



*“What Shall I Do to Inherit Eternal Life?”*

## **Show Notes & Transcripts**

### **Podcast General Description:**

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints’ *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Friday and Saturday.

### **Podcast Episode Descriptions:**

#### **Part 1:**

Who is our neighbor? Dr. Krystal V. L. Pierce examines the Lord’s command to forgive, to take care of every one of our brothers and sisters, and how to prepare the world for the Lord’s Second Coming.

#### **Part 2:**

Dr. Krystal Pierce reflects upon the parable of the Good Samaritan and its many meanings and applications.

# Timecodes:

## Part 1

- 00:00 Part 1–Dr. Krystal Pierce
- 01:01 Introduction of Dr. Krystal Pierce
- 03:19 Background to Matthew 18-The Discourse on the Church
- 07:51 Becoming like little children
- 11:48 President Nelson story of a child praying before surgery
- 13:01 Definition of conversion
- 17:02 Reprove with sharpness or clarity
- 19:00 Disciples ask about rank in heaven
- 20:53 Cutting off hands?
- 22:12 Jesus talks about those who are lost
- 26:22 President Monson story of a boy in a grease pit
- 29:54 Jesus instructs about reconciliation
- 33:13 Elder Sorensen talk about forgiveness
- 35:44 Is there a limit on forgiveness?
- 39:11 The Parable of the Unforgiving Servant
- 44:41 Elder Holland references the parable
- 51:43 Jesus’s conclusions about forgiveness
- 52:35 John shares a story about forgiveness and a car accident
- 57:23 Hank shares a story about forgiveness and a turkey
- 1:02:42 End of Part I–Dr. Krystal Pierce

## Part 2

- 00:00 Part II– Dr. Krystal Pierce
- 00:08 Luke 10 and Church leadership/Seventy
- 04:59 President Nelson and the Gathering of Israel
- 07:05 Symbolism of Jesus as a lamb
- 08:05 Jesus gives instructions for going forth to teach
- 13:40 Cities that reject the message and messengers
- 17:35 God’s authority and trust
- 21:53 Engraven in the census of the Kingdom of Heaven
- 23:22 These Seventy are considered babes in the world
- 25:42 Elder Jeffrey R. Holland’s “Terror, Triumph, and the Wedding Feast”
- 28:15 Jesus answers “Who is our neighbor” and the Parable of the Good Samaritan
- 36:52 Samaritans
- 42:01 Two questions that Jesus answers
- 45:41 The Aaronic Priesthood Theme
- 46:14 President Monson’s “Your Jericho Road”

- 49:32 Jack Welch’s interpretation of the parable (like Martin Luther, etc)
- 53:32 Mary and Martha (and Lazarus)
- 59:18 The power of listening
- 01:00:17 President Oaks’s “Good, Better, Best”
- 1:02:12 Lonnie Severenson’s poem about Mary and Martha
- 1:03:15 Sister Carol F. McConkie discusses holiness
- 1:07:28 End of Part II–Dr. Krystal Pierce

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## Biographical Information:



Krystal V. L. Pierce was born in Logan, Utah, and raised in Taylorsville, Utah, but has also lived in California, Idaho, Egypt, and Israel. She received a PhD in Egyptian Archaeology and Near Eastern Languages and Cultures from UCLA and an MA and BA in Near Eastern Studies from UC Berkeley. She has taught classes on Egyptology and ancient Near Eastern studies at the BYU Jerusalem Center for Near Eastern Studies, UCLA, and UC Berkeley. She has participated in archaeological excavations and surveys at sites in Egypt (El-Hibeh, E29H1, and Karanis) and Israel (Jaffa and Tel Shimron). She is currently the head registrar for the Tel Shimron Excavations in the Galilee region of Israel and chair of the Archaeology of Egypt session at ASOR. Her most recent publications are the co-edited volumes, *Excavations at the Seila Pyramid and Fag el-Gamous Cemetery* (Brill, 2020) and *Approaching Holiness: Exploring the History and Teachings of the Old Testament* (RSC/Deseret Book 2021). She and her husband, Prof. George Pierce, have two children and live in Vineyard, UT.

**Areas of Research:**

Ancient Near East: social, religious, and cultural identities, expatriates and refugees, and personhood and gender

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Hank Smith:	00:00:01	Welcome to followHim, a weekly podcast dedicated to helping individuals and families with their Come, Follow Me study. I'm Hank Smith.
John Bytheway:	00:00:09	And I'm John Bytheway.
Hank Smith:	00:00:11	We love to learn.
John Bytheway:	00:00:11	We love to laugh.
Hank Smith:	00:00:13	We want to learn and laugh with you.
John Bytheway:	00:00:15	As together we follow Him.
Hank Smith:	00:00:20	Hello, my friends. Welcome to another episode of followHim. My name is Hank Smith. I am your host and I am here with my 70 times seven co-host, John Bytheway. John, I'm not quite sure why I use that adjective to introduce you other than the fact that Jesus seems to think it's a lot, and when I think of a lot, I think of John Bytheway. That's kind of strange, but...
John Bytheway:	00:00:48	A lot of what?
Hank Smith:	00:00:49	A lot of good. A lot of good. 70 times seven comes up in our lesson today and we needed a scripture expert to come explain these things to us, John. Who's joining us?
John Bytheway:	00:01:01	We are excited to welcome back Dr. Krystal Pierce. We've had her before and I just love reading this bio. It's one of those that you read it and just go, "Wow." So Krystal V. L. Pierce was born in Logan, Utah, raised in Taylorsville, Utah, but has also lived in California, Idaho, here's where it gets really cool, Egypt and Israel. She received a PhD in Egyptian archeology and Near Eastern languages and cultures from UCLA and an MA and BA in Near Eastern studies from UC Berkeley. She's taught classes in Egyptology and ancient Near Eastern studies at the BYU Jerusalem Center for Near Eastern Studies UCLA and UC Berkeley. She's participated in archeological excavations and surveys at sites in Egypt and Israel. She's currently the head

registrar for the Tel Shimron Excavations in the Galilee region of Israel and the chair of archeology of Egypt session at ASOR. What's ASOR, Krystal?

- Dr. Krystal Pierce: 00:02:04 So it is the American Society of Overseas Research. They changed it not too long ago to make it a little more updated.
- John Bytheway: 00:02:14 Wow. That's what I was going to say, yeah. Her most recent publications are co-edited volumes, excavations at the Seila Pyramid, and you're going to have to help me pronounce this.
- Dr. Krystal Pierce: 00:02:25 Fag el-Gamous.
- John Bytheway: 00:02:27 Yeah, that's what I was going to say. And Approaching Holiness: Exploring the History and Teachings of the Old Testament. That's a Religious Study Center and Deseret Book publication in 2021. So that's Approaching Holiness: Exploring the History and Teachings of the Old Testament. And she and her husband, who's also been on the podcast, Professor George Pierce, have two children and live in Vineyard, Utah. That's such a scriptural sounding place to live. So welcome. We're so glad to have you back.
- Dr. Krystal Pierce: 00:02:58 Thank you so much. I'm glad to be here.
- Hank Smith: 00:03:00 Yeah, thank you Krystal for coming back. We always have a wonderful time when you're here. Let's jump right in to the lesson, Krystal. We have two chapters today, Matthew 18 and Luke 10. These are some action-packed chapters. Do you want to start in Matthew or Luke, or somewhere else?
- Dr. Krystal Pierce: 00:03:19 Let's start with Matthew 18. I think that's a good place to start. So maybe we can do a little bit of set up, a little bit of background to kind of remind us where we're at. I think that's always helpful. Just prior to this, we had the Transfiguration. We also had Peter's confession that he believed Jesus was the Christ, he was the Messiah, and so His messiahship has been acknowledged. He has told them that they are on their way to Jerusalem and what's going to happen there, that He is going to suffer and be killed and be resurrected, which they sort of struggled with that and we think about Peter, sort of his reaction to that was, "No, that's not what we want." There was a lot before this about really recognizing the identity of the Messiah. What does that mean?
- 00:04:11 A lot of what Jesus is going to say in this chapter and in Luke 10 is to really show the people that the Messiah that they thought

He was going to be based on the Old Testament and the law of Moses is a little bit different. He's told them He's not going to be there much longer. Matthew 18 is really His trying to set up the church or what He calls the Kingdom of God or the Kingdom of Heaven so that it can continue on after He's gone, after He leaves the people. He talks a lot about this is the Kingdom of Heaven. This is the Kingdom of God, the king is here and this is how we're going to organize the church, this is how we're going to treat each other in the church, this is expected behavior and that's really what a lot of Matthew 18 is about, and then Luke 10 as well.

00:04:59 So Matthew 18 is usually referred to as the discourse on the church or the ecclesiastical discourse because it's sort of separated into three sections. It starts out with talking about the people in the Kingdom of God or the church, especially what do we do with new people in the church. So this is His reference to sort of little ones and how do we treat them, how do we help them, people who are new converts or still learning and growing and developing, how do we help them? And then He goes into those who are already part of the church and may have gotten a little bit lost. How do we help those who have lost their way? And then He ends with those who are in the church, what do we do if they have a disagreement, if they offend each other, hurt each other, and it's all about reconciliation and forgiveness. How do we do that in the church?

Hank Smith: 00:05:56 And that never happens. It never happens with people in the church.

John Bytheway: 00:06:00 Has anyone ever used this idea?

Hank Smith: 00:06:02 Yeah, has anyone offended someone in the church? I can't imagine that ever happens, but if it did, glad we have this contingency plan.

Dr. Krystal Pierce: 00:06:11 Yeah, and I think He knew it would be a major issue. I think it already was sort of a major issue. He's like, "I'm going to lay out some ground rules so we take care of each other and we can reconcile and help each other and be this kingdom."

Hank Smith: 00:06:24 Okay, so this is kind of a when I'm gone, this is how my community is going to be ran. A discourse on how to behave.

Dr. Krystal Pierce: 00:06:33 Yeah, once the king of the kingdom isn't here anymore, what do we do? How do we continue on? This is Him trying to set that up as best as He can before He goes. So we can jump right into

verse one because the disciples have a question for Him. This question says, "Who is the greatest in the Kingdom of Heaven? Of course, Kingdom of Heaven, He's been talking about this kingdom. He's here, the king is here, He is building the kingdom. He wants the kingdom to continue, and it's sort of supposed to be a reflection of what the kingdom in heaven will be like, like this kingdom on earth. They're supposed to be very similar. They have this question, they're concerned if it's a kingdom, who is the best in the kingdom? Who's the vizier, the vice president?"

- Hank Smith: 00:07:19 Who ranks the highest?
- Dr. Krystal Pierce: 00:07:21 Yeah, exactly. So like a worldly temporal... If we're talking about a political government, we need to know the hierarchy of the government. It says at the beginning, at the same time. So this is coming right off of Peter being told he's the rock of the church, he's going to have the sealing priesthood keys of authority. They're thinking maybe is it Peter? And so they ask this question. They've argued about this in several other places in the New Testament.
- Hank Smith: 00:07:50 Yeah, other passages.
- Dr. Krystal Pierce: 00:07:51 Mm-hmm. What does he do? He calls a little child to them, sets the child in the middle of them, so that's verse two, and then He tells them, "Except you be converted and become as little children, you can't even enter the Kingdom of Heaven, let alone be the greatest," and then He says, "If you're humble like this child, then you're the greatest in the Kingdom of Heaven," and I think this would be a shock to them. If you were to ask someone who's the greatest in the kingdom, it's the king, it's Jesus. That's the answer, but He brings out a child and doesn't say Peter, doesn't say John the Beloved. Children in this time period had no status, had no responsibility, no power, no authority.
- Hank Smith: 00:08:41 Kind of like today, children are there, but we don't ask them for advice usually or we don't look at them and say, "That's who should be the leader." We mostly just wait for them to become adults before we I don't want to say talk to them.
- Dr. Krystal Pierce: 00:08:53 But there's this whole seen and not heard. They're just there and they're sort of seen as, in this time period, property of their parents. So this would've been a shock to say this child who doesn't have education or power or wealth or even really a separate identity, independence, things like that, this is who's the greatest, and I think this was sort of meant to shock them a little bit. We see this all over in the scriptures in the Book of

Mormon. King Benjamin says, "You got to become like a child," and then he lists all these qualities of children that are really good. I have this list here. He says, "Children are submissive, meek, humble, patient, full of love, willing to submit to the Lord. They easily forgive people. They're very trusting of people. They easily love people." You can think of all these great qualities that we know about kids.

John Bytheway: 00:09:48

On their best days they're in a state of innocence.

Dr. Krystal Pierce: 00:09:53

Yeah. And I think, to me, all of these different characteristics of children are good, but to me, when we're told to be born again or become as a child, like you referenced the state of innocence, going back to that state of innocence. We know we're told children cannot sin because they cannot be tempted. So it says that in the Doctrine and Covenants, and to me, when He says, "Be like this child or go back to this childlike state," it's because get to the spot where you're not even tempted by sin. Maybe you've sinned, you've repented, you've moved on. You don't even think about that sin anymore. You've become like a child. You've gone back to that state of innocence where you're not even tempted by that sin anymore, and I like this idea of getting back to that point where you're in that special innocent spot and then you have to work on the next sin and then maybe that sin becomes not a temptation anymore. So I like this idea too of this is who's the greatest, the unexpected, which is what Jesus did all of the time.

John Bytheway: 00:10:58

All the time. And they seem, like we have said, that there's other places in the scriptures, "Hey, who's going to sit on your right hand and who's going to sit on your left?" And the mother of the Sons of Thunder, doesn't she ask that too? And they have this idea about that that... I don't know. I think that so often we're seeing Jesus say, "Okay, you're thinking Gentile. You need to think this way. You're thinking Gentile leadership, but actually the greatest among you will be the servant of all," and it's like you said, kind of turns things upside down a lot.

