

NT 16: The Good Shepherd — John 9–10

Monte F. Shelley, 8 May 2011

Quotes

- The truth will make you free, but first it will make you miserable.
- Humility is not thinking less of ourselves, but thinking of ourselves less. (C. S. Lewis)
- Long ago ... I resolved that I would permit no man, no matter what his color might be, to narrow and degrade my soul by making me hate him. (Booker T. Washington, 1856-1915)

1. Feast of the Tabernacles (Sukkoth)

Feast or Holy Day	Month/Day	Purpose
Passover	1/14 (Mar-Apr)	Deliverance from Egypt
Weeks (Pentecost)	3/6 (May-Jun)	Thanksgiving (grain harvest)
Day of Atonement	7/10 (Sep-Oct)	Atone for sins, purify temple
Tabernacles	7/15–21	40 years in wilderness; thanksgiving (fruit harvest)
Dedication (Hanukkah)	9/25 (Dec)	Purification of temple—165 BC

The events of the lesson for last week and this week occurred during the annual Feast of Tabernacles, the last of three major annual feasts. The month began with 10 days of repentance, followed by the Day of Atonement. The first and eighth day of the 7 day Feast of Tabernacles were Sabbaths. During the feast, the people were to “dwell in booths” (tabernacles or tents) and “rejoice before the LORD” or at the Temple (Lev 23:39–43). The harvest of grapes and other fruits was complete and the people were to rest, rejoice, eat, drink, and tith their crops. This was a messianic feast pointing to the millennium when the Messiah would come and bring perpetual living water and eternal light to the world.

Prayers: Prayers were offered for rain following 6 dry months and for the resurrection of the dead.

Hosanna Shout: The people chanted Psalm 118 and waved palm branches. The modern hosanna shout (“please save us” or “save now” 118:25) and the waving of handkerchiefs at modern temple dedications help us remember this time.

Pouring Living Water: The priests would draw water from the Pool of Siloam at the end of an 1,800 foot long aqueduct that brought living water from the Gihon Spring inside the city. The water was drawn from “the wells of salvation” (Isa 12:3) while accompanied by flute music. This also represented the waters that would flow from Jerusalem to heal the Dead Sea (Zech 13:1; 14:8; Ezek 47:1–2).

Temple Lights at Night: “Three huge golden candlesticks [75 feet high] in the Temple court which were lit on these occasions” “and there was not a courtyard in Jerusalem that did not reflect the light.” ... “Men of piety and good works used to dance before them with burning torches in their hands, singing songs and praises.” It was further said that whoever had not seen the [water drawing ceremony], had never witnessed real joy in his life.” (EJ-Sukkot) “Countless Levites played on harps, lyres, cymbals, trumpets and other musical instruments” (EJ Jr.). (Rona #15)

The lights reminded Israel that God guided Israel in the wilderness by a pillar of fire at night. They symbolized Israel’s role as a light to the Gentiles and to send light and truth to those who walk in darkness (Isa 9:2; 42:6; 49:6).

2. Opinions of Christ (Jn 7)

¹² Some said, He is a good man: others said, ... he deceiveth the people.¹³ ... No man spake openly of him for fear of the Jews.

If a “prophet ... giveth thee a sign or a wonder ... saying, Let us go after other Gods,” do not listen to him for the Lord is testing you “That prophet ... shall be put to death” (Dt 13:1–5)

¹⁴ Now about the midst of the feast Jesus went up into the temple, and taught.¹⁵ And the Jews marvelled, saying, How knoweth this man letters, having never learned?

¹⁶ Jesus ... [said,] ¹⁷ If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. ... ¹⁹ Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? ... ²³ Ye angry at me, because I have made a man every whit whole on the sabbath day?

3. If any man thirst, let him come unto me (Jn 7)

³⁷ In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. ³⁸ He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. ³⁹ (But this spake he of the Spirit, which they that believe on him should receive: ...

