

NT 14: What shall I do to inherit eternal life?

Monte F. Shelley, 24 Apr 2011

Quotes

- Procrastinators unite! ... Tomorrow.
- Some days I'm the pigeon; some days I'm the statue.
- It is better to prepare and prevent than it is to repair and repent. (Ezra Taft Benson, TETB 285)
- Get rid of what you don't want, to make room for that which you do want. (Skip Ross)
- **Joseph's key to parables:** What was the question which drew out the answer, or caused Jesus to utter the parable? (TPJS 276)

1. Who is the greatest in the kingdom? (Mt 18; Lk 9)

Question of the disciples: "Who is the greatest in the kingdom of heaven?" (18:1) or "which of them should be greatest?" (Lk 9:46)

² Jesus called a little child unto him, ... ³ And said, ... Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. ⁴ Whosoever ... shall humble himself as this little child, the same is greatest in the kingdom of heaven.

What does the phrase "ye be converted" mean here?

Ye means "you-all" or you plural and refers to the disciples. I am not asking what it means to "be truly converted"!

SOED *convert* [con (together with)+ vertere (turn)]

I. 1. Turn about, ... II. 1. To turn in mind, feeling, or conduct

Be converted → <change>, turn;

volvéis (in Spanish Bible), *Volver*= return, go back, turn (back)

The Heb. word for repent means turn (back) or return

στρέφω, stréphō ; g4762

From strengthened from the base of tropé {g5157}

Mean to *twist*, i.e., *turn* quite around or *reverse* (lit. or fig.)

KJV convert, turn (again, back again, self, self about)

LXX The Spirit of the Lord will come upon thee [Saul], and thou ... shalt be turned into another man. (1 Sam 10:6)

What are the characteristics of children we are to emulate?

Child-like not childish! Little children are innocent → we are to become innocent or have our guilt swept away (Enos 1:6)

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God. (D&C 93:38)

¹⁹ For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. (Mos 3:19)

2. Woe to those who offend (Mt 18)

⁵ Whoso shall receive one such little child in my name receiveth me. ⁶ But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea. ...

What does offend and offences mean? ^a GR cause to stumble.

σκανδαλίζω, skandalízō ; g4624 **VERB**

From skándalon {g4625}

Mean to *entrap*, i.e., *trip* up (figuratively *stumble* [transitive] or *entice* to sin, apostasy or displeasure); "scandalize"

KJV (make to) offend

σκάνδαλον, skándalon ; g4625 **NOUN**

From probably from a derivation of kámpō {g2578}

Mean a *trap-stick* (*bent sapling*), i.e., *snare* (figuratively *cause* of displeasure or sin); "scandal"

KJV occasion to fall (of stumbling), offence, thing that offends, stumbling block

SOED *offend* 2. To sin against, to wrong; 3. In Bible, to cause to stumble or sin.

TV English → hurt feelings, annoy, displeasure, anger

What are some ways people "offend ... little ones" today?

Joseph: He that offends one of the least of the Saints, would be better off with a millstone tied to his neck and he and the stone plunged into the depth of the sea! (TPJS 261)

Gordon B. Hinckley: No man who has been ordained to the priesthood of God can with impunity indulge in either spouse or child abuse. Such activity becomes an immediate repudiation of his right to hold and exercise the priesthood and to retain membership in the Church. ... In terms of physical abuse, I have never accepted the principle of 'spare the rod and spoil the child.' I will be forever grateful for a father who never laid a hand in anger upon his children. Somehow he had the wonderful talent to let them know what was expected of them and to give them encouragement in achieving it. I am persuaded that violent fathers produce violent sons. I am satisfied that such punishment in most instances does more damage than good. Children don't need beating. They need love and encouragement. They need fathers to whom they can look with respect rather than fear. (*Teachings of Gordon B. Hinckley*, 3-4)

M. Russell Ballard: We hear disturbing reports of parents or guardians who are so far removed from the Spirit of Christ that they abuse children. Whether this abuse is physical, verbal, [sexual,] or the less evident but equally severe emotional abuse, it is an abomination and a serious offense to God. Jesus left no question about the seriousness of harming children in any way when he said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:6.) (*Ensign*, May 1991, 78)

Spencer W. Kimball: "In our own Society, the murderer who kills the body is hunted, imprisoned, and executed, but the character who kills the soul by implanting doubt and shattering faith is permitted not only to go free but also is often retained in high places. ... We admonish the leaders in stakes, wards, and missions to be ever vigilant to see that no incorrect doctrines are promulgated in their classes or congregations. Wolves will come in sheep's clothing and will deceive the very elect, if that were possible. And we warn again those who write or preach or otherwise teach subversive doctrines, that their punishment is sure for their 'worm dieth not.'" (*Conference Report*, April 1948, Afternoon Meeting 110.)

What will happen to those who "offend ... little ones"?

¹⁹ Wo unto [those who falsely accuse my servants of sin]; because they have offended my little ones they shall be severed from the ordinances of mine house. ²⁰ Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them. ²¹ They shall not have right to the priesthood, nor their posterity after them from generation to generation. ²² It had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea. (D&C 121: 19-22)

⁷ 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 hell fire. ^a

How does a hand, foot or eye offend? How do we remove it?