Dr. Krystal Pierce: 00:11:33

Yeah, He definitely loved to make people think, shock people, but really make people think and not just here's the expected response and what they think I'm going to say, and let's say something a little bit different.

Hank Smith: 00:11:48

President Nelson once told a story way back in 2003 of a little boy who's laying on an operating table. He's eight years old, he has an appendicitis, he's laying on the operating table. He looked at the surgeon and said, "Doctor, before you operate, will you pray for me?" The surgeon looked at the boy in

amazement, "I can't pray for you." Then the little fellow said, "If you can't pray, please wait while I pray." Then on the operating table, the boy got on his knees, folded his hands and began to pray, "Heavenly Father, I'm only a little boy. I'm awful sick and these doctors are going to operate. Will you please help them that they will do it right? Heavenly Father, if you'll make me well, I'll be a good boy. Thank you for making me well." He then laid on his back, looked up at the tear-filled eyes of the doctors and nurses and said, "Now I am ready." Like you said, faith.

- Dr. Krystal Pierce: 00:12:41 Yeah, I think they're more recently close to God, I think, physically. As we get older, we have more life experience. We lose some of that I think a little bit. So it's beautiful when you think of a child and how just they get things sometimes more than we do. It's amazing.
- Hank Smith: 00:13:00 Yeah, and are quick to believe.
- Dr. Krystal Pierce: 00:13:01 Yeah. He does say you have to be converted. It's interesting because if you look at the Greek word here, the root, the literal meaning of converted means to turn in the opposite direction. Oh, wow. That really makes me think about how do I need to turn in the opposite direction of what I'm doing right now and go back towards God or go back towards Jesus Christ. It's such a great definition of what it means to actually be converted.
- Hank Smith: 00:13:28 Yeah, that's good.
- Dr. Krystal Pierce: 00:13:30 It's interesting here because in verse six, He switches from little child to little ones. So He's kind of trying to transition from not just talking about children, but also talking about those who are children, who have the nature of children, and this is sort of this concept of new ones in the church, new converts or those who are still learning and growing no matter what age they are, and He says, "Whoever offends these," and this word, offend, means to trap or trip or obstruct, put an obstacle in front of them. So He is really trying to say, "We need to be really careful in the church with children, newly baptized children, or people who have just joined the church are sort of looking into the church that we do not put obstacles in their path. We have to be really careful with that."
- 00:14:24 He says it's serious. It would be better to have a millstone tied around His neck and be drowned in the depth of the sea. And of course, these millstones are these enormous stones. They could be six feet wide, I mean, huge and turned by an animal usually in turning grain into flour. We do have records that Josephus, who's this first century Roman Jewish historian, he says this was

a real punishment that the Romans inflicted, and he says the worst part was not the drowning. The worst part was that they wouldn't be able to recover the body for burial. That was the worst part. So that's why it says, "Drowned in the depth of the sea," because of course, having the body, preparing it, making sure that it's ready for burial, a proper burial, maybe some things put into the burial people could visit, that was really important to them, and so the punishment was that you were just gone, not recovered, and it's meant to shock us and the disciples who are listening that that's how serious it is, we need to take care of those who are new believers.

John Bytheway: 00:15:39 Thank you for that, Krystal, because I had never thought of this as new believers or maybe children in their gospel growth or something. That adds a whole new dimension to how welcoming we are when somebody walks in to the church that we've never met or seen or that is new. I thank you for that.

Dr. Krystal Pierce: 00:15:59 Sometimes we can come on a little strong with, I think, new people in the church. We just want them to know everything all at once, and sometimes it's like a fire hose and put any obstacles in their path. Give them time to learn and to grow and to develop and really get their own personal testimony and understanding of Jesus Christ before we start bringing in, as Joseph Smith says, all the appendages, all the things outside Jesus Christ that can be hard to understand sometimes.

John Bytheway: 00:16:31 I was on a writing committee for the church a long time ago, and I'll never forget what they told us. They said that the majority of the people that would be reading these manuals and teaching from them would've been members. Most of the people using them will have only been members for a couple years. I was just like, "Whoa," and I think that's why the basics are reiterated in general conference and things like that. We're not talking about appendages, it's faith in Christ and it's repentance and it's keeping the covenant of baptism and the covenant path. When you think of it that way, you think this is why we have to emphasize first principles over and over again.

Hank Smith: 00:17:14 Yeah.

Dr. Krystal Pierce: 00:17:15 Yeah, if we can build that foundation, they can add to it.

Hank Smith: 00:17:21 I like what you brought up here, gentle with new members. I also thought of being gentle with my own children. President Hinckley said, "There's much need for discipline within families, but discipline with severity, discipline with cruelty inevitably leads not to correction, but rather to resentment and

bitterness. It cures nothing and only aggravates the problem. It's self-defeating." He talks about Doctrine and Covenants 121 and then he says, "I need not remind you that your example will do more than anything else in impressing upon their minds the pattern of life." So just a call for parents, be gentle.

- John Bytheway: 00:17:57 In that same place, Hank, 121, reproving betimes with sharpness. I remember Presiding Bishop H. Burke Peterson saying, "Sharpness means clarity. It doesn't mean clenched teeth and harshness. It means with sharpness means with clarity." I love that way of thinking of sharpness as clarity.
- Dr. Krystal Pierce: 00:18:20 Yeah, that's perfect because in verse five, He says, "If you receive one such little child in my name, you receive me." So the way we treat children is almost as the way we're treating the Savior because His nature and what He tells us about Himself is very much like a child in terms of humility and these things. So that's perfect.
- Hank Smith: 00:18:44 I need to go tell my kids I'm sorry.
- John Bytheway: 00:18:47 If you'll excuse me for a minute.
- Hank Smith: 00:18:50 Yeah, I need to run over to the school and tell them. Can I get them out of class? They're looking at me. What are we going to do next, Krystal? So Jesus has said to this question, "Who's going to rank the highest in the Kingdom of Heaven?" He flips it around and says, "You have to be humble and gentle like a child." You said He introduced the idea of little ones, meaning new members and children, anyone. You have to be very gentle and very caring with these people. What's He do next?
- Dr. Krystal Pierce: 00:19:21 Okay, so in verses eight and nine, he makes a comment on why the burden of sinning is so heavy and why it might be worth it to sacrifice some things to stop sinning, kind of going along with this idea of how we treat the... This is the transition between treating children and new converts and then getting into those who are already have been in the church for a while. So He makes some shocking statements here in verses eight and nine. He says, "If your hand or your foot offends you, then cut it off and get them away from you. Throw them away from you," and then He says the same thing about the eye, your eye, "If your eye offends you..." And remember this word, offend, means is a stumbling block or a trap or a snare or something like that, "Then get rid of that," because He says, "It's better to remove these temptations or stumbling blocks from your life and be sort of temporarily have some discomfort than to have sort of eternal judgment for these sins." It's better to do that.

- 00:20:30 So if you have bad eyesight and it's actually literally causing you to stumble, you would go take care of it. You would go to a doctor, you'd get an exam, you'd get medication or glasses or something like that. So this is what He's saying, get rid of the temptations out of your life, even if it's as bad as sacrificing a limb is kind of what He's saying here.
- John Bytheway: 00:20:53 Elder Walter F. González in October of 2007 commented on this teaching that also appears in Mark 9, and this is what Elder González said, "Fortunately, the Savior Himself taught the meaning of cutting off our hand. It's not about self-mutilation, but rather about removing from our lives today those influences that keep us from preparing for tomorrow's times of adversity. If I have friends who are bad influences for me, the advice is clear. It is better for thee to enter into life without thy brother than for thee and thy brother to be cast into hell," and that's the Mark 9:41 JST, that last part that I quoted, but I love that he emphasized influences. What are we letting influence us and influences may need to be removed.
- Hank Smith: 00:21:40 Yeah. John, I have that same talk in front of me. He says, "It follows that cutting off refers not only to friends, but to every bad influence, inappropriate television shows, internet sites, movies, literature, games, music. Engraving in our souls this principle will help us to resist the temptation to yield to any bad influence," and then he says, "Today is the time to be valiant and decide to give our souls a serious profound exposure to the Savior's teachings." Great talk.
- John Bytheway: 00:22:10 Okay.
- Dr. Krystal Pierce: 00:22:12 So we just finished the first section of the discourse on the church where He talks about taking care of new members and comparing them to becoming as a child, and now He's going to talk about those who have been in the church and may have been lost. And we have this verse 11, which is one of the most beautiful verses I think in this chapter. He says, "For the son of man has come to save that which was lost," and it's short, but it's succinct and it covers so many aspects of who Jesus Christ is, who He is. What's fascinating about this is this title, son of man, usually refers to a human being, a son of man, but one of the things He's referencing here with this title is the Old Testament sort of prophecies about the Messiah, and specifically Daniel. Daniel had a vision where he saw the Messiah who was like the son of man, but he came with the clouds of heaven.
- 00:23:19 So we have this interesting duality. Jesus Christ is mortal, the son of man, but he is also immortal, the son of God, and He

comes with the clouds of heaven. And then Daniel went on to see the son of man, this Messiah, would have dominion, glory, a kingdom over all nations, all would serve him, the kingdom could not be destroyed, and this is a lot of where they got these expectations of a warrior king. So when they read save, they thought save Israel from its enemies, from the Romans, from corrupt leadership, and He's saying, "I'm coming to save that which was lost in another way. I am saving those who have gone astray or are confused about things or have lost their identity of who they are as a child of God." So there's this beautiful spiritual saving that goes on here.

- John Bytheway: 00:24:14 I love that because that's where we get the name Savior. That's what He does, He saves.
- Dr. Krystal Pierce: 00:24:19 He's definitely saying, "I am fulfilling this prophecy of these Old Testament prophets, but maybe not in exactly the way you think I am," just like exactly in the way you might not think children are the greatest in the kingdom. So He is sort of turning things around like we talked about.
- Hank Smith: 00:24:35 Yeah, He does that a lot, doesn't He? He's often saying the exact opposite of what you think He's going to say.
- John Bytheway: 00:24:42 I love the sermon on the mount. Well, actually blessed are the poor in spirit, and actually blessed are the meek. What?
- Dr. Krystal Pierce: 00:24:51 I love that too. He's like, "You may have heard it said or written, now we're going to elevate it to something much better." He's like, "You still have to do that, but now there's more." So He then goes and shares a metaphor about... I could see He says this and they're trying to process, maybe thinking about Daniel's prophecy and what does this mean He's going to save those who are lost? And then he uses this metaphor of the shepherd and the sheep, and He starts out with, "If a man has 100 sheep," and that's a typical size of a flock during this period, so this wasn't an outrageous thing. They're probably thinking, "Okay, this is a realistic... I get this."
- 00:25:31 And He says, "If one of them has gone astray, He would leave the 99 others and go into the mountains and search for this sheep, and he would rejoice finding this sheep even more than the 99 that are still back, that are still safe." And we have other scriptures, other verses that mention shepherds going off and finding lost sheep and how important it was. So they definitely would've thought, "Okay. Yes, that's true. Even if one was lost, I know a shepherd, it would be valuable enough for this shepherd to go find that one sheep," and this is where He is really

referencing if there's a lost sheep in the church, in the kingdom, you got to go and find it. It's important. That person individually is important.

- Hank Smith: 00:26:22 Whenever I hear this scripture of this, leave the 99 and find the one, Heidi Swinton tells this story of President Monson, who was 22 years old when he was called to be the bishop. One Sunday morning. He noticed that a young man named Richard was missing. That was not unusual because Richard often missed church, but Bishop Monson decided to try to find him first. He went to Richard's home. When Richard's mother answered the door, she said he was working at the gas station. So Bishop Monson drove to the gas station. He looked everywhere, but couldn't find Richard. Then he felt inspired to look down in the grease pit at the side of the building. As he looked down into the dark pit, he saw a pair of shining eyes looking back at him, and he heard Richard say, "You found me, Bishop. I'll come up."
- 00:27:05 Bishop Monson told Richard how much the Priest Quorum missed him and needed him. Richard nodded and promised to come to church the next Sunday. He came to church the next week and the weeks after that, then he and his family moved away. One evening, Bishop Monson got a phone call from the bishop in Richard's new ward. He asked Bishop Monson to give a talk in the ward before Richard left to serve a mission. Richard served as a valiant missionary and he also later served as a bishop. He said the turning point in his life was when Bishop Monson found him in the grease pit that Sunday morning and encouraged him to come back to church. Isn't that great? You found me, Bishop.
- John Bytheway: 00:27:43 The grease pit.
- Hank Smith: 00:27:44 When I try to explain this to my students, because most of them haven't been shepherds, but quite a few of them have lost a pet before, a dog runs away or something and they're out looking, and I say, "How many of you are that worry, that concern? You're out there searching for this lost pet." I've done this a number of times as a dad, searched for a lost dog saying, "Man, we've got to find this dog or everyone in the family's going to be devastated." And then when you find it, "I found her," and everybody's so happy that you found her. Maybe that's not the exact same experience, but it is something similar where you can say, "You remember how we lost our little dog Esme? When we found her, that's kind of bringing someone back to the gospel."

Dr. Krystal Pierce: 00:28:27 Yeah, it's in the same way pets are like family members, we would do anything to help a family member and we're all family members when you think about it. There's this definition of love by G.K. Chesterton, who is this philosopher, and he said, and this is paraphrasing, "The way to love anything is to realize that it could be lost, and what would you do to save that person or that thing?" This is what He's talking about. He says, "This is the will of your Father in heaven," in verse 14, "That no one is lost. No one perishes."

