

Chapter 19: He Was Lost, and Is Found

Reading Outline:

- Luke 15; 17
1. Introduction
 2. The Parable of the Lost Sheep
 3. The Parable of the Lost Coin
 4. The Parable of the Prodigal Son
 5. One of Ten Healed of Leprosy Returns
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1. Introduction

In the three parables we will focus on something that has been lost. In the first, an animal is lost; in the second, a coin and in the last, a son. I doubt there are many of us who have not had the experience of losing something that was of worth. The lost item may not have great monetary value, but its intrinsic value often drives the individual to go to great extremes in order to find that which is lost. We all know the relief that comes when the lost item is located and the joy that follows.

When that which is lost is a son or daughter, the determination to find the one that is lost greatly increases. Nothing else matters, no expense too great, until contact is achieved. Only then can peace return to their loved ones. When no solution is found, despite all efforts, the ache for the lost one continues. It remains one of the sorrows some experience throughout their lives.

Following our focus upon the noted parables, we will turn to the experience of ten men who are healed of leprosy. Only one returned. His purpose was to give to Jesus something the other nine kept to themselves. What was it? Why was it important?

2. The Parable of the Lost Sheep

We addressed this parable briefly in Chapter 15 as it is recorded in Matthew 18:12-14. We will now address this parable as recorded in Luke 15:3-7.

Bruce R. McConkie states,

“It strains the bands of sense and reason to suppose that each of his wise sayings was spoken only once.”¹

This parable appears to support this truth as Jesus gave it to His disciples when they were discussing the topic, “Who is the greatest in the kingdom of heaven?” (Matthew 18:1). On that occasion, He shared this parable to remind His disciples that they should become like children. If they neglect or despise their presence, they could become lost (see Matthew 18:3-5, 10).

He will now share this parable with Pharisees and scribes in response to their criticism regarding His eating a meal with publicans (tax-collectors) and sinners.

Luke 15:3-6

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he loses one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

David O. McKay states,

"Sheep go where grass is. It seems apparent that the sheep in the parable was not lost through willful disobedience or careless neglect; it simply strayed away in search of greener pastures and soon was lost...we have those in the Church...who wander away from the fold...They are seeking success, success in business, success in their professions, and before long they become disinterested in Church and finally disconnected from the fold...They are blind to what constitutes true success."²

Luke 15:5-6

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

You will recall from our discussion in Chapter 17, regarding the role of the Shepherd in contrast to the Hireling herder, as well as the Parable of the Good Shepherd, each individual sheep is greatly valued. This is noted here as the shepherd calls "together his friends and neighbors" after finding the sheep that was lost.

Jesus now teaches His critics the meaning of this parable.

Luke 15:7

7 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.

The worth of a soul, including those who have separated themselves from the Church of Jesus Christ, is great in the eyes of Our Heavenly Father. He has sent His Son to earth in order to find those who have strayed. Those who are lost will recognize His voice.

It is important for us to understand that the shepherd does not leave "the ninety and nine" on their own. Each of His sheep are of worth to Him including the "ninety and nine." As part of His preparation, before the Good Shepherd departs to search for the one that is lost, He first secures the safety and protection of the others. This has direct application in the Church of Jesus Christ of Latter-Day Saints today.

Each member of the Church belongs to a ward and has a Bishop who serves as the shepherd to his flock (members) in a specific geographic area. His responsibility is to care for the spiritual needs of those in his designated area. He is not alone in this responsibility for each individual or family is also assigned ministering members who come to their home to meet with them. This is true for each member regardless of where they live in the world.

Gordon B. Hinckley states,

“I would pray and hope that each of us... would resolve to seek those who need help, who are in desperate and difficult circumstances, and lift them in the spirit of love into the embrace of the Church, where strong hands and loving hearts will warm them, comfort them, sustain them and put them on the way of happy and productive lives.”³

In the eyes of the Good Shepherd, all have worth to Him. Each individual is numbered among His Father’s children, including those who stray. Then, as now, He has organized His church upon the earth. One of its purposes is to provide a secure fold to protect the members from the dangers in the world.

