

# *Mary and Martha*

*Luke 10:38-Luke 12*

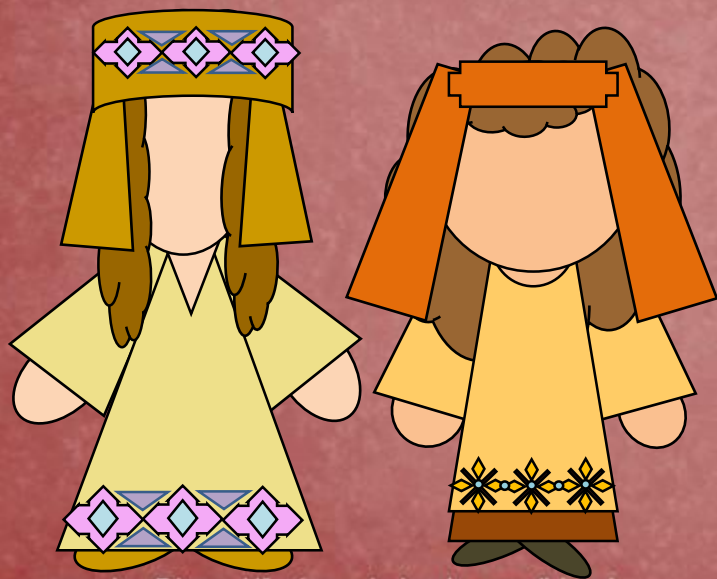
*Including:*

*The Lord's Prayer*

*Being a Disciple of Christ*

*Parable of the Friend at Midnight*

*Parable of a Foolish Rich Man*

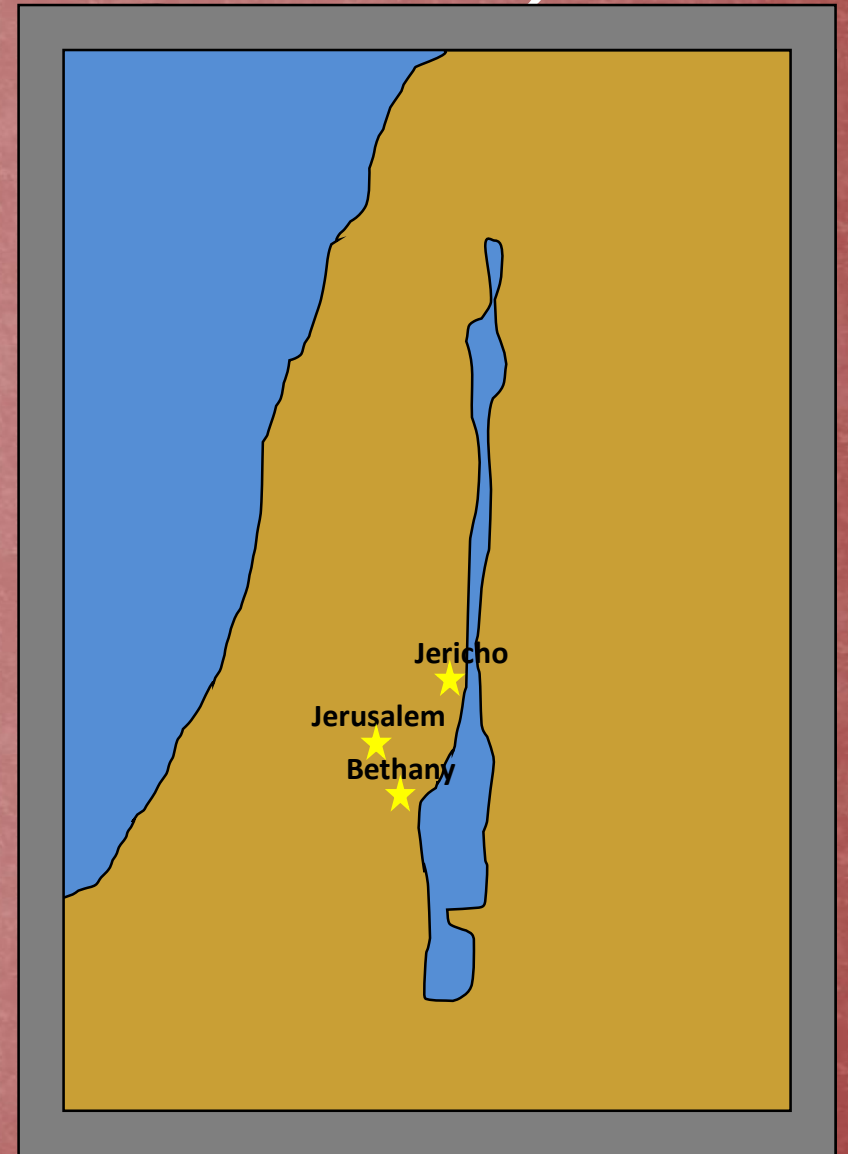


# A Home of Friendship

After teaching the parable of the good Samaritan in Jericho, the Savior traveled to Bethany and visited the home of a woman named Martha.



Hospitality was very important in Jewish society, and a woman's honor and reputation depended partly on how well she fulfilled cultural expectations regarding the role of hostess. (1)





# *Cumbered—Being Burdened*

Martha was trying to do what would normally have been expected of her as the hostess. She was focused on temporal concerns such as preparing and serving the meal.