00:29:05 And I think sometimes when we look at verse 13, it actually says, "He rejoices more in the one that was lost and comes back than the 99 who were never lost," sometimes I think we get a sort of prodigal son type thing where we're like, "Wait. Aren't the ones who were never lost, aren't they the ones he's most happy with?" But when you think about it, we will all be lost at some point. Every single one of us will be that one lost sheep at some point, and I think we all hope that when we are, that someone will come get us, someone will come find us and do the will of the Father. When He says He's rejoicing in the one, that's everybody because everybody's going to be the one at some point in their life and you want to be saved.

Hank Smith: 00:29:53 Yeah. That's wonderful.

Dr. Krystal Pierce: 00:29:54 So now we've gone through how in the kingdom, in the church, new converts and children should be taken care of, how we should take care of those who have been lost or make sure that people don't get lost who are part of the kingdom, and then He goes to what happens when there are disagreements in the kingdom, people have maybe hurt each other or offended each other, and then He gives some instructions about reconciliation and forgiveness. He gives some pretty specific things here that almost seem just self-explanatory, but He says, "If somebody has trespassed against you," and in Greek this word trespassed, it literally means missed the mark. If somebody has missed the mark with you, and this could be a range of many things, like actually hurt you or just offended you. If this is happening, He says, "Go and talk to them privately. Try to work it out with the person," and we think, "Well, yeah. Of course," but do we do that?

Hank Smith: 00:30:56 We tell everyone else except for the person. We do the exact opposite of what Jesus says.

Dr. Krystal Pierce: 00:31:03 And this word, tell, in Greek, it's a legal term. It means properly explain things with evidence. So when you talk to the person, you be assertive and you say, "I feel this way, or this has hurt

me," and it doesn't necessarily mean they're going to just automatically agree or repent, but you need to approach the person first.

- Hank Smith: 00:31:26 Man, there's so many great things in this chapter. Krystal, I've noticed in these verses that the Savior kind of gives an order. He says, "Look, if someone has really hurt you, go and talk to them and hopefully you two can work it out and you've gained a brother, but if he will not hear thee, then you can take other people with you to go and try to reconcile. And if he still doesn't hear you, then you can go to a church leader and ask a church leader to work it out." I've noticed that the Savior's saying, "Look, you're very likely going to offend each other. Hopefully you can work it out between the two of you, but if you can't, you can involve the church to help you work this out." In my mind, He's introducing boundaries here, that if someone's hurt you and they are not stopping, then you don't really have to be alone with that person ever again because you can involve now other people and you can involve the church. I like the boundaries the Lord is setting up.
- Dr. Krystal Pierce: 00:32:24 Yeah. So there's this great protection here. I do like that this is all about reconciliation too. When He says, "If they hear you," which kind of makes it sound like if they're just listening to you, but this word here in Greek is akouo, which is where we get acoustics from. So if they listen to you, surround sound, they really comprehend what you're saying, and not even that they agree with you, but they really are taking in what you're saying and listening completely, then you gain a brother. And this word gain here, this is a commerce word. It means to avoid loss, to come out of the situation with more than you had before. You don't even get back to status quo with this person, you are maybe even closer to this person.
- Hank Smith: 00:33:09 In a better place.
- Dr. Krystal Pierce: 00:33:10 Yeah, exactly.
- Hank Smith: 00:33:10 I like that.
- John Bytheway: 00:33:13 In the Come, Follow Me manual for individuals and families, there's a quotation from Elder David E. Sorensen, which our listeners will recognize as the sponsor of our podcast. This was in your April of 2003 general conference. He gave a talk called Forgiveness Will Change Bitterness to Love, and this excerpt is in the manual from that talk, "Although, we must forgive a neighbor who injures us, we should still work constructively to prevent that injury from being repeated. Forgiveness does not

require us to accept or tolerate evil, but as we fight against sin, we must not allow hatred or anger to control our thoughts or actions." So I think what you guys are talking about boundaries, and I'm always intrigued with there came a point where Nephi in the Book of Mormon just had to leave. He couldn't fix things with his brothers and just had to go. It's a sad thing, I'm sure, for Nephi, but there came a time when we have to go, we just got to go.

- Hank Smith: 00:34:11 Yeah. Sometimes I think we get confused at being a Christian means just turning the other cheek and-
- John Bytheway: 00:34:18 Being a doormat to a degree.
- Hank Smith: 00:34:21 Yeah, but the Lord has established boundaries in this chapter and you can think of other times where Nazareth tried to kill Him and He never went back, or when Peter said something that was out of line, He corrected him swiftly. To say that Jesus didn't have boundaries would be incorrect. He definitely has boundaries of things you can say and do to Him or around Him that He's going to say, "Nope, that's not okay."
- Dr. Krystal Pierce: 00:34:47 Yeah, exactly. And I think it's great. He says, "Try to work it out yourself, then get witnesses," and we know the witnesses were not necessarily to witness that this person had hurt you, but they were a witness for you, that you had attempted reconciliation and they were supposed to sort of give an outside perspective because they could come in and be like, "Oh, wait. We see things from a new point of view."
- Hank Smith: 00:35:15 Yeah, add some new eyes to the...
- Dr. Krystal Pierce: 00:35:16 Yeah, and then if they're still not hearing, and again, this idea of full complete acoustical type hearing, then you go to the church and you get help there. So there are so many avenues of help in your process of reconciliation and forgiveness.
- Hank Smith: 00:35:33 Very good now, which is what we're after. Our goal should be righteousness and reconciliation. That should be the hope. So then Peter says... Let's do this.
- Dr. Krystal Pierce: 00:35:45 So at this point you can think of the disciples, the apostles, sort of processing what He's saying about reconciliation and forgiveness, and Peter has a question. Peter says, "If someone sins against me," and this is that same sort of idea of misses the mark, "And he hears me, he listens, and I forgive him and then he does it again, do I continue to forgive him, or what's the limit

on forgiveness? Let's put a limit here." And at this point in time, the Jewish rabbis sort of interpreted the law as you could forgive someone adequately three times and then after that, no more forgiveness. That was the limit. I can see Peter's thinking, "I'm going to say more than double because clearly this is a law. I'm going to say seven times. That's over double the amount that traditionally they thought you should forgive."

00:36:39 Jesus, He comes back and says, "I say not unto thee seven times, but until 70 times seven," and so He says 490 times. Of course there's more to this and these numbers, of course. We know the number seven has a lot of importance in both the Old Testament and the New Testament. The Hebrew word is related to the root for completeness, wholeness, fullness, all these things, being satisfied. So Jesus is saying, "You forgive completely. You forgive wholly." He is not saying chalk up 490 forgivenesses and then 491 is where to stop.

Hank Smith: 00:37:21 Yeah.

John Bytheway: 00:37:23 You've reached your limit.

Dr. Krystal Pierce: 00:37:25 He's saying you just keep forgiving. You just keep forgiving until it's done. And the word for forgive in Greek means to let go or release. Well, forgiveness many times I think we think is about the other person, but more often I think it's about us not necessarily letting them go or releasing them, but releasing ourselves from the pain that comes from holding onto things that people have done to us.

Hank Smith: 00:37:53 That's well said, Krystal. So if I'm hearing you right, Peter is thinking he's going to be over the top generous because the Pharisees are like, "Three times is a lot," and he's like, "What about seven times?" Thinking Jesus is going to say something like, "Well, that's a little much," but Jesus says 70 times seven. The group of them I can see them going, "I thought Peter was being generous."

Dr. Krystal Pierce: 00:38:18 Yeah, that's infinity pretty much is what He's saying.

John Bytheway: 00:38:21 This is a fullness of forgiveness, and I remember having Dr. S. Michael Wilcox with us before, and I heard him just make such a beautiful point out of this. He said that he didn't think the Lord would ask us to do something that he wouldn't also do, and that sometimes we may repeat the same dumb thing we did before and that the Lord will forgive us seven times 70, which I thought, "Oh, I'm so glad you said that." If He's asking us to do

that, He will be that merciful with us as well, which is nice to hear.

- Hank Smith: 00:38:55 Yeah, so it's not a bad thing He said that. It's a really good thing for us that He said that because He'll be willing to be a delightful forgiver, I think Dr. Wilcox told us. A delightful forgiver. And of course at this point, Jesus says, "Let me tell you a story. "
- Dr. Krystal Pierce: 00:39:11 So He has the Parable of the Unforgiving Servant, and I like how he starts out in verse 23, "Therefore is the Kingdom of Heaven likened unto a certain king." He makes it pretty clear that even though He's sharing this parable, it's about the Kingdom of Heaven. This is what He expects. This is how He expects people to act. And then He says, "A certain king," and the word used here for king is the one that's also used to talk about Jesus as the King of Kings. So I think they also would've connected, "Okay, the Kingdom of Heaven and the king. This is about Jesus Christ," and then the servants and the word for servants here, it's sometimes used for followers of Jesus. So then they're like, "Okay, we're the servants, we're the disciples." They would be sort of figuring this out.
- 00:39:57 And this king, he had some servants who probably worked for him or maybe were vassals or something like this, and so he was looking into the accounts, reckoning the accounts, and he found out that one of his servants owed him 10,000 talents. Now, this is probably one of the disciples would just be shocked. This amount of money is such an incredible amount of money. So 10,000 talents. One talent was equal to 6,000 days of work. One talent. So we times that by 10,000, we're 60 million days of work. I mean, it's incomprehensible. So they're listening to this and thinking, "Okay. I get it, the king and the servants," and then all of a sudden this number comes out and they're supposed to say, "This debt is unpayable. It's outrageous. I mean, you can't even imagine that number."
- John Bytheway: 00:40:54 Just think of the national debt and there you go.
- Hank Smith: 00:40:59 So Krystal, in my mind, I hear the Savior saying there was a man who owed this king a couple billion dollars.
- Dr. Krystal Pierce: 00:41:06 There's no way to pay it back.
- Hank Smith: 00:41:08 Especially he has nothing to pay. What'd you do with the money?

Dr. Krystal Pierce: 00:41:12 Yeah, he's in debt. What happens in verse 25, this is fairly typical. Someone would either sell off everything they have, including they could actually mortgage themselves or their family into servitude to try to pay off the debt, or they could be thrown into debtor's prison. So he says, "Okay. Well, we're going to sell you and your wife and your children and all of these things." The servant, it says, falls down and worships him, and this is falling on his knees, and he says, "Have patience. I will pay thee all." Listening to this, you think, "That's ridiculous." Patience? He's asking for patience? That's not what he needs. He doesn't need time. He needs redemption. He needs forgiveness. He needs the person who he owes the debt to, to just say, "The debt is gone. I forgive the debt."

Hank Smith: 00:42:09 Yeah, it's impossible to pay back. I think it's supposed to be, right?

Dr. Krystal Pierce: 00:42:10 Yeah, it's supposed to be a number that there would be no way, even mortgaging himself or his wife or these things. This was something common under the mosaic law. So someone didn't have to go to prison, they could say, "I'll work for you till I pay off the debt," and this was really common, but many times the debt was so high they couldn't pay it off on their own. Even if they worked 60 million working days, they couldn't pay it off. A family member could come in who had more money, who didn't have any debt and could pay it off for them, and this is where we get this, the goel, the kinsman redeemer.

Hank Smith: 00:42:49 Oh, yeah. We talked about that last year.

Dr. Krystal Pierce: 00:42:49 Yeah, that's what this family member would become. You would be redeemed from your debt, you would be taken out of servitude and it would be paid off basically with absolutely nothing you did. It was all somebody else who came in. And the king here in verse 27, it says, "He's moved with compassion," and I love the way this is actually said in Greek, it's talking about his insides, his heart, lungs, liver, kidneys got all twisted up, which I think is sometimes we feel that way when we see someone who is begging for help.

Hank Smith: 00:43:25 They're in a really bad place.

Dr. Krystal Pierce: 00:43:27 Your stomach gets all twisted and turned and it says, "He loosed him. He forgave him," and this is the same forgiving as the word before that meant to let go or release. So he looses him from servitude, from the debtor's prison, from 60 million hours of work. All of these things are just gone, forgiven.

Hank Smith:	00:43:50	Wow. Just if you stop the parable right there, it's a great story. It's going to have more to go, but...
John Bytheway:	00:43:57	And this is like a contrasting, here's how the Lord acts and here's how one of us might act, and here's the warning.
Dr. Krystal Pierce:	00:44:04	They're like, "Oh, this makes sense to me. The king is Jesus and we're the servants," and they get it because when you think about it, we all have an unfathomable amount of debt when we think about sin. 60 million working days of debt, and He comes in as our kinsman redeemer, our brother, our family member, and just releases it. He releases it for us. It's incredible when you think about it. And if the parable stopped here, then it has a great message, but He continues on. This is not the only message.
Hank Smith:	00:44:41	Let me read this fairly recent Elder Holland, October 2017. He references this parable and he says, "As a personal debt, this is an astronomical number totally beyond our comprehension. Nobody can shop that much," but he says, "For the purposes of this parable, it's supposed to be incomprehensible. It's supposed to be beyond our ability to grasp, to say nothing of beyond our ability to repay. That is because this isn't a story about two servants arguing in the New Testament, it's a story about us, the fallen human family." He says, "Jesus uses an unfathomable measurement here because His atonement is an unfathomable gift given at an incomprehensible cost." So this first part is, I think, teaching us about the Savior's atonement, what we owe to Him and how He is so quick to forgive.
Dr. Krystal Pierce:	00:45:35	It's amazing because you think, "Well, how can anyone pay off an unfathomable debt?" And it's because He had no debt. He had zero debt, He had zero sin. He was the only one who could do it. When you look at it that way, it makes sense He can come in and pay off the debt.
Hank Smith:	00:45:52	Who is this guy that he's just paying off billion dollar debts? No big deal. I can take care of it. I love the first part of this parable. The second part is not my favorite, but the first part of this parable is fantastic.
Dr. Krystal Pierce:	00:46:07	Yeah, so in the second part, that same servant who had been forgiven of his debt, released of this huge amount of debt, he goes to one of his servants who owes him money, and it says that he owes him 100 pence, and this was about equal to 100 days of work. So an amount of debt that's not a small amount, but could be paid off. Three and a half months of work and it'd be paid off, and he takes him by the throat and he tells him to

pay him, and his servant answers him and reacts in the exact same language and behavior that he had with the king, asking for patience and he can pay it, and this is believable.

