance a priest, a son of Aaron, one ordained to a holy calling, one whose divine appointment was to minister for the temporal well-being of his fellowmen, came, saw, recognized a Jewish brother, and chose to pass by. A priest, without compassion, left his brother, whom he could have saved, to die of wounds and thirst in a Bedouin desert...As with the priest, so with the Levite: both dishonored their priesthood; both brought disgrace upon their nation; both failed one of the great tests of mortality, choosing, rather, to say within themselves, ‘Am I my brother’s keeper?’ And they thought: ‘No man knows that I have seen this wounded and dying man, and who can condemn me?’ And yet, there was a man who did know, and he is Judge of all...A Samaritan, a hated Samaritan, a half-heathen and apostate worshipper of Jehovah, one through whose land the pilgrims from Galilee en route to Jerusalem would not even travel! ~ A Samaritan, who could not be saved, and who some Rabbis said would not even be resurrected! A Samaritan, who was an enemy and not a neighbor, chose to make this half-dead Jew his brother...The Samaritan took care of the Jew, watched over him, and saved his life.”¹³

As Bruce R. McConkie lays out the facts of this parable with all its clarity, we cannot help but find ourselves affected by the lack of action by both the Priest and Levite. “How?”, we silently ask, “could a human being pretend they don’t see the pain and injury of another and not act!” We may even find ourselves wanting to raise our voices and sternly say, “Don’t walk away. If you do, he will die! Don’t you care?” But before we can form our words of judgment, we remember how we too may have avoided the glance of the homeless person who stood by the side of the road hoping for someone to have compassion on him! Or the person in the parking lot who had lost their wallet and needed some money for the bus and we said, “I’m sorry. I don’t have any money,” when we did. If you are one who stopped and gave or if you took some money out of your wallet, I commend you. You are like the Samaritan. If, however, you like I, did not offer assistance, then we must not be too quick to judge the Priest or the Levite, for our actions were not different from theirs!

It is not enough to just know the parables, especially the last two we have discussed, unless we also make the necessary changes in our lives and exercise greater compassion for those around us in need.

James E. Talmage reminds us all,

“Doubtless priest as well as Levite salved his conscience with ample excuse for his inhumane conduct; he may have been in a hurry, or was fearful...Excuses are easy to find; they spring up as readily and plentifully as weeds by the wayside. When the Samaritan came along and saw the wretched state of the wounded man, he had no excuse for he wanted none.”¹⁴

Jesus concludes with His own question to the lawyer.

Luke 10:36-37

36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

6. Mary and Martha: Choosing the Good Part

Mary and Martha were well known to Jesus and His disciples. They lived in Bethany, a small town about two miles from Jerusalem with their brother, Lazarus. They were among the early converts to the message of the Savior and made Him welcome in their home whenever He visited Jerusalem. It was during one of His visits that we are taught an important lesson.

Mary and Martha, while sisters had distinct personalities and each had determined for themselves how to conduct themselves when guests were in attendance. Each had their own opinion regarding what was appropriate conduct on their part.

Luke 10:38-40

38 ...a certain woman named 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.

These two sisters were entertaining Jesus as a guest in their home. One of the sisters, Mary, had chosen, following the completion of her chores, to spend some time in conversation with Jesus, both listening and seeking His counsel. Her sister, Martha felt, however, that Mary was not using her time wisely and was not assisting her in attending to the temporal needs of Jesus.

It is noteworthy that the scriptures refer to Martha as being “cumbered about (with) much serving” (Luke 10:40).

Webster's Ninth New Collegiate Dictionary states,

“**cumber.** *archaic.* Trouble, Harass. to burden needlessly, hinderance.”¹⁵

Luke 10:41-42

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

James E. Talmage observes,

“There is 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 Mater’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.”¹⁶

We might, reflecting upon the sister’s choices, ask ourselves, do we sometimes get so concerned with making our guests comfortable during their visit that our focus becomes upon the minutia of their needs to the neglect of our spending time with them? Do we ever feel we are being judged by our guests in response to some standard of performance and feel that we are not able to measure up? When this occurs, the visit of our guests becomes a chore and takes on unnecessary drudgery. This experience from the scriptures reminds each of us to take inventory regarding our own actions regarding visitors to our homes. Maybe we too, like Martha, are also “cumbered about (with) much serving” (Luke 10:40). If this is the case, then it is important we re-evaluate our attention to detail and see if we are neglecting the “good part” of our guest’s visit at the expense of something that is really not important.

7. Suffer the Little Children to Come Unto Me

The relationship Jesus had with little children throughout His ministry was exemplary and always with compassion and mercy. In spite of His example, there were times when His disciples did not fully understand how important His relationship was with the children.