^a JST Mt 18: ⁹ And a man's hand is his friend, and his foot, also; and a man's eye, are they of his own household.)

JST Mark 9: ⁴⁰ Therefore, if thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off. It is better for thee to enter into life maimed, than having two hands, to go into hell. ⁴¹ For it is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell; into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. ⁴² And again, if thy foot offend thee, cut it off; for he that is thy standard [your leader], by whom thou walkest, if he become a transgressor, he shall be cut off. ⁴³ It is better for thee, to enter halt into life, than having two feet to be cast into hell; into the fire that never shall be quenched. ⁴⁴ Therefore, let every man stand or fall, by himself, and not for another; or not trusting another. ⁴⁵ Seek unto my Father, and it shall be done in that very moment what ye shall ask, if ye ask in faith, believing that ye shall receive. ⁴⁶ And if thine eye which seeth for thee, him that is appointed to watch over thee [your priesthood leader] to show thee light, become a transgressor and offend thee, pluck him out. ⁴⁷ It is better for thee to enter into the kingdom of God, with one eye, than having two eyes to be cast into hell fire. ⁴⁸ For it is better that thyself should be saved, than to be cast into hell with thy brother, where their worm dieth not, and where the fire is not quenched.

Joseph Fielding Smith: When the Lord spoke of parts of the body, ... he had in mind close friends or relatives. ... If any friend or relative endeavors to lead a person away from the commandments, it is better to dispense with his friendship and association rather than to follow him in evil practices to destruction. ... We should not ... take such a statement as this referred to in the words of the Savior ... in the literal interpretation. When properly understood it becomes a very impressive figure of speech. If you have friends or associates who endeavor to entice you to commit sin, cut them off. Withdraw from their association lest they drag you down to the committing of some sin or transgression against divine will." (*Answers to Gospel Questions*, 5:79)

3. Reproving a brother (Mt 18)

¹⁵ If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. ¹⁶ But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. ¹⁷ And if he shall neglect to hear them, tell *it* unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

What does "trespass against thee" mean?

Trespass [pass beyond; step across a line] Violate one's rights to life, liberty, and property.

Witnesses → legal trespass or crime.

How are church members to respond to trespasses?

The disciples are to use the keys of the kingdom to admit (bind) and excommunicate (loose) members to the church.

Dallin H. Oaks: "...before Latter-day Saints initiate litigation they have a duty to pursue the settlement of grievances personally or with the aid of a mediator. ... Why should Saints seek to avoid litigation by prior settlement or even by suffering injury without recompense? ... 'Contention leads to bitterness and smallness of soul; persons who contend with each other shrivel up spiritually and are in danger of losing their salvation.'" (*The Lord's Way*, 175-6.)

⁸⁰ And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church. ... ⁸⁶ And if he or she shall [kill, rob, steal, or] lie, he or she shall be delivered up unto the law of the land. ⁸⁷ And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God. ⁸⁸ And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled. ⁸⁹ And if he or she confess not thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world. ⁹⁰ And if thy brother or sister offend many, he or she shall be chastened before many. ⁹¹ And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. ⁹² If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. (D&C 42:79-92)

¹⁸ ... Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

¹⁹ ... If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. ²⁰ For where two or three are gathered together in my name, there am I in the midst of them.

In a "court of three judges" the decision requires "the agreement of at least two of the judges. There is a tradition that when a court renders a just decision God Himself ... abides with them." (Lachs 270)

4. Parable of the unmerciful servant (Mt 18)

²¹ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? ²² Jesus saith unto him, ... Until seventy times seven.

"In the days of our Lord, the Rabbis taught that no one was under obligation to forgive a neighbor more than three times. Peter, asking the Master for a ruling on that question, suggested that perhaps seven times would be a liberal improvement on the rule of the Jewish teachers, but our Lord answered, 'seventy times seven'." (D&C Commentary, 626)

³⁹ If after thine enemy has come upon thee the first time, he repent and ... [asks] forgiveness, thou shalt forgive him, ... ⁴⁰ As oft as thine enemy repenteth of the trespass ... against thee, thou shalt forgive him, until seventy times seven. ⁴¹ And if he trespass against thee and repent not the [1st, 2nd, and 3rd] time, nevertheless thou shalt forgive him. ... ⁴⁴ But if he trespass against thee the [4th] time thou shalt not forgive him, but shalt bring these testimonies before the Lord; and they shall not be blotted out until he repent and reward thee four-fold in all things wherewith he has trespassed against thee. (D&C 98:39-44)

What we focus on, increases!

²³ Therefore is the kingdom of heaven likened unto a certain king, which would <settle accounts with> his servants. ²⁴ ... One was brought unto him, which owed him ten thousand talents. ²⁵ But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. ²⁶ The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Pay back → 300,000 years at day laborer rate.

Like saying a zillion, bazillion, gazillion dollars.