3. The Parable of the Lost Coin

This parable has been referenced to as “the lost piece of silver,” “ten pieces of silver” or the “the lost coin.” It is only recorded in Luke 15:8-10. J. Reuben Clark identifies its location as Perea (see *Our Lord of the Gospels*. Salt Lake City: Deseret Book, 1954, [Fourth Printing 1974], 334). The presence of the Pharisees and the scribes infers that His critics had followed Him to this desert location along with His followers.

It is noted that Luke records the three parables in sequence: The Parable of the Lost Sheep; The Parable of the Lost Coin, concluding with the Parable of the Prodigal Son. As noted, each parable addresses something lost which is then found, but the details and meaning of each is unique.

Luke 15:8

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

The loss of the coin is the result of negligence on the part of the owner though the location of the piece is thought to be within her own house. While this piece of silver is one of ten, it is of sufficient importance to her that in hope of locating it, she improves the conditions of the house, including increasing the lighting and cleaning the floor. Her efforts are active, rather than passive, underlining the importance of the lost piece.

Luke 15:9

9 And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

The woman is pleased she was able to locate the lost piece and wants to share her pleasure with her friends and neighbors. It is clear that being able to locate the piece of silver is, for her, an occasion of rejoicing.

Luke 15:10

10 Likewise, I say unto you, there is joy in the presences of the angels of God over one sinner that [JST. who] repenteth.

James E. Talmage states,

“The woman who by lack of care lost the precious piece may be taken to represent the theocracy of the time, and the Church as an institution in any dispensational period; then the piece of silver, every one a genuine coin of the realm, bearing the image of the great King, are the souls committed to the care of the Church; and the lost piece symbolizes the souls that are neglected and, for a time at least, lost sight of, by the authorized ministers of the Gospel of Christ.”⁴

E. Keith Howick contrasts the details of the two parables as noted:

Parable of the Lost Sheep	Parable of the Lost Coin
Individual wanders	Individual negligently loses coin
Accepted back (repentance assumed)	Accepted back (repentance emphasized)
Blessings restored	Blessing restored
Attitude: disinterested	Attitude: negligent
Leadership responsibility for loss undefined	Leadership responsible for loss
Leaves to find	Diligent search required
Discovers, bring back to flock	Recovers through diligent search
Rejoices in finding	Rejoices at finding

Reference⁵

The major difference between the two parables is that in the parable of the lost coin, the loss is due to negligence and the effort required to locate the lost coin requires greater diligence in order to locate, including some personal house cleaning.

Both the parable of the Lost Coin and the parable of the Lost Sheep are a continuation of Jesus’ effort to answer the question initially raised by the Pharisee and the scribes. They regarded His eating with those whom they consider to be sinners, whom they also despise, to be inappropriate for one who presents Himself as the Promised Messiah. For them, one does not associate with, or eat with, “sinners” for they are beneath the holy position of those who serve as religious leaders!

In these two parables and the third that follows, Jesus is teaching His critics and us alike that, finding that which is lost (sheep or coin) is an occasion for great joy and celebration, and worthy of the effort expended in the process. It is not pertinent as to how the loss occurred; the emphasis is upon the joy and happiness when that which was lost is found. The lost sheep to the true shepherd and the lost coin to the diligent woman represent individuals who are lost, those who have strayed away, and the responsibility each of us have to find them and welcome them back with joy and celebration.

4. The Parable of the Prodigal Son

The crowning glory in the trilogy of the three parables addressing the joy in the heavenly kingdom resulting from reclaiming a lost member of the earthly kingdom is referred to as the Parable of the Prodigal Son. In contrast to the lost sheep that wandered off or the coin that became lost as the result of neglect or carelessness by its owner, the son in the third parable become lost through his own willful rebellion and deliberate choice.