00:46:53 He could pay it. He could sort of mortgage himself into work and work for a few months and pay it off, but the other servant reacts and throws him into debtor's prison, takes him into prison and doesn't even give him a chance, doesn't even give him the opportunity. The other servants see what happened, they go and tell the king and the king, the Lord, he's upset, he's angry, and he calls him wicked.

Hank Smith: 00:47:24 The wicked servant, yeah.

Dr. Krystal Pierce: 00:47:25 Yeah, and this word wicked in Greek, this is related to the root for pain. So he's saying, "You have caused pain to others and to yourself." Many times our sins affect others and cause pain, but most of the time they cause us pain too, and this is what this word wicked means, you've caused pain. I forgave you of all the debt, shouldn't you have compassion on your servant, as I had pity on you? And compassion and pity here, this is talking about mercy. This is what this means. The king is wroth. This word wroth here, this is a sort of a legal term that really reflects or stands for justice. He says, "So the Lord was wroth and the justice was to deliver him to the tormentors," which sounds really scary.

John Bytheway: 00:48:17 I was thinking about this in preparation today. I thought, "How would you like that for a job?" What do you do? I'm a tormentor, I torment.

Dr. Krystal Pierce: 00:48:26 Yeah. These are those jailers, the ones who work at the prison who sort of examine the prisoners sometimes not with the best tactics, we'll say. When you think about it, he's talking about mercy. All the first part of this is all about the law of mercy and compassion and forgiveness, but when we get these words wroth and delivered and tormentors, this is the law of justice. The law of mercy comes first always. If we refuse that mercy through our actions, then the law of justice comes in, and that's consequences, and our sins torment us. That's part of the consequences of sin.

Hank Smith: 00:49:06 Yeah. Delivered him to the Dementors, it sounds like, in Azkaban. I say that in my class. I'm reading it and I'm like, "And he delivered them to the Dementors," and I'm like, "Wait. Sorry. Wrong book. Tormentors," but it sounds just as bad.

John Bytheway: 00:49:25 Very succinctly in section 64, verse 10, "I, the Lord will forgive whom I will forgive", about all of their debts, "but of you, it is required to forgive all men." Seems like the same lesson here.

Hank Smith: 00:49:38 I've noticed in this parable. The Lord doesn't call him wicked when he owes Him money. He doesn't call him wicked when he can't pay it. He calls him wicked when he won't forgive. I think that's an important piece here, and I also think He said in verse 33, "Should you not have had compassion on my fellow servant even as I had pity on thee?" It sounds to me like when the Lord forgives us, we're not only supposed to be grateful, but we're also supposed to learn that's how to forgive.

Dr. Krystal Pierce: 00:50:11 Yeah, follow His example.

Hank Smith: 00:50:12 Follow that same example. And lastly, I thought, "Oh, goodness. Was it worth it? Was it worth going after your friend there that owed you a little bit of money because now you've got to payback all of it. The 10,000 talent debt has returned."

John Bytheway: 00:50:30 I have a longer version of the Elder Holland statement. He was doing a training for CES teachers back in 1992, and he said, "The teacher noted the 100 pence forgiveness, which we were all expected to give one another and acknowledged was a pretty fair amount of money was now preciously little to ask in light of the 10,000 talent forgiveness Christ had extended to us. That latter debt, our debt, was an astronomical number, the teacher reminded us, almost incapable of comprehension, but that, he said, was exactly the Savior's point in this teaching and essential part of the parable. Jesus had intended his heirs sense just a little of the eternal scope and profound gift of His mercy, His forgiveness, His atonement," and then Elder Holland said this, "For the first time in my life, I remember feeling something of the magnitude of Christ's sacrifice for me, a gift bordering to this day on incomprehensibility, but a gift that made me for the first time seriously consider my need to forgive other people and to be unfailingly generous regarding their feelings and their needs and their circumstances."

Dr. Krystal Pierce: 00:51:43 We find the conclusion here right at this last verse, verse 35, and He says, "So likewise shall my Heavenly Father do also unto you if you from your hearts forgive not everyone, his brother, their trespasses." So the conclusion is how many times should we forgive? As many times as we want to be forgiven by Heavenly Father and Jesus Christ. That's how many times. I love He kind of puts it in your hands, right? Forgiveness is a power you have. You can't necessarily change the other person or force them to do anything, but you have the power to release

yourself from that pain or whatever that came from through forgiveness, and you want your Heavenly Father to forgive you unlimited times. So it kind of puts things in perspective here right at the end.

John Bytheway:

00:52:35

When I was in junior high school, my family moved from one part of Salt Lake City to another, and I remember in my English class having this buzz around that, "Hey, Barbara was coming back," and I didn't know who that was because I was new, and finally Barbara joined a class after being gone for, I don't even know how long, but she had a really noticeable limp and she had a prosthetic leg and I heard just asking people, somebody jumped a curb and hit her and they finally had to amputate her leg and everything. And I had heard that story. Well, it's interesting how life unfolds. She ended up being in my mom's ward and then in my mom's relief society presidency, this Barbara, and she talks about how she just figured when she was young, "Nobody would ever want to marry someone like me," and things like that early, some heart-wrenching things she went through, but things worked out beautifully.

00:53:38

There was actually an article in the New Era about her in December of 1977, so this is how old I am, Hank, but about her young women's group rallying around her and her leaders and everything, and Barbara married a great guy and everything, and she started thinking about this woman that hit her. She had been prevented from talking to her by her lawyers and her family. She didn't get that as a kid. Why didn't this lady apologize? And she didn't get why she couldn't and come and just say, "I'm sorry that my car hit you," but one day she started thinking about this woman whose name was Anne, and she thought, "I should look her up," and she got in the phone book and found this woman and gave her a call and said, "Could I come and talk to you?" And she said, "The phone just went silent," and finally, this elderly woman, half-heartedly agreed, and then I'm going to read exactly from Barbara's account.

00:54:39

She says, "After she rang the doorbell, the woman I knew as Anne, only now much older, came to the door. She did not invite me in. Instead, she invited me to sit on the front porch. I instantly realized she was very nervous and scared of me. She wanted to know what I wanted from her. I reassured her I was only there to tell her something I'd wanted to say for many years. I told her, 'I want you to know that what happened that day in January 1975 was an accident.' I said I had no hard feelings for her and that my life was great, and I was very happy. I really was fine. She told me of her hard life. Her husband had died young, leaving her with only one child, a son

who was mentally disabled. The accident had practically destroyed her.

00:55:24 She and I talked and talked, and we both cried. At some point in the conversation, I asked her why she had never come to see me or even call me after the accident. I told her, as a child, I had been taught when you hurt someone, you should tell them, 'I'm sorry.' It had been hard for me to understand why she never did that. She told me she had been told by her attorneys not to speak to me that that would imply an admission of guilt. She told me she had called the hospital many times and asked how I was doing. When we finished our conversation, Anne looked me in the eye and said, 'Now I can die. I feel content with my life.' I told her I didn't want her to die, but I felt such a lift as well. I had spent about an hour enveloped in some of the most tender feelings of my life. It was the closest thing to the pure love of Christ I had ever felt. I have since come to realize and appreciate that feeling as charity.

00:56:20 I will never forget that experience sitting on a bench in a little front porch with a woman who really I had never known yet who had occupied my thoughts for so many years. Walls had come down, barriers had been broken for both of us. Could Anne's life have been happier had I come long before now? What if she had passed away before I finally got around to calling? As a young girl, all I could think about was why didn't she come and say she was sorry? As an adult, my heart ached for the pain, suffering and guilt she most certainly had been feeling for so many years. Why did it take me so long?" Barbara's one of my heroes. I love that they both could go on that porch, and she said, "Some of the most beautiful feelings of my whole life came from that."

Hank Smith: 00:57:08 John, I love that story. It's from, if I remember right, it's from your book Born This Happy Morning. It's a little Christmas book, right?

John Bytheway: 00:57:15 Mm-hmm. Yeah, and Barbara allowed me to share that very personal story, but she's amazing.

Hank Smith: 00:57:23 I brought my own story as well, if that's okay. I remember this one. I remember sitting in general conference hearing this in October of 2005. It was a Sunday morning session, and President Hinckley stood up and he just said he wanted to talk about forgiveness, and he says, "There are so many in our day who are unwilling to forgive. Children cry and wives weep because fathers and husbands continue to bring up little shortcomings that are of no importance. There are many

women who would make a mountain out of every little offending molehill or word or deed."

00:57:59 Then he says, "I clipped a column from Deseret Morning News written by Jay Evanson," and then he quotes the article, "How would you feel toward a teenager who decided to toss a 20 pound frozen turkey from a speeding car headlong into the windshield of the car you were driving? How would you feel after enduring six hours of surgery using metal plates and other hardware piece your face back together, and after learning you still face years of therapy before returning to normal and that you ought to feel lucky you didn't die or suffer permanent brain damage? And how would you feel after learning that your assailant and his buddies had the turkey in the first place because they had stolen a credit card and gone on a senseless shopping spree just for kicks? This is the kind of hideous crime that propels politicians to office on promises on getting tough on crime. It's the kind of thing that prompts legislatures to climb all over each other and a struggle to be the first to introduce a bill that would enhance penalties for the use of frozen fowl in the commission of a crime.

00:59:04 The New York Times quoted the district attorney as saying that this is the sort of crime for which victims feel no punishment is harsh enough. 'Death doesn't even satisfy them,' he says. Which is what makes what really happened so unusual. The victim, Victoria Ruvolo, a 44-year-old former manager of a collections agency, was more interested in salvaging the life of her 19-year-old assailant Ryan Cushing than in exacting any sort of revenge. She pestered prosecutors for information about him, his life, how he was raised, than she insisted in offering him a plea deal. Cushing could serve six months at the county jail and be on probation for five years if he pleaded guilty to second degree assault. Had he been convicted of first degree assault, the charge more fitting for the crime, he would've served 25 years in prison, finally thrown back into society as a middle-aged man with no skills or prospects.

00:59:59 But that's only half the story. The rest of it, what happened the day this played out in court is the truly remarkable part. According to the account in the New York Post, Cushing carefully and tentatively made his way to where Ruvolo sat in the courtroom and tearfully whispered an apology, 'I'm so sorry for what I did to you.' Ruvolo then stood and the victim and her assailant embraced, weeping. She stroked his head, patted him as he sobbed, and witnesses, including a reporter, heard her say, 'It's okay. I just want you to make your life the best it can

be.' According to the accounts, hardened prosecutors and even reporters were choking back tears."

01:00:44 President Hinckley goes on to say, "What a great story that is. Who can feel anything but admiration for this woman who forgave the young man who might have taken her life?" And he goes on to say, "I know this is a delicate and sensitive thing, but the great Atonement was the supreme act of forgiveness. The magnitude of that atonement is beyond our ability to completely understand. I know only that it happened and that it was for me and for you. The suffering was so great, the agony so intense that none of us can comprehend it when the Savior offered himself a ransom for all the sins of mankind. May God help us to be a little kinder, showing forth greater forbearance to be more forgiving, more willing to walk the second mile, to reach down and lift up those who have sinned, but have brought forth fruits of repentance to lay aside old grudges and nurture them no more." Man, isn't that good?

Dr. Krystal Pierce: 01:01:36 It's beautiful.

Hank Smith: 01:01:37 Yeah.

John Bytheway: 01:01:41 Please join us for part two of this podcast.



- John Bytheway: 00:00:02 Part two with Dr. Krystal Pierce, Matthew 18 and Luke 10.
- Hank Smith: 00:00:07 Krystal, let's move to the second chapter in this week's lesson, which is also a packed chapter, Luke chapter 10. Where do you want to go?
- Dr. Krystal Pierce: 00:00:16 It's a perfect segue from Matthew 18. Again, Jesus is trying to set up the kingdom in the church and how it's going to be run and make sure that the leadership is adequate because he's not going to be around much longer. He's already dispatched the 12 in Luke 9 and given them instructions in what they're supposed to do. Now we find out in Luke 10 that he calls 70 more leaders of the church. Of course, this number 70, we talked about this-
- John Bytheway: 00:00:49 It just came up.
- Dr. Krystal Pierce: 00:00:50 ... in the first part. It's great because using the 12 and the 70 is a reflection of what was done in the Old Testament under the law of Moses. The 12 represents the 12 tribes of Israel. Moses called 12 princes. So now, calling these 12 apostles, they're the ones who cover the House of Israel. They're going to go out and teach the 12 tribes. But this number 70 is really interesting because Moses also called 70 elders to help govern a House of Israel in the community. But in Genesis, we see that the number 70 represents the Gentile nations of the Earth. The 70 are meant to go out to the rest of the Earth, the Gentiles. We have the apostles covering the House of Israel, and now we have the 70 going out and covering everyone else. So the Gospel is meant for everybody, not just the House of Israel, everyone. This is a reflection of in the future, when it would go forth to the Gentiles. This is already hinting. This is a shadow of that happening.
- Hank Smith: 00:02:03 That makes sense because Luke wants to emphasize the Savior as not just the savior of the Jews, but the savior of the entire world.
- Dr. Krystal Pierce: 00:02:11 Exactly. Exactly. This is the way it's covered.

