

Come Follow Me 2023
Matt 18; Luke 10



A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, textured appearance.

Matthew 18

New Testament Institute Manual

As recorded in Matthew 18:1–22, the Savior taught His disciples important principles that would help them guide the Church following His death and Resurrection. These principles include the following: Effective leaders are personally converted (see verse 3); are humble (see verses 2–4); repent of their wrongdoing (see verses 7–9); are mindful of children (see verse 10); seek out those who are lost (see verses 11–14); handle the trespasses of others sensitively and discreetly (see verses 15–17); are unified and seek the Lord’s assistance in their work (see verses 19–20); and forgive others (see verses 21–22).

[Audio Collections](#) / [Audio Series](#) / [The Light of Men](#)



The Light of Men



The Light of Men is a series of radio dramas depicting the life and ministry of the Lord Jesus Christ. Through intriguing and inspirational dramatization, these programs introduce the listener to the places Jesus walked, the doctrine He taught, the people with whom He lived and traveled, and the conflicts and opposition that eventually led to His trial, His death, and His glorious Resurrection.



President Henry B. Eyring

“To be like a child is not to be childish. It is to be like the Savior, who prayed to His Father for strength to be able to do His will and then did it. Our natures must be changed to become as a child” (*“As a Child,” Apr. 2006 GC, Ensign or Liahona, May 2006, 15*).

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CHAPTER 18

Jesus explains 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—Jesus explains why we should forgive.

At the same time came the disciples unto Jesus, saying, Who is the ^agreatest in the kingdom of heaven?

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 ^achildren, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall ^ahumble himself as this little ^bchild, the same is greatest in the kingdom of heaven.

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

6 But whoso shall ^aoffend 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.

7 ¶ Woe unto the world because of ^aoffences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: 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.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into ^ahell fire.

10 Take heed that ye despise not one of these ^alittle ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the ^aSon of man is come to ^bsave that which was ^clost.

12 How think ye? if a man have an hundred ^asheep, 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*, 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 ^alittle ones should ^bperish.

The Parable of the Lost Sheep

Temptations to Sin If Your Brother Sins Against You

15 ¶ Moreover if thy brother shall ^atrespass against thee, go and ^btell him his ^cfault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

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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 ^asorry, 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 ^adebt, because thou desiredst me:

33 ^aShouldest not thou also have had ^bcompassion on thy fellowservant, even as I had ^cpity 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

The Parable of the Unforgiving Servant

25a GR spoke to him first.

b TG Kings, Earthly.

27a Ex. 30:13; 38:26.

D&C 121:19 (19–22).

TG Offense.

7a TG Sin.

Son of Man.

b TG Jesus Christ, Mission of; Life, Sanctity of;

15a TG Offense.

b TG Reproof.

c Matt. 5:24 (23–24);

Sealing.

19a TG Common Consent.

b D&C 6:32; 42:3.

TG Accountability;

Stewardship.

b TG Servant.

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10 Take heed that ye despise not

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Though Jesus was speaking to leaders of His day when He issued a stern warning not to offend little ones, the message recorded in Matthew 18:5–10 applies to all of us (see D&C 50:40–41 for a broader definition of “little children”). We must not cause anyone seeking greater understanding of the gospel plan to stumble in their faith, nor should we do anything to block their progress toward eternal life. Elder Bruce R. McConkie taught about this warning:

Elder Bruce R. McConkie

“Few crimes are as gross and wicked as that of teaching false doctrine and leading souls away from God and salvation. ... If eternal joy is the reward given those who teach the truth and bring souls to salvation, shall not those who teach false doctrines and lead souls to damnation receive as their reward eternal remorse? (D. & C. 18:10–16.)

“... It is better to die and be denied the blessings of continued mortal existence than to live and lead souls from the truth, thereby gaining eternal damnation for oneself” (Doctrinal New Testament Commentary, 1:420).

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The Savior's teachings in Matthew 18:15–20 refer to the law of witnesses. The foundation of this law, which required that two or three witnesses establish or decide certain matters, was set forth in Deuteronomy 19:15. The Savior's teachings also establish a pattern of keys of authority being given first to Peter, James, and John on the Mount of Transfiguration (see Matthew 17:1–13; 18:18) and then later to all the Apostles. This pattern was followed in our day when the keys of the kingdom were given first to Joseph Smith and then later to the Twelve Apostles (see D&C 13; 27:5–14; 128:18–21; 132:46–47).

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Seminary Manual

...Some religious leaders in Peter's day taught that an individual did not need to offer forgiveness to another person more than three times. In asking the Lord if he should forgive someone seven times, Peter may have thought he was being generous (see Bruce R. McConkie, *The Mortal Messiah*, 4 vols. [1979–81], 3:91).

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15a TG Offense.

b TG Reproof.

Sealing.

19a TG Common C



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New Testament Seminary Manual

“The answer ‘seventy times seven’ (a hyperbolic quantity, meaning indefinitely) is for those who sin against us but repent. And for those who sin against us and refuse to repent, the first three times we are still obligated to forgive, but the fourth time the testimonies against the sinner are to be brought before the Lord. If sincere repentance and restitution ensue, forgiveness is required; but if there is no repentance, the sinner is given over to the judgments of God. All of this additional instruction is given in Doctrine and Covenants 98:39–48, the law of forgiveness.”

(D. Kelly Ogden and Andrew C. Skinner, Verse by Verse: The Four Gospels [2006], 371–72).

Guide to the Scriptures, “Forgive”

“As people forgive each other, they treat one another with Christlike love and have no bad feelings toward those who have offended them (Matt. 5:43–45; 6:12–15; Luke 17:3–4; 1 Ne. 7:19–21).”