Luke 15:11-13

11 And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

This parable is about a father who has two sons. The youngest of the two has made the decision to leave his home and go out into the world. In order to accomplish his desire, he now seeks “the portion of goods that falleth to me” (Luke 15:12).

Adam Clarke states,

“It may seem strange that such a demand should be made, and that the parent would have acceded to it, when he knew that it was to minister to his debauches that his profligate son made the demand here specified. But the matter will appear plain when it is considered that it has been an immemorial custom in the East for sons to demand and receive their portion of the inheritance during their father’s lifetime; and the parent, however aware of the dissipated inclination of the child, could not legally refuse to comply with the application.”⁶

It does not take long before he and his money have departed company. Unwisely he has “wasted his substance with riotous living” (Luke 15:13). The young man had been impetuous in his desire to leave his home doing so before he had gained the necessary maturity that would have increased the possibility of his venture being successful. Without money and probably without friends, he is alone in a strange land. When he must have felt that nothing else could go wrong, the conditions around him change for the worse!

Luke 15:14-15

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

He has spent his money, has no friends and now there is a famine in the land and his physical condition worsens as “he began to be in want” (Luke 15:14). His condition is so desperate the only employment opportunity available to him is to become a laborer and worse yet, his job is “to feed swine” (Luke 15:15).

Adam Clarke states,

*“To feed swine [was] the basest and vilest of all employments and, to a Jew, peculiarly degrading. Shame, contempt, and distress are wedded to sin, and can never be divorced. No character could be meaner in the sight of a Jew than that of a swineherd. Herodotus informs us that in Egypt, they were not permitted to mingle with civil society, nor to appear in the worship of the gods, nor would the very dregs of the people have any matrimonial connections with them.”*⁷

Luke 15:16-19

16 And he would fain [with pleasure] have filled his belly with the husks that the swine did eat; and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And I am no more worthy to be called thy son: make me as one of thy hired servants.

Sometimes the passage of time mellows our thinking; sometimes the harsh events of reality bring about the need for change; sometimes it is a combination of these and yet other circumstances that cause us to undergo an evaluation of where we are and where we are going, and our need for change. For this young man, it appears that it was his intense hunger that led him to return home to his Father and to seek forgiveness for his folly. He knew that he could not hope for more than to become one of his Father’s servants, but as that was an improvement over his present circumstance, he resolved to return home.

Luke 15:20

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

The reception he received from his father was more than he had ever imagined, and certainly more than he deserved! His Father became aware of his returning home even “when he was a great way off” (Luke 15:20). Unable to contain his excitement regarding his son’s return, his joy and happiness overcame him. He ran to greet him.

Luke 15:21

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

In humility, the son confesses to his Father his sins against heaven and his unworthiness to be considered his Father's son. He had received his inheritance in advance and had wasted it. Now all he sought was to become one of his father's hired servants. The beginning step of repentance is recognition, followed by report and confession. He had taken the first two steps, but the steps of restitution and resolve will of necessity have to follow before he can obtain complete forgiveness.

Luke 15:22-24

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost and is found. And they began to be merry.

The father was thrilled to have his son home again. "He [who] was lost...is found." (Luke 15:24). Nothing else at this moment mattered. There would be time to address the other issues that his son had raised regarding his standing in the family and his responsibilities, and continuing steps of repentance, but now it is time to celebrate his return.

Adam Clarke states,

"22 Bring forth the best robe. "Bring out that chief garment." the garment which was laid by, to be used only on birthdays and festival times. Put a ring on his hand. Giving a ring was in ancient times a mark of honor and dignity. See Gen. 41:42; 1 Kings 21:8; Esther 8:8; Daniel 6:17; James 2:2. Shoes on his feet. Formerly those who were captivated had their shoes taken off, Isaiah 20:1-2; and when they were restored to liberty their shoes were restored. See 2 Chron. 28:15.