⁴⁰ Many of the people ... said, ... this is the Prophet [like unto Moses (Dt 18:15)]

⁴¹ Others said, This is the Christ [=Messiah or anointed one].

But some said, Shall Christ come out of Galilee [Nazareth]? ⁴² Hath not the scripture said, That Christ cometh ... out of the town of Bethlehem [of Judea], where David was? ⁴³ So there was a division among the people because of him.

⁴⁵ Then came the officers to the chief priests and Pharisees; and ... [said,] Never man spake like this man. ⁴⁷ Then answered them the Pharisees, Are ye also deceived? ⁴⁸ Have any of the rulers or of the Pharisees believed on him? ⁴⁹ But this people who knoweth not the law are cursed. ⁵⁰ Nicodemus saith unto them ... ⁵¹ Doth our law judge any man, before it hear him, and know what he doeth? ⁵² They ... said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. ...

4. A woman taken in adultery (Jn 8)

Jesus returned to the temple the next day which was a Sabbath. He sat down and taught the people. Roman soldiers patrolled three sides of the 35 acre temple square. With plenty of Jewish and Roman witnesses, the Pharisees brought to Jesus a “woman taken in adultery” and said Moses commanded us to stone adulterers, “but what sayest thou?” ⁶ <They were using this question as a trap> that they might have to accuse him.” <=> = NIV

How was this question a trap?

Why didn’t they bring the man also?

Why did the woman commit adultery?

⁶ But Jesus stooped down, and with his finger wrote on the ground, *as though he heard them not.*

Writing was defined as work if it left a permanent mark, but writing in the dust with one’s finger on the Sabbath was OK since it left no mark. This shows Jesus knew their oral tradition. Some believe he wrote ‘stone her’ because of his following words. (MEE 234–235)

⁷ So when they continued asking him, he ... [said,] He that is without sin among you, let him first cast a stone at her. ⁸ And again he stooped down, and wrote on the ground.

If everyone in the crowd stones the woman, no one will bear responsibility for her death. Here Jesus says, ‘You want me to go to jail for the law of Moses. I am willing to do so, but I want to know which one of you is willing to go with me. (MEE 235)

What were the crimes punishable by death?

Who were the legal judges?

Who were the executioners and how did they do it?

⁹ They which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

In the Middle East, one is to avoid shame and defend honor. If one claims to be sinless, it will bring him shame. They also turn to the oldest one present. From eldest to youngest they withdraw in humiliation. Jesus writes again in the sand instead of watching the public humiliation of his opponents. Earlier the woman was terrified of dying. Now the Pharisees are angry at Jesus for humiliating them. At great cost, he shifted their hostility from her to himself. She knows that they will be back with a bigger stick and that Jesus will get hurt because of what he did for her. She is the recipient of a costly demonstration of unexpected love that saves her life. (MEE 235–236)

¹⁰ When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? ¹¹ She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. {*And the woman glorified God from that hour, and believed on his name.*} { } = JST

Did Jesus forgive the woman?

5. I am the light of the world (Jn 8)

¹² Jesus ... [said], I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. ...

In the very place where, as part of the lighting ceremony of the Feast, the huge candelabra were lit giving light to “every courtyard in Jerusalem” symbolizing the continuous light of the messianic age, Jesus proclaims that he is that light. Not only the light of Jerusalem, but of all the world. (MM 16)

6. The truth shall make you free (Jn 8)

³¹ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; ³² And ye shall know the truth, and the truth shall make you free. ... ³⁶ If the Son therefore shall make you free, ye shall be free indeed.

Who or what does the truth refer to?

7. Before Abraham was, I Am (Jn 8)

⁵⁶ Abraham rejoiced to see my day: and he saw *it*, and was glad. ... ⁵⁸ Before Abraham was, ^b I am. ⁵⁹ Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple. ...

