

Howard W. Hunter

"Eternal life, God's life, the life we are seeking, is rooted in two commandments. The scriptures say that 'on these two commandments hang all the law and the prophets.' (Matt. 22:40.) Love God and love your neighbor. The two work together; they are inseparable. In the highest sense they may be considered as synonymous. And they are commandments that each of us can live.

"The answer of Jesus to the lawyer might be considered as the Lord's touchstone. He said on another occasion, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' (Matt. 25:40.) He will measure our devotion to him by how we love and serve our fellowmen. What kind of mark are we leaving on the Lord's touchstone? Are we truly good neighbors? Does the test show us to be twenty-four-karat gold, or can the trace of fool's gold be detected?

"As if excusing himself for asking such a simple question of the Master, the lawyer sought to justify himself by further inquiring, 'And who is my neighbour?' (Luke 10:29.)

"We all ought to be eternally grateful for that question, for in the Savior's reply came one of his richest and most appreciated parables, one that each of us has read and heard over and over again." (*That We Might Have Joy* [Salt Lake City: Deseret Book Co., 1994], 144.)

Neal A. Maxwell

"The first commandment does not read, 'Thou shalt love the Lord thy God as thyself.' This would be both too little and the wrong kind of love. Nor does the second commandment read, 'Thou shalt love thy neighbor with all thy heart, mind, soul, and strength.' This would be neighbor worship.

"Whereas our Perfect Father can be trusted with our bestowal of all our devotion of heart, mind, soul, and strength, we cannot. Nor can our neighbor. Moreover, only when proper love of God comes first can our love of self and neighbor be safely shaped and nurtured.

"...We could, of course, never truly keep the first commandment without also keeping the second commandment. But the second commandment

flows from the first commandment, and all the other commandments are steppingstones running from the two great commandments.

"Besides, how can one really love and serve his neighbor if he ignores the divinely designed purpose of the universe? How can we fully serve our neighbor if we do not acknowledge who our neighbor really is? ...

"Thus our relationship with God is clearly the central relationship on which all other relationships hang. This reality is especially important in today's world wherein many either ignore the Fatherhood of God altogether or subordinate it to a simulated and secular brotherhood of man-and thus fail at both relationships." (*Notwithstanding My Weakness*[Salt Lake City: Deseret Book Co., 1981], 26.)

Luke 10:29 but he, willing to justify himself, said...And who is my neighbour?

Bruce R. McConkie

"Who is my neighbor? To the Jews among whom Jesus ministered, this was one of the most important and yet difficult questions. They had been commanded by Moses to love God with all the strength and power their whole souls possessed (Deut. 6:4-5) and also to love their neighbors as themselves. (Lev. 19:18.)...But who among earth's teeming hosts were their neighbors? Traditionally they had loved their neighboring kindred in Israel and hated the pagan Gentiles, with whom they also frequently found themselves engaged in armed conflicts.

"Foreigners and Samaritans were not neighbors according to rabbinical teachings. 'The rabbis said: He excepts all Gentiles when he saith *His neighbour*...We are not to contrive the death of the Gentiles, but if they are in any danger of death we are not bound to deliver them, e.g. if any of them fall into the sea you need not take him out, for such a one is not thy neighbour.' (Dummelow, p. 751, italics added)

"But Jesus in this parable drew from one trained in the spirit-killing letter of the Jewish law the instinct-born gospel truth that all of our Father's children with whom we have contact are our neighbors. The parable presupposes that God 'hath made of one blood all nations of men' (Acts 17:26); it teaches the lesson that each member of this great brotherhood of man should exhibit an active benevolence toward every other one of his Father's children." (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 471.)

