

May 8–14. Matthew 19–20; Mark 10; Luke 18: “What Lack I Yet?”

Parable of the Unjust Judge

Luke 18:1-8

1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

What does Jesus state that we should learn from this parable?

(that men ought always to pray, and not to faint)

What do we learn from the widow about how we should approach the Lord in prayer?

(cry day and night unto him)

Bruce R. McConkie

“If an unjust earthly judge will finally dispense justice because of the repeated importunities of the widow, how much more shall the God of all the earth, who is the embodiment of perfect justice and impartiality, grant the just petitions of his faithful saints.” (DNTC 1: 542)

James E. Talmage

“Jesus... pointed out that if even such a being as this judge, who ‘feared not God, neither regarded man,’ would at last hear and grant the widow’s plea, no one should doubt that God, the Just and Merciful, will hear and answer.” (Jesus the Christ, pg. 436)

Parable of the Pharisee and the Publican

Luke 18:9-14

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Who did Jesus address this parable to?

(unto certain which trusted in themselves that they were righteous)

What did the Pharisee pray for?

Nothing. He thank God "that [he was] not as other men..."

What did the publican pray for?

(God be merciful to me a sinner)

Howard W. Hunter

"Could there be greater contrast in the prayers of two men?... The Pharisee asked nothing of God, but relied upon his own self-righteousness. The publican appealed to God for mercy and forgiveness of his sins....

"Humility is an attribute of godliness possessed by true Saints. It is easy to understand why a proud man fails. He is content to rely upon himself only.... The proud man shuts himself off from God, and when he does he no longer lives in the light." (CR, April 1984)

If we have pride then we don't recognize how much we need Christ to help us and justify us.

Jesus Blesses the Children

Mark 10:13-16

13 ¶ And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

JST Matt 19:13

And the disciples rebuked them, saying, There is no need, for Jesus hath said, Such shall be saved.

What do you think it means to “receive the kingdom of God as a little child”?

Jean A. Stevens

"What is it we should learn from children? What qualities do they possess and what examples do they demonstrate that can help us in our own spiritual development?"

"These precious children of God come to us with believing hearts. They are full of faith and receptive to feelings of the Spirit. They exemplify humility, obedience, and love. They are often the first to love and the first to forgive...."

"They are bright spirits who are untarnished by the world—teachable and full of faith. It is no wonder the Savior has a special love and appreciation for little children." (CR, April 2011)

Mosiah 3:19

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.

The Rich Young Ruler

Let’s read Mark’s account of the rich young ruler. We know he was a ruler from the account in Luke

Mark 10:17-22

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

What TWO things did Jesus tell this young man that he still must do to inherit eternal life?

(sell whatsoever thou hast, and give to the poor
take up the cross, and follow me)

Do you think the directive to “sell whatsoever thou hast, and give to the poor” was just for this young man or is it for everyone who would follow Christ?

In verse 21 we read: “Jesus beholding him loved him.” That makes it sound very personal

Just for this young man:

Bruce R. McConkie

“In the case of our rich young friend there was more.... And we are left to wonder what intimacies he might have shared with the Son of God, what fellowship he might have enjoyed with the apostles, what revelations and visions he might have received, if he had been able to live the law of a celestial kingdom. As it is he remains nameless; as it might have been, his name could have been had in honorable remembrance among the saints forever.” (CR, April 1975)

Recall that when Jesus told the apostles to follow Him they immediately left everything and did so. Maybe this young man was in store for similar responsibilities and blessings

For all followers:

Joseph B. Wirthlin

“The Savior taught clearly the proper value of worldly possessions in his conversation with the rich young ruler....

“Many of us have made sacred covenants to live the laws of sacrifice and consecration. But when the Lord blesses us with riches and affluence, we may give little thought to how we should use these blessings to help build up his church.” (CR, Oct. 1990)

All followers of Christ, sooner or later, make a covenant to live the laws of sacrifice and consecration

Neal A. Maxwell

“To the commandment-keeping young man, Jesus responded, ‘One thing thou lackest,’ referring to an errant attachment to material possessions. Most

of us lack more than just one thing. As we come closer to the Lord, He has promised to ‘show unto [us our] weakness’ (Ether 12:27). Hence, general goodness is no excuse for failing to work on those things which we yet lack.” (CR, April 1995)

There are generally many things that followers of Christ lack and He will help us turn away from them

Jesus uses this experience to teach His disciples how difficult it is for the rich to enter into the kingdom of God

Mark 10:23-27

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

JST Mark 10:26 And Jesus, looking upon them, said, With men that trust in riches, it is impossible, but not impossible with men who trust in God and leave all for my sake; for with such, all these things are possible.