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Elder David E. Sorensen

“Although we must forgive a neighbor who injures us, we should still work constructively to prevent that injury from being repeated. ... Forgiveness does not require us to accept or tolerate evil. ... But as we fight against sin, we must not allow hatred or anger to control our thoughts or actions.”

(“Forgiveness Will Change Bitterness to Love,” Apr 2003 GC, Ensign or Liahona, May 2003, 12).

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^c Matt. 5:24 (23–24);
Luke 17:3 (3–4);
D&C 42:88 (88–92).

16^a 2 Ne. 29:8.

Sealing.

19^a TG Common C

^b D&C 6:32; 42:3

^c TG Prayer.

20^a TG Church.

^b TG Unity.



New Testament Institute Manual

“During the first century A.D., it is estimated that 10,000 talents equaled 100,000,000 denarii. One denarius was a typical day’s wage for a common laborer. If that laborer worked three hundred days a year, it would take about 33 years for him to be able to purchase one talent. And it would take over 300,000 years to earn 10,000 talents, the sum of the servant’s debt” (Jay A. Parry and Donald W. Parry, *Understanding the Parables of Jesus Christ* [2006], 95).

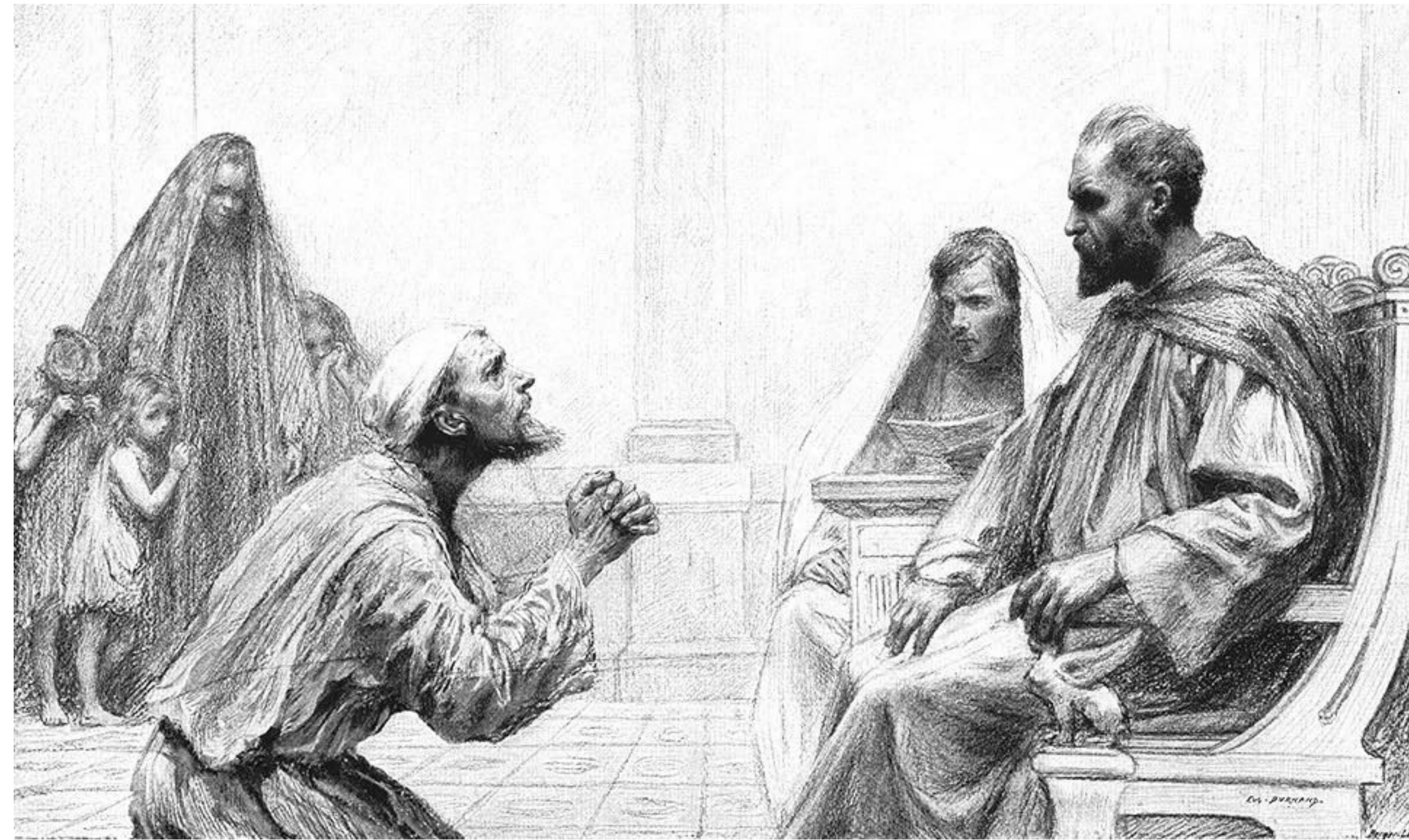
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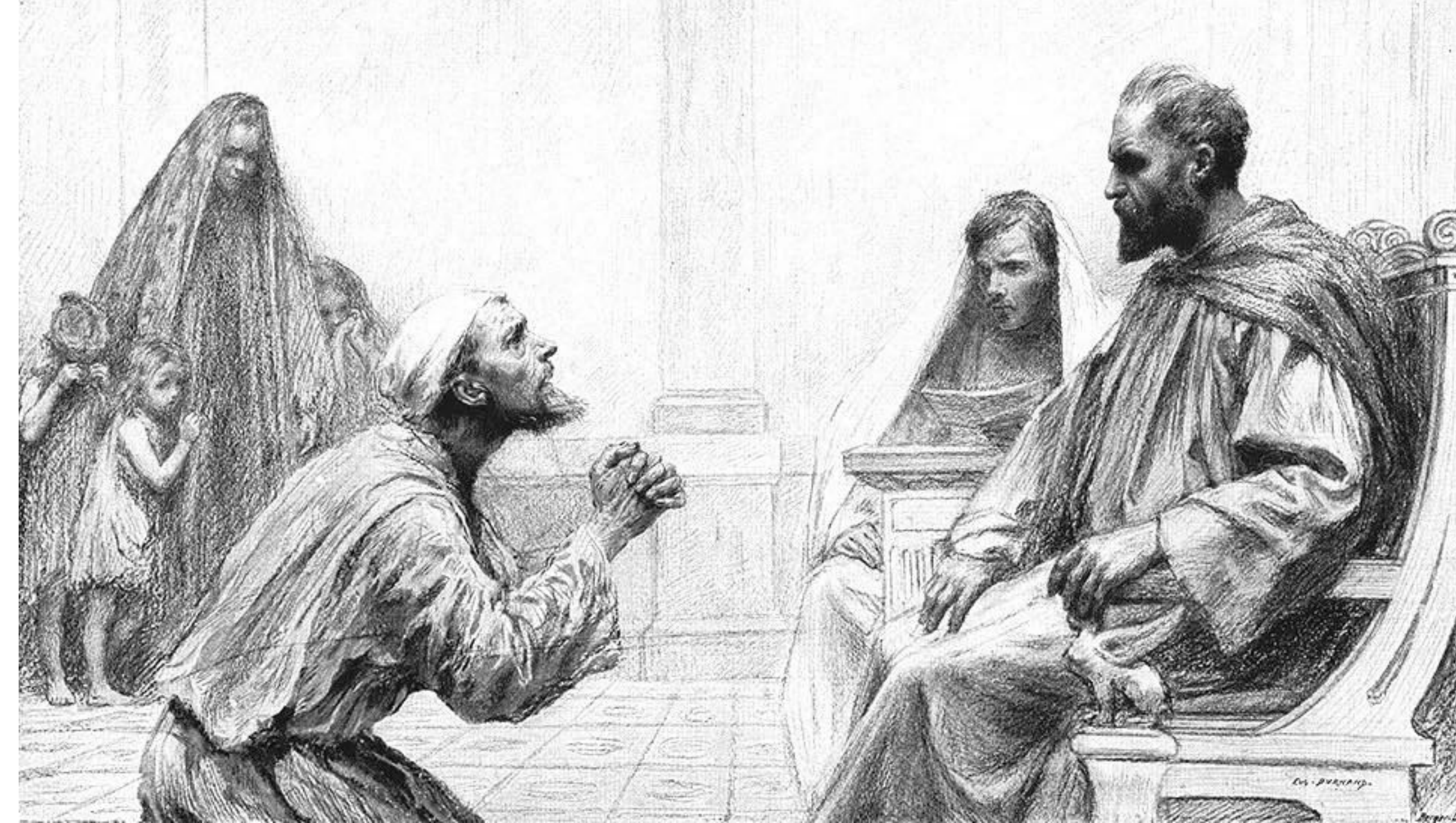
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Father do also unto you, if ye from your hearts ^aforgive not every one his brother their trespasses.