The number 10,000 and the measure of a talent were “the highest magnitudes in use”—“10,000 is the highest number used in reckoning, and the talent is the largest currency unit in the whole of the Near East.”... Josephus recorded that a year's combined taxes for all of Judea, Idumea, Samaria, Galilee, and Perea at the time of the death of Herod the Great (4 B.C.) came to only 800 talents. (P-UP ch 12)

The tax for all of Judah was 600 talents (Josephus). (Sense 137)

One owed the king 10,000 talents. ... One talent of gold in New Testament times would have weighed 130 pounds. The first debtor thus owed the king the equivalent of 1.3 million pounds of gold. As [of 2011], the New York spot price of gold is approximately \$23,000 per pound, so in today's terms the debt was for nearly \$30 billion—an infinitely staggering sum which would have made Jesus' listeners gasp. (MM 14)

3.6 million dinarii (Ogden 372)

²⁷ Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

The king does the unexpected: rather than have mercy and accept the servant's offer, he has boundless mercy and forgives him everything he owes. (P-UP, ch 12)

“I stand all amazed at the love Jesus offers me!”

Compassion: The Greek word is used only for God's emotions of mercy; bowels filled with mercy.

And thus God ... having gained the victory over death; ... having the bowels of mercy; being filled with compassion towards the children of men; (Mos 15:8–9)

He will take upon him their infirmities, that his bowels may be filled with mercy ... that he may know according to the flesh how to succor his people according to their infirmities. (Al 7:12)

I will heal them, for I have compassion upon you; my bowels are filled with mercy. (3 Ne 17:7)

²⁸ But the same servant went out, and found one of his fellowservants, which owed him an hundred pence; and he ... took him by the throat, saying, Pay me that thou owest. ²⁹ And his fellowservant fell down at his feet, and <begged> him, saying, Have patience with me, and I will pay thee all. ³⁰ And he would not: but ... cast him into prison, till he should pay the debt. ³¹ So when his fellowservants saw what was done, they were very <distressed>, and came and told unto their lord all that was done.

^a IE approximately three months' wages of a poor working man.

100 denarii = 1/60 of a talent or 1/600,000 of the debt he had owed (Sense 137)

About 4 months at day laborer rate.

In those days, a silver penny, or *denarius*, was worth about \$20 in today's money, so the sum owed by the second debtor could

not have been more than \$2000, or roughly 100 days wages for a working man. The second debtor would have been forced to labor for more than three months exclusively to pay his debt unless the first debtor relented. But he would not. (MM 14)

The natural man wants justice for others and mercy for self. The saint wants justice for self and mercy for others. (CCR)

³² Then his lord ... said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: ³³ Shouldest not thou also have had compassion on thy fellowservant, even as I had [compassion] on thee? ³⁴ And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Pity → GR compassion. [same GR word as compassion in same verse]

In Harry Potter, dementors were scary tormentors.

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

Moral: Do unto others as I have done unto you.

Do unto others as God has done unto you. OR Do not unto others what you do not want God or neighbor to do to you.

“Joseph Smith instructed, “The nearer we get to our Heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs. (TPJS 241)

I think that's a great barometer to test ourselves to see how close we are getting to God. The closer we are to our Heavenly Father, the more we have these feelings of compassion and desire to forgive and forget.” (Ann N. Madsen, *As Women of Faith: Talks Selected from the BYU Women's Conferences*, 160.)

David O. McKay: Follow the advice of one good writer who says: “In the very depths of your soul dig a grave; let it be as some forgotten spot to which no path leads; and there, in the eternal silence bury the wrongs which you have suffered. Your heart will feel as if a load had fallen from it and a divine peace come to abide with you.” With that divine peace in your soul go into the homes and teach the people. (CR Oct 7, 1916; <http://education.byu.edu/mckay/16oct7.html>)

Hartman Rector: Endure to the end means: (1) repent, (2) forgive, (3) have charity; (*Ensign*, Nov 1994, paraphrase)

5. Question about divorce (Mt 19)

³ The Pharisees also came <to test> him, and saying unto him, Is it lawful for a man to <divorce> his wife for every cause?

This topic was a debate between the two most prominent rabbinical schools of the day. (Sense 166)

⁴ And he ... said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, ⁵ And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? ⁶ Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man <separate>.

⁷ They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

⁸ He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. ⁹ And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry

another, committeth adultery: and whose marrieth her which is put away doth commit adultery.

Moses did not command or encourage divorce, but permitted it because of hardness of heart.

The Greek word for *fornication* indicates sexual misconduct.

In our time, church leaders say it is permissible for abuse, infidelity, and other compelling reasons. (Sense 167)

Sometimes divorce is appropriate. Before Elona and I married, we got the approval and signature of our bishop and stake president. I have felt that one should get the approval of the same two witnesses before getting a divorce. They have responsibility and concern for the husband, wife, and children. They are also able to hear *both* sides and to receive revelation. Although marriages have been saved, I have known several people who followed this pattern, got a divorce, and married someone else who tries to live the gospel.

Mark 10:¹⁰ And in the house his disciples asked him again of the same *matter*.¹¹ And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.¹² And if a woman shall put away her husband, and be married to another, she committeth adultery.

6. Jesus send missionaries to Samaria (Lk 9)

⁵² [Jesus] sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.⁵³ And they did not receive him, because his face was as though he would go to Jerusalem.