Because of the social customs, Martha's complaint that her sister, Mary, had left her to serve alone would have been seen as justified by many people of the time. (1)

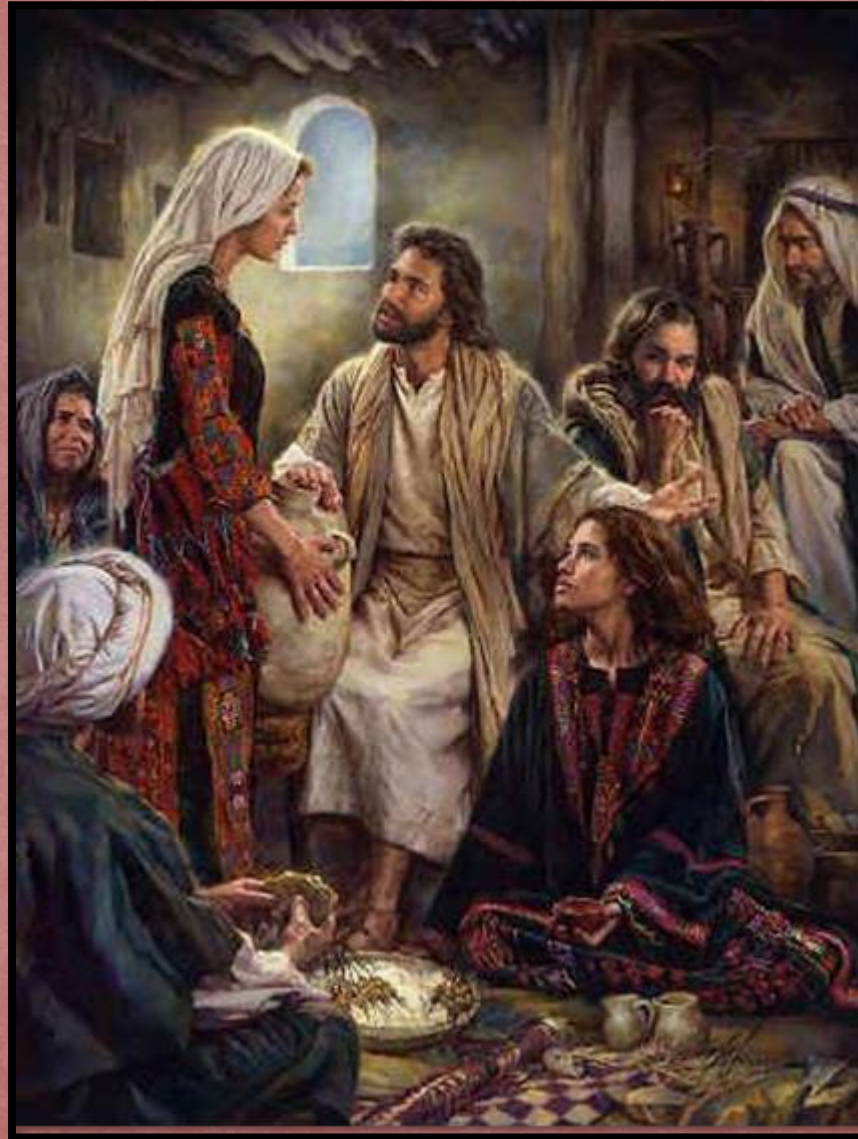


Walter Rane



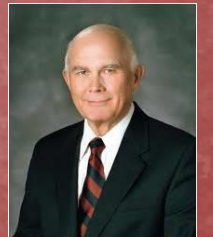
# “Mary Hath Chosen The Good Part”

One of the things the Savior’s response clarified is that there are higher priorities than social customs, even if they are good customs. (1)

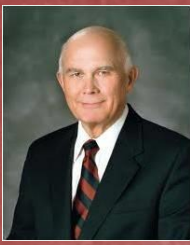


“Just because something is *good* is not a sufficient reason for doing it. The number of good things we can do far exceeds the time available to accomplish them. Some things are better than good, and these are the things that should command priority attention in our lives...

It was praiseworthy for Martha to be ‘careful and troubled about many things’, but learning the gospel from the Master Teacher was more ‘needful.’” (2)







“Consider how we use our time in the choices we make in viewing television, playing video games, surfing the Internet, or reading books or magazines. Of course it is good to view wholesome entertainment or to obtain interesting information.

But not everything of that sort is worth the portion of our life we give to obtain it. Some things are better, and others are best. ...

“Some uses of individual and family time are better, and others are best.