*"23 The fatted cow, and kill it. "Sacrifice it." In ancient times the animals provided for public feasts were first sacrificed to God. The blood of the beast being poured out before God, by way of atonement for sin, the flesh was considered as consecrated, and the guests were considered as feeding on divine food."*⁸

Bruce R. McConkie states,

*"[He is] crowned with the three symbols of wealth and position--the robe, the ring, and the shoes..."*⁹

At this point in the sharing of the parable, Jesus could have stopped and connected this parable with the previous two that had proceeded it. The theme: the joy of that which is lost being found. However, He continues for this parable is to complete the other two and there is more to be taught. The Father has two sons.

Luke 15:25-28

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in:

As the oldest son returns from his work, he learns of the celebration that is coming from his house and asks, "What is taking place?" He is told that it is in honor of his brother who has returned safely home. The reaction of the brother is not joy and happiness, but jealousy and anger. For this reason, he refuses to go in and join the celebration regarding his brother's return. The conditions in his life have dramatically changed, and in his mind, not for the better. The return of his younger brother is not a time of celebration for him.

Upon learning that his oldest son has returned from the field and not come in, his father goes out to see him.

Luke 15: 28-30

28 ...therefore came his father out, and intreated [to deal with gently]

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

Initially his anger is directed at his father for his perceived favoritism toward his brother. He shows his anger by referring to his brother, not as "my brother", but as "thy son". He feels taken for granted. He has always been dutiful. Despite having always been a good worker and an obedient son, he has never received the recognition from his father he rightly deserves! Now his brother returns, after having engaged in immoral behavior during his adventure, and instead of being reprimanded, his father honors him with a celebration.

Luke 15: 31-32

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost and is found.

The father makes it clear that "all that I have is thine" (Luke 15:31), but he also corrects his son regarding his son's reference to "thy son" by reminding him that he is "thy brother" (Luke 15:32). The father reminds his son that they are still a family and he must do the work necessary to reconcile his feelings towards his brother. It is apparent that this parable is not just about one prodigal son; it is about two.

Jay A. and Donald W. Parry state,

“Some have called this the parable of two lost sons. The younger son was lost when he strayed from the path of righteousness, leaving his father and his home and wasting his substance with riotous living. In some respects, the older son may have been lost when he refused to forgive his younger brother and refused to rejoice in his repentance.”¹⁰

James E. Talmage states,

“So far the story sustains a relation of close analogy to the two parables that preceded it in the same discourse; the part following introduces another important symbolism. No one had complained at the recovery of the stray sheep nor at the finding of the lost coin; friends had rejoiced with the finder in each case. But the father’s happiness at the return of the prodigal was interrupted by the grumbling protest of the elder son. . . He cited his own faithfulness and devotion to the routine labor of the farm, to which claim of excellence the father did not demur; but the son and heir reproached his father for having failed to give him so much as a kid with which to make merry with his friends; while now that the wayward and spendthrift son had come back the father had killed for him even the fatted calf. . . The particular point emphasized in the Lord’s lesson, however, had to do with his uncharitable and selfish weaknesses.”¹¹

Jeffrey R. Holland adds,

“Certainly, this younger brother has been a prisoner—a prisoner of sin, stupidity, and a pigsty. But the older brother lives in some confinement, too. He has, as yet, been unable to break out of the prison of himself. He is haunted by the green-eyed monster of jealousy. He feels taken for granted by his father and disenfranchised by his brother, when neither is the case. He has fallen victim to a fictional affront. As such he is like Tantalus of Greek mythology—he is up to his chin in water, but he remains thirsty nevertheless. One who has heretofore presumably been very happy with his life and content with his good fortune suddenly feels very unhappy simply because another has had some good fortune as well.”¹²

There are two sons who will need to repent. One has begun the process and the other has yet to recognize his error!