They rejected Jesus because he honored the holy mountain of the Jews, Moriah, and not the holy mount of the Samaritans, Gerizim. (Ogden 374)

“On all public occasions the Samaritans took the part hostile to the Jews, while they seized every opportunity of injuring and insulting them. Thus, in the time of Antiochus III. they sold many Jews into slavery. (Ant. xii. 4.1.) Afterwards they sought to mislead the Jews at a distance, to whom the beginning of every month (so important in the Jewish festive arrangements) was intimated by beacon fires, by kindling spurious signals. (Rosh haSh. ii. 2.) We also read that they tried to desecrate the Temple on the eve of the Passover; (Ant. xviii. 2. 2.) and that they waylaid and killed pilgrims on their road to Jerusalem. (Ant. xx. 6. 1.) The Jews retaliated by treating the Samaritans with every mark of contempt; by accusing them of falsehood, folly, and irreligion; and, what they felt most keenly, by disowning them as of the same race or religion, and this in the most offensive terms of assumed superiority and self-righteous fanaticism.” (Edersheim, *Jesus the Messiah*, 1:399)

⁵⁴ And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire 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 spirit ye are of. ⁵⁶ For the Son of man is not come to destroy men’s lives, but to save them. And they went to another village.

The natural man wants to be a terminator on mount Zion more than a savior. Many would volunteer to be destroying angels!

7. Calling and mission of the Seventy (Mt 19)

¹ The Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. ... ⁴ Carry neither purse, nor scrip, nor shoes. ...

Why were they not to take money, supplies, or extra shoes?

→ rely on hospitality of people (law of hospitality)

Scrip → bag or luggage for food ...; purse → money (Ogden 161)

⁸ And into whatsoever city ye enter, and they receive you, eat such things as are set before you: ⁹ And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Heal sick and proclaim good news that kingdom has come.

¹⁰ [If they do not receive you, shake of the dust of your feet.] ¹² ... It shall be more tolerable ... for Sodom, than for that city. ... ¹⁶ He that heareth you heareth me; and he that <rejects> you <rejects> me; and he that <rejects> me <rejects> him that sent me.

Breaking law of hospitality had serious consequences as with Sodom.

8. Seventy return (Lk 10)

¹⁷ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. ¹⁸ And he said unto them, I beheld Satan as lightning fall from heaven. ¹⁹ Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. ²⁰ Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

9. Parable of the Good Samaritan (Lk 10)

Question 1: What shall I do to inherit eternal life?

Question 2: What is written in the law?

Answer to Q2: Love God and neighbor.

Answer to Q1: Do this and live.

²⁵ <On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”>

In ME culture, the teacher sits and the student shows respect by standing to recite. Here the lawyer stands to test the teacher. “He is standing to ask a question, like a humble student trying to learn something, but his purpose is to test or trap the teacher.” He hoped the answer might in some way deny the Law. Jesus asked the question to expose the lawyer’s views which he would use to answer the question. The lawyer’s question is flawed. Inheritance is a gift from one to another, not payment for services. However, rabbis of that time had this kind of discussion about eternal life. (MEE 286)

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

Why do Jews always answer a question with a question?

Rabbi: Why not?

²⁷ And he ... said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind (Dt 6:5); and thy neighbour as thyself (Lev 19:18).

Jesus placed ‘love God’ before ‘love neighbor’ (Mt 12:37–40). “Experience dictates that it is very hard to love the unlovely neighbor until the disciple’s heart is filled with the love of God, which provides the energy and motivation necessary for the arduous task of loving the neighbor. ... If the one who serves is hoping to be sustained by the responses received, and if the expected responses are not forthcoming, that person may well give up in frustration and disappointment. But if costly acts of love are extended to others out of gratitude for the love of God, then the believer is sustained by the unwavering love of God toward him or her.” (MEE 287)

If the forgiven debtor had been filled with gratitude for God’s forgiveness, he would have forgiven the small debt owed him.

²⁸ And he said unto him, Thou hast answered right: this do, and thou shalt live.

The standard required for eternal life is to love God & neighbor. The problem is not the law, but our inability to keep it.

Question 1: Who is my neighbor? (follow up question)

Question 2: "A certain man went down ..."

Which of these three was a neighbor?

Answer to Q2: He who showed mercy.

Answer to Q1: Go and do likewise.

Jesus answers questions with questions or with stories, parables, or like unto ...

²⁹ But he, <wanting> to justify himself, said unto Jesus, And who is my neighbour?

Justify = to make just or righteous.

He expects a manageable list that includes fellow Jews who keep the law precisely according to the traditions. Gentiles are not neighbors and everyone knows God hates the Samaritans. The Law forbids vengeance and bearing grudges only against "the children of thy people" (Lev 19:18). And David said "I hate them [that hate thee, O LORD,] with a perfect hatred" (Ps 139:21-22). The lawyer expected "fellow Jews" and possibly "the stranger who dwells among you" (Lev 19:33-4). (MEE 288-9)

Bruce R. McConkie: 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.' (DNTC 1:471)

Love neighbor in Lev. means fellow Jew, "the children of thy people." (Lachs 282)

³³ And if a stranger sojourn with thee in your land, ye shall not vex him. ³⁴ But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. (Lev 19:33-34)

- A. Robbers steal and injure
- B. Priest sees and does nothing.
- C. Levite sees and does nothing
- D. Samaritan sees and shows compassion
- C. Treats wounds
- B. Transports the man
- A. Spends money on him

Babylonian Jews tell a story like the Good Samaritan that is related to 2 Kgs 17:24-38. After Samaritans were taught the ways of the Lord, they returned to their own ways. A Jew traveling to Jericho was robbed and beaten by enemies of Israel who wanted blood vengeance. After a priest and Levite fleeing wicked Samaria passed by, a Babylonian guard/police of Samaria helped the man. (MEE 289)

³⁰ And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among <robbers>, which stripped him of his <clothes>, and wounded <or beat> him, and departed, leaving him half dead.