We have to forego some good things in order to choose others that are better or best because they develop faith in the Lord Jesus Christ and strengthen our families” (2)

**If we choose to devote ourselves to spiritual matters over temporal concerns, then we will receive lasting blessings**

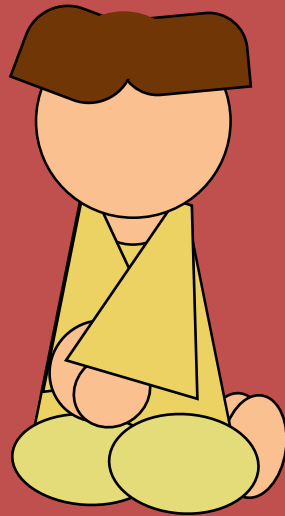


# “Lord, Teach us to Pray”



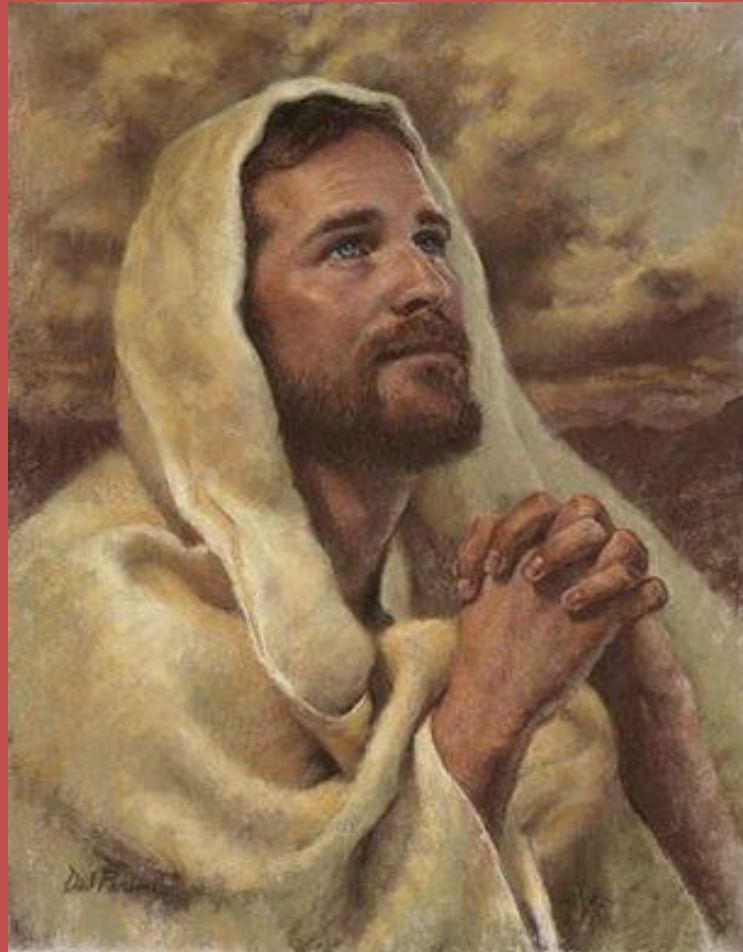
Luke 11:1-4

Matthew 6:9-13



# The Lord's Prayer

Enriching our own prayers and our own witness of the truth  
of Jesus' message





# Small Jewish history of prayer:

Jesus was probably taught to pray three times a day according to the customary Jewish practices of his age.





The Jews offered a prayer once in the morning and once in the evening:



“Hear, O Israel: The Lord our God is one Lord:

“And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

“And these words, which I command thee this day, shall be in thine heart:

“And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up.”

Deuteronomy 6:4-7

Frontlets or phylacteries: scripts of parchment on which were written four passages of scriptures, which were rolled up and attached to bands of leather worn around the forehead or around the arm.

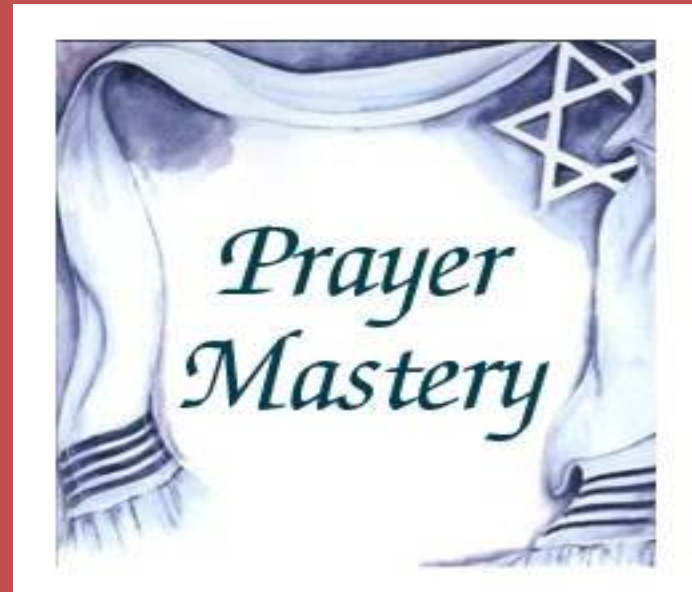
The Jews called them tephillin.

The Pharisees wore them broader than other people in order to make them as conspicuous as possible.