Mark 10:13-14

13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

We may safely infer that His disciples were acting out of concern and consideration for Jesus’ well-being when they were about to send the children away. However, their action, when they were known to Jesus, brought him displeasure. In an effort to instill upon them the importance of little children, He stated the kingdom of God is made up of those who exemplify the qualities of these little ones. He continues.

Mark 10:15-16

15 Verily I say unto you [his disciples], Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

In the Church of Jesus Christ of Latter-day Saints, we do not baptize infants. We have been instructed by revelation to wait until they reach the age of accountability determined to be eight years of age.

This does not, however, infer parents do not have a responsible to teach their children during their early years regarding the principles of the gospel.

Doctrine and Covenants 68:25

25 And again inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

Within the organization of the Church, a program has been revealed to assist the parents of young children in the teaching and spiritual development of little children. The Primary is specifically charged with this responsibility. Through music and the spoken word, the young children are taught about Jesus and His gospel.

Boyd K. Packer shares the following experience,

“Some years...in Cusco, a city high in the Andes of Peru, Elder A. Theodore Tuttle and I had a sacrament meeting in a long, narrow room that opened onto the street. It was night, and while Elder Tuttle spoke, a little boy, perhaps six years old, appeared in the doorway. He wore only a ragged shirt that went about to his knees.

“On our left was a small table with a plate of bread for the sacrament. This starving street orphan saw the bread and inched slowly along the wall toward it. He was almost to the table when a woman on the aisle saw him. With a stern toss of her head, she banished him out into the night. I groaned within myself.

“Later the little boy returned. He slid along the wall, glancing from the bread to me. When he was near the point where the woman would see him again, I held out my arms, and he came running to me. I held him on my lap.

“Then, as something symbolic, I set him on Elder Tuttle’s chair. After the closing prayer, the hungry little boy darted out into the night.

“When I returned home, I told President Spender W. Kimball about my experience. He was deeply moved and told me, “You were holding a nation on your lap.”¹⁷

Just as Jesus took the little children “up in his arms, put his hands upon them, and blessed them” (Mark 10:16), those many years ago, I believe today, through his servants, He continues to bless the little children. If we hope, in any way, to ever qualify for His blessing and approbation, we too must also seek to bless the little children and not send them away.

8. Conclusions

During this chapter we have addressed the topic of “Who is my Neighbour? We began with the qualities of little children that if applied will assist us in being more obedient, truthful, trustworthy, pure, humble, and teachable. We will become willing to submit our will to the will of Our Father in Heaven and His Son, Jesus Christ.

We addressed the Parables of the Lost Lamb, the Unmerciful Servant and the Good Samaritan. In our examination we became aware that each of these familiar parables today have application for our lives. The worth of the lost soul, whether it be a lamb or sheep, has great importance to Jesus as He demonstrated by leaving the ninety and nine to search for the one. With the example of the Unmerciful Servant we learned it is not sufficient to be forgiven ourselves, if we do not offer forgiveness to others. This chapter was brought even closer to home to us as we came to realize in our daily actions we may be more like the Priest and the Levite than we had previously realized.

In conclusion, we are most grateful for the incident involving two sisters, Mary and Martha. It is good to care for our guests, but we must be careful we do not let the details of our hospitality diminish the interaction and good times we may enjoy with them. We must remember to choose the better part.

Lastly, we are reminded of the worth of a little child as exemplified by Boyd K. Parker welcoming, and then holding the young boy on his lap, just as Jesus taught His disciples many years ago.

We have much to learn from these chapters of the life and ministry of Jesus Christ. They can help each of us to be better individuals than we would be without His teachings and example. How grateful I am for this opportunity to be taught by the scriptures regarding the life of Jesus Christ.

Footnotes

¹ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 378.

² *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 387.

³ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 387-388.

⁴ *Holy Bible*. Salt Lake City: Deseret Book Co., 1979, 1218.

⁵ “Teach the Children” in *Ensign*, May, 1991, 80.

⁶ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 391-392.

⁷ Smith, Hyrum M. and Janne M. Sjodahl. *Doctrine and Covenants Commentary*. Salt Lake City: Deseret Book Co., 1951, [Revised Edition, 1962], 167-168.

⁸ “The Shortness of Life” in *Sermons*, Vol. 1. New York: E.P. Dutton and Company, 1878, 329.

⁹ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 393.

¹⁰ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 396-397.

¹¹ *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book Co., 1980, 177.

¹² *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book Co., 1980, 177-178.

¹³ *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book Co., 1980, 178-180.

¹⁴ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 431-432.

¹⁵ **cumber**. *Webster’s Ninth New Collegiate Dictionary*. Springfield, Massachusetts: Merriam-Webster Inc., 1991, 314.

¹⁶ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 433.

¹⁷ “And a Little Child Shall Lead Them,” in *Ensign*, May, 2012, 6.