Hugh B. Brown

"[On the occasion when] the Master was asked who is my neighbor, he replied with the parable of the good Samaritan, which teaches the lesson that all who need our help, all whose lives we touch are our neighbors, whether they live across the street, over the fence, across the continent, or over the ocean. Our neighborhood has become world-wide." (Conference Report, Apr. 1963, 8 as taken from *Latter-day Commentary on the New Testament: The Four Gospels*, by Pinegar, Bassett, and Earl, p. 232)

Luke 10:30-37 The Parable of the Good Samaritan

"This parable's content is clearly practical and dramatic in its obvious meaning, but a time-honored Christian tradition also saw the parable as an impressive allegory of the Fall and Redemption of mankind. This early Christian understanding of the good Samaritan is depicted in a famous eleventh-century cathedral in Chartres, France...

"In the second century A.D., Irenaeus in France and Clement of Alexandria both saw the good Samaritan as symbolizing Christ Himself saving the fallen victim, wounded with sin. A few years later, Clement's pupil Origen stated that this interpretation came down to him from earlier Christians, who had described the allegory as follows:

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

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

"In His parables, Jesus taught the essentials of the Father's plan of salvation. As a type and shadow of this plan, the good Samaritan places

our deeds of neighborly kindness here in mortality within the eternal context of where we have come down from, how we have fallen into our present plight, and how the binding ordinances and healing love of the promised Redeemer and the nurture of His Church can rescue us from our present situation, as we serve and live worthy of reward at His Second Coming.

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

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

“Or again, readers may see themselves as the traveler. As the parable begins, everyone sympathizes and identifies with the lone and weary traveler. We all need to be saved. As the story ends, all travelers can feel safe, having learned that, according to this interpretation, He who ‘was neighbour unto him that fell among the thieves’ (Luke 10:36) is none other than the merciful Christ. He is the most exemplary Neighbor.” (John W. Welch, “The Good Samaritan: Forgotten Symbols,” *Liahona*, Feb. 2007)

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

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

“*Went down*. The early Christian writer Chrysostom saw in this phrase the descent of Adam from the garden into this world—from glory to the mundane, from immortality to mortality. The story in Luke 10 implies that

the man went down intentionally, knowing the risks that would be involved in the journey. No one forced him to go down to Jericho. He apparently felt that the journey was worth the well-known risks of such travel on the poorly maintained roads in Jesus's day.

"From Jerusalem. Jesus depicts the person as going down not from any ordinary place but from Jerusalem. Because of the sanctity of the holy temple-city, early Christians readily saw in this element the idea that this person had come down from the presence of God.

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

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

"Among thieves. The early Christian writers variously saw the thieves (or robbers) as the devil and his satanic forces, evil spirits, or false teachers. The Greek word for 'robbers' used by Luke implies that these thieves were not casual operators. The traveler was assailed by a band of pernicious highwaymen in a scheming, organized society that acted with deliberate and concerted intent." (John W. Welch, "The Good Samaritan: Forgotten Symbols," *Liahona*, Feb. 2007)

James E. Talmage

"The road between Jerusalem and Jericho was known to be infested by highway robbers; indeed a section of the thoroughfare was called the Red Path or Bloody Way because of the frequent atrocities committed thereon...Though not definitely stated, the victim of the robbers was almost certainly a Jew; the point of the parable requires it to be so. That the merciful one was a Samaritan, showed that the people called heretic and despised by the Jews could excel in good works. To a Jew, none but Jews were neighbors." (*Jesus the Christ*, 400)

Luke 10:30 stripped him of his raiment, and wounded him... leaving him half dead

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

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

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

"Half dead. The robbers departed, leaving the person precisely 'half dead.' We may see in this detail an allusion to the first and second deaths. The person had fallen, had become subject to sin, and had suffered the first death, becoming mortal. But the second death, the permanent separation from God, could still be averted (see Alma 12:32-36)." (John W. Welch, "The Good Samaritan: Forgotten Symbols," *Liahona*, Feb. 2007)

Luke 10:31 a certain priest...when he saw him...passed by on the other side

Mark E. Petersen

"I suppose the priest who passed by that traveler who had been attacked and beaten and left half dead must have been a praying man. That was his business. Probably he was paid for it. But in spite of all his prayers, he was not enough interested in the way he lived, he was not enough interested in translating his prayers into action to be willing to do anything about this poor, half-dead man who was abandoned there after having been beaten by thieves.