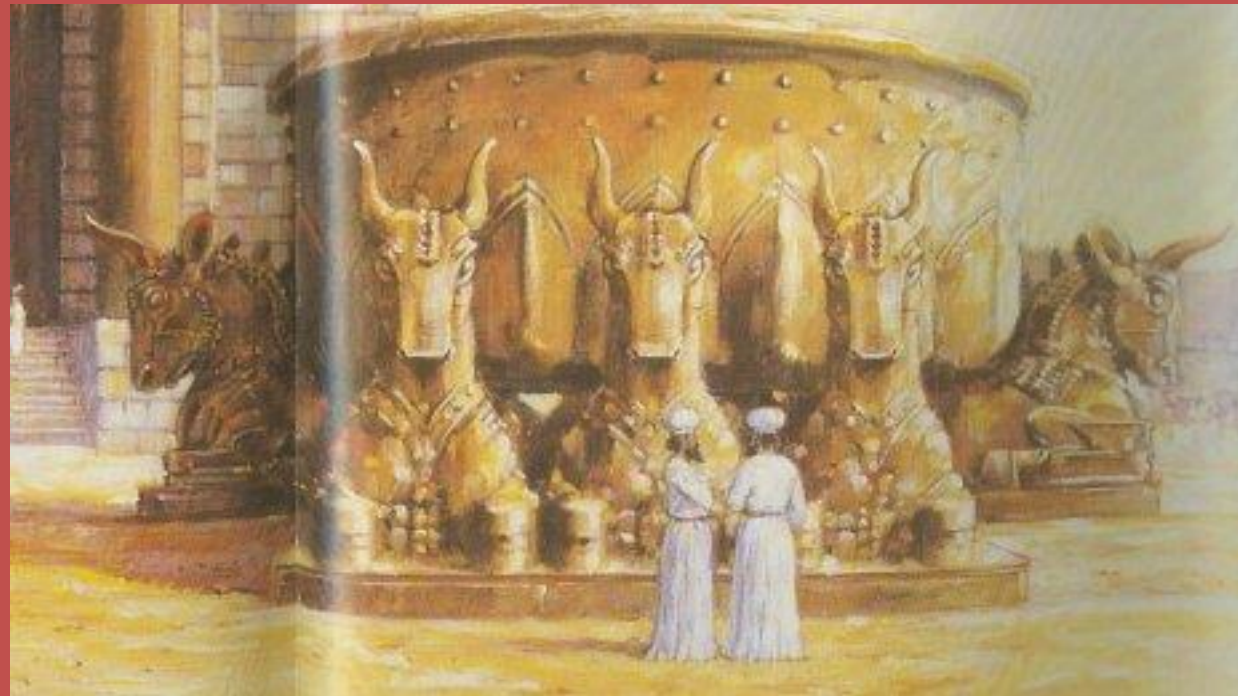




Their prayers were like having their own  
scripture mastery



The third prayer of the day was observe in the early afternoon, simultaneous with the performance of the purification ceremonies at the temple in Jerusalem.





When the temple trumpets sounded, every Jew would stop wherever he was to pray for forgiveness.



Trumpets in Jericho

Those who frequently “just happened” to find themselves standing on a busy street corner at this moment of the day so that their prayers could be heard by all were criticized as hypocrites by the Lord.





Matthew 6:5

“And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men...”



In addition to the three daily prayers Jesus worshipped at the synagogue.



At the conclusion of many services the following prayer would have been recited:

“Exalted and hallowed be his great name in the world which he created according to his will

“May he let his kingdom rule in your lifetime and in your days and in the lifetime of the whole house of Israel, speedily and soon.

And to this say: Amen” (4)



Jesus' prayers did not simply follow the common Jewish practices of the day, nor did they radically break with them.

Rather, they improved upon them.

He did not come to destroy the prayers but to build on them.



# *“Our Father...”*

ABBA---Christ introduces a more personal word meaning “Father.”





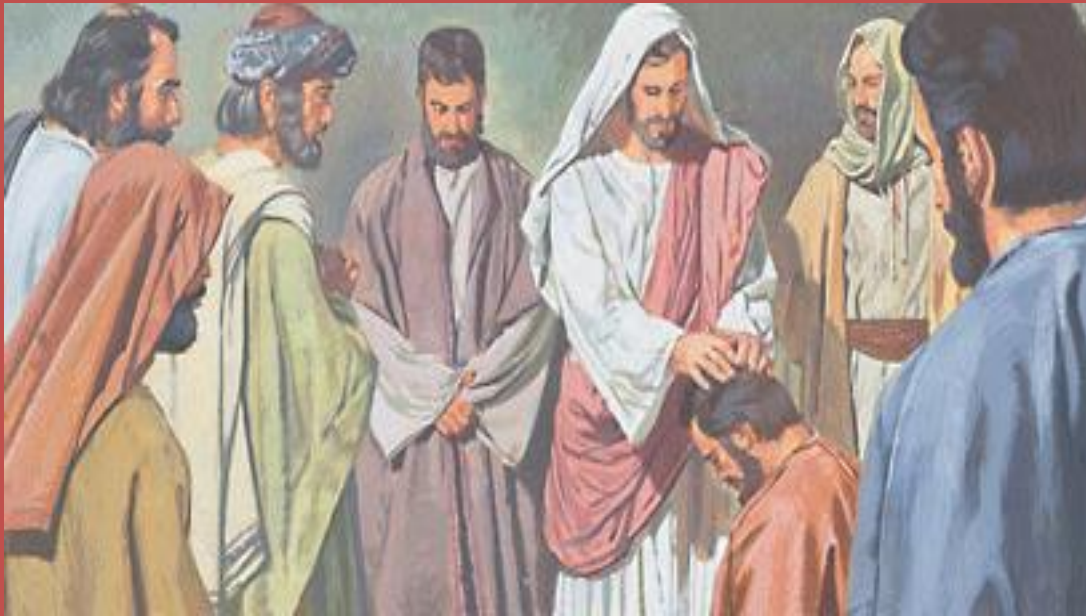
On certain occasions he taught those around him to pray as he demonstrated at the raising of Lazarus.