CHAPTER 19

Jesus teaches about marriage and divorce—Eternal life is for those who keep the commandments—The Twelve Apostles will judge the house of Israel.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to ^aput away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which ^amade *them* at the beginning made them male and female,

5 And said, For this cause shall a

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James E. Faust

“We need to recognize and acknowledge angry feelings. It will take humility to do this, but if we will get on our knees and ask Heavenly Father for a feeling of forgiveness, He will help us. The Lord requires us ‘to forgive all men’ [D&C 64:10] for our own good because ‘hatred retards spiritual growth’ [Orson F. Whitney, Gospel Themes (1914), 144]. Only as we rid ourselves of hatred and bitterness can the Lord put comfort into our hearts. ...

“... When tragedy strikes, we should not respond by seeking personal revenge but rather let justice take its course and then let go. It is not easy to let go and empty our hearts of festering resentment. The Savior has offered to all of us a precious peace through His Atonement, but this can come only as we are willing to cast out negative feelings of anger, spite, or revenge. For all of us who forgive ‘those who trespass against us’ [Joseph Smith Translation, Matthew 6:13], even those who have committed serious crimes, the Atonement brings a measure of peace and comfort”
(James E. Faust, “The Healing Power of Forgiveness,” Apr 2007 GC, Ensign or Liahona, May 2007, 69).

President Gordon B. Hinckley

“The great Atonement was the supreme act of forgiveness. The magnitude of that Atonement is beyond our ability to completely understand. I know only that it happened, and that it was for me and for you. The suffering was so great, the agony so intense, that none of us can comprehend it when the Savior offered Himself as a ransom for the sins of all mankind.

“It is through Him that we gain forgiveness. It is through Him that there comes the certain promise that all mankind will be granted the blessings of salvation, with resurrection from the dead. ...

“May God help us to be a little kinder, showing forth greater forbearance, to be more forgiving, more willing to walk the second mile, to reach down and lift up those who may have sinned but have brought forth the fruits of repentance, to lay aside old grudges and nurture them no more” (*“Forgiveness,” Oct. 2005 GC, Ensign or Liahona, Nov. 2005, 84*).

Elder David E. Sorensen

“When someone has hurt us or those we care about, that pain can almost be overwhelming. It can feel as if the pain or the injustice is the most important thing in the world and that we have no choice but to seek vengeance. But Christ, the Prince of Peace, teaches us a better way. It can be very difficult to forgive someone the harm they’ve done us, but when we do, we open ourselves up to a better future. No longer does someone else’s wrongdoing control our course. When we forgive others, it frees us to choose how we will live our own lives. Forgiveness means that problems of the past no longer dictate our destinies, and we can focus on the future with God’s love in our hearts.”