The road is about eighteen miles long and often quite steep; it drops some 3,500 feet, ending in one of the lowest areas on earth. It is a barren, desert area. In biblical times it was called "the path of blood," or the "bloody way," probably because of the bandits and robbers that lay in wait in its many hiding places in the limestone hills. (P-UP ch 13)

Robbers in the ME beat only victims who resist. (MEE 291)

Jericho at 825' below sea level is the lowest city on earth; Its mild winter climate made it a hedonistic resort area where Herod had built a sumptuous vacation palace. (Welch)

Jerusalem = possession or foundation of peace (Shalom)

Jericho = region fragrans, the district abounding in palms, rose-gardens, .etc. (BDB) Jericho = "the city of palm trees" (Dt)

A man possibly Jesus himself the 3rd person may refer to self. (Lachs 282) [God & angels helped and raised him from the dead]

The road from Jerusalem to Jericho "was infamous in antiquity for its rocky and desert terrain and for the presence of brigands." Jerome says "bands of marauding Arabs traveled this road." (Lachs 282)

3300-4000 ft in height over about 12 miles → a day's journey. Many hideouts in wadis and hills for thieves. The road was called the "bloody path" or the "red way." (Ogden 384)

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

The temple was served by three classes of people: (1) priests, (2) Levites, and (3) laymen who helped. Many priests of that time lived in Jericho and would go up to Jerusalem twice a year for a 2 week assignment and then return. A ME would assume the priest had means and was riding not walking, and could have transported the man to help. If the victim was a fellow Jew, especially a law-abiding Jew, the priest would have been obligated to help. However, priest couldn't know based on language, dress, or accent because the man was without clothes and couldn't speak. If the man was dead, the priest would become ritually unclean and have to undergo a week-long purification process. Meanwhile, he and his family could not eat from the tithes or help the poor with the tithes. If the victim was not a Jew, the priest was not responsible under the law to help. If the victim touched him and later died, the priest would have to rend his robes, and in so doing would have broken laws against destroying valuable property. (MEE 292-293)

³² And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side {of the way; for they desired in their hearts that it might not be known that they had seen him.} (JST)

Levites were assistants to the priests in the temple. The Levite probably knew a priest was ahead of him. Since the priest had set the precedence of leaving the man, the Levite could do the same. He likely was walking, but could have treated the wounds. If he helped the victim, it would be an insult to the priest! (MEE 293)

Jesus makes it plain that the two were going "down" from Jerusalem to Jericho, which means that they had finished their temple duties and ritual purity was no longer so important to them. (MM 14)

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

Jewish listeners would have expected the third man to be a Jewish layman, not a hated outsider. In the old West, cowboys often said, “the only good Indian is a dead one.” They would not have told stories about “the good Indian.” (MEE 294)

Samaritan was a term of derision like moron. In the eyes of the Jews at that time, there was no such thing as a *good Samaritan!* Jews looked down on Samaritans because (1) intermarriage between Israelites and Gentiles resulted in a mixture of religion, customs, and race [half-breeds, muggles], and (2) Samaritans accepted Jews who could not live the Law of Moses, i.e., sinners. (Sense 144) They accepted only the first five books of the Old Testament and built their own temple in Samaria. Jews usually traveled a longer but safer way to avoid Samaria. (P-UP) The animosity between Jews and Samaritans was like that between Jews and Arabs or Muslims today.

Jews hated the Samaritans. ... Many of the Samaritans converted to the worship of the true God, but their worship also wasn't regarded as pure. They accepted only the first five books of the Old Testament as scripture. They built their own temple on Mount Gezirim, which the Jews considered to be an abomination. In 128 B.C. the Jews attacked Samaria, destroying their temple and their city.

In about A.D. 6, some Samaritans sneaked into the Jerusalem temple by night, during Passover, and polluted it by scattering human bones around the Temple Mount.

The animosity was so great between the Jews and Samaritans that Jews typically skirted Samaria when traveling from Galilee to Judea, even though the roundabout route was much longer. Not only did the Jews desire to avoid contact with their enemies, it was unsafe for a Jew to take the direct route. (P-UP ch 13)

³⁴ And went to *him*, and bound up <or *bandaged*> his wounds, pouring in <or *on*> oil and wine,

First aid must be given before moving the man. The oil could clean a wound, the wine would disinfect it, and the bandage would stop the bleeding and protect the wound. The Samaritan used his resources to help. ‘Love that fails to give money as charity or as alms is common ..., but heartfelt love that is free from the seeking of praise or honor and which is willing to endure distress, suffering and loss, in the path of good works, as is set forth in this parable, is extraordinarily rare.’ (MEE 294–5)

What did he use for bandages? His clothing or robe? Wine was a mild disinfectant and oil a soothing ointment. (P-UP #13)

and set him on his own beast <or *donkey*>, and brought him to an inn, and took care of him.

Beast = GR domestic pack or riding animal.