John Bytheway:	00:02:15	I never knew that. The number 70 represents the Gentile nations of the Earth.
Dr. Krystal Pierce:	00:02:21	Yeah. That's in Genesis 10. I love it. He's like, "We're covering everyone." This is great because this has been restored today. We have the 12 apostles still representing Jesus' 12 apostles, still representing Moses' 12 princes, and we have a 70 today. If you read about the mission of the 70 and what they're meant to do, this is in Doctrine and Covenants 107:25, they're called to preach the gospel and be special witnesses to the Gentiles and the world. Once again, we have this idea of the 70. Of course, this is a symbolic number. We have a lot more than 70. It refers to completeness again, wholeness. We're covering the whole world. Everybody should be able to be gathered.
Hank Smith:	00:03:11	Perfect. I have a quote from Joseph Smith here. Joseph Smith said, "If the first 70 are all employed and there's a call for more laborers, it'll be the duty of the seven presidents of the first 70 to call and ordain other 70 and send them forth to labor in the vineyard, until, if needs be, they set apart 70 times 70, and even until there are 144,000 thus set apart for the ministry. The 12 and the 70 have particularly to depend upon their ministry for their support and that of their families. They have the right, by virtue of their offices, to call upon the churches to assist them. This was from the very beginning."
Dr. Krystal Pierce:	00:03:48	It's great because in verse two, he likens it to a harvest and laborers and the harvest. They would've known exactly what that meant. When there's a farmer and he has a lot of fields and everything's ripe all at the same time, or things are becoming ripe, he needs help. If he doesn't harvest, the fields can go bad or freeze or be eaten by animals or something like that. He needs help. This is what he is saying. You don't have to be an apostle or part of the 70 to be part of the harvest, to be one of these laborers. He extends this. We need as many as we can get, and it's urgent. We need to do it now.
John Bytheway:	00:04:28	I'm looking at Genesis 10. It lists a bunch of nations. If I count them up, do I get 70?
Dr. Krystal Pierce:	00:04:33	Yeah. Yeah.
John Bytheway:	00:04:35	Oh, because it-
Dr. Krystal Pierce:	00:04:36	There are 70 if you count them up.

John Bytheway:	00:04:36	... doesn't specifically have the word 70 in it that I can see. But that is so cool. I love stuff like that.
Hank Smith:	00:04:42	Out of the Manual, it says, "Jesus Christ appointed other 70, in addition to his 12 apostles, to witness of him, preach his gospel, and assist him in his work. This pattern continues in the Restored Church. The 70s are called to assist the 12 in their mission as special witnesses of Jesus Christ to all the world.
Dr. Krystal Pierce:	00:04:59	We have a lot of work to do because the field and the harvest is not just here and now, but on the other side of the veil as well. So, for the Restoration, the field is even bigger. The harvest is even bigger. President Nelson talks about the gathering of Israel. This is what it's about. Gathering on both sides. The field's on this side and the field's on the other side, too. So we have a lot of work.
John Bytheway:	00:05:24	Isn't it amazing that we have 300 temples either announced, operating, or planned, and it's tough to get an appointment?
Dr. Krystal Pierce:	00:05:34	It is hard. My daughter Victoria, who's 11, and that means she went into Young Women this year and she got her limited use recommend, we wanted to take her, George and I first, very much as family, and make it special and talk about things. We couldn't get an appointment for months. We finally just were able to go last week with her for the first time. It was incredible. It was an amazing experience. We talked to her about the gathering of Israel quite a bit, how this is what she was doing. She had family names. She researched them. She knew their stories.
John Bytheway:	00:06:12	So good.
Dr. Krystal Pierce:	00:06:13	It was amazing.
John Bytheway:	00:06:15	To have them actually do names that are part of their family, that just makes the experience in the temple so good for the youth. I love that.
Dr. Krystal Pierce:	00:06:25	Yeah. She went to all the temple workers and said, "This is my ancestor, Jeanette. She was born in Scotland in 1800-something." She loves family history. She loves it.
John Bytheway:	00:06:35	So good.
Dr. Krystal Pierce:	00:06:37	Okay. The next few verses here are about what the 70, or even we can say, disciples who are going out and sharing the word,

what they should expect or how they should act. In verse three, he says, "Go your ways." I like it. He just says, "Go and do it now." But he says, "I send you forth as lambs among wolves." This sounds pretty scary. This may not be the first thing you want to tell people to go out, that you are going to be like a defenseless lamb among wolves.

00:07:05 Of course, I think there is supposed to be some symbolism here, with Jesus Christ as a lamb and being sacrificed among the wolves and things like that. But in the Old Testament, many times, Israel, the symbol is sheep, and the Gentiles are the wolves. There is some aspect of danger, but I think here he's saying, "You are going out among the Gentiles. The lambs and the wolves are going to be together," which was Isaiah's prophecy. During the time of the Messiah, he says, "The lambs and the wolves will live together in peace." A lot of times we take this to refer to the millennium when the Messiah comes back, and there will be peace. But here he's saying, "We're going to have peace now. We're going to have it so that the lambs and the wolves believe together and are gathered together and can be together without problems, without danger, things like that."

Hank Smith: 00:08:03 Wow. That's a really cool insight.

Dr. Krystal Pierce: 00:08:05 Then he goes on. Verse four is really interesting because he says, "Don't take a purse, a script, shoes, and salute no man by the way." Just taken out of context, this sounds strange. But we can go through just a few of these words quickly and talk about what they actually mean. The word for purse in Greek is just something used to carry money, which is a purse today. It represents money. He's telling them, "Do not carry money with you." Script is a bag or something used to carry food, especially when people were traveling. So this represents food. "Don't carry food." Then he goes on to say, "Shoes." Now, the word here actually means a sole bound under the foot, so probably more like sandals. But these sandals and shoes and covering your feet represented material wealth or material things. He is basically telling them, "You need to go out. Don't worry about money. Don't worry about food. Don't worry about material things. You will be taken care of. Don't get distracted by these temporal things because you're on a mission. God will make sure that you have everything you need to complete your mission."

Hank Smith: 00:09:21 Okay. I remember in Matthew 10, he said, "For the laborer is worthy of his meat," meaning you can expect that I and the Church will take care of you.

Dr. Krystal Pierce: 00:09:32 Yeah. He does say that later. This concept of not saluting, it makes it sound like, "Don't say hi to anybody. Just keep going." But this word for salute, it's from the root to unfold in the arms, to hug. Basically, it's talking about this long, drawn-out procedure of when you actually greeted someone. It included embracing and sometimes kissing and spending time with them and visiting and asking sincere questions about their family and their health. He's saying, "Don't take time to do that. Do what you need to do, but be careful." What's interesting about this, too, is if we go back to Elisha, which is what I was on last year, Elisha says the same thing to his servant. Once he finds out that the widow's child has died, he says, "Don't salute anyone. Go straight there." So this not saluting, it's symbolic of this is a life-or-death situation. You've got to hurry. You've got to go.

Hank Smith: 00:10:34 You don't want to be delayed.

Dr. Krystal Pierce: 00:10:36 Yes.

John Bytheway: 00:10:37 In formalities. Yeah.

Dr. Krystal Pierce: 00:10:40 Exactly. We also get some instructions that they would be staying in houses, not in inns or hotels, where they would have to pay to stay. They say, "If people accept you in, then you go in, you tell them 'Peace,' you give them the message of peace, and you stay there," in verse seven, "eating and drinking what they give you." That's where we get this. The laborer is worthy of his hire. If you're a field worker and a harvester, you should get paid for your work in the same way. They're saying, "Don't regard this as just charity. You're getting paid for the work that you're doing. When people take care of you, it's because they respect the message and what you're trying to do. So look at it that way. Don't go from house to house begging. Accept that."

00:11:27 It's also not just about sharing the message, but what I like to say, showing the message. When we get to verse nine, they are also supposed to be healing the sick and telling them that the Kingdom of God is there, and the King is coming soon, because a lot of what these 70 are told to do is tell them they were sent before Jesus was going to be there. The kingdom is here. The king is coming soon. Be ready because he's going to come and share the message, which is the same message we have today when we are missionaries. We tell them, "The Kingdom's here now. The King is going to come back soon, so let's get ready. Let's gather the harvest and get the Kingdom ready for the King to return."

Hank Smith: 00:12:10 Yep. If we want the king to come back, there has to be a kingdom to come to.

Dr. Krystal Pierce: 00:12:15 Yeah. All right. He says that sometimes cities will, it says, "receive you not." This is in verse 10. I love the advice he gives. He says, "You share your message. Then you go out into the streets and say, 'Even the very dust of your city which cleaveth on us, we do wipe off against you. Notwithstanding, the Kingdom of God has come nigh unto you.'" It's this idea, "As long as you adequately shared the message, even if they reject you, you still shared the message. The Kingdom of God is still at hand. It's still near." I like this idea of brushing the dust off. It's like we might say, "Brush your shoulders off, and move on. You did your work, you did your job, and now it's time to move on."

Hank Smith: 00:13:03 I like that. Maybe the fact that they have dust on their feet still is because no one let them into their home and washed their feet. It's like, "Not a single person treated us kindly, so the dust on our feet is a witness of that."

Dr. Krystal Pierce: 00:13:17 Exactly. This actually happens with Paul and Barnabas later in Acts, in Antioch. The people did not listen to them. It talks about them shaking the dust off and moving on. It was symbolic of you did your work, you shared the message, you shake the dust off, that's the witness, and then you move on.

Hank Smith: 00:13:38 You tried. Yep.

Dr. Krystal Pierce: 00:13:40 Then, in verse 12, he brings up the City of Sodom. He says, "These cities that reject you, they're worse than Sodom." Sodom, of course, in the Old Testament and the New Testament, is representative of complete wickedness, full wickedness. That's why Abraham, when he's talking to God in Genesis about Sodom, he says, "Well, what if there's 10 righteous people, or one?" And God's like, "There aren't any."

Hank Smith: 00:14:09 Yeah. If you can find one, I'll save it. But there isn't one.

Dr. Krystal Pierce: 00:14:14 To be compared to that, that would be a lot, to say, "It's worse than Sodom." Then he gives an example. He says, "For example, these are some of the cities that have rejected me and my message." These are in verses 13 and 15. He mentions Chorazin, Bethsaida. He mentions Capernaum. He says, "All of these cities." When we talk about these cities, these are all around the Sea of Galilee. Chorazin, we don't know what sort of presence he had there. We don't have that recorded. But we do know Chorazin was considered a good, pure, righteous Jewish

community. They had a synagogue ... We know this through archeology ... a mikvah, which is a ritual bath, a Seat of Moses, where people read the Torah. They should be the symbol of the city that's going to be saved, the city that's going to be exalted.

00:15:11 Same with Bethsaida. This is home of Peter and Andrew and Phillip. So many miracles. Feeding the 5,000. This should be a city that's saved. Then Capernaum was his adopted home where he did everything. The home of Matthew. He taught in the synagogue. So many healings. Now he's saying, "Tyre and Sidon have done a better job than you." Tyre and Sidon, of course, are these cities on Phoenician Coast, what would be modern-day Lebanon. They represented pagan cities, non-covenant cities, non-House of Israel cities. Now he's saying, "If they had seen the things that you saw, they would have repented." We actually have examples of this in both the Old Testament and New Testament, where people from Tyre and Sidon did receive a message and accepted the message. We know Jesus taught there. We know they came to the Sermon on the Plain. So he's making the statement that, "If you have seen amazing things, healings, the message, you have more responsibility than those who didn't receive the message or see these healings."

John Bytheway: 00:16:28 I guess that's the idea, that "Those in Sodom didn't see what you saw. You saw this and rejected it. So there's a higher level of accountability." Is that what we're saying here?

Dr. Krystal Pierce: 00:16:37 Yeah. He's saying, "Tyre and Sidon and Sodom, they received some of the message, but they didn't have the Messiah walking through their cities in the Old Testament." He says, "I'm here now. The King is here. The Messiah is here. I've showed you that's who I am, and you've rejected me." They didn't even have that opportunity, so it's worse now. I mean, honestly, to try to apply this to today, I think sometimes we think we're safe because we live in Capernaum, or we live in Utah, or we're born in the covenant or we were born into a testimony or something like that. He's saying, "No, you have to work for those things. If you have seen these things, you have had these blessings and opportunities, then you need to take advantage of them and realize what you have."

Hank Smith: 00:17:32 Perfect. All right. Let's keep going.

Dr. Krystal Pierce: 00:17:35 Okay. We do find out the 70 come back in verse 17. It says, "They returned with joy, so they were successful." This word for joy, it's the cognate with grace. So there's this play on words with, "They returned with grace, they returned with joy," and

this connection between the two. They talk about that, "The devils are subject unto them through his name." Of course, this is a reference to casting out evil spirits, which they believed caused some mental and physical illnesses. This was a part of healing, they believed, this casting out. They said they do it in his name. We do a lot of things in his name. The word name in Greek isn't just what you called someone. It was their manifestation, their presence, their spirit, their soul. When we do things in his name, it's in his manifestation. It's his power, his authority. He says to them, "You should be happy about this, but be more happy that God trusts you to have this authority and power." That comes up a little bit later.

John Bytheway: 00:18:49 I remember President Dallin H. Oaks talking about this once. I loved it. He said, "When we take upon us his name like we do in the Sacrament, we're taking upon us his work. We're going to do the work of salvation that he does," which I thought was more than just saying, "I'm a Christian. I love Jesus. It's, "You're going to do his work now." I like that.

Dr. Krystal Pierce: 00:19:11 Yeah. Follow in his footsteps. This is what he's trying to set up. He says, "I'm not going to be here much longer, so you need to be able to do my work. We got to continue the work." It's interesting because it became well-known that the apostles and disciples could heal using his name, to the point when we get in Acts, we get these outside healers trying to use His name to heal people and cast out spirits, because people knew how powerful it was. But, of course, it's about having the right authority, not just about saying a name, but what's behind the name. This is part of what he's telling them.