(“Forgiveness Will Change Bitterness to Love,” Apr. 2003 GC, Ensign or Liahona, May 2003, 12).

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Forgiveness: My Burden Was Made Light



Forgiveness: My Burden Was Made Light



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Description

After a man loses his wife and several children in a car accident, he finds healing and is able to forgive the offending driver through the power of Jesus Christ.

Tags

Eternal Life

Atonement of Jesus Christ

Love

Family

Jesus Christ

Forgiveness



Luke 10

the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the ^aSamaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples ^aJames and John saw *this*, they said, Lord, wilt thou that we command ^bfire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of ^aspirit ye are of.

56 For the ^aSon of man is not come to ^bdestroy men's ^clives, but to ^dsave *them*. And they went to another village.

CHAPTER 10

Jesus calls, empowers, and instructs the Seventy—They preach and heal—Those who receive Christ's disciples receive Christ—The Father is revealed by the Son—Jesus gives the parable of the good Samaritan.

AFTER these things the Lord ^aappointed other ^bseventy also, and sent them ^ctwo and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The ^aharvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as ^alambs among wolves.

4 Carry neither ^apurse, nor scrip, nor shoes: and ^bsalute no man by the way.

5 And into whatsoever house ye enter, first say, ^aPeace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the ^alabourer is worthy of his ^bhire. Go not from house to house.

8 And into whatsoever city ye enter, and they ^areceive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The ^akingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very ^adust 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.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 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 repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable

for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 ^aHe that ^bheareth you heareth me; and he that ^cdespiseth you ^ddespiseth me; and he that ^edespiseth me despiseth him that sent me.

17 ¶ And the ^aseventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld ^aSatan as lightning fall from heaven.

19 Behold, I give unto you ^apower to ^btread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means ^churt you.

20 Notwithstanding in this ^arejoice not, that the spirits are subject unto you; but rather ^brejoice, because your names are ^cwritten in heaven.

21 ¶ In that hour Jesus ^arejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things ^bfrom the wise and ^cprudent, and hast revealed them unto ^ababes: even so, Father; for so it seemed good in thy sight.

22 All things are ^adelivered to me of my Father: and no man knoweth ^bwho the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will ^creveal *him*.

23 ¶ And he turned him unto *his*

disciples, and said privately, Blessed *are* the ^aeyes which see the things that ye see:

24 For I tell you, that many ^aprophets and ^bkings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit ^aeternal 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 ^aheart, 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 ^alive.

29 But he, willing to ^ajustify himself, said unto Jesus, And who is my ^bneighbour?

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 ^awounded *him*, and departed, leaving *him* half dead.

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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 ^acare of him.

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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 ^acareful and troubled about many things:

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

CHAPTER 11

Jesus gives the Lord's Prayer—He discusses the casting out of devils—He acclaims Himself as greater than Jonah and Solomon—He rebukes the Pharisees and says that the blood of all the prophets may be required of their generation.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, ^ateach us to ^bpray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our ^aFather which art in

4a Matt. 10:9.
b 2 Kgs. 4:29.
5a 1 Sam. 25:6.
TG Peace of God.
7a D&C 31:5 (3–7).
TG Labor.
b Num. 18:31;
Matt. 10:10.
TG Wages.
8a TG Teachable.
9a Matt. 3:2.
11a Matt. 10:14 (12–14).

said unto his disciples, He that heareth . . .
b Matt. 10:40;
Mosiah 15:11.
c GR rejects.
D&C 84:36 (35–39).
d 1 Thes. 4:8.
e John 5:23.
17a TG Seventy.
18a TG Council in Heaven;
Devil.
19a TG Priesthood Power of

21a Matt. 11:25 (25–27).
b JST Luke 10:22 . . . from them who think they are wise and prudent . . .
c TG Prudence.
d Alma 32:23;
3 Ne. 26:14 (14–16);
D&C 128:18.
22a TG Jesus Christ,
Authority of.
b JST Luke 10:23 . . . that the Son is the Father

23a Matt. 13:16.

b TG Neighbor.

38a John 11:1 (1, 5); 12:2.



John W. Welch

“I first became aware of the extensive history of the allegorical interpretation behind the story of the Good Samaritan while my wife and I were standing inside the famous twelfth-century cathedral in Chartres, France. One of the beautiful tall panels of stained glass on the south side of the cathedral’s nave depicts, with vibrant green accents that symbolize life, the story of the Good Samaritan together with the fall of Adam and Eve.”

“Lawyer” GK Nomikos -
someone who studied the
Torah or law of Moses

**Deuteronomy 6:5 and
Leviticus 19:18**

those things which ye see, and have
not seen *them*; and to hear those
things which ye hear, and have not
heard *them*.

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stood up, and tempted him, saying,
Master, what shall I do to inherit
^aeternal life?

26 He said unto him, What is writ-
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mind; and thy neighbour as thyself.