"I am sure, too, that the Levite was likewise a praying man. I suppose there was probably no more pious man in all Palestine, and I am sure that he could pray as well as any Pharisee who might say that he thanked God that he was better than other men. Even this Levite, forgetting all his prayers and forgetting the real meaning of true religion, was willing to stand there and look at this man, and pass by and leave him there without supplying the necessary succor for him.

"...I suppose there are no more frequent prayers offered than the appeals that go up to the Lord asking him to bless the poor and the needy, and yet our fast offerings are down, and we still have many people in the Church who do not live enough the way they pray so that they are unwilling to get in and work with the welfare program and make that welfare program work for those who are in need. How well do we live according to the manner of our prayers?

"...'What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?' (James 2:14-16.)" (*Conference Report, April 1947, Afternoon Meeting 100.*)

Luke 10:32 likewise a Levite...looked on him, and passed by on the other side

"In his monthly ward news letter recently, an effective, dedicated young bishop wrote of a group of religion instructors taking a summer course on the life of the Savior and focusing particularly on the parables.

"When final exam time came, the bishop wrote, the students arrived at the classroom to find a note that the exam would be given in another building across campus. Moreover, the note said, it must be finished within the two-hour time period that was starting almost at that moment.

"The students hurried across campus. On the way they passed a little girl crying over a flat tire on her new bike. An old man hobbled painfully toward the library with a cane in one hand, spilling books from a stack he was trying to manage with the other. On a bench by the union building sat a shabbily dressed, bearded man with a sign: 'I need money to eat. Please help me.'

"Rushing into the other classroom, the students were met by the professor, who announced they had all flunked the final exam.

"The only true test of whether they understood the savior's life and teachings, he said, was how they treated people in need." (*Latter-day Commentary on the New Testament: The Four Gospels*, by Pinegar, Bassett, and Earl, p. 234)

Neal A. Maxwell

"It is so easy to pass by, especially when we are busy and when we are on the equivalent of the other side of the street. We are busy being busy. We are often actually less generous with our time than with our money. We keep forgetting where our time comes from!" (*All These Things Shall Give Thee Experience* [Salt Lake City: Deseret Book Co., 1979], 73.)

Luke 10:33-34 a certain Samaritan...bound up his wounds...and took care of him

"*Samaritan*. The early Christian writers unanimously saw the good Samaritan as a representation of Christ. Chrysostom suggests that a Samaritan is an apt depiction of Christ because 'as a Samaritan is not from Judea, so Christ is not of this world.'

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

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

“*Compassion.* This important word speaks of the pure love of Christ. The Greek word says that the Samaritan’s bowels were moved with deep, inner sympathy. This word is used in the New Testament only when authors wish to describe God’s divine emotions of mercy. It appears prominently in the parables of the unmerciful servant, in which the Lord (representing God) ‘was moved with compassion’ (Matthew 18:27), and of the prodigal son, in which the father (again representing God) saw his son returning and ‘had compassion, and ran, and fell on his neck, and kissed him’ (Luke 15:20). Likewise, the Samaritan represents the divinely compassionate Christ, who suffered so ‘that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people’ (Alma 7:12).” (John W. Welch, “The Good Samaritan: Forgotten Symbols,” *Liahona*, Feb. 2007)

Howard W. Hunter

"The Samaritan gave us an example of pure Christian love. He had compassion. He went to the man who had been injured by the thieves and bound up his wounds, took him to an inn, cared for him, paid his expenses, and offered more if needed for his care. This is a story of the love of a neighbor for his neighbor.

"An old axiom states that a man 'all wrapped up in himself makes a small bundle.' Love has a certain way of making a small bundle large. The key is to love our neighbor, including the neighbor who is difficult to love. We need to remember that though we make our friends, God has made our neighbors-everywhere. Love should have no boundary; we should have no

narrow loyalties. Christ said, 'For if ye love them which love you, what reward have ye? do not even the publicans the same?' (Matt. 5:46.)