After giving first aid, the Samaritan risks his own life by transporting the man within Jewish territory to an inn in Jericho. The Samaritan is expected to unload the wounded man at the edge of Jericho and disappear. A Samaritan would not be safe in a Jewish town with a wounded Jew over the back of his riding animal. It would be like an Indian finding a cowboy with two arrows in his back, placing him on his horse, riding into Dodge City, checking into a room above the saloon, and spending the night taking care of the cowboy. Community vengeance may be enacted against the Samaritan, even if he saved the life of the Jew. (MEE 295)

The Samaritan walked by his donkey carrying the man. (P-UP)

³⁵ And on the morrow when he departed, he took out two <sliver coins or denarii>, and gave *them* to the <innkeeper>, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

A lodger in an inn who could not pay his bill could be sold as a slave by the innkeeper. Since the victim had nothing, the Samaritan had to pay an initial amount and pledge the rest so his rescue was not in vain. Two denarii would have covered food and lodging for a week or two. After the Samaritan paid his bill, he had to escape town. Was there a crowd waiting for him outside? Was he beaten or killed? (MEE 296)

Two denarii would pay for a month's worth of food for an adult. (P-UP #13)

2 pence/denarii = 2 days pay for common laborer; This would keep the man for up to two months in an inn (NIV Study)

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

Was : [GR perfect active infinitive (e.g., to have loosed)]; some translations have was, became, or proved to be.

The initial question was “Who is my neighbor?” Jesus asks, “To whom must I become a neighbor?” The neighbor is the Samaritan, not the wounded man. The lawyer referred to him indirectly. The lawyer cannot justify himself (earn eternal life) because what he is challenged to do is beyond his capacity. To whom must I become a neighbor? Anyone in need, regardless of language, religion, or ethnicity. The story attacks traditional religious and racial attitudes against Samaritans. (MEE 296–297)

Jesus suggests Samaritans are neighbors and therefore the Jews should love them. This shoots down their tradition of hatred.

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

Luke 10:30–37	Plan of Salvation (Welch)
A man (=Adam / 'ish)	All mankind
Went down	Left intentionally, knowing risks
From Jerusalem	God's presence; paradise; garden of Eden
To Jericho	To (telestial) world;
Fell	Fallen mortal state; Adam fell
Among robbers	Satan, trials; organized outlaw band
Stripped of clothes	Temple garment of immortality; Joseph
Wounded or beat him	Mortal pains, trials, afflictions, sins
Departed	Commanded to depart; not allowed to kill
Left half dead	1 st death, becoming mortal; not 2 nd death
By chance	Not searching
Priest & Levite passed	Law of Moses & prophets
Saw him	Unable, unwilling, or unprepared to help
Passed on other side	Stayed on Law of Moses course
Samaritan * (see note)	Jesus; both outcasts, rejected by Jews
As he journeyed	Looking for needy, prepared to help
Had compassion	Pure love of Christ; Greek word used only for God's emotions of mercy; bowels filled with mercy
Went to him	Christ comes to those in need
Bound his wounds	Bound with covenants; love, faith, hope
Poured in oil	Anoint: ordinances, Holy Ghost
And wine	Atoning blood of Christ cleanses, heals
Set him on his beast	Christ & helper bear sin, sorrow, burden

Took him to the inn	Church; aid to help travelers reach home
Took care of him	Cared for personally during dark hours
On morrow, he left	Christ died, resurrected; victim born again
Two denarii (pence)	Cost of restoring spiritual health
Innkeeper cares for	Church leaders care for rescued souls
When I come again	Second Coming
Repay or reward	Cover all costs, reward well

* Samaritan is from h8104=*shamar* : to keep, watch, preserve, support, aid, or tend. (BDB) or one who does this, e.g., guardian, watchman, keeper, shepherd (1 Sam 17:20)

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 ... 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. ...

[Parable of Good Samaritan] People can see themselves as the good Samaritan, acting as physical rescuers and as saviors on Mount Zion, aiding in ... rescuing lost souls. Jesus told the Pharisee, "Go, and do thou likewise." By doing as the Samaritan, we join with Him in helping to bring to pass the salvation and eternal life of mankind.

[Parable of Loyal Innkeeper] Disciples ... [can see themselves] as innkeepers ... commissioned by Jesus Christ to facilitate the long-term spiritual recovery of injured travelers.

[Parable of the Distressed Traveler:] Readers may see themselves as ... the lone and weary traveler. We all need to be saved. As the story ends, all travelers can feel safe, having learned that, ... He who "was neighbour unto him that fell among the thieves" is none other than the merciful Christ. He is the most exemplary Neighbor. This realization answers the lawyer's second question, "And who is my neighbour?" At the same time, it also answers the first, "What shall I do to inherit eternal life?" Eternal life comes by loving God "with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" and by loving His Son (thy neighbor) as thyself. And that is done by going and doing as the Savior did, in loving our fellow beings, for when we serve them we are only in the service of our God. (Welch)

⁵ And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria. (2 Chr 28:15)

10. Mary and Martha (Lk 10)

³⁸ [Jesus] entered into a certain village: and ... Martha received him into her house. ³⁹ And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. ⁴⁰ But Martha was <distracted by all the preparations that had to be made>, 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 ... said unto her, Martha, Martha, thou art <worried> and <upset> about many things: ⁴² But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Serve is from Greek *diakonein* (deacon) = serve, administer

Careful → GR worried; *SOED* full of care, anxious, concerned

Mary → love of God; Martha → love of neighbor

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*, 81)

11. Golden Rule Stories

The Golden Rule, "Do unto others as you would have them do unto you," is a rewording of "Love thy neighbor as thyself." Christ's example and teachings help us know what it means to live the higher law of *charity* or loving others as He loves them.