8. Jesus heals a man born blind (Jn 9)

¹ As *Jesus* passed by, he saw a man which was blind from *his* birth. ² And his disciples asked ..., who did sin, this man, or his parents, that he was born blind? ³ Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

⁴ I must work the works of him that sent me, {while *I am with you*; the *time* cometh when *I shall have finished my work*, then *I go unto the Father*.} ⁵ As long as I am in the world, I am the light of the world. ⁶ When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, ⁷ And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

After he washed his eyes in the same pool where the priest had drawn water for the water drawing ceremony, he came out seeing. Two major symbols of the Feast of Tabernacles, water and light, were present in the miracle. (MM 16)

Why did Christ heal a blind man?

⁸ The neighbours ... said, Is not this he that sat and begged? ... ¹⁰ Therefore said they unto him, How were thine eyes opened? ¹¹ He ... said, A man ... called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. ¹² Then said they unto him, Where is he? He said, I know not.

9. Pharisees investigate healing of blind man (Jn 9)

¹³ They brought to the Pharisees him that aforetime was blind. ¹⁴ And it was the sabbath day when Jesus made the clay, and opened his eyes. ¹⁵ Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. ¹⁶ Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

Bruce R. McConkie: “Their Messiah stoops down; he spits on the ground, he makes clay with the spittle; and he anoints the eyes of the blind man with the saliva-filled lump of the dust of the earth. ... There can be little doubt that he is deliberately violating the [rabbinical] law of the Sabbath in two major respects: (1) he made clay, and (2) he applied a healing remedy to an impaired person, which of itself was forbidden, and in addition there was a specific prohibition against the application of saliva to the eyes on the Sabbath. This strange restriction came into being because of a common belief that saliva was a remedy for diseases of the eye.” “The Rabbis had forbidden any man to smear even one of his eyes with spittle on the Sabbath, except in cases of mortal danger. Jesus had not only smeared *both* the man’s eyes, but had actually mingled the saliva with clay!” (*The Mortal Messiah: From Bethlehem to Calvary*, 3:208, 202.)

¹⁷ They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. ¹⁸ But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. ¹⁹ And they asked them, ... Is this your son, who ye say was born blind? how then doth he now see? ²⁰ His parents ... and said, We know that this is our son, and that he was born blind: ²¹ But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him. ²² These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. ...

²⁴ Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. ²⁵ He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

²⁶ Then said they to him again, What did he to thee? how opened he thine eyes? ²⁷ He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples? ²⁸ Then they reviled him, and said, Thou art his disciple; but we are Moses’ disciples. ²⁹ We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

³⁰ The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. ³¹ Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. ³² Since the world began was it not heard that any man opened the eyes of one that was born blind {*except he be of God*.} ³³ If this man were not of God, he could do nothing. ³⁴ They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

10. Spiritual Blindness (Jn 9)

³⁵ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? ³⁶ He answered and said, Who is he, Lord, that I might believe on him? ³⁷ And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. ³⁸ And he said, Lord, I believe. And he worshipped him.

³⁹ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. ⁴⁰ And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? ⁴¹ Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

11. Old Testament references to shepherds

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth (Ps 80:1). Abraham, Moses, Elijah, Amos, and David were shepherds.

¹⁰ The Lord GOD ... ¹¹ shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young. (Isa 40:10–11)

¹¹ For thus saith the Lord GOD; ... I ... will both search my sheep, and seek them out. ¹² As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. ¹³ And I will ... gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. ¹⁴ I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. ¹⁵ I will feed my flock, and I will cause them to lie down. ... ¹⁶ I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. (Ezek 34:11–16)

The Good Samaritan and Good Shepherd are similar

* Samaritan is from *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)

²³ And I will set up one shepherd over them, and he shall feed them ... and he shall be their shepherd. (Ezek 34:23)

12. The Lord is my shepherd (Ps 23)

¹ The LORD *is* my shepherd; I shall not want.

Want = HEB *lack, need, be lacking* (BDB)

Shepherd: A widely used metaphor for kings in the ancient Near East. The Lord is the shepherd of Israel (Ps 80:1).