"**Joseph Smith** wrote a letter to the Saints, published in the *Messenger and Advocate*, on the subject of loving one another to be justified before God. He wrote:

"Dear Brethren:-It is a duty which every Saint ought to render to his brethren freely-to always love them, and ever succor them. To be justified before God we must love one another: we must overcome evil; we must visit the fatherless and the widow in their affliction, and we must keep ourselves unspotted from the world: for such virtues flow from the great fountain of pure religion. Strengthening our faith by adding every good quality that adorns the children of the blessed Jesus, we can pray in the season of prayer; we can love our neighbor as ourselves, and be faithful in tribulation, knowing that the reward of such is greater in the kingdom of heaven. What a consolation! What a joy! Let me live the life of the righteous, and let my reward be like this!" (*History of the Church* 2:229.)" (*That We Might Have Joy* [Salt Lake City: Deseret Book Co., 1994], 145-146.)

Merlin R. Lybbert

"I presume that most of us have visualized this parable as requiring our aid to an injured person, even a stranger, who is in need because of an injury or sickness. The beauty of the parables of the Lord is that they have many applications, and thus their teaching value is unending. I would like to suggest an application of the principles taught in this parable to a current setting.

"There are many of God's children who are wounded or sick in spirit. Many once enjoyed fellowship with the body of the Saints, but for one reason or another are now on the roadside. They are the less active among us. Generally, we know who they are and have association with them in various settings, but because they are not physically sick or injured, we too often play the part of the priest or the Levite and walk by 'on the other side.'

"In this dramatic parable, Jesus contrasted the response of the two respected religionists with that of a despised citizen of Samaria. There is at least a scintilla of similarity here to an elders president, a high priests group leader, a member of the bishopric, or a home teacher, and to the less-active brother or sister who has fallen inactive by the wayside. Perhaps we

do not despise them, but we sometimes ignore them or otherwise disregard them. Each of us can be a good Samaritan by dealing compassionately with these neglected brothers and sisters.

"We can bind up their spiritual wounds by rendering needed service, pouring in the soothing oil of friendship and supplying the soul-healing balm of genuine brotherly and sisterly love. We can set them in our own automobiles and accompany them to our homes and places of worship, devote the necessary time and attention to warmly fellowship them. The good Samaritan spent the night with his wounded friend and stayed with him until satisfied that he was on his way to recovery. Similarly, we ought to become close enough to these less-active brothers and sisters to truly become their friends and support and sustain them while they spiritually heal.

"...Most of us are acquainted with someone who is spiritually ill or wounded, lying on the roadside half dead, and who desperately needs the assistance of a good LDS brother or sister—that is, a Latter-day Samaritan. Our prophet has repeatedly reminded us that rescuing the less active is one of our greatest challenges of service." ("A Latter-day Samaritan," *Ensign*, May 1990, 82)

Luke 10:34 set him on his own beast, and brought him to an inn

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

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

"*Took care of him.* The Samaritan stayed with the injured person and cared for him personally the first night. He did not turn the injured person over too quickly to the innkeeper but stayed with him through the dark hours. As Origen commented, Jesus cares for the wounded 'not only during the day, but also at night. He devotes all his attention and activity to him.'" (John W. Welch, "The Good Samaritan: Forgotten Symbols," *Liahona*, Feb. 2007)

Luke 10:35 when I come again, I will repay thee

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

“*When I come again.* The Christ-figure openly promises to come again, a ready allusion to the Second Coming of Christ. The Greek word translated ‘to come again’ appears only one other time in the New Testament, in Luke 19:15, referring to the parable of the Lord who would return to judge what the people had done with the money they had been given. That linkage markedly strengthens this allusion to the Second Coming.” (John W. Welch, “The Good Samaritan: Forgotten Symbols,” *Liahona*, Feb. 2007)

Luke 10:37 Go, and do thou likewise

Thomas S. Monson

"Each of us, in the journey through mortality, will travel his own Jericho Road. What will be your experience? What will be mine? Will I fail to notice him who has fallen among thieves and requires my help? Will you? Will I be one who sees the injured and hears his plea, yet crosses to the other side? Will you? Or will I be one who sees, who hears, who pauses, and who helps? Will you?