He also taught the Nephites to pray

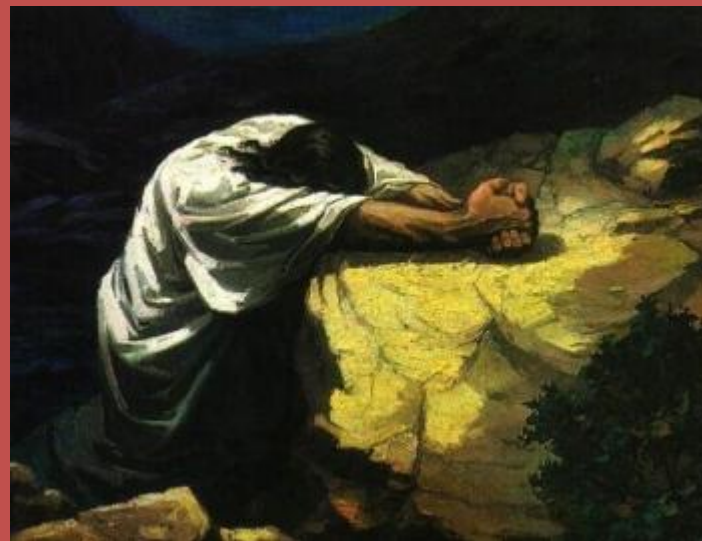
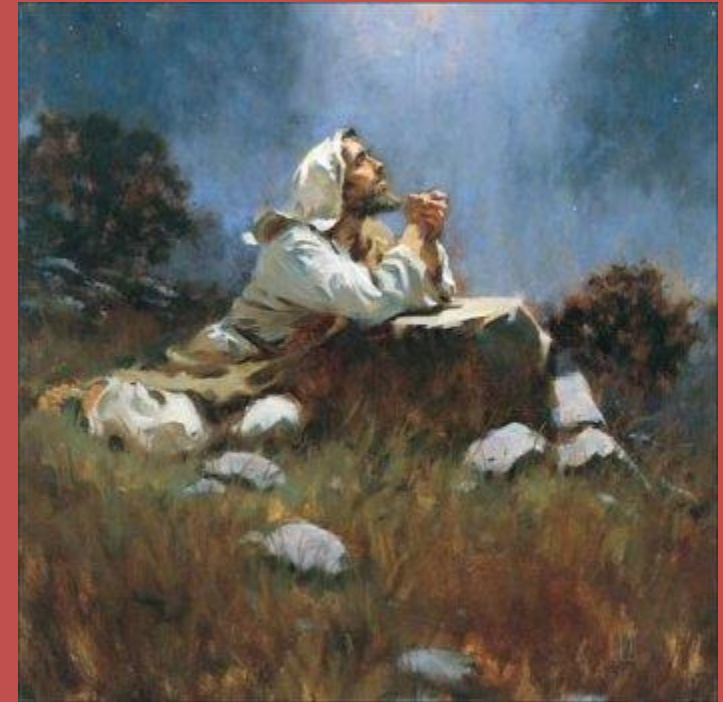
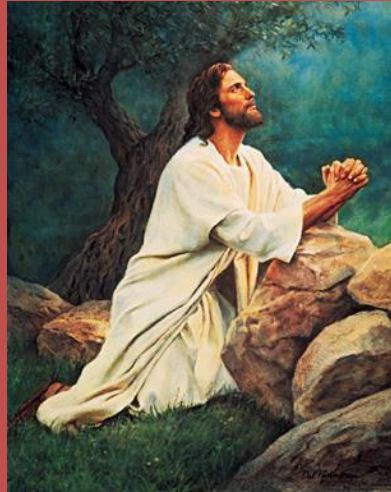
Jesus prayed day and night, sometimes through  
the night.

And he prayed before choosing the apostles





# Jesus prayed in the Garden of Gethsemane



He prayed early in the morning

Mark 1:35

Or in the seclusion of the desert and hills

Mark 1:34

Luke 5:16



Simon Dewey

# Special occasion prayers:

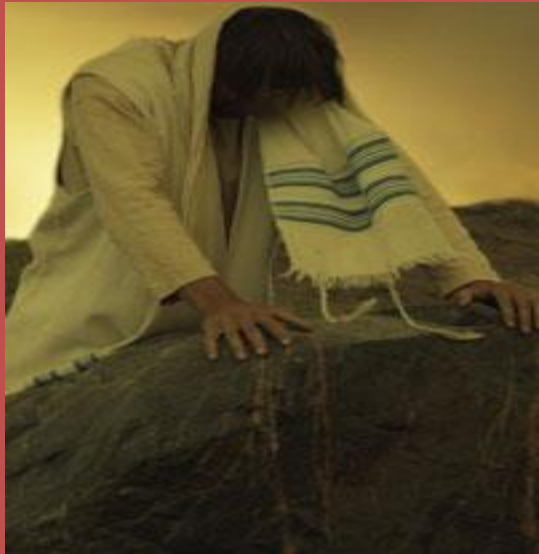
Mount of Transfiguration

Last Supper





Jesus never prayed in the presence of unbelievers or hecklers.