² He maketh me to lie down in green pastures: he leadeth me beside the still waters.

Lie down → content and secure;

Our country is a dry and thirsty land. Six months in the year we have not rain [Apr/May to Sept/Oct]. During the dry season or droughts, the shepherd must look for water and green pasture. “Little streams of water have trickled down from the mountains in the north until they have come down to Palestine and made a green pasture and still waters. But between the sheep and this pasture is a field covered with thorns and thistles ... that catch your garments as you go through it, and tear them, so that your arms are bleeding and wounded.” (LM 141-142)

³ He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake.

Palestine is a land of paths. Some of them are winding and lead to green fields and brooks of waters. Others lead to narrow lanes of hedges of thorns and of briars; others to serpent’s nests; others to dens of wolves. So the shepherd as to know all these paths and where they lead. ... He leaves his flock resting at noon and goes and finds out where the paths lead to. Often he gets very tired and footsore in going quite a distance and coming back. ... The hireling ... never troubles to find out where the safe and good places are, but takes his chances of leading them through any path that seems easy for himself. (LM 139-140)

⁴ Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

In our language the serpent is [nick named] ‘khayal il moat,’ which means ‘the shadow of death,’ because it was through the serpent that the death sentence was pronounced upon man. ... The shepherd ... goes into the valley of the shadow of death and begins knocking down the thorns and the thistles. ... He strikes the serpent with his club and crushes its head with his heel. (LM 147)

Rod: The word ‘rod’ should have been translated ‘club.’ ... A bear or lion comes to attack the flock, and the shepherd gives him a blow with his club, which stuns him; then he pulls out his two-edged short sword [or dagger] and he slays him. (LM, 49)

Staff: The staff or shepherd’s crook was used to count, inspect, guide, and rescue sheep (NIV Study). [With] the shepherd’s staff or crook ... he guides and leads his flock over the rough rocks (LM 107). The shepherd’s crook is an insignia of kings, princes, and chieftains. It symbolized the ruler’s power and eminence, and also his obligation to maintain order and justice. (Pike)

⁵ Thou preparest a table before me in the presence of mine enemies:

The literal translation should have been, ‘Thou hast prepared a table-land.’ A pasture land is called with us the sheep’s table. [The good shepherd clears the land of enemies (serpents, wolves, ...) and thorns, thistles. He puts barricades in front of caves where wolves hide.] (LM 154)

Eating at one’s table was part of a covenant of friendship and protection. The Lord invites us to eat at His table each week.

thou anointest my head with oil;

“Sheep ... sometimes hit their heads against sharp rocks or trees. If we leave them in the sun, their wounds will all fester. So ... [we] oil their heads with pure olive oil. ... We begin to pour it on, and we” [say comforting words] (LM 156)

This is customary treatment of honored guests at a table.

my cup runneth over.

We give water out of a cup to sheep that are lame and blind (LM 159). Good shepherds take care of old and injured sheep. Jesus told Peter to “feed my lambs” and “feed my sheep” (→poor and needy) not pasture them.

⁶ Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Sheepdogs (“goodness and mercy”) followed to prevent sheep from being left behind and to protect them from wild animals (Gower, 141). “The LORD will go before you; and ... *will be* your <rear guard>.” (Isa 52:12)

13. I am the good shepherd (Jn 10)

¹ He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. ² But he that entereth in by the door is the shepherd of the sheep. ³ To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

⁴ And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. ⁵ And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

⁶ This parable spake Jesus unto them: but they understood not. ...

⁷ Then said Jesus unto them again, ... I am the door of the sheep.