"Jesus provided our watchword, 'Go, and do thou likewise.' When we obey that declaration, there opens to our view a vista of joy seldom equaled and never surpassed.

"Now the Jericho Road may not be clearly marked. Neither may the injured cry out, that we may hear. But when we walk in the steps of that good Samaritan, we walk the pathway that leads to perfection." (*Be Your Best Self* [Salt Lake City: Deseret Book Co., 1979], 154.)

Luke 10:40 Martha was cumbered about much serving

"...most of us who have some challenges with perfectionism are not committed to selflessly serving others, but in serving ourselves by showing the world how competent we are. We are constantly on the run, doing a lot of things for a lot of people and often becoming physically ill in the process.

Like Martha of New Testament times, perfectionists are 'careful and troubled about many things.' (Luke 10:41.) Martha's being 'cumbered about much serving' (Luke 10:40) was a personal form of idolatry familiar to many of us.

"We cannot save ourselves no matter how many casseroles we bake or home teaching visits we make. That is what Paul was teaching when he wrote, 'For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast.' (Eph. 2:8-9.) Any theology that stresses the importance of 'good works' has humanism as a likely counterfeit." (Daniel K. Judd, *LDS Church News*, 1995, 01/07/95)

Neal A. Maxwell

"Sometimes in the Church we gravitate toward conspicuous busyness rather than doing what we have really been called to do. Getting thus diverted usually occurs, however, because of bad judgment rather than bad motives. When we fail to accord priority to our real opportunities, we tend to make Martha-like choices instead of Mary-like choices. Remember, it was Martha rather than Mary who 'was cumbered.' (Luke 10:40-42.)

"A bishop who is merely a manager of programs or activities will be more weary and less effective than a bishop who is a shepherd of the flock. Doing those basic things we are supposed to be doing can permit us to proceed with confidence and in patience. Otherwise, indiscriminate busyness will result in trying to do too many things simultaneously, pursuing quickie campaigns and producing only temporary results at best." (*We Will Prove Them Herewith* [Salt Lake City: Deseret Book Co., 1982], 110.)

Luke 10:41 Martha, Martha, thou art careful and troubled about many things

"No story in the scriptures speaks more directly to a woman's dilemma than the story of Mary and Martha. Women from the time of birth are trained to 'serve' others—parents, children, husbands, even the needy. For many, it has become difficult to approach life from any other perspective. Yet clearly the Savior would not have his servants become distracted with everyday chores when more important things are at stake. The ideals in this story are fundamental to the Christian message—service, yes, but service rooted in spiritual motivation. For service is meaningful only when it is needed, and when we choose to serve, not when it is unnecessary and done out of a

slavish sense of duty or by coercion. The Good Servant laid down his life for others; no one took it from him. Our service, if it is to be edifying to ourselves and others, must be of the same tenor." (Jerrie W. Hurd, *Our Sisters in the Bible* [Salt Lake City: Deseret Book Co., 1983], 140.)

Neal A. Maxwell

"That scripture is an important scripture for all of us who at times get too task oriented and who, in the midst of our frustrations and harassments, pass it along, and sometimes with gusto, to others who seemingly are less involved than we are, who seem not to be doing their share as they should.

"Some mothers in today's world feel 'cumbered' by home duties and are thus attracted by other more 'romantic' challenges. Such women could make the same error of perspective and priorities that Martha made. The woman, for instance, who deserts the cradle in order to help defend civilization against the barbarians may well later meet, among the barbarians, her own neglected child.