The parable of the Good Samaritan is a commentary on the Golden Rule. Each day we can choose to cause pain, to ignore it, or to do our best to relieve it. How do we want to be treated? If we are wounded, will we let Christ pay for our full recovery or will we demand payment from those responsible?

The Parable of the Unmerciful Servant is also a commentary on the Golden Rule. The servant was forgiven a very big debt, but refused forgive a very small debt. The moral was: Do unto others as God has done unto you, OR do not do to others what you do not want God to do to you.

In life, "...many of us have been wounded. Some have received wounds... from the very people they should have been able to trust for help. This is a terrible but common paradox. By the abundance of wounds around us, it would seem that a major function of this earth life is to teach us what to do about wounds." (M. Catherine Thomas, *Spiritual Lightening*, 117)

A young husband searches for the local doctor to help his wife deliver their first child, but while the doctor assists in the delivery, he fatally infects the new mother with the disease he had treated earlier in the day. He became bitter and sought vengeance until he was counseled to leave it alone. (Packer, *Ensign*, May 2011). (BTW)

An Amish community is devastated by the murder of several teenage girls by a local milkman, but the Amish reach out immediately with love and forgiveness to the perpetrator's family (Faust, *Ensign*, May 2007). (BTW #9)

A victim of a Nazi concentration camp survives to tell her story in many churches, but after preaching to a particular group, she is approached by one of the former guards who asks for her forgiveness (Patricia Holland, *Ensign*, Jun 1984). (BTW #9)

A friend's parents were Satan worshipers who abused her as a part of Satanic rites. Will she accept Christ's suffering and his offer repay her for them so mercy does not rob justice? What would she do if her parents repented and Christ forgave them?

“Some years ago, I saw an interview with a young lady in her early twenties who had been on her way to pick up her son from a daycare center. When she stopped at a red light, a man pulled up next to her and shot her in the face. They caught the man and he admitted that she had done nothing to him. He was just angry and wanted to hurt someone. The young lady was blinded. Her husband couldn't cope with a handicapped wife and divorced her. The parents of this newly handicapped, divorced, single mother wanted her to come back home where they could take care of her. However, she wanted to be independent.

“The interviewer said, ‘You must really hate this man.’ When she didn't respond, the interviewer said ‘Come on, you need to get this out in the open. It will do you good.’

“She said, ‘This man intruded into my life absolutely uninvited, and exerted a great amount of control over me for one brief instant. If I hate him, resent him, or do anything but forgive him, he continues to exert control over me that he was never welcome to in the first place.’” (Don Fossum, “Dear Reader,” BYU Bookstore News, Winter 2004)

Corrie Ten Boom, a devout Christian woman, was arrested during World War II for concealing Jews in Nazi-occupied Holland. She was taken to a concentration camp, where she suffered brutality, abuse, and daily horror. Her sister Betsie, who also had been captured, died in the camp.

Years later, Corrie was speaking in a church service about her experience—and about the need to forgive. After the meeting she recognized one of the S.S. guards from the prison camp. “And suddenly it was all there,” she recalled, “the roomful of mocking men, the heaps of clothing, Betsie's pain-blanching face.”

The man approached her “as the church was emptying, beaming and bowing. ‘How grateful I am for your message, Fraulein,’ he said. ‘To think that, as you say, He has washed my sins away!’

“His hand was thrust out to shake mine. And I, who had preached so often to the people of Bloemendaal the need to forgive, kept my hand at my side.

“Even as the angry, vengeful thoughts boiled through me, I saw the sin of them. Jesus Christ had died for this man; was I going to ask for more? Lord Jesus, I prayed, forgive me and help me to forgive him.

“I tried to smile, I struggled to raise my hand. I could not. I felt nothing, not the slightest spark of warmth or charity. And so again I breathed a silent prayer. Jesus, I cannot forgive him. Give me Your forgiveness.

“As I took his hand the most incredible thing happened. From my shoulder along my arm and through my hand a current seemed to pass from me to him, while into my heart sprang a love for this stranger that almost overwhelmed me.

“And so I discovered that it is not on our forgiveness any more than on our goodness that the world's healing hinges, but on His. When He tells us to love our enemies, He gives, along with the command, the love itself.” (Ten Boom, *The Hiding Place*, 238; P-UP #12)

A branch president at the MTC shared an experience he had after teaching some missionaries the importance of forgiveness as first aid for the wounds of life. They had read the scripture, “he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin” (D&C 64:9). After the lesson, a missionary said: “A man came into my high school and began to randomly shoot students. My friend and I sneaked up on the man and jumped

him. My friend was shot. I knocked the man down and began slugging him repeatedly in the face. I can't forgive this man who shot my friends.”