28 And he said unto him, Thou
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29 But he, willing to ^ajustify him-
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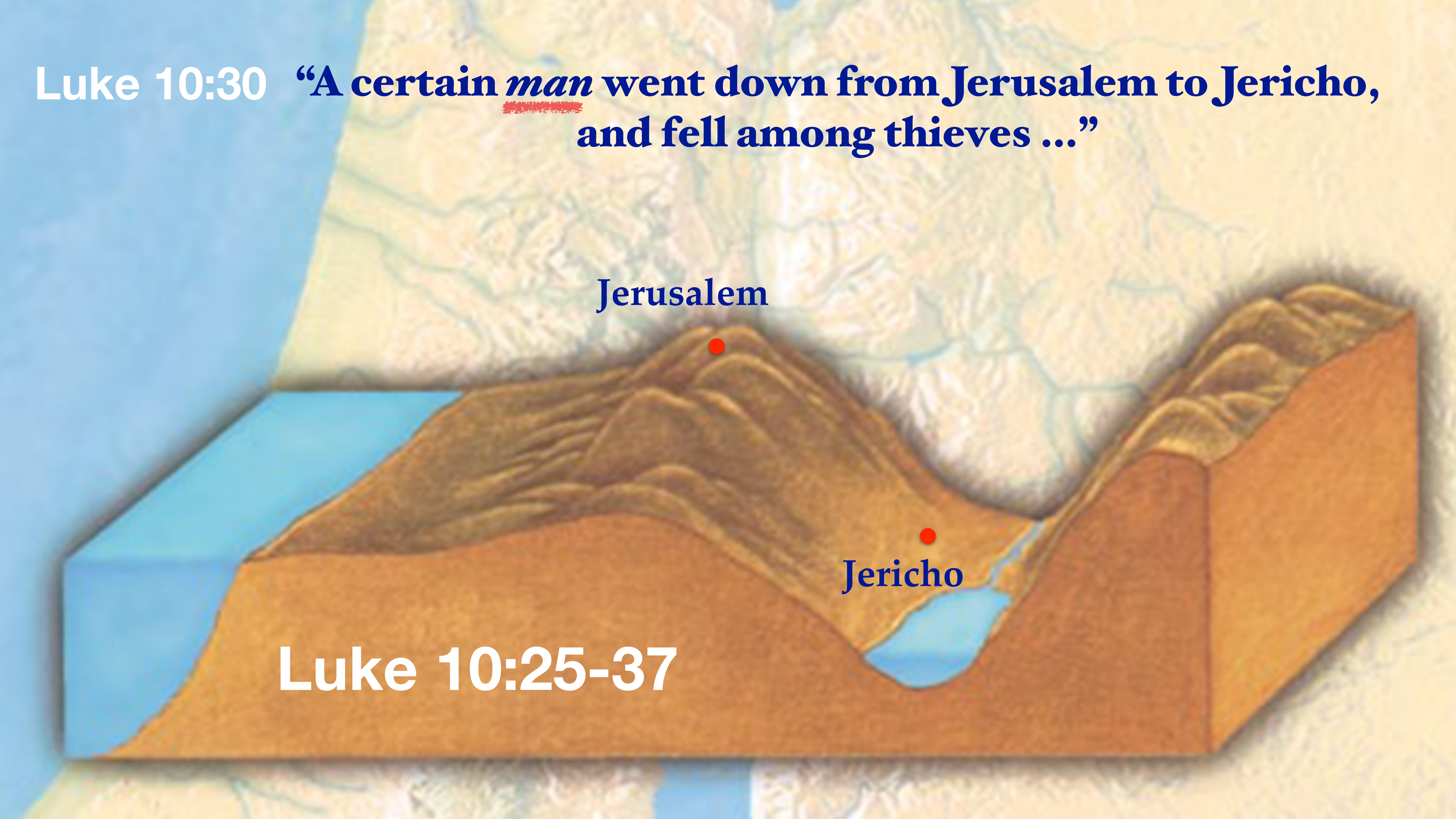
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Luke 10:30 “A certain *man* went down from Jerusalem to Jericho,
and fell among thieves ...”

Jerusalem

Jericho

Luke 10:25-37



◀ Luke 10:30 ▶

Luke 10 - Click for Chapter

5274 [e]	1161 [e]	3588 [e]	2424 [e]	2036 [e]	444 [e]	5100 [e]	2597 [e]	575 [e]	2419 [e]
Hypolabōn	de	ho	Iēsous	eipen	Anthrōpos	tis	katebainen	apo	Ierusalēm
30 Ὑπολαβὼν ,	δέ	ὁ	Ἰησοῦς	εἶπεν	, Ἄνθρωπος	τις	κατέβαινε	ἀπὸ	Ἰερουσαλήμ
Having taken [it] up	then	-	Jesus	said	A man	certain	was going down	from	Jerusalem
V-APA-NMS	Conj	Art-NMS	N-NMS	V-AIA-3S	N-NMS	IPro-NMS	V-IIA-3S	Prep	N-GFS

1519 [e]	2410 [e]	2532 [e]	3027 [e]	4045 [e]	3739 [e]	2532 [e]	1562 [e]	846 [e]	2532 [e]	4127 [e]
eis	Ierichō	kai	lēstais	periepesen	hoi	kai	ekdysantes	auton	kai	plēgas
εἰς	Ἰεριχὼ	, καὶ	λησταῖς	περιέπεσεν	, οἱ	καὶ	ἐκδύσαντες	αὐτὸν	, καὶ	πληγὰς
to	Jericho	and	robbers	fell among	who	both	having stripped	him	and	wounds
Prep	N-AFS	Conj	N-DMP	V-AIA-3S	RelPro-NMP	Conj	V-APA-NMP	PPro-AM3S	Conj	N-AFP

2007 [e]	565 [e]	863 [e]	2253 [e]
epithentes	apēlthon	aphentes	hēmithanē
ἐπιθέντες	, ἀπῆλθον	, ἀφέντες	ἡμιθανῆ .
having inflicted	went away	having left [him]	half dead
V-APA-NMP	V-AIA-3P	V-APA-NMP	Adj-AMS

◀ Luke 10:30 ▶

A man, one of the human race. From *aner* and *ops*; man-faced, i.e. **A human being.**

424 [e]	2036 [e]	444 [e]	5100 [e]	2597 [e]	575 [e]
ēsous	eipen	Anthrōpos	tis	katebainen	apo
Ἰησοῦς	εἶπεν	Ἄνθρωπος	τις	κατέβαινε	ἀπὸ
Jesus	said	A man	certain	was going down	from
I-NMS	V-AIA-3S	N-NMS	IPro-NMS	V-IIA-3S	Prep

Andros = Man

Gynaikos = woman

Luke 10:30 “A certain *man* went down from Jerusalem to Jericho,
and fell among thieves ...”