00:19:55 They've been successful. They return with joy. He says to them in verse 18, "I beheld Satan as lightning fall from heaven." He's saying, "Your success, your joy, your work is almost as if Satan has fallen again and again and again and again." He's likening it to that. Of course, we know Satan did have a position of authority in the Premortal Council of Heaven. But because of his rebellion, he fell. He likens it to falling like lightning. The word here is just light, so falling from a position of light and goodness. He lost his authority and position on this council. Every time we share the message of the Gospel of Jesus Christ, it's as if he falls again.

Hank Smith: 00:20:44 The work of the 70 was ... They say, "The devils are subject unto us." He's saying, "I saw it. You were doing great work. It's as if Satan was falling again from Heaven." That's great, Krystal. What a great way to understand that.

Dr. Krystal Pierce: 00:21:00 He continues this in verse 19 and says, "You not only have the power to handle evil spirits and things like this, but also serpents and scorpions, which, of course, is symbolic of the followers of the adversary. The word for scorpion here is literally scorpions. This is where we get the word. They were symbolic of obstacles in your path that were hard to get around. He's saying, "You'll have power. Take on those obstacles." Of course, the serpent is many times representative of the adversary, like in the Garden of Eden, of course. He says, "You have the power." The word for power here is actually authority. He says, "You have the authority. Satan and the serpents and the scorpions don't have power or authority like you do."

Hank Smith: 00:21:49 Then he says, "You don't even have to rejoice over this."

Dr. Krystal Pierce: 00:21:52 Yeah.

Hank Smith: 00:21:53 "I mean, this is good and all, but you should be more happy that your names are written in Heaven, that the works they're doing are written in Heaven." They're happy about having power over evil spirits, and he's saying, "No, be more happy that this work is being recorded."

Dr. Krystal Pierce: 00:22:07 This is sometimes referred to as the Book of Life. Basically, it's a census of the Kingdom of Heaven. Just like we take a census now who lives in our city, if your name's written in the book, you are a citizen of the Kingdom of Heaven. That's the census and how it's looked at. He says, "Focus on that." The word written here is actually *engrapho*, which means engraven, permanently engraven in stone for all eternity. These things are written down.

Hank Smith: 00:22:37 It seems that Jesus is really happy about the work they're doing because he says in verse 21, "In that hour, Jesus rejoiced in spirit and thanked his father."

Dr. Krystal Pierce: 00:22:47 This is the only place in the Gospels where it mentions, "He rejoices," where it specifically mentions that. This is huge. It says, "in spirit," which, in English, we think, "Oh, so not really in person. In spirit." But the words here, it actually says, "Holy Spirit." This is the Holy Ghost. He rejoices in with the Holy Ghost and the father's mentioned. So we have the entire Godhead in this verse 21. That's who is happy when we're doing the work.

Hank Smith: 00:23:19 Wow.

Dr. Krystal Pierce: 00:23:22 Once again, he mentions, "These 70, these disciples, they're not the wise and the prudent. They're not the educated, the wealthy, the high status. They're considered babes to the world, yet they have the greatest message to share."

Hank Smith: 00:23:36 It's very similar to our missionaries today. These are young, not super experienced missionaries. But they are doing the Lord's work on the Earth. I'm sure Jesus still rejoices in the missionary force today.

Dr. Krystal Pierce: 00:23:50 Yeah. I love that verse because it talks about almost the entire Godhead is so happy with what's happening with the work that we're doing. Whether you think you're doing a ton of work or a small amount of work, they are happy. They're rejoicing. The word for rejoice, I was going to mention, too, it actually is related to the word to leap. It's like jumping for joy.

John Bytheway: 00:24:12 Huh.

Dr. Krystal Pierce: 00:24:14 That's huge because we always think, "What makes God happy? What makes him happy?" This is what makes him happy, when we're sharing the message.

John Bytheway: 00:24:22 It reminds me, too, of the Luke 15 chapter of, "There's more joy in heaven, the lost sheep, the lost coin, that we can cause joy in heaven by our actions here," which is fun to think about.

Dr. Krystal Pierce: 00:24:36 He also tells his disciples that their eyes are blessed because of what they've seen and that there are many prophets and kings who wanted to see what they saw. Of course, this is a reference to prophets and kings of the Old Testament who prophesied about the Messiah and longed to see the Messiah. You think of Isaiah or King David. When it says, "they desired," it actually means they were ready. They were prepared. He's saying, "You have the Messiah right now in front of you. You get to listen to him. You get to see him. You're getting the source here." This word blessed, it's like the *beatus* It's happy. This is a good time to live.

00:25:16 Today is a good time to live, too. Are we thankful for what we get to experience through the Restoration, that we have temples and a living prophet and so many testaments? How many people before us wished they had those things? Now, you think even of our ancestors or the pioneers. Do we appreciate what we have right now? This is his point of view. Do they appreciate that the Messiah is there?

Hank Smith: 00:25:42 This is a thought from Elder Jeffrey R. Holland back in a talk called "Terror, Triumph, and the Wedding Feast," 2004. "I have a theory about those earlier dispensations and the leaders, families, and people who lived then. I have thought often about them in their destructive circumstances they confronted. In the terrible, difficult times, and many of them did not succeed in their dispensations. Apostasy and darkness eventually came to every earlier age in human history. The whole point of the restoration of the Gospel in these latter days is that it had not been able to survive in earlier times. Think of the prophets of the Book of Mormon, living in a dispensation ending with painful communication between Mormon and Moroni."

00:26:23 He says, "My theory is that those great men and women, the leaders of those ages past, were able to keep going, to keep testifying, to keep trying to do their best, not because they knew that they would succeed, but because they knew that you would. I believe they took courage and hope not so much from their own circumstances as from yours, young adults like you around the world in a determined effort to see the Gospel prevail and triumph. One way or another, I think virtually all of the prophets and early apostles had their visionary moments of our time, a view that gave them courage in their less successful eras.

00:26:56 "Moses, Nephi, the brother of Jared, saw the latter days in tremendous detailed vision. Some of what they saw wasn't pleasing, but surely all those earlier generations took heart from knowing there would finally be one dispensation that would not fail. Ours, not theirs, was the day that gave them heavenly and joyful anticipations and caused them to sing and prophesy of victory. Ours is the day, collectively speaking, toward which the prophets have been looking from the beginning of time. Those earlier brethren and sisters are over there still cheering us on. In a very real way, their chance to consider themselves fully successful depends on our faithfulness and our victory. I love the idea of going into the battle of the last days representing Alma and Abinadi, Peter and Paul, and the sacrifices they made. If you can't get excited about that kind of assignment in the drama of history, you can't get excited."

John Bytheway: 00:27:50 Awesome.

Hank Smith: 00:27:51 Yeah. Great thought.

Dr. Krystal Pierce: 00:27:52 That's amazing.

Hank Smith: 00:27:54 Jesus said, "People were looking forward to the time of the Messiah." You get to be here. You're a part of it. These 70.

Dr. Krystal Pierce: 00:28:01 Yeah. I think of how much work was done at the beginning of the Restoration and what they wanted to see. I mean, we have temples everywhere, and so many people go that it's hard to get an appointment. That's great news. We're appreciating what we have.

Hank Smith: 00:28:15 All right. Here comes maybe the most famous of all of Jesus's parables.

Dr. Krystal Pierce: 00:28:22 I love how a lot of these start with a question. He's answering a question here. It says, "A lawyer stands up and tempted him, saying, 'Master, what shall I do to inherit eternal life?'" Of course, a lawyer, this could be somebody who works in the courts. But more often, it referred to somebody who knew the law of Moses and the rabbinical interpretation of the law. When it says "tempted," the word is more like tested. He's going to test him with, "Do you know the law? Do you know what's in the law?" This was a common question that was debated. How do you inherit eternal life? Jesus answers and says, "Well, what's written in the law? How do you read it? You're the expert."

John Bytheway: 00:29:02 Answers a question-

Hank Smith: 00:29:03 That's a great answer.

John Bytheway: 00:29:03 ... with a question. Yeah.

Dr. Krystal Pierce: 00:29:05 He gives an expert answer. He references the Law of Moses, Deuteronomy and Leviticus, and he says, "Well, you love the Lord thy God with all thy heart, soul, strength and mind, and thy neighbor as thyself." "That's a good answer," Jesus says. "That's a good answer. So go out and do it. Then you'll live."

Hank Smith: 00:29:32 I knew you knew it. Yeah.

John Bytheway: 00:29:32 Good job.

Dr. Krystal Pierce: 00:29:32 There's some really interesting things here because this word love here, of course, in Greek, there are 10 different words for love, brotherly love, family love, romantic love. This love, though, this is agape here. This is divine godly love. This is the love that's sacrificial love, the love that's charity, the covenant

love. It's interesting. He's saying, "We have to love God in the same way he loves us. That's where eternal life is."

00:30:03 But there's also something interesting going on here because when he asks, "How do we inherit eternal life," for us now today, we have eternal life. We know our souls and spirits are eternal because of Heavenly Father. We know that our bodies and our spirits come back together because of the Resurrection of Jesus Christ. What does that mean, to have eternal life, because we have it? This is actually more of a commentary on the quality of eternal life. How do you live, meaning live happy, live forever in a state of happiness and feeling blessed? He says, "This is how you do it. You love God, and you love others, and you love yourself with a divine love. This is what will make you happy for eternity. This is eternal life."

Hank Smith: 00:30:55 I love that. What shall I do to inherit eternal life? He's like, "Do you read?" "Yes, I read. Here's the answer to my question." Jesus is like, "Good job. That's exactly right. If you do that, you will have the happiness you're seeking."

John Bytheway: 00:31:11 Then it's like, "Next question."

Hank Smith: 00:31:13 Yeah. What does it mean here, Krystal? "But he, willing to justify himself, said to Jesus, 'Who is my neighbor?'" Seeking to justify himself? Is he thinking he's acted badly?

Dr. Krystal Pierce: 00:31:24 Justify, the word here means more like show how righteous he is, how smart he is. If you have to ask the question, maybe you don't know the answer. So now he's going to justify himself. He's like, "What I really meant was, of course, I know this law about love. What I really meant is I understand loving God, but if I have to love my neighbor, I need to know exactly who that is. I need to know who my neighbor is so I can focus love on who that is." This is how he's trying to justify that he had actually asked the question when he knew the answer. There's a little bit more.

00:31:59 At this point, this is where Jesus introduces the Parable of the Good Samaritan. He answers his question with his story. He starts out with saying, "A certain man went down from Jerusalem to Jericho and fell among the thieves, which took his clothing, wounded him, leaving him half dead." It literally says, "Half dead." It says, "Dead halfway," in the text. So they hurt him badly, even to the point where I think some of those who saw him weren't sure if he actually was alive or not. The road from Jerusalem to Jericho, which people still walk on pilgrimage today, Jericho's about 20 miles east of Jerusalem. You can walk

it in about seven hours. There's a huge elevation change. That's why it says, "You go down." It's thousands of feet of difference.

Hank Smith: 00:32:48 It's the highest city in the holy land to the lowest city in the holy land.

Dr. Krystal Pierce: 00:32:52 Yeah. It really represented this going down, and it was dangerous. Nobody would walk that alone or try to go with any sort of wealth. Even clothing was wealth then. Anything you had with you walking, this would've been dangerous. He does get attacked and wounded, and they take his things. I always try and put myself in the perspective of hearing the parable, the disciples listening, the people listening in there, thinking, "This makes sense to me. He was there alone and got attacked, and things were taken." Then they hear the good guys come. Here come the good guys. A priest comes walking by. Of course, this is a religious leader. He took care of the temple and some of the ordinances and objects, things like that, in the temple. He comes by and sees him. He passes on the other side. You can imagine the people going, "No, no. No. This is a good guy."

00:33:50 Then a Levite comes by. Sometimes maybe we're thinking priests had to deal with impurity and corpses or blood. Things like that were considered impure. So maybe they're excusing this by saying, "Oh, well, the priest, maybe he had to work in the temple later," although he's going to Jericho, not to Jerusalem. They're thinking, "Okay. So the priest, maybe because of impurity." But the Levites weren't under the same restrictions as the priests. Put it this way. All priests were Levites, but not all Levites were priests, if this makes sense. So the Levite will help. He doesn't have to worry about impurity. He came and looked at him, and he passed by on the other side.

00:34:32 At this point, they're thinking, "The good guys? The ones who are supposed to show compassion and mercy and represent God and the covenant and the law didn't help this man?" They probably think, "Ah, this is a commentary on religious leadership." The next person will be a normal Jewish person who comes and helps. This might be what they're expecting. But I want to just take a minute and think. I don't think he means for us to pass judgment specifically on the Levite or the priest. I think we're supposed to put ourselves in their shoes. When we see someone who needs help, do we pass by on the other side? Do we have excuses like, "It's too dangerous for me to pull over," "I'm really busy," "Someone else will come along and help them," "I don't know how to help them," "I don't have the means to help them"? All of the excuses we can come up for

this Levite and Priest, we've probably said ourselves, some justification for not helping somebody.

Hank Smith: 00:35:41 Wow. I imagine they looked and thought, "Well, what if the thieves are still around? I got to get out of here."

Dr. Krystal Pierce: 00:35:48 Yeah. I think a lot of times, too, we think, "He brought it on himself. He was walking alone on this dangerous road with some goods, some wealth." I always think of King Benjamin who says, "Sometimes that's our reason for not helping someone. They brought this sin on themselves. They did it to themselves." He says, "Nope. We're all beggars. We all need help. We're all trying to seek forgiveness and redemption." I think that's part of the point of the priest and the Levite here.

John Bytheway: 00:36:16 There is a JST edition that says, "They did not want it known that they had seen him."

Hank Smith: 00:36:21 Oh, really?

John Bytheway: 00:36:25 They're looking the other way, like, "Oh, look at that date tree over there, isn't that nice," as they're walking by.

Hank Smith: 00:36:28 Yeah. How often do we do that? Just look the other way?