"The modern Marthas may include those who are careful and troubled by many things, some deservedly. But they needlessly leave kitchen and cradle not for instruction by the selfless Savior of mankind, but for self-serving enterprises that will be distance-producing as far as their primary relationships are concerned." (*Wherefore, Ye Must Press Forward* [Salt Lake City: Deseret Book Co., 1977], 102.)

Neal A. Maxwell

"For those of us who are 'cumbered' and who suffer from Martha-like anxiety, Jesus urges us to be more thoughtful about choosing 'that good part' in human relationships that will not 'be taken' away from us. Being 'careful' and 'troubled about many things' can reflect devotion to duty to be sure; but a devotion which is so inverted that those things which matter most are at the mercy of things of this world may be more common than we think.

"Life situations and leadership situations often present us with Mary versus Martha type choices in terms of how we spend our time and the priority we assign to the tasks on our 'agenda' of action. Mary 'heard his word', exploiting a unique, one-time opportunity to learn from the Master. Martha had no doubt served hundreds of meals before and would serve hundreds after Jesus' visit. With our associates, partners, and children in a fleeting

mortality-do we tend to make Martha or Mary choices?" (*Mormon Musings*, 11)

Luke 10:42 But one thing is needful

Patricia T. Holland

"On a pristinely clear and beautifully bright day, I sat overlooking the Sea of Galilee and reread the tenth chapter of Luke. But instead of the words on the page, I thought I saw with my mind and heard with my heart these words: '[Pat, Pat, Pat,] thou art careful and troubled about many things.' Then the power of pure and personal revelation seized me as I read, 'But one thing-only one thing-is truly needful.' (See Luke 10:40-41.) ...As I sat pondering my problems, I felt that same sun's healing rays like warm liquid pouring into my heart, relaxing, calming, and comforting my troubled soul.

"Our loving Father in heaven seemed to be whispering to me, 'You don't have to worry over so many things. The one thing that is needful-the *only* thing that is truly needful-is to keep your eyes toward the sun-my Son.' Suddenly I had true peace. I knew that my life had always been in his hands, from the very beginning! The sea lying peacefully before my eyes had been tempest-tossed and dangerous-many, many times. All I needed to do was to renew my faith and get a firm grasp of his hand, and *together* we could walk on the water." (Jeffrey R. Holland and Patricia T. Holland, *On Earth As It Is in Heaven* [Salt Lake City: Deseret Book Co., 1989], 81.)

Luke 10:42 Mary hath chosen that good part which shall not be taken away from her

Neal A. Maxwell

"We can all try to watch out for Martha-like anxiety, which is genderless. It can also deprive us of special experiences if we are too 'cumbered about much serving.' Conscientiousness is not an automatic guarantee that we will choose the 'good part' which will not be 'taken away' from us (Luke 10:38-42).

"Our most precious remembrances are concerned with 'the good part.' These will remain with us, while many of our once-pressing anxieties will be long since forgotten.

Brigham Young, in periods when pressures could have filled him with Martha-like anxiety, instead made Mary-like choices:

'In my experience I never did let an opportunity pass of getting with the Prophet Joseph and of hearing him speak in public or in private, so that I might draw understanding from the fountain from which he spoke, that I might have it and bring it forth when it was needed. ... In the days of the Prophet Joseph, such moments were more precious to me than all the wealth of the world. No matter how great my poverty-if I had to borrow meal to feed my wife and children, I never let an opportunity pass of learning what the Prophet had to impart" (in Journal of Discourses, 12:269-70)."
("Wisdom and Order," *Ensign*, June 1994, 42)

Neal A. Maxwell

"Mary sensed that she was in the midst of a special, never-to-return opportunity to be given by the Savior Himself, the Bread of Life. Martha was so busy preparing perishable calories that she let that opportunity go unused. While there are times when we apparently can't avoid being badgered by events, it ought not to become a way of life. The consequence of our good choices will not be taken from us either." (*All These Things Shall Give Thee Experience* [Salt Lake City: Deseret Book Co., 1979], 56.)