What about the message of the Lord directed to the Pharisees and scribes whose question He has sought to answer by these three parables?

James E. Talmage states,

“Pharisees and scribes, to whom this masterpiece of illustrative incident was delivered, . . . [hopefully] have taken to themselves its personal application. They were typified by the elder son, laboriously attentive to routine, methodically plodding by rule and rote in the multifarious [various] labors of the field, without interest except that of self, and all unwilling to welcome repentant publican or a repentant sinner. . . They cared not who or how many were lost, so long as they were undisturbed in heirship and possession by the return of the penitent prodigals. But the parable was not for them

alone; it is a living perennial yielding the fruit of wholesome doctrine and soul-sustaining nourishment for all time. Not a word appears in condonation [quiet forgiveness] or excuse for the prodigal's sin; upon that the Father could not look with the least degree of allowance; but over the sinner's repentance and contrition of soul, God and the household of heaven rejoiced."¹³

To the Pharisee and the scribes, we are grateful for raising their question. Just as they have been taught, so have we, by the trilogy of parables Jesus has offered. Will they or will we take the lesson to heart and give its application in our lives? If not, then we are like the older son who has not yet recognized the need to look within himself regarding his need for repentance, instead of judging his brother.

Succinctly, Jay and Donald Parry identify the important elements in the Parable of the Prodigal Son.

Jay A. and Donald W. Parry state,

“The father in the parable represents our Heavenly Father—as well as each of us when others offend us. The younger son represents each of us when we stray. The older son represents us when we need to accept the repentance of others, with joy.”¹⁴

5. One of the Ten Healed of Leprosy Returns

How many lepers Jesus healed is not known, but it is sure that He healed all whom He encountered that had the prerequisite faith necessary. You will recall three of the gospel writers (Matthew 8:2-4, Mark 1:40-45, and Luke 5:12-14), recorded the healing of a leper who came to him at the beginning of his ministry in Galilee. We addressed his healing (Chapter 8) under “Miracles as Signs of Christ's Power. Bruce R. McConkie's insight regarding the elements of leprosy is repeated.

Bruce R. McConkie states,

“Healings there have been in profuse abundance, but none-up to this point-and as far as we know-has involved a leper, a man full of leprosy.’ None had dealt with a body and soul plagued with a living death, one whose body was in the process of rotting, decaying, and returning to the dust to gain merciful surcease from the torments of the flesh...Leprosy in biblical times in addition to its desolating physical effects, was looked upon as the symbol of sin and uncleanness, signifying that as the evil disease ate away and destroyed the physical body, so sin eats away and corrupts the spiritual side of man. This did not mean that the disease borne by any individual attested that he was a worse sinner than his fellows, only that the disease itself was a symbol of the ills that will befall the ungodly and rebellious. It had been chosen to be the worst of all diseases, one that could not be cured except by direct divine intervention.”¹⁵

Jesus has reached the last remaining months of His mortal ministry. J. Reuben Clark places this miracle as occurring at the beginning of Jesus final journey to Jerusalem. He had left the city of Ephraim (village located not far from Jericho) and He passes “through the midst of Samaria and Galilee” (Luke 17:11). He dates the time as “A.D. 30, February-March).”¹⁶

This miracle is only recorded in Luke 17:11-19 and is identified in the LDS Bible Dictionary as “Ten lepers healed.”¹⁷

Luke 17:11-13

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

The laws required the “leper” to remain at a prescribed distance from other individuals. These lepers, honoring that requirement, could not come into close contact with Jesus, but only express their joint petition from a distance. Their mutual request is simple but direct, “Jesus, Master, have mercy on us” (Luke 17:13). It is more than a request, it is a manifestation that they believe that Jesus has the power, if He chooses, to make them whole.

Luke 17:14

14 And when he saw them, he said unto them, Go shew yourselves unto the priest. And it came to pass that, as they went, they were cleansed.