Dr. Krystal Pierce: 00:36:33 Yep. I think they see themselves in the story, so they think, "Oh, okay. This is a commentary on leadership, religious leadership, falling short, having shortcomings. Okay."

Hank Smith: 00:36:45 Here's going to come the ordinary Jew who's going to save the day. But he shocks them-

Dr. Krystal Pierce: 00:36:49 He shocks them.

Hank Smith: 00:36:49 ... as he's prone to do.

Dr. Krystal Pierce: 00:36:52 He says, "A certain Samaritan." I can imagine the shock that they would feel at that. It's almost like, "Oh, no, a bad guy's come. Now what's going to happen?"

Hank Smith: 00:37:02 Right. He's the worst.

John Bytheway: 00:37:02 A Samaritan's the worst. Yeah.

Dr. Krystal Pierce: 00:37:02 We know Jews and Samaritans did not get along. This goes all the way back to the Old Testament where this started. Of course, Samaria is this land between Judea in the south and

Galilee in the north. They believe that the Samaritans were descendants of two groups of people that intermixed, one group, the Israelites or Jews who stayed behind during the Exile of Syria and Babylon, and the other group are the Syrian or Babylonian soldiers or citizens who were moved into that area during the Exile. These people intermarried.

00:37:43 The Samaritans were seen as Jews who broke the covenant, who married outside of the covenant, who were of a mixed religion and faith. They were very much looked down upon, to the point where when the people came back from Exile and they said, "We're going to rebuild this temple so we can worship Jehovah," the Samaritans said, "We want to help you. We worship Jehovah, too." And they were told, "No, you cannot help." That caused animosity between these two groups, and this continues. That's why when Jesus is speaking with the Samaritan woman, she's like, "The Jews have no dealings with the Samaritans. Why are you even talking to me?" That's how bad this animosity is between the two. This was a bad guy who showed up.

Hank Smith: 00:38:27 They're thinking, "Oh, no. It's going to be worse."

Dr. Krystal Pierce: 00:38:30 It's even going to get worse. Then he says he saw him and had compassion on him. Again, this word compassion is like his insides were churning sort of compassion. His whole body was moved to help him. He not only goes to him when they passed on the other side. They didn't even go check to see if he was alive or not. He treats him as if he's a doctor. He binds up his wounds. He pours in oil. This is olive oil that would've soothed the wound. He uses wine, which would've been like an antiseptic, disinfecting the wound. He picks him up, carries him, puts him on his beast, and takes him to an inn and takes care of him.

Hank Smith: 00:39:19 Yeah. And stays with him.

Dr. Krystal Pierce: 00:39:21 He stays with him overnight.

Hank Smith: 00:39:23 Above and beyond, this guy.

Dr. Krystal Pierce: 00:39:26 Yeah. Then he pays the innkeeper. He pays him for care. We think this care would've lasted, this two pence, probably two or three weeks. Then he says, "Just take care of him, basically, for infinity, and I will come back and pay you back whatever the amount is."

Hank Smith: 00:39:44 Yeah. Here's my credit card. Spend what you need.

Dr. Krystal Pierce: 00:39:47 Yeah. Exactly. Here's the number. It's infinite. I think at this point, listening to this, some of them would've understood that the Samaritan was Jesus. Jesus is the Samaritan. He's despised, not accepted by the Jewish people. He does unexpected things. He is going to save everyone no matter the cost, no matter if it's past, present, or future cost. He covers it all. Some of them would've understood this, I think, that there was this analogy.

Hank Smith: 00:40:23 In John, chapter eight, Jewish leaders call him a Samaritan. "You're a Samaritan. You have a devil."

Dr. Krystal Pierce: 00:40:29 That's right. It's an unexpected way of thinking about things. Next he goes back to the man, to the lawyer, and he says, "Well, now I have a question for you." He says, "Which of these three do you think was the neighbor unto him that fell among the thieves?" What's great is he doesn't ask the same question. He doesn't say, "Now, who's your neighbor? What did you learn from this?" He says, "Now, who are you a neighbor to? That's the important question. Who do you treat like they're your neighbor?" He rephrases the question. This is what's actually important. And what's the answer? He says, "The one that showed mercy. The answer is everyone's our neighbor."

Hank Smith: 00:41:16 It sounds to me like he doesn't want to say, "The Samaritan."

Dr. Krystal Pierce: 00:41:18 He doesn't.

Hank Smith: 00:41:19 So it becomes "the guy who showed mercy."

Dr. Krystal Pierce: 00:41:23 He doesn't even want to say the word.

Hank Smith: 00:41:24 Yeah. The Samaritan's the good guy.

Dr. Krystal Pierce: 00:41:27 Yeah. Jesus says, "Go and do it." I love it when he's like, "Now you know. Go and do it. Everyone's your neighbor, even if they're different from you, an outsider, you think they're your enemy." Traditionally, in the Old Testament, neighbor was of the House of Israel, of the covenant. Everybody else was a stranger. You have neighbor and stranger. Now Jesus is turning things on its head and saying, "Nope. Everybody's a neighbor. No one's a stranger."

Hank Smith: 00:41:59 That's fantastic.

John Bytheway: 00:42:01 This is what I think is so brilliant about this. First of all, there's two questions. What shall I do to inherit eternal life, and then who is my neighbor? As you said, that was this dichotomy they had. We are neighbors. Everyone else is strangers. In fact, I have this commentary that Elder McConkie used to use from JR Dummelow. He said that the rabbis taught an Israelite, "Killing a stranger inhabitant doth not die for it by the Sanhedrin because it is said, 'If anyone lifts up himself against his neighbor.' 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. If any of them fall into the sea, you need not take him out, for such a one is not thy neighbor." You can imagine the absurdity. I see you're drowning down there. Where are you from? Oh, really? Okay. Well, good luck.

Hank Smith: 00:43:00 Good luck to you.

John Bytheway: 00:43:02 I think Jesus answered both questions because who is my neighbor? What's brilliant, Jesus says, "A certain man went down from Jerusalem to Jericho. We don't know who he is, stranger or neighbor, in their false dichotomy. He fell among thieves, stripped him of his arraignment. You don't know if he's House of Israel by his clothes. Left him half dead. You don't know if he's a neighbor because he's unconscious.

Hank Smith: 00:43:27 Can't ask him where he's from. Hey, pal.

John Bytheway: 00:43:30 You don't know. Then the three come by, and the Samaritan comes by, and I'm still thinking by the end, it could be, "Okay. Who's the victim?" But Jesus never even goes there. The question is, "Which of the three was a neighbor?" At first, it sounded like it was a cultural or political neighbor, who's my neighbor, that question which they evidently had. Then, at the end, Jesus gives more of a qualitative answer, which one of the three was neighbor, and brilliant, forced them to admit a Samaritan was a neighbor.

Hank Smith: 00:44:08 Yeah. The bad guy was the good guy. Krystal, this really is the Parable of the Good Enemy. We hear Good Samaritan and think, "Oh, a Good Samaritan is a good thing." But to them, they're hearing, "This is the good, bad guy." Again, Jesus is turning their cultural thinking on its head. He's turning it around. The person you think is going to be the bad guy ends up being the good guy in this story.

Dr. Krystal Pierce: 00:44:32 Yeah. I love how it's tied with this love of God. It wasn't just, "Love your neighbor." It was, "Love God and your neighbor." This comes up later in First John where he says, "You can't love

God and hate your brother at the same time." These things are not compatible because your brother's right in front of you. You haven't seen God. You haven't necessarily experienced him in the same way. These two things, this is what gives you happiness and eternal life. Love. It's about this divine love.

Hank Smith: 00:45:03 These other two guys who are supposed to be the good guys have a lot of excuses for why they can't help, a lot of reasons they can't help. This is such a profound story in that first question. Who is my neighbor? There are people struggling around us, even our very neighbors, the people living on our same street, who are struggling, and there's so many reasons to not do anything. I've gone through them in my head, like, "Oh, he's probably really struggling. He's my neighbor who recently lost his wife. What am I doing? Am I doing anything? Oh, I'm busy. I've got all these kids. Am I doing anything to help out?"

John Bytheway: 00:45:41 The new Aaronic priesthood theme that the boys say, they say, "I will use my priesthood to serve others beginning in my own home." I just remember as a kid, hearing "love your neighbor." It was always to somebody across the street, or the woman with the groceries that is trying to get them in her trunk or something like that. The idea of neighbors beginning in my own home is a wonderful thought in that new theme. That's not where we end. That's where we start, in our own home, to serve our families. Then it stretches out to everyone.

Hank Smith: 00:46:14 Yeah. That's beautiful. You don't have to look any further than President Monson to hear stories of blessing a neighbor. There's an old talk from 1977 called "Your Jericho Road," by Thomas S Monson. He talks about the Parable of the Good Samaritan. He says, "Each one of us in our journey through mortality will travel the 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 eternal view a vista of joy seldom equaled and never surpassed."

00:47:09 Then he goes on to tell a couple of stories. One of them is about Louis Jacobsen, the son of a poor Danish widow. "He was small, not comely in appearance, and he was easily the object of his classmates' thoughtless jokes. In Sunday school, one Sabbath morning, the children made light of his patched trousers and his worn shirt. Too proud to cry. Tiny Louis fled from the chapel,

stopping out of breath to sit on the curb, which ran along Second West in Salt Lake City. Clear water flowed along the gutter next to the curb where Louis sat. From his pocket he took a piece of paper which contained the outlined Sunday school lesson and shaped it into a paper boat. From his hurt, boyish heart came the determined words, 'I'll never go back.'

00:47:53 "Suddenly, through his tears, Louis saw reflected in the water the image of a large, well-dressed man. He turned and faced upward and recognized George Burbidge, the Sunday school superintendent. "May I sit down with you?" asked the kind leader. There on the gutter's curb sat a Good Samaritan ministering to the one who surely was in need. Several boats were formed and launched while the conversation continued. At last, the leader stood, and with the boys' hand tightly clutching his, they returned to Sunday school. Later, Louis himself presided over the Sunday school program. Throughout his long life of service, he never failed to acknowledge the traveler who rescued him along his Jericho Road." Isn't that a great story?

John Bytheway: 00:48:39 Yeah. I like the idea we all are going to find ourselves on a Jericho Road, and it's going to be a test to see if we're neighborly.

Hank Smith: 00:48:49 Yeah. How neighborly are we? The Church, I was pretty excited to hear this, recently gave some numbers on the 2022 monetary donations. The report shows that this work included more than one billion in expenditures, 6.3 million hours volunteered, 3,692 humanitarian projects in 190 countries and territories. Then they go through and list all the places where these funds and hours went. It made me very happy to see that I think we're part of a Good Samaritan organization. Anything else on that, you guys?

Dr. Krystal Pierce: 00:49:32 Well, there are some other ideas about the interpretation of this parable as well. Jack Welch, in the 2007 Ensign, talked about how this certain man can be paralleled with Adam and his journey. He went from Heaven to Earth represented by this journey from Jerusalem to Jericho, and that he experienced a fall. Of course, this man fell among the thieves. He goes on from there to explain more similarities between these two things. It's actually really interesting.

Hank Smith: 00:50:09 This man represents, you could say, Adam and Eve going from Jerusalem, where the temple is, down to Jericho, which, I think it's the lowest place on Earth. Isn't it, John?

John Bytheway: 00:50:19 I know the Dead Sea is, so I think you're right. The Jordan, that's descending below all things, which is a cool symbol topographically.

Hank Smith: 00:50:27 Yeah. That means the thieves would be Satan and leave him half dead. That's a doctrinal point from the Book of Mormon. There's two deaths. Second Nephi Nine. Spiritual death and physical death. The sins would be the wounds.

John Bytheway: 00:50:41 Pouring in oil, that could be the Holy Ghost. Applying the blood of Christ, that could be the wine, the Atonement. Taking him to the inn, that could be perhaps the Church. On the morrow, I'll come back. There'll be a new day to be born again. The innkeeper, the church leaders watch over until he comes again, the second coming, when he will cover all costs and reward well. It's pretty impressive that somebody can basically come up with a gotcha question because we debate this. Oh, watch this. What's the great commandment in the law? Then, "Okay. Well, then who's my neighbor?" That Jesus can answer both of those in one parable is pretty impressive.

Hank Smith: 00:51:24 Pretty impressive. In the second way of looking at it, the priest and the Levite can represent the things we think will save us, the Law of Moses or the priesthood or prophets. But the only person that can really save Adam from the fall is the Samaritan, Jesus. He came where he was. Came to earth. I love that, John, that Jesus brings people to the Church and says, "Take care of them." That's what we're supposed to do. Not look the other way. Not think, "Oh, what are they doing here?" But we are supposed to take care of each other in this church. When the Savior comes again, he says, "I will repay thee."

Dr. Krystal Pierce: 00:52:03 It goes perfectly with Matthew 18 and taking care of new converts, bringing back the lost, helping with reconciliation. It's all encompassed in this parable.

John Bytheway: 00:52:14 That's a really great parallel.

Hank Smith: 00:52:16 Krystal, where can I find that article from Doctor Welch about the Good Samaritan?

Dr. Krystal Pierce: 00:52:21 It is in the 2007 February issue of the Ensign. It's called "Forgotten Symbols."

Hank Smith: 00:52:28 Oh, okay. We could probably link that in our show notes, followhim.co. What a fantastic parable. Isn't it amazing that Jesus can tell a story, and this happens multiple times, but this

particular story 2,000 years ago, and we can spend hours going through it?