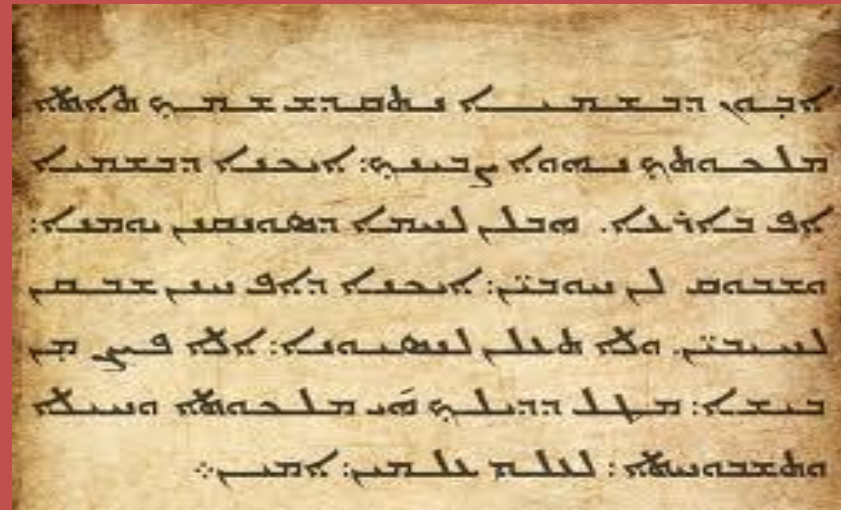


Prayer shawls were worn for prayers



“tallit”

In Palestine in the Savior's day it was unheard of to pray in Aramaic, the everyday language of the people



An example of an Aramaic "Lord's Prayer"

The practice was to use the ceremonious language of archaic Hebrew.



אָבִינוּ שֶׁבְּשָׁמַיִם, יִתְקַדֵּשׁ שִׁמְךָ,  
תְּבוֹא מַלְכוּתְךָ, יַעֲשֵׂה רְצוֹנְךָ  
כְּבְּשָׁמַיִם, כֵּן בְּאָרֶץ.  
אֵת לֶחֶם חֲלֵנוּ תֵן לָנוּ הַיּוֹם  
וּסְלַח לָנוּ עַל חַטָּאֵינוּ  
כִּפִּי שְׂסוּלְחִים גַּם אֲנַחְנוּ לְחוֹטְאִים לָנוּ  
וְאֵל תְּבִיאֵנוּ לְיַדֵּי גִסְיוֹן,  
כִּי אִם חֲלֻצָנוּ מִן הָרָע.  
כִּי לֹךְ הַמַּמְלָכָה, הַגְּבוּרָה וְהַתְּפָאֶרֶת  
לְעוֹלָמֵי עוֹלָמִים. אָמֵן.

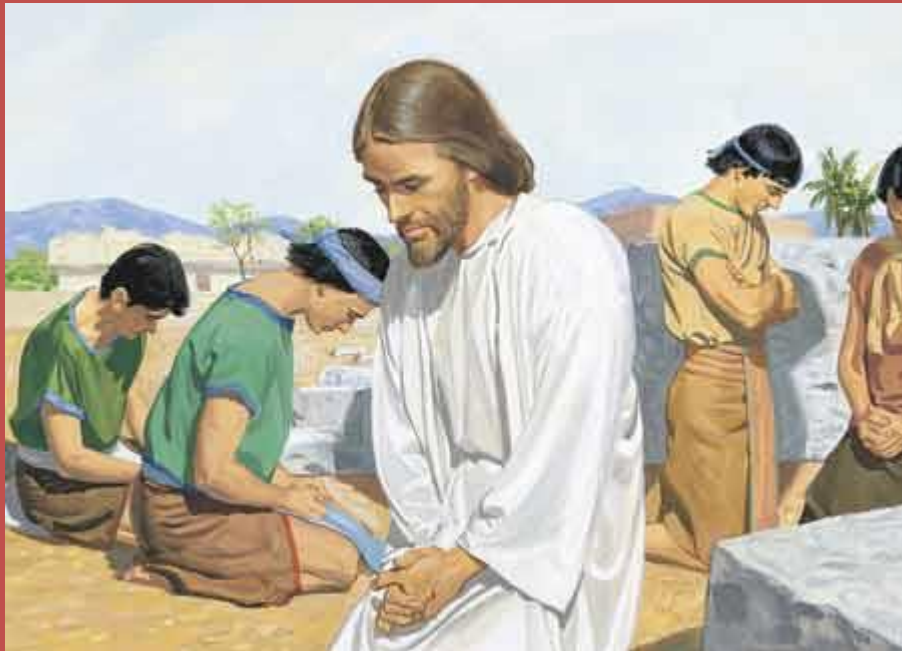
The Lord's Prayer in Hebrew

Jesus substituted simple, respectful, common speech.