Jerusalem



Jericho

Luke 10:25-37



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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 ^aSamaritan, as he journeyed, came where he was: and when he saw him, he had ^bcompas-

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Isaiah 61:10

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness...

mind; and thy neighbour as thyself.
28 And he said unto him, Thou hast answered right: this do, and thou shalt ^alive.

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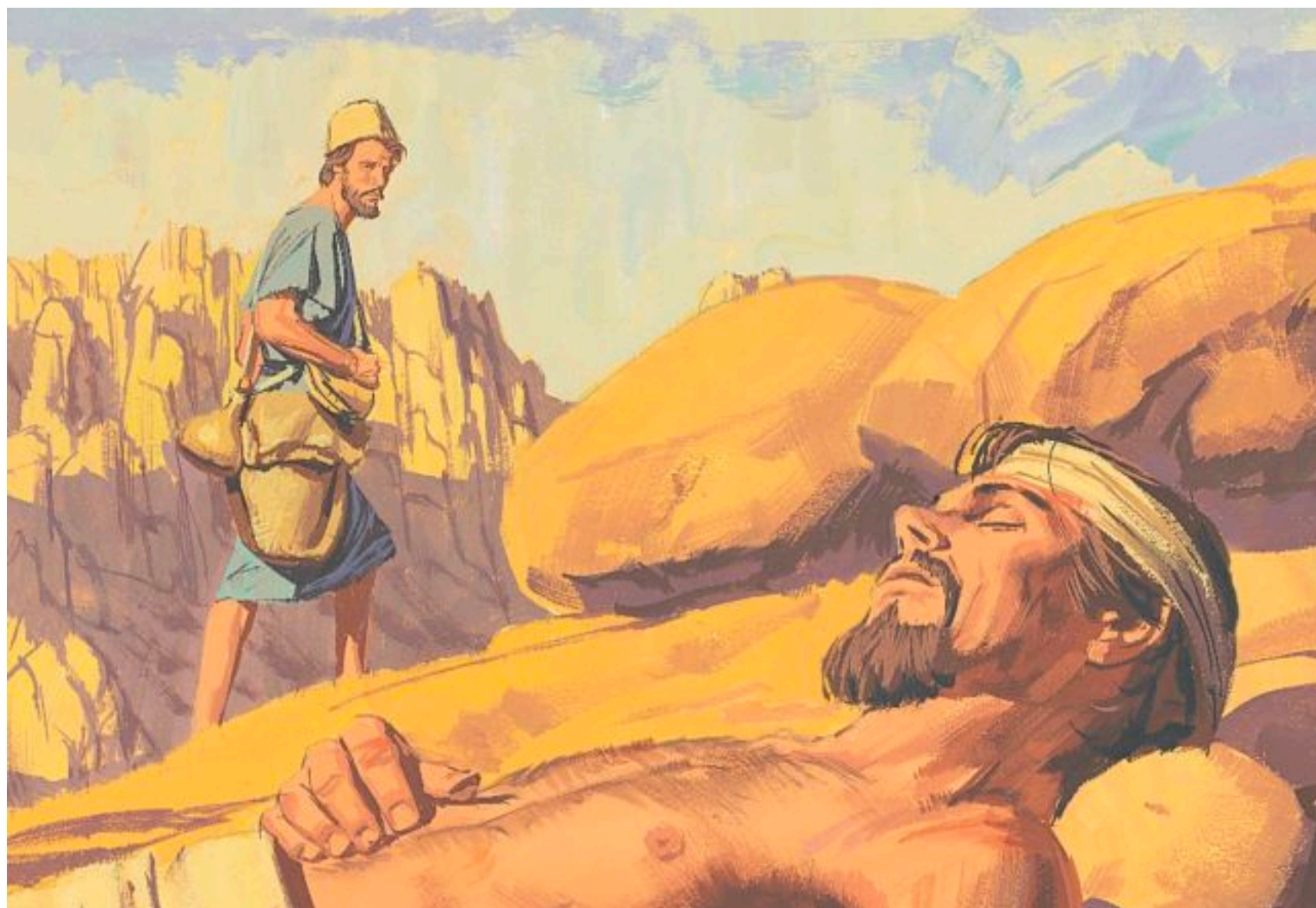
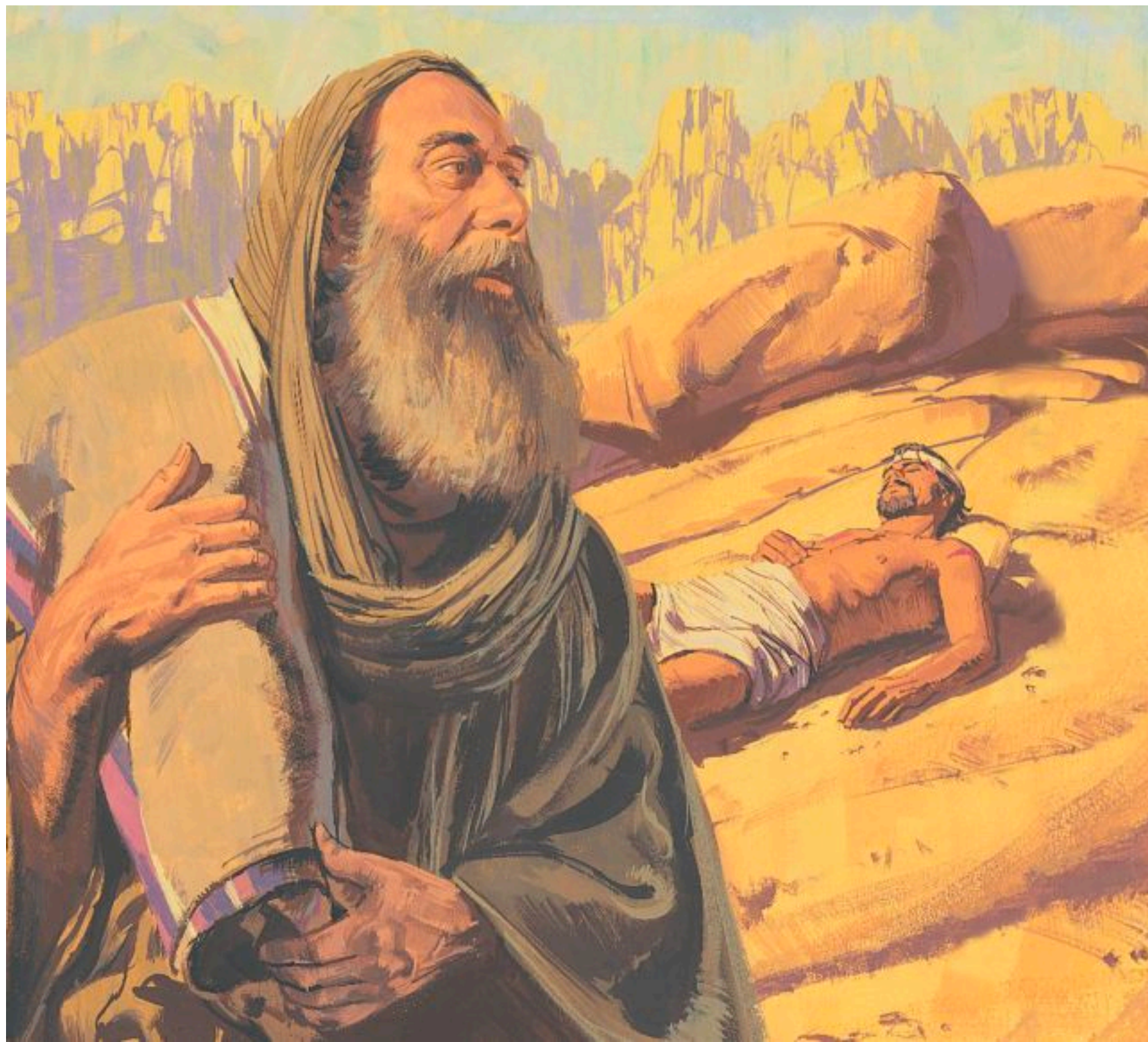
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23 *a* Matt. 13:16.