- John Bytheway: 00:52:45 We can identify with every person in the parable. Sometimes we've been the victim. Sometimes we've looked the other way. Sometimes we might be in a position to help somebody. It's really universal that way. I think it's probably the most well-known, like you said. Don't you think? I mean, there's hospitals named Good Samaritan. We hear on the news, "Oh, yeah. Good Samaritans stopped to help." Samaritans get good press in the Bible.
- Hank Smith: 00:53:12 Yeah. The term has changed. Isn't that ironic that the term has changed? When we think of a Samaritan, we think, "Oh, what a good person." In Jesus's day, a Samaritan, as Krystal's taught us, was the enemy.
- John Bytheway: 00:53:25 The leper who returns to give thanks. "The one of 10," it says. And he was a Samaritan.
- Hank Smith: 00:53:32 I've noticed, Krystal, that right at the end of this chapter, after this awesome parable, comes this little, five-verse story that we could skip, but we probably shouldn't.
- Dr. Krystal Pierce: 00:53:43 Yeah. This story, it's really interesting. Of course, this is about the siblings, Mary and Martha and Lazarus. When it says, "He entered into a certain village," this is probably where they lived. This is probably Bethany, which is near the Mount of Olives, about two miles away from Jerusalem. Of course, we know some of the stories that are going to happen with the raising of Lazarus. So this is really an interesting introduction to Mary and Martha. I love that we have this story of Jesus with these two women. It is such a personal story. I think a lot of people can find themselves in this story, a little bit of Mary, a little bit of Martha. Jesus answers something very important for both Mary and Martha here.
- 00:54:29 Let's do the setting. There's a dinner party. We do read that Martha is the host of this party. She received him into her house. When we get inside, usually, dinner parties, everybody's either sitting or reclining and eating and speaking to each other. But we find out in verse 39 that Mary is sitting on the floor at the feet of Jesus. Now, when we hear that, we think, "Okay. So she's listening." But this was actually the position of a disciple listening to a teacher. This was not traditionally thought to be the role of women at this time. They were not teachers. They were not considered to be disciples. For her to be in this

position was definitely a very nontraditional, unorthodox place to be.

00:55:24 Then we find out that Martha, it says, "was cumbered about much serving." Martha, we can picture, as it is with I think any of us who've had a guest of honor at our house or a dinner party. Jesus usually didn't travel alone. He brought a lot of people with him. She is rushing about preparing food, probably pouring water, cleaning, tidying, getting everything ready, as I think any of us would do if we had an important guest over and a lot of people. She's doing service. She's doing what we call service. She's trying to make sure everyone's comfortable, has every need met.

00:56:05 What's interesting is this word cumbered in Greek, it means distracted or drawn away. This is an introduction to what Martha is feeling at this moment. Martha sees her sister sitting there listening, not really helping her. So she says to Jesus, "Do you not care that my sister has abandoned me to serve alone? Will you ask her to come help me?" I think anyone in this situation would do this, or has done this, where if you saw someone sitting who also lived at the house and was part of hosting this party, you would say, "Can you get up and come help me? I'm working so hard to take care of everyone. I need help."

00:56:54 Jesus's response is just ... It's beautiful. First, he says her name. He acknowledges her. He says, "Martha. Martha." He says, "Thou art careful and troubled about many things." You read this and think, "What is careful and troubled? What is he actually saying?" If we go to the Greek, we can get some really good information here. Careful in Greek means pulled in opposite directions. You're being pulled by all of these different things that you think you should do. Troubled, it means basically what it says. You're confused. You have so many choices, so many activities, so many things you think you should be doing, you don't know which one is the most important. You don't know which one to focus on. He says, "Martha, I see that you don't know what you should be doing right now. Should you be serving the people? Fixing the food? Cleaning?"

00:57:52 I like to think that Martha wanted to sit at the feet of the Savior. That was one of the choices. She was being pulled between service, and she wanted to be Mary sitting at the feet. But she felt like she couldn't because she had all of these other things to do. What does he say to her? He says, "One thing is needful. There's one choice to be made. Mary made the good choice. She chose the good part." So now we hear that Mary was also

pulled between serving and maybe cleaning and sitting at the feet of the Savior, and in the end she chose to sit at the feet of the Savior. He's basically saying to Martha, "That's okay. You can do that." He's giving her permission. "Don't worry about all of these other things that you're being pulled and distracted in all different directions. You can come and sit here, too, and things will be taken care of." That's one of the reasons why I love this story, because he's giving her permission to come to him and focus on him.

- Hank Smith: 00:58:58 What a fantastic little five-verse story.
- John Bytheway: 00:59:02 Like Krystal said, you can feel that. There's probably times when you've been trying to help and somebody else is in a Gospel discussion.
- Hank Smith: 00:59:11 Not.
- John Bytheway: 00:59:11 You're like, "Hello? I need some help over here." It's so real. It's so real.
- Dr. Krystal Pierce: 00:59:18 Yeah. I know if I saw my sister sitting there ... This year, I'm hosting Easter at my house. I know that if I saw my sister, and I love you, Tamara, I'll just say, sitting there, I would also be like ... Because I feel Martha. I feel that that obligation to serve others. I love that he's saying that sometimes service is just sitting and listening. It's not necessarily bringing over cookies. Sometimes it is, or helping clean a house or something like that. Sometimes it's just sitting with the person and just listening to them and helping them spiritually or emotionally or mentally, rather than physically.
- John Bytheway: 01:00:00 But you can imagine, President Nelson was over, and your siblings were over listening to him, and you'd be so pulled. I want to be over there so bad, but who's going to set the table?
- Hank Smith: 01:00:14 Yeah.
- John Bytheway: 01:00:14 You could totally get it.
- Dr. Krystal Pierce: 01:00:15 Exactly.
- Hank Smith: 01:00:17 President Oaks used this story as the beginning of a very famous talk he gave called "Good, Better, Best." He talks about, "It is praiseworthy for Martha to be careful and troubled about many things. But learning the Gospel from the master teacher was more needful." Then he goes on to talk about how we have to

make decisions in life between good and better and best. He said, "Consider how we use our time and choices we make in viewing television, playing video games, or on the internet. Of course, it is good to view wholesome entertainment and to obtain interesting information. But not everything of that sort is worth the portion of our life we give to obtain it." Then I remember this one. He said, "Many breadwinners worry that their occupations leave too little time for their families. There's no easy formula for the contest of priorities. However, I have never known a man who looked back on his working life and said, 'I just didn't spend enough time with my job.'" "Good, Better, Best." Really some powerful principles in this story.

- Dr. Krystal Pierce: 01:01:21 Yeah. It's fascinating because the Savior knows we have so many different roles and identities. This is a commentary on Martha's identity as a disciple of Jesus Christ at that moment was the most important identity. Not the host, not the sister, not the cook, not all of these different things. It's the same thing for us. We get pulled between so many of our different identities. We want to be good at our calling. We want to be good at our work. We want to be a good parent or a good friend. He's saying, "Your most important identity and role is as a disciple of Jesus Christ," and I would add, as a child of Heavenly Father. That's what you should focus on. He's giving Martha permission to do that. We should feel the same way, that sometimes we just focus on that.
- John Bytheway: 01:02:12 I don't know if you guys remember in the '90s, Sister Chieko Okazaki was in the Relief Society General Presidency. She wrote a book and quoted an acquaintance of hers named Lonnie Severenson, who wrote this little poem about Mary and Martha, which is really nice. "My hands are those of Martha, with serving cumbered about. Home duties continue to keep me so busy my time just runs out. Oh, no. I don't belittle these tasks. That's very true. For motherhood's important, as is each thing I must do. Still, I long to know the master, to study the words he spake, that I might grow in wisdom and better decisions make. But consumed by physical troubles as pressures abound and build, my spirit self becomes empty though my every moment is filled. At these times, I desire as Mary to choose that good part. Though my hands are the hands of Martha, I am Mary in my heart." Isn't that nice?
- Hank Smith: 01:03:15 Yeah. In the manual, there's a quote from Sister Carol F. McConkie. "If we would be holy, we must learn to sit at the feet of the holy one of Israel and give time to holiness. Do we set aside the phone, the never-ending to-do list, and the cares of worldliness? Prayer, study, and heeding the word of God. Invite

his cleansing and healing love into our souls. Take time to be holy. We may be filled with his sacred and sanctifying spirit." The manual says, "You may want to examine how you spend your time." That's a good idea. Thanks for the suggestion.

- John Bytheway: 01:03:55 But I love what Krystal said. These aren't, "One thing is good. One thing is bad. It's all of these things are good and necessary. So sometimes the puzzle is what is the best thing I can do right now?" Welcome to that challenge for all of us.
- Hank Smith: 01:04:10 Yeah. It would be great if we were choosing between robbing a bank and going to church. But we're choosing between a hundred good things we could do. Dr. Pierce, this has been a fantastic day studying these two chapters. Before we let you go, let me ask, what do you hope our listeners walk away from this thinking or feeling or doing?
- Dr. Krystal Pierce: 01:04:33 I think, for their context, it was very much about Jesus sharing, "This is what the Kingdom of Heaven on Earth should look like. This is the way we treat each other. This is the way we take care of people in the Church. This is the way we bring back lost people. This is the way we seek forgiveness and reconciliation, all of these different things. This is the way we share the message." It's all about because he was there then, but wouldn't be soon. It's the same for us today. He's here because his message is here, because we're here, because we're building the Kingdom of Heaven right now. He will come back again. So we can take all of these things that they're working on and do it for us here now, including when we think about Mary and Martha and choosing priorities and where we're going to put our energy and effort into. It's all preparing for him to come back, and gathering the harvest and the sheep on both sides of the veil so that we're ready when he returns, and his Kingdom is ready for him to be the King.
- Hank Smith: 01:05:38 Thank you so much. I've been touched by how often we've read about compassion today. Have compassion. I want to be a better person now that we've had this lesson. What about you, John?
- John Bytheway: 01:05:51 Hank, that hundred pence you owe me, nevermind. We're good.
- Hank Smith: 01:05:56 All right. That was my whole goal. Well, we want to thank Doctor Krystal Pierce for being with us today. What a treat. What two amazing chapters we've been able to study with her. We want to thank our executive producer, Shannon Sorensen, our sponsors, David and Verla Sorensen, and we always

remember our founder, the late Steve Sorensen. We want you all to join us next week. We have another episode coming up of FollowHIM.

01:06:25

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HOW DO I FORGIVE SOMEONE  
THAT HAS HURT ME?



- Hank Smith: 00:04 Hello my friends, welcome to another followHIM Favorites. My name is Hank Smith and I'm here with the amazing John Bytheway. Hello, the amazing John Bytheway.
- John Bytheway: 00:13 I'm trying to earn that title. Thank you, sir.
- Hank Smith: 00:15 It's good to be with you again. John, you know the routine for followHIM Favorites. We take a single question from this week's lesson, which is Matthew 18 and Luke 10. The question we're going to focus in on right now is, how do I forgive another person for something they've done that has hurt me? That comes up in Matthew 18. Peter says, "How many times do I have to forgive someone?" And Jesus says, "70 times seven." And then he tells the story of the unmerciful servant. John, how in your experience have you found it, how people are able to forgive?
- John Bytheway: 00:51 Gosh, such a good question to answer in five minutes because it's one thing if somebody takes your Captain Crunch, and it's another thing if... I mean some of the things that people go through, aren't you amazed Hank at some of the trials that people have? And sometimes it's like, I can't forgive, and you want to say you're right, you by yourself, maybe you can't, you're going to have to get some help. You're going to have to get a blessing. You're going to have to get with your bishop. You're going to have to get the Lord to help you because some things that happen are so difficult. But I think a quick answer is, blessed are the merciful, for they shall obtain mercy. And when I reflect on, I need forgiveness, it helps me be more forgiving. And I know that's kind of the way it works. But like I said, there are some of those things that you may need some extra help with.
- Hank Smith: 01:40 Yeah, there's this story of the unmerciful servant in Matthew 18, which can be profound for anyone who's in this position. This servant gets forgiven of this massive debt, but then he goes out and tries to attack another person who he's supposed to forgive. I think one of the things that we can learn here is, part of forgiveness, at least in the beginning, is not going out and

trying to harm the other person. That's part of forgiveness. Sometimes we think, oh, I've got to go straight to forgiving from my heart, which eventually will come. But in this first part it's, don't go out and seek that person and try to harm them or talk about them or write about them online. That's step one in this.

02:25 And then I think if this servant would've gone back to the Lord and said, "How did you do that? How did you forgive me that massive debt? I've got this other one that's way smaller and I can't forgive it?" That would be a totally different parable if he returns to the Lord and says, "How do I become more like you?" I think that's what you're saying, John, is go to the Lord and say, "How do I forgive? Teach me to forgive like you forgive."

John Bytheway: 02:48 Yeah, and I think it's been helpful just as we've talked, Hank, this year. Reading these stories, reading about people who have struggled with the same thing. Listening to conference talks about forgiveness. I think it helps us to know if these people can do it, maybe I can do it too, and really understanding what it means and the Lord's justice and mercy and how we need that too. But it's a process for some of those really tough things that we're talking about. Don't give up, but recognize you may need some heavenly help.

Hank Smith: 03:19 Yeah, I don't like verse 35 when he says, "This is going to be you if you don't forgive." But I do like that he doesn't say in verse 35, "If from your hearts you forgive not every one his brother, their trespasses" right now. I think if you're saying, well, I want to forgive, you're on the right road.

John Bytheway: 03:37 Yeah, and that's in the Lord's prayer, forgive us our debts as we forgive our debtors. Or forgive those who trespass against us, because that's going to happen all the time, and forgiveness is kind of a way of life for us, not just an event. I would think.

Hank Smith: 03:52 Beautiful. John, what I hear you saying is, it's a process, get on the road, ask the Lord for help, and he'll see you through to the end where you actually can truly say, I have forgiven this person.

John Bytheway: 04:08 Yeah. I've read stories that I just think, ah, how did they do that? And it's like, they must have had help. That's how they did it.

Hank Smith: 04:17 They must have had help, and that help is available to you too. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcast. Joining us this

week is Dr. Krystal Pierce, and she does a great job unpacking this parable, so we'd love to have you hear that. And then come back next week, we'll have another followHIM favorites.