# Jesus teaches three aspects of the Lord's prayers to the Nephites

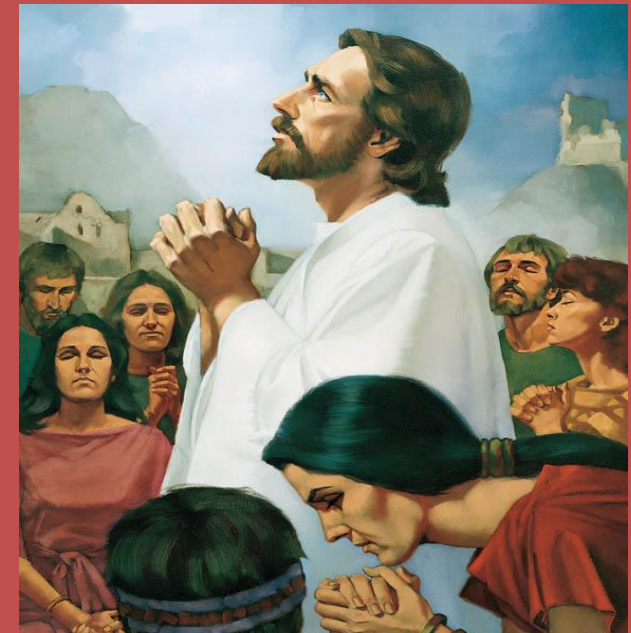
“Father, I thank thee that thou hast given the Holy Ghost unto these whom I have chosen; and it is because of their belief in me that I have chosen them out of the world.”



With words so marvelous that they could not be written.

“Father, I than thee that thou hast purified those whom I have chosen...that they may be purified in me...”

“...that I may be in them as thou, Father, art in me.”



*The Lord's Prayer consists of 6 parts:*

*3 thy-petitions directed toward God*

*3 we-petitions focusing on the needs  
of me.*

Matthew 6:9-13



Our father which art in heaven

Hallowed be thy name

Thy kingdom come

Thy will be done

In earth, as it is in heaven.

Luke 11:2-4



Our Father which art in heaven.

Hallowed be thy name.

Thy kingdom come.

Thy will be done,

as in heaven, so in earth.



## Matthew's account



Give us this day our daily bread,

And forgive us our debts,

as we forgive our debtors.

And lead us not into temptation,

But deliver us from evil

## Luke's account



Give us day by day our daily bread.

And forgive us our sins;

for we also forgive every one that is indebted to us

And lead us not into temptation;

But deliver us from evil.

Matthew's account



Luke's account

For thine is the kingdom

And the power,

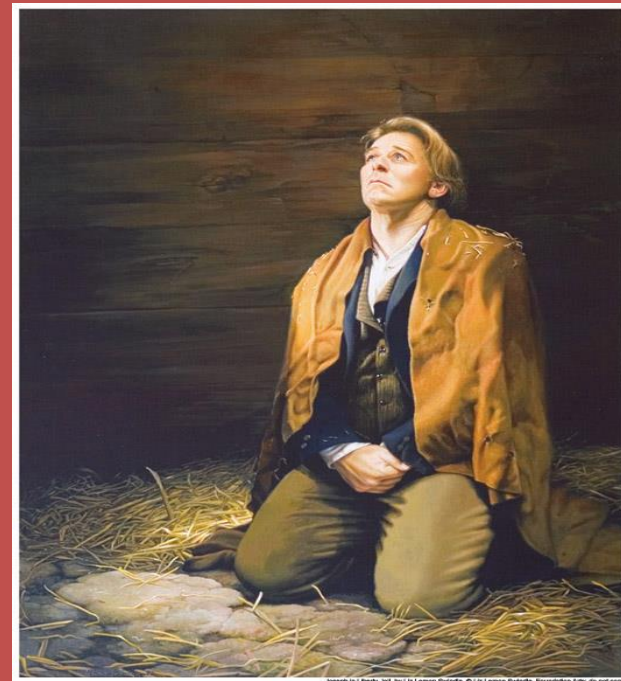
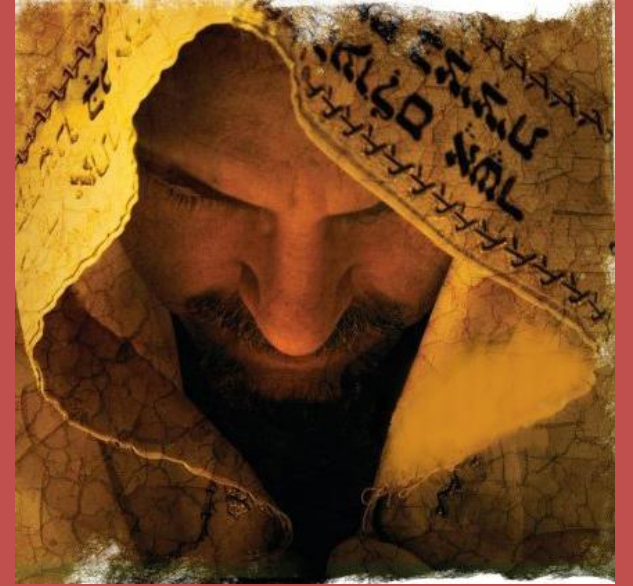
And the glory,

for ever.

Amen




# *Why do we pray?*




Joseph G. Liberty, Jack, by L. L. Lamon, 1914. © L. L. Lamon. Reprinted by permission of the artist.



# Parable of a Friend At Midnight



Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.



Lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?