24 *a* 2 Ne. 25:26 (24–27).

b TG Neighbor.

30 *a* TG Cruelty.

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

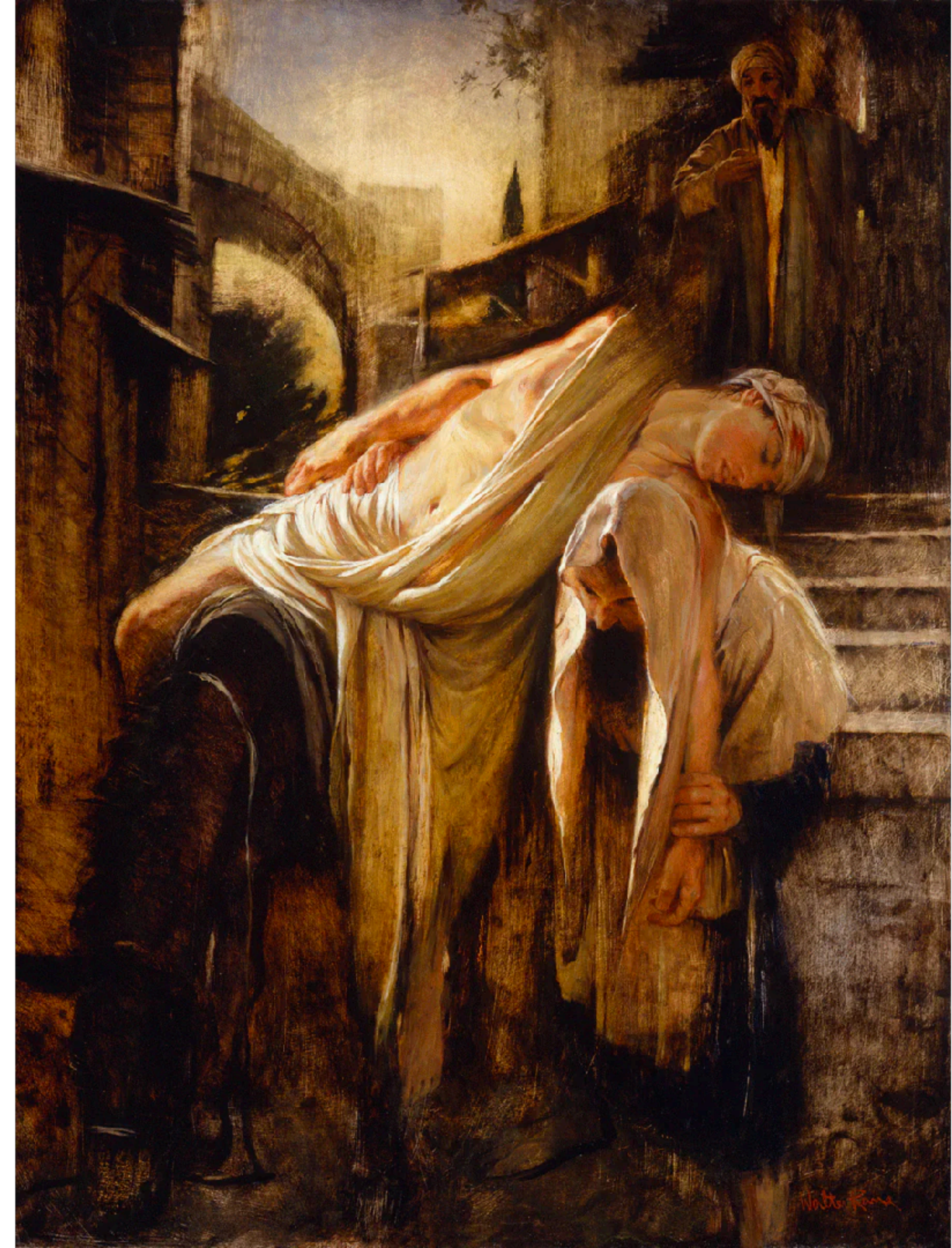
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39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and