In ancient Israel, as it is today, sheep are kept within a sheepfold. Often dens or caves were utilized by shepherds as sheep folds. The shepherds would take rocks and enclose the front of the den or cave so that there is an opening about the size of a door. Then after corralling the sheep within the fold, the shepherd would sleep in the door way. In this way, the shepherd could protect his sheep from an enemy, whether predator or thief. (MM 16)

⁸ All that ever came before me {*who testified not of me*} are thieves and robbers: but the sheep did not hear them. ⁹ I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. ¹⁰ The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. ¹¹ I am the good shepherd: the good shepherd giveth his life for the sheep.

¹² But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. ¹³ The hireling fleeth, because he is an hireling, and careth not for the sheep. ¹⁴ I am the good shepherd, and know my sheep, and am known of mine.

¹⁵ As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. ¹⁶ And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

Who did the Jews think “other sheep” referred to?

¹⁷ Therefore doth my Father love me, because I lay down my life, that I might take it again. ¹⁸ No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have ^c power to take it again. This commandment have I received of my Father.

^c GR authority, full power.

¹⁹ There was a division therefore again among the Jews for these sayings. ²⁰ And many of them said, He hath a devil, and is mad; why hear ye him? ²¹ Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

“Jesus taught the multitudes in the temple, ‘I am the door of the sheep’ (Jn 10:7), and, ‘I am the good shepherd’ (Jn 10:14). He thus indicated that He was the fulfillment of David’s messianic Psalm 23, ‘The Lord is my Shepherd,’ and of Isaiah’s messianic words, ‘He shall feed his flock like a shepherd’ (Isa 40:11). Jesus was saying that as the Messiah, He had the power to care for and watch over all His ‘sheep,’ for how could any ordinary man claim to be King David’s ‘shepherd?’” (Jonathan H. Stephenson, “I Am He,” *Ensign*, Apr 1999, 10)

14. The unbelief of the Jews (Jn 10)

²² It was at Jerusalem the feast of the dedication, and it was winter.

The feast of the dedication [Hanukkah] took place in the winter of the last year of the Savior’s mortal life.

²³ And Jesus walked in the temple in Solomon’s porch. ²⁴ Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

²⁵ Jesus answered them, I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me. ²⁶ But ye believe not, because ye are not of my sheep, as I said unto you. ²⁷ My sheep hear my voice, and I know them, and they follow me: ²⁸

And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. ²⁹ My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father’s hand. ³⁰ I and *my* Father are one.

³¹ Then the Jews took up stones again to stone him.

³² Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

³³ The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

³⁴ Jesus answered them, Is it not written in your law, I said, Ye are gods? ³⁵ If he called them gods, unto whom the word of God came, and the scripture cannot be broken; ³⁶ Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? ³⁷ If I do not the works of my Father, believe me not. ³⁸ But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

³⁹ Therefore they sought again to take him: but he escaped out of their hand, ⁴⁰ And went away again beyond Jordan into the place where John at first baptized; and there he abode. ⁴¹ And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. ⁴² And many believed on him there.

15. Why couldn’t the Pharisees hear Christ’s voice?

- Interpretation of the scriptures
- Belief that they were a chosen people
- Religious hierarchy
- Natural man desires (fame, money, power, lusts of flesh)
- Why did Christians reject Joseph Smith?
- How does this pattern apply to us today?

Quotes

Gordon B. Hinckley: “Even those who transgress, we want you to know that we love you. We cannot condone the sin, but we love the sinner.” (*Ensign*, Nov. 1995, 89)

James E. Faust: The challenge of having handicapped people is not new. Many have questioned why some have such limitations. It was so in the time of Jesus. ... How are the works of God manifested in these, our handicapped brothers and sisters? Surely they are manifested greatly in the loving care and attention given by parents, other family members, friends, and associates. The handicapped are not on trial. Those of us who live free of such limitations are the ones who are on trial. While those with handicaps cannot be measured in the same way as others, many of the handicapped benefit immensely from each accomplishment, no matter how small.

Neal A. Maxwell: How sad that so many cannot see that to be *put out* of the secular synagogues for one’s belief in Christ is the first step toward being *let in* the kingdom of God! (*Things As They Really Are*, 62.)