This verse is critical for, upon receiving the directive from the Lord, each of the ten immediately put into action His words and went to see the priest.

James E. Talmage states,

“The Lord answered: ‘Go shew yourselves unto the priests.’ This instruction implied their ultimate healing; obedience would be the test of their faith. None who had been leprosy could be lawfully restored to community life until pronounced clean by a priest.”¹⁸

Their healing was completed. They are now declared by the religious authorities to be ritually clean. For someone who had been an outcast from society, it is not difficult to imagine the joy and happiness they now felt at being declared clean. It was a wonderful moment in their lives and a joy to those who had families. To be cured of leprosy was for the individual to be brought back from the dead. They, who previously had been slowing and painfully dying, are now alive.

Luke 17:15-16

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on his face at his feet, giving thanks: and he was a Samaritan.

When did he learn that he was clean? The narrative suggests that it was not immediate. In fact, Luke infers that it was not until after they had appeared before the priests that they were cleansed (see Luke 17:14).

Bruce R. McConkie states regarding when they were healed,

“And so, as they journey, they are healed, we suppose, degree by degree, as health and vigor and strength return.”¹⁹

The essential fact, however, is that once the healing was confirmed, either by noticeable change as he travelled to meet with the priest or by the time he had appeared before the priest, only one of the ten returned to express gratitude to His benefactor and Master.

Luke 17:17-18

**17 And Jesus answering said, Were there not ten cleansed? but where are the nine?
18 There are not found that returned to give glory to God, save this stranger.**

Jesus wonders aloud with the one that has returned, “How is it that you are the only one who returned to express glory and gratitude to God for your healing?” “There were nine others who were also healed.”

Luke 17:19

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Bruce R. McConkie states,

“And then to the Samaritan he said, ‘Arise, go thy way: thy faith hath made thee whole’—which can only be interpreted to mean that this one Samaritan, singled out of the group, received added spiritual blessings that were withheld from the nine.”²⁰

The example of one returning to express his gratitude for being healed demonstrated his heartfelt appreciations. This action would surely be rewarded for his expression of gratitude to Jesus took priority over everything else in life.

James E. Talmage states,

“Doubtless the nine who came not back were obedient...but their lack of gratitude and their failure to acknowledge the power of God in their restoration stand in unfavorable contrast with the spirit of the one; and he was a Samaritan. The occurrence must have impressed the apostles as another evidence of acceptability and possible excellence on the part of aliens, to the disparagement of Jewish claims of superiority irrespective of merit.”²¹

Before we cast disparaging remarks at the nine, let us first count those occasions when we too failed to give thanks for blessings received both temporally and spiritually. Having received the desired blessing, my thoughts often did not turn to give thanks, but forward to other seemingly more important activities. As I have the opportunity each Sunday to partake of the sacrament and renew my covenants, I can, during the time of personal meditation, seek forgiveness for those occasions when I

was also guilty of ingratitude and resolve to do better. We are taught that our ingratitude is an offense against God.

Doctrine and Covenants 59:21

21 And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.

Bruce R. McConkie continues,

“The sin of ingratitude, how common it is! As Jesus cleansed ten lepers physically, so he cleanses all his saints spiritually from the leprosy of sin. Are we more grateful for our blessing than were the healed lepers who hastened on their ways, heedless of the beneficent goodness of the One whose words had made them new creatures?

“Well might we remember that he, who in his life healed men physically, is the one who, in his death, made it possible for all men to be healed spiritually. Well might we rejoice because he who cleansed the lepers, when he dwelt on earth is the one, who though his atoning sacrifice, enables all men to cast off their leprous bodies of corruption, exchanging them for those glorious bodies which are refreshed and renewed in immortality.”²²

6. Conclusions

As we reflect upon the parables, we have considered the lessons we were taught both by the nine and the one, we have once again been richly instructed.