I wondered how this missionary could be guilty of the greater sin for not forgiving a killer. As I pondered this, I remembered Shakespeare's play, *The Merchant of Venice*. In the play, Shylock, a Jewish money lender, hates Antonio, a confident, pleasant Christian merchant. When Antonio seeks a short-term loan, Shylock agrees to lend him the money. However, if the loan is not repaid on time, Shylock can cut off a pound of flesh from any part of Antonio's body. Antonio's friends are horrified, but Antonio laughs and says his ships will be in long before the required time. Antonio signs the contract. As the days pass, tempests at sea and other misfortunes cause the loss of all of Antonio's anticipated fortune and the loan comes due. In court, Shylock demands justice and requests that that the pound of flesh be taken from the chest nearest Antonio's heart. Shylock refuses to show mercy. A friend of Antonio offers Shylock twice the amount of the loan. Shylock refuses to let mercy pay twice the demands of justice. Then the wise judge grants Shylock the right to cut a pound of flesh as agreed. However, if Shylock spills a drop of blood or cuts any more or less than exactly one pound of flesh, his own life will be forfeit. Shylock suddenly wants mercy not justice.

Perhaps one reason an unforgiving person may be guilty of the greater sin is that he, like Shylock, rejects Christ's offer to make restitution for the trespasser. God's mercy does not rob justice because a mediator (Christ) pays the demands of justice *before* granting mercy to the trespasser. If I reject His offer, will He offer to make restitution for my trespasses? When I forgive, Christ compensates me for the wrongs I have endured. When I forgive, I turn the trespasser over to God to receive what he deserves. When I forgive, I become more like a “savior” than a “terminator” on Mount Zion. When I forgive a past debt, I am not required to trust the debtor either now or in the future. The requirement is to forgive.

- Some days I'm the pigeon; some days I'm the statue. If I want others to forgive me, I must forgive.

Conclusion

If your primary goal is the Celestial Kingdom, you probably won't make it. (CCR)

It is like baseball hitter looking at the fence instead of the ball.

The priest and the Levite were so interested in getting to Jericho, their earthly home, that they passed by one in need.

Christ commands us to love our neighbors AND our enemies because often they are the same people.

About 2000 years ago, Christ descended from His throne above like the Good Samaritan to rescue a soul so rebellious as mine. Like the man in the story, He was beaten, wounded, stripped of His clothes, and left half-dead since His spirit still lived. On the third day, the first Easter morning, God raised Him from the dead.

On this Easter Sunday, may we remember and follow His example and teachings so that we might love others as He loves us and them. If we live the Golden Rule and forgive others, He will forgive us. If we love both God and neighbor as His spirit prompts us each day, we will be children of Christ and inherit eternal life. On this Easter morning, “I stand all amazed at the love Jesus offers me.”

Quotes

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." ("Your Jericho Road," *Ensign*, Feb 1989, 2, 4)

Applications: Merlin R. Lybbert applied Good Samaritan to helping the less active members of our ward.

Spencer W. Kimball: Our vision is completely obscured when we have no mirror to hold up to our own faults and look only for the foibles of others. When we follow the instructions of the Lord, we are kept so busy perfecting ourselves that we come to realize that the faults of others are small in comparison. We should establish the delightful habit, then, of minimizing the weaknesses of others and thus increase our own virtues. He who will not forgive others breaks down the bridge over which he himself must travel. (*Miracle of Forgiveness*, 261)

Howard W. Hunter: [Christ] will measure our devotion to him by how we love and serve our fellowmen. ... 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. ... 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) (*That We Might Have Joy*, 144-146.)

Dallin H. Oaks: Before Latter-day Saints initiate litigation they have a duty to pursue the settlement of grievances personally or with the aid of a mediator. ... Why should Saints seek to avoid litigation by prior settlement or even by suffering injury without recompense? ... 'Contention leads to bitterness and smallness of soul; persons who contend with each other shrivel up spiritually and are in danger of losing their salvation.' (*The Lord's Way*, 175-6.)

Joseph Fielding Smith: If you have friends or associates who endeavor to entice you to commit sin, cut them off. Withdraw from their association lest they drag you down to the committing of some sin or transgression against divine will." (*Answers to Gospel Questions*, 5:79)

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- Lachs = Samuel Tobias Lachs, *A Rabbinic Commentary on the New Testament: The Gospels of Matthew, Mark, and Luke* [online at <http://books.google.com>]
- Pinegar = Pinegar and Allen, *Teachings and Commentaries on the New Testament*
- DNTC = Bruce R. McConkie, *Doctrinal New Testament Commentary*
- KJV King James Version of the Bible.
- NIV = New International Version of the Bible
- TPJS = *Teachings of the Prophet Joseph Smith*
- SOED = Shorter Oxford English Dictionary
- OED = Oxford English Dictionary
- BDB = *Brown, Driver, Briggs Hebrew and English Lexicon*
- Bauer = Walter Bauer, *Greek English Lexicon of the New Testament*
- SOSL = Trumbull, *Studies in Oriental Social Life*.
- EJ = *Encyclopedia Judaica*
- Rona = Daniel Rona, www.israelrevealed.com/comp-sup-r.htm.
- DBlog = Donna Nielsen Blog, donna-connections.blogspot.com/
- DBI = *Dictionary of Biblical Imagery*
- MM = Meridian Magazine, Gospel Doctrine, www.ldsismag.com
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