Possible Symbolic Meaning

Priest/Levite - Law of Moses

Samaritan - Jesus (John 8:48)

Oil - Ordinances of the Church

Wine - Repentance / The Sacrament

Inn - The Church

Host/Innkeeper - Leaders or saints

Come Again - The Second Coming

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President M. Russell Ballard

Opportunities to serve others in meaningful ways, as we have covenanted to do, rarely come at convenient times. But there is no spiritual power in living by convenience. The power comes as we keep our covenants.

(M. Russell Ballard, "Like a Flame Unquenchable," Apr. 1999 GC, Ensign, May 1999, 86)

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How can I be a
TRUE
neighbor?

Elder Gerrit W. Gong

“On our dusty roads to Jericho, we are beset upon, wounded, and left in pain.

“Though we should help each other, too often we pass to the other side of the road, for whatever reason.

“However, with compassion, the Good Samaritan stops and binds our wounds with wine and oil. Symbols of the sacrament and other ordinances, the wine and oil point us to the spiritual healing in Jesus Christ. The Good Samaritan puts us on His own donkey or, in some stained-glass accounts, carries us on His shoulders. He brings us to the inn, which can represent His Church. At the Inn, the Good Samaritan says, “Take care of him; ... when I come again, I will repay thee” [Luke 10:35]. The Good Samaritan, a symbol of our Savior, promises to return, this time in majesty and glory.”

(Gerrit W. Gong, “Room in the Inn,” Apr. 2021 GC, Liahona, May 2021, 24–25)

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New Testament Institute Manual

The Savior responded to Martha by commending her sister's choice: "Mary hath chosen that good part" (Luke 10:42). One of the things the Savior's response clarified is that there are higher priorities than social customs, even if they are good customs. President Dallin H. Oaks of the First Presidency observed that righteous members of the Church must, like Mary, learn to discern those activities that are most important in life:



President Dallin H. Oaks

“Just because something is good is not a sufficient reason for doing it. The number of good things we can do far exceeds the time available to accomplish them. Some things are better than good, and these are the things that should command priority attention in our lives.

“Jesus taught this principle in the home of Martha. ... It was praiseworthy for Martha to be ‘careful and troubled about many things’ (v. 41), but learning the gospel from the Master Teacher was more ‘needful.’ The scriptures contain other teachings that some things are more blessed than others (see Acts 20:35; Alma 32:14–15). ...



President Dallin H. Oaks

“Consider how we use our time in the choices we make in viewing television, playing video games, surfing the Internet, or reading books or magazines. Of course it is good to view wholesome entertainment or to obtain interesting information. But not everything of that sort is worth the portion of our life we give to obtain it. Some things are better, and others are best. ...

“Some uses of individual and family time are better, and others are best. We have to forego some good things in order to choose others that are better or best because they develop faith in the Lord Jesus Christ and strengthen our families.”

(“Good, Better, Best,” Oct. 2007 GC, Ensign or Liahona, Nov. 2007, 104–5, 107).

Sister Carol F. McConkie

“If we would be holy, we must learn to sit at the feet of the Holy One of Israel and give time to holiness. Do we set aside the phone, the never-ending to-do list, and the cares of worldliness? Prayer, study, and heeding the word of God invite His cleansing and healing love into our souls. Let us take time to be holy, that we may be filled with His sacred and sanctifying Spirit.”

(“The Beauty of Holiness,” Apr 2017 GC, Ensign or Liahona, May 2017, 11).



Elder Gregory A. Schwitzer

“Many Sunday lessons have been taught using this story which have cast Martha in a lesser position in terms of her faith. Yet there is another story of this great woman, Martha, which gives us a deeper view of her understanding and testimony. It happened when the Savior arrived to raise her brother, Lazarus, from the dead. On this occasion it was Martha whom we find going to Jesus ‘as soon as she heard’ He was coming.”

The Savior shared with Martha the “great doctrine of the resurrection” and asked her if she believed in Him.

“She responded with her powerful testimony: ‘Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world’ [see John 11:20–27]. ...

Elder Gregory A. Schwitzer

“Many a sister has often heard the first story and wondered if she were a Mary or a Martha, yet the truth lies in knowing the whole person and in using good judgment. By knowing more about Martha, we find she was actually a person of deep spiritual character who had a bold and daring testimony of the Savior’s mission and His divine power over life. A misjudgment of Martha may have caused us not to know the true nature of this wonderful woman.”

“Developing Good Judgment and Not Judging Others,” Apr 2010 GC, Ensign or Liahona, May 2010, 103–4).



Sister Amy A. Wright

“No one’s life can be understood by one magnificent moment or one regrettable public disappointment.”

(April 2022 GC)