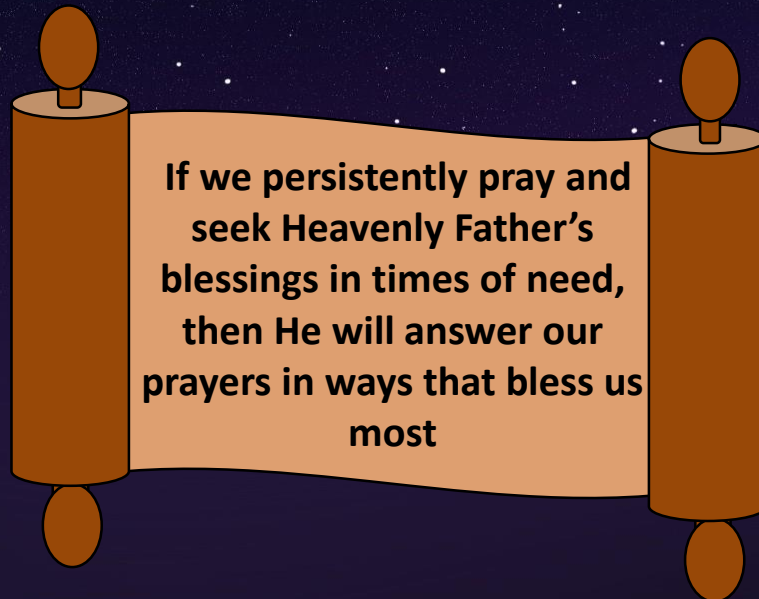
Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you



# Constant Prayers

The friend to whom the traveler goes for bread represents our Father in Heaven.

The parable teaches that persistent, righteous, and faithful prayers to our Father open the doors of heaven because of His overwhelming goodness and His love and concern for His children. (1)



*"Your heavenly Father will not fail to give unto you whatsoever ye ask of him."*

# Characteristics of a True Disciple



Avoid hypocrisy

Luke 12:1-3

Hypocrisy is pretending to do or believe one thing when in reality you do or believe something else



Place faith in God  
rather than man

Luke 12:4-9

The powers of man are limited, while God has all power. We should therefore have faith in the watchful care of our Heavenly Father, because He sees all things



Do not covet the  
treasures of the earth

Luke 12:13-34

Jesus taught that disciples should avoid covetousness.



Prepare for the Lord's  
Second Coming

Luke 12:35-59

JST Luke 12:41-57

Those who are wise watch for the Savior's return



# The Parable of the Foolish Rich Man

Luke 12:16-21





What shall I do, because  
I have no room where  
to bestow my fruits?



I will pull down my barns,  
and build greater; and  
there will I bestow all my  
fruits and my goods





Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry

“My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth”

(Deuteronomy 8:17-18)

“Seek Not after riches nor the vain things of this world; for behold, you cannot carry them with you”

(Alma 39:14)

As in the movie Spaceballs:

“Take only what you need to survive”

Sources:

Suggested Hymn: #99 *Nearer, Dear Savior, to Thee*

Videos:

**No Regrets** (5:39)

**Prayer** (4:12)



1. New Testament Institute Student Manual Chapter 17
2. Elder Dallin H. Oaks (“Good, Better, Best,” *Ensign* or *Liahona*, Nov. 2007, 104–5, 107).
3. Bible Dictionary
4. J. Jeremias, *the Prayers of Jesus*, London 1967 P 98



Event	Matthew	Mark	Luke	John
Jesus Visit Mary and Martha			10:38-42	
Teach Us to Pray			11:1-13	
Accused Again of Casting out Devils by Beelzebub			11:14-36	
Jesus Rebukes Pharisees, Scribes and lawyers for Hypocrisy			11:37-54	
Jesus Teaches ‘Beware of Pharisees’			12:1-12	
Parable of the Rich Fool			12:13-21	
Disciples to Seek the Kingdom of God Before Earthly Treasures			12:22-24	
Always be Prepared for the Coming of the Lord			12:35-59	

**Martha’s Faith Luke 10:39-42:**

“Many Sunday lessons have been taught using this story which have cast Martha in a lesser position in terms of her faith. Yet there is another story of this great woman, Martha, which gives us a deeper view of her understanding and testimony. It happened when the Savior arrived to raise her brother, Lazarus, from the dead. On this occasion it was Martha whom we find going to Jesus ‘as soon as she heard’ He was coming.”

The Savior shared with Martha the “great doctrine of the resurrection” and asked her if she believed in Him.

“She responded with her powerful testimony: ‘Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world’ [see John 11:20–27]. ...

“Many a sister has often heard the first story and wondered if she were a Mary or a Martha, yet the truth lies in knowing the whole person and in using good judgment. By knowing more about Martha, we find she was actually a person of deep spiritual character who had a bold and daring testimony of the Savior’s mission and His divine power over life. A misjudgment of Martha may have caused us not to know the true nature of this wonderful woman.” **Elder Gregory A. Schwitzer** (“Developing Good Judgment and Not Judging Others,” *Ensign or Liahona*, May 2010, 103–4).

**The parable of the friend at midnight Luke 11:1-5:**

“The Lord’s lesson was, that if man, with all his selfishness and disinclination to give, will nevertheless grant what his neighbor with proper purpose asks and continues to ask in spite of objection and temporary refusal, with assured certainty will God grant what is persistently asked in faith and with righteous intent. No parallelism lies between man’s selfish refusal and God’s wise and beneficent waiting. There must be a consciousness of real need for prayer, and real trust in God, to make prayer effective; and in mercy the Father sometimes delays the granting that the asking may be more fervent” James E. Talmage (*Jesus the Christ*, 3rd ed. [1916], 435).