Why is it hard for those “that have riches enter into the kingdom of God”?

Daniel H. Wells

“The Lord does not care how wealthy a man becomes, so long as he holds his wealth for the building up of His kingdom, and for the carrying out of His purposes upon the earth. But when he becomes covetous, and allows his means to get between him and his God, his riches become a canker to his soul.... It is a great pity for a man in this Church to get rich, if he cannot hold everything upon the altar, to be used, if necessary, for God and his kingdom.” (JD, 23:303)

They put their trust in their riches and this covetousness comes between them and God so that they no longer put their trust in God

Why do you think it is so difficult for someone to give up their faith in riches and to strengthen their faith in God?

(It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God)

Hugh Nibley

"We are told that the apostles were amazed beyond measure when he told them that. They didn't know about any postern gates through which a camel comes. That's an invention of modern-day criticism. There is no evidence anywhere at all that there was a gate called 'The Eye of the Needle.' No, Jesus really meant it: It's impossible. You've got to get rid of your treasures." (Approaching Zion, pg. 315)

Jesus states that great blessing are in store for those who are able to work thru this difficult task

Mark 10:28-31

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.
29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,
30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
31 But many that are first shall be last; and the last first.

What does Jesus promise those who sacrifice for the gospels sake?

Bruce R. McConkie

"Peter's statement, 'we have forsaken all, and followed thee,' said after the rich young ruler made his great refusal, declining as he did to follow Christ, was followed by the question: 'What shall we have therefore?'...

"In its initial application, the parable applied to Peter and the apostles; they bore the burdens of the kingdom during the heat of the day and came off marvelously well. But there were others, all of whom in due course would be called to service in the vineyard of the world. What if some of them, laboring but for an hour, should receive equal or even greater rewards than the first laborers?" (The Mortal Messiah, 3:307-310)

Parable of the Laborers in the Vineyard

As suggested from the quote by Elder McConkie that we just read, Jesus uses Peter's question to present The Parable of the Laborers in the Vineyard

Matt 20:1-16

1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.
2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.
3 And he went out about the third hour, and saw others standing idle in the

marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the goodman of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

What did the laborers who started early in the day expect when they saw the late arrivers receive the same wage that they had been promised?

(when the first came, they supposed that they should have received more
These last have wrought but one hour, and thou hast made them equal unto us)

What do you think that Jesus is trying to teach His disciples in this parable?

Jeffrey R. Holland

"There are going to be times in our lives when someone else gets an unexpected blessing or receives some special recognition. We are not diminished when someone else is added upon. We are not in a race against each other.... The race we are really in is the race against sin....

"What happened in this story at 9:00 or noon or 3:00 is swept up in the grandeur of the universally generous payment at the end of the day. The formula of faith is to hold on, work on, see it through, and let the distress of earlier hours fall away in the abundance of the final reward." (CR, April 2012)

To Be Great in the Kingdom of Heaven

Matt 20:20-23

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Why did the Lord not grant the desire of this good and righteous mother?

(Ye know not what ye ask
is not mine to give, but it shall be given to them for whom it is prepared of
my Father)

Do we ever ask God for things that could be similarly categorized?

Maybe something that would interfere with the agency of another.
Maybe for someone to be made whole but they have a lesson to learn or it's
time for them to pass

Neal A. Maxwell

"To the mother of James and John, who wanted her sons to sit on Jesus' right and left hands, Jesus noted simply that the Father had already made that decision.... We sometimes ask, don't we, for things the implications of which we do not fully understand? Some of the most important prayers we have offered are those that were not answered as we hoped they might have been. There is mentoring in that process too. No wonder the scriptures teach that we are to ask in faith but we are also to strive to ask and to petition for that 'which is right'." ("Jesus, the Perfect Mentor," Ensign, Feb. 2001)

Matt 20:24-28

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister:

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

How does greatness in the world differ from greatness in the kingdom of God?

(they that are great exercise authority upon them
but whosoever will be great among you, let him be your minister)

Dieter F. Uchtdorf

"In God's kingdom, greatness and leadership means seeing others as they truly are—as God sees them—and then reaching out and ministering to them. It means rejoicing with those who are happy, weeping with those who grieve, lifting up those in distress, and loving our neighbor as Christ loves us. The Savior loves all of God's children regardless of their socioeconomic circumstance, race, religion, language, political orientation, nationality, or any other grouping. And so should we!

"God's greatest reward goes to those who serve without expectation of reward. It goes to those who serve without fanfare; those who quietly go about seeking ways to help others; those who minister to others simply because they love God and God's children." (CR, April 2017)