The Parable of the Lost Sheep reminds us that if we are not attentive, we may wander off from the fold. We may not be willful in our action, but nevertheless it will require the care of the Shepherd or one of His disciples to ensure that we do not suffer harm or worse, are lost forever.

The Parable of the Lost Coin brings to mind those occasions when we were not diligent in caring for what was important to us and through our own neglect that which was of value was lost. In order to retrieve it required a housecleaning or rearranging of our priorities in order to locate our lost possession.

The Parable of the Prodigal Son could clearly be sons for there were two who were derelict in their behavior. One by recognizing his sin had taken the initial steps of repentance leading toward full forgiveness. The other son is yet unaware of the harm his sin of jealousy had created in his home. He had allowed a wedge to occur between himself and his brother as well as with his father. His repentance had not yet begun, but was as necessary for him as it was for his obvious errant brother.

In the healing of the Ten Lepers, what was it that the nine withheld? Of course, it was their gratitude for the healing that they received. Why was it important? Because due to the withholding of their gratitude, they did not receive the extra blessings that undoubtedly came to the one who returned.

In fact, I believe, the special blessing given to the ten lepers was only surpassed by the lack of expression of gratitude by the nine! How grievous it must be to Our Heavenly Father and His Son

when we ourselves are lax in our expressions of gratitude for the many blessings that we receive daily at their hand. I believe that while this sin is among the most common, even among those who are striving to do better, it undoubtedly remains a source of heartache for them. I do not doubt that like the nine, I add to the Lord's pain when I am negligent in expressing my gratitude. I must seek to emulate the actions of the one and be more expressive in my gratitude for the blessings I continue to receive.

Footnotes

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- ¹ *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book, 1980, 244.
- ² As quoted in *The Life and Teachings of Jesus and his Apostles (Institute) Student Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978, [Second Edition, Revised, 1979], 126.
- ³ *Conference Report*, Oct. 1996, 118; also “Reach with a Rescuing Hand” in *Ensign*, November, 1996, 86.
- ⁴ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Printing, 1963], 456.
- ⁵ E. Keith Howick. *The Parables of Jesus The Messiah*. Salt Lake City: Bookcraft, 1986, [Second Printing, 1987], 56.
- ⁶ *Adam Clarke’s Commentary on the Bible*. Abridged by Ralph Earle. Grand Rapids, Michigan: Baker Book House, 1967, [Nineteenth Printing, March, 1991, 878-879.
- ⁷ *Adam Clarke’s Commentary on the Bible*. Abridged by Ralph Earle. Grand Rapids, Michigan: Baker Book House, 1967 [Nineteenth Printing, March, 1991, 879.
- ⁸ *Adam Clarke’s Commentary on the Bible*. Abridged by Ralph Earle. Grand Rapids, Michigan: Baker Book House, 1967 [Nineteenth Printing, March, 1991, 879.
- ⁹ *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book, 1980, 251.
- ¹⁰ *Understanding the Parables of Jesus Christ*. Salt Lake City: Deseret Book, 2006, 77.
- ¹¹ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 460, underlined for emphasis.
- ¹² “The Other Prodigal” in *Ensign*, May 2002, 63.
- ¹³ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 460-461.
- ¹⁴ *Understanding the Parables of Jesus Christ*. Salt Lake City: Deseret Book, 2006, 77.
- ¹⁵ *The Mortal Messiah: Book 2*. Salt Lake City: Deseret Book, 1980, 44-45.
- ¹⁶ J. Reuben Clark, Jr. *The Lord of the Gospels*. Salt Lake City: Deseret Book, 1954, [Fourth Printing, 1974], 343.
- ¹⁷ **Harmony of the Gospels**. LDS Bible Dictionary in *Holy Bible*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979, 691.
- ¹⁸ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Printing, 1963], 471.
- ¹⁹ *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book, 1980, 285.
- ²⁰ *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book, 1980, 285.
- ²¹ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Printing, 1963], 471.
- ²² *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book, 